

**Society
AFTER
Doomsday**

THE TREE OF DEATH AND LIFE

The old passes away and the new springs forth. The dead tree represents the old society and civilization. The new reflects an expression of hope, anciently found in many cultures of humanity, in which "Soon will the present-day order be rolled up, and a new one spread out in its stead."

For Christians the 'new tree' is "the tree of life also in the midst of the garden" of Eden (King James Bible, Genesis 2:9), and the Book of Revelation 2:7 speaks of "the tree of life, which is in the midst of the paradise of God." Revelation 22:2 states, "the leaves of the Tree were for the healing of the nations."

For Muslims it is the mystical Sadratu'l-Muntaha, "the Sacred Lote-Tree beyond which none may pass" (the Qur'an, Surah 53:14 -Yusuf Ali tr).

For American Indians it is the Tree of Peace given to us by Skenenrahawi (Deganawida/Dekanawida) the Great Peacemaker and founder of the Haudenosaunee (the Iroquois Confederacy).

It is "that blessed Tree that belongeth neither to the East nor to the West."

ARTIST APPRECIATION

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Particular appreciation for the artistry in typography goes to Kim Samuelson for pulling together the mish-mash of formats that I sent to her and making the book one cogent whole.

**Society
AFTER
Doomsday**

by
Bruce Beach

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Canada L0N 1J0

(519) 925-6035
society@webpal.org

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DEDICATION

Should you be reading this book prior to the catastrophe, or perhaps even after the catastrophe, it must be that you are a person of an exceptionally open mind to be able to consider ideas that are so different from the dogma espoused around you daily in your culture. It is a primary contention of this book that the catastrophe will occur, or will have occurred by the time you read this, because the previous ideas of how society should be constructed became outdated with the progression of technology and the growth of the human population. Moreover, the old system became decadent and self-destructive in that both the leaders and the masses became immersed in selfishness, materialism, immorality, and political and religious dogma. The time “hath come to build anew the whole world”. You then, must be one of those rare individuals who can play a role in implementing the processes that will lead to the Reconstruction of Society. This book is therefore dedicated to you.

“We are the ones that we’re waiting for.”

[reputed Hopi saying]

APPRECIATIONS

This book has been a great joint effort. I have been favored and assisted by more people than I can list. Ark Two, which I founded three decades ago, has had hundreds of supportive members and today has TEAM Leaders in all fifty of the United States plus a number of other countries. They, plus many others, comprise the readership of the Ark Two Newsletter and have consistently responded with insightful comments about my writing.

This book has become a generational gift. Three grandfathers from three different American Indian tribes have looked at it and have given me suggestions. For this I thank Puck, Thahoketoteh, and Thunderlight, and also a grandmother – Carolyn. Communities and cultures circling the world have provided multiple critiques. Antony in the Isle of Man, Jan in the US, Jean in Germany, Jean-Philippe in India, Kim in the Fiji Islands, Rae in Canada, and Rolf in Scotland, all of whom read and re-read - some several times.

Other readers of the Ark Two Newsletter who read the entire manuscript and provided serious commentary were Pastor Dave, Elizabeth, Gary, James, Matt, Rev. Paul, Ronald, Scott, Shane, and Skip. For specialized areas I thank Dr. David, Dr. Ray, John (a hospital administrator) and Dr. Fred in Israel who suggested the title. I must thank especially Kim, Shelley, Ben, Bill, Danny and Dave not only for much detailed critique but also repeatedly editing the entire book for syntax.

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I am an old man and have been particularly blessed with many friends and family. Few today have parents who make the sacrifices that mine did for me, or so many teachers who were so devoted. I touch more on this in my biography in the appendix but of course even here I must acknowledge my wife Jean without whose daily support and kind care I would not even have survived until now – leave alone have written this book.

Some Terms Used in this Book

LERN – (Local Economy Recovery Network). The principal structure (along with Progressive Democracy) advocated in this book for reconstructing society.

L1, L2, L3 etc. – These are a short form for Level 1, Level 2, Level 3, and etc. used in connection with the LERNS. Therefore, L1 LERN, L2 LERN, and etc. These are more than just level gradations and I might instead have used terms such as local, county, regional, divisional, etc. to establish their distinctness - but the method that I have chosen is more direct and while reflecting their relationship to each other it at the same time conveys a sense of uniqueness. The reader in learning about them will posit to each term his or her own perception but that is the semantic problem regarding the meaning of any words.

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Some Further Terms Used in this Book

Doomsday – Understood variously by many people as being Armageddon, the Holocaust, the “Day of Dread,” the “Day of Terror,” the Great Catastrophe, ‘the end of the world’ or TEOTWAWKI (see below). Most often, but not necessarily, something predestined, prophesied, or divinely ordained. A time of trouble such as the world has never seen nor will ever see again (Daniel 12:1, Matthew 24:21, Mark 13:19). Associated in this book with nuclear World War Three and the Great Catastrophe.

Luke 17:26 And as it was in the days of Noe,
so shall it be also in the days of the Son of man.

The Great Catastrophe – something on the scale of Noah’s Flood; worldwide, all encompassing, that will probably eliminate eighty percent of the world’s present population. Some persons envision this as the planet’s encounter with another cosmic body; others as the physical flipping of the planet on its axis; or perhaps as a world pandemic. There are many concepts, but in this book, it is viewed as ‘Divine Retribution’ and necessary to curtail events such as nuclear World War Three, and to prevent humankind from destroying itself. In this book associated with nuclear World War Three, but distinct from it.

Matthew 24:22 And except those days should be shortened,
there should no flesh be saved:
but for the elect’s sake those days shall be
shortened.

TEOTWAWKI – The End Of The World As We Know It – or after the Great Catastrophe, The End Of The World As We *Knew* It - is a term used to demarcate ‘the end of the world,’ but which is actually the end of the age and the present social system with which we are familiar.

Nuclear World War Three - while not the Great Catastrophe per se, still possibly a part of the ‘End Times’ scenario. Nuclear War Three is envisioned as being global in scope rather than taking place in say just the Middle East. It will involve all the major nuclear nations of the Earth, some of their associates, and those in the path of fallout.

Satans – As used in this book it does not refer to some specific entity that resides in a nether world. Rather, in a bell distribution of society they are individuals at the opposite extreme of saints.

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Society's Seven Psychological Stages of Domsday Grief

The predicted seven stages of society's grief, regarding the collapse/death of the present social system, are presented here as:

0. Denial – as discussed here in the 'Preface', is a predecessor stage in the grief cycle. It is the stage that most people are in at the time of this writing. They don't want to admit that the old system has died or is about to suddenly die.

1. Shock – discussed in Part One will be the total emotional trauma/non-comprehension that will occur with the onset of the Great Catastrophe itself.

2. Anger — discussed in Part Two. We may also see people's anger increase as we approach the crisis but it may express itself exponentially when the catastrophe occurs.

3. Bargaining — discussed in Part Three, is something that people everywhere would be glad to do, to get out of the catastrophic situation once it occurs - but they will have nothing to bargain with.

4. Depression — discussed in Part Four will be the full recognition that things are never going to be, at least for the survivors, as they were.

5. Guilt – discussed in Part Five will be a stage of self-reappraisal as people individually and collectively recognize the error of previous attitudes about civilization. This is a necessary stage if there is going to be change.

6. Acceptance — discussed in Part Six, is the end of the dying struggle and will eventually become prevalent/ubiquitous/the norm after much of the population succumbs. The collective sixth stage emotional response will have appeared by the end of the second year and by then there may be the beginning of hope, which is part of the sixth stage. In this case it could be hope about building a better world - which is what this book is all about.

There are various concepts of the order of the psychological grief cycle with some versions containing as many as seven stages and others as few as four. The original Dr. Elizabeth Kubler-Ross Grief Cycle, consisted of five stages of grief: denial, anger, bargaining, depression, acceptance; followed by death and dying. I have chosen to go with a modified seven-stage version and. I acknowledge that some may feel that it is improvident to apply to society as a whole what has been an individual psychological model.

PREFACE

The subject of this book is how to reconstruct society after a massive catastrophe of the scope of a worldwide nuclear World War Three so as to bring forth, phoenix-like from the ashes, a new and more glorious civilization than its predecessor. This book is divided into two sections; the first section deals with local reconstruction using a LERN (Local Economy Reconstruction Network), and the second section deals with global reconstruction.

At the time of this writing most people do not believe that the Great Catastrophe will soon occur, and they most certainly do not believe that it will be precipitated by nuclear World War Three. "How 60's," they will say. "Now a half century later we know humans are too rational to do THAT!" Notwithstanding, the number of nuclear weapons, still totalling in the tens of thousands, have greatly increased in their accuracy and destructiveness. Equally serious has been their proliferation accompanied by increasing geo-political conflict among nations. That being said, it is probable that man's warped inventiveness has secretively prepared for his awe and destruction still other weapons more diabolical in their destructive capacity than those we already seen displayed.

There is much discussion today about 2012 by visionaries who are more certain about the possible or probable future than I am, but no matter the timing – before or afterwards, or in what form a world catastrophe may occur – it is probable that the results, and remedies required, will be as I have described them. Many people will say, "The sun came up yesterday and today, and it will come up tomorrow." History is on their side, of course. Most days are much like the day before but eventually there comes a day that changes the course of history. I am convinced that something world-changing is about to happen, otherwise I would not have put the time, effort and expense into the kinds of preparations that I have made and which I am sharing with you.

In this book I have not attempted to communicate the nature of what the American Indian elders perceive as the spiritual relationship every individual needs to the Great Spirit, nor have I shown how that relationship should be expressed in community. Those more capable than I, will in the future address that subject because "Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it." Should you be receptive to such ideas I hope that you will follow such meagre threads that are presented here to the point where you will fulfill your heart's desire.

Section A – *LOCAL RECONSTRUCTION*

Definite plans for survival have been made by some regimes and for some people. There are massive civil defense programs elsewhere in the world - but none in the U.S. for ordinary individuals not associated with the government.

Instead, the U.S. (as well as Canada where I reside) has prepared for COG (Continuity of Government). Massive underground complexes have been built in Mt. Weather, Iron Mountain, and numerous other locations. Massive stores and preparations have been made - but none for you, me, or the rest of the public.

We will thus be on our own as far as survival and recovery are concerned. Possibly our governments will help us . . . or there is the possibility that they may oppose us . . . or the possibility that they may merely be ineffective.

It appears that whatever we do, we will have to do for ourselves. And so I have presented a plan in Section A. This is a bottom-up plan, but it is possible that events will also lead to a top-down plan as presented in Section B. I know of no alternative plan presented by anyone else.

SHOCK!

(Stage One in Society's Grief Cycle)

Shock - will be the total emotional trauma/non-comprehension that will occur with the onset of an event such as the nuclear holocaust described in this book or another cause of the Great Catastrophe. It will come all the more as a shock, as discussed in the Preface, because of the denial that preceded it. The denial led to the failure to recognize and prepare for what was about to occur.

Part One - *THE ORDER OF EVENTS*

This book is about a depressive, traumatic situation so terrible that it has many times been called ‘the unthinkable’. It will undoubtedly cause the most grief that the world has ever known but we should not deny that it might happen, although many people do that very thing – saying for instance that God would not permit it or that men are too reasonable for it to occur. The fact is that the present world system has already collapsed and we are looking at a standing corpse. Still, the climaxing events, sometimes called the last great battle of Armageddon, and the accompanying events of the Great Catastrophe, will be so great that there will be universal shock as the world has never previously known. This part of the book describes those events in a localized example along with how you should respond to the shock. It is an event foreseen by many.

Life on Earth as man has lived it will come to an end,
and there can be no turning back , physically or spiritually.

The children of the Earth will bring a new hope to the society, living closer to the Earth and spirit.

[1920’s Vision of an old Apache Grandfather
from a Spirit Warrior and a Spirit child]

Chapter 01	<i>Holocaust Day in Suburbia</i>
Chapter 02	<i>Holocaust In The City - Day One</i>
Chapter 03	<i>Holocaust In The City - Day Two</i>
Chapter 04	<i>Holocaust In The City - Day Three</i>
Chapter 05	<i>Emergence from Hibernation In The City</i>

EMP (Electromagnetic Pulse)

Some believe an EMP attack is all that would be necessary to destroy the U.S. EMP is created by the detonation of nuclear weapons, which can be designed to primarily produce more of that specific energy. If these special weapons are set off at a very high altitude in an air burst their energy would disperse so widely that only four would be needed to cover the entire continental United States and the populated portions of Canada. The EMP destroys unhardened/unshielded electrical and electronic circuits. It could therefore destroy the entire electrical and telephone/communication grids along with computers and electronic devices plugged into them. Some experts speculate that it may even stop all the modern vehicles because essential parts of those, such as their fuel injection systems, are controlled by microprocessors.

Without electricity, communications, and transportation, the North American economic and social structure would be brought to a standstill. In other words these countries would be returned, in less than a day, to a state of civilization resembling the Dark Ages, or worse.

Chapter 01

HOLOCAUST DAY IN SUBURBIA

Most people may have been aware, for many years, of the potential for disaster created by conflicts throughout the world, but one day we may all wake up to find that there has been a nuclear event. That information may or may not come suddenly. Some may not immediately know of the bombing of the U.S. cities if the first attacks are EMP (Electro-Magnetic Pulse) attacks – the most likely scenario. There is a popular opinion that this would be sufficient for an enemy and that there would be no need for a nuclear war in the ‘traditionally speculated’ sense presented in this book. There are many other possible catastrophic scenarios. A popular one at this moment is earth changes in the year 2012. The end results would be practically the same and would require the same remedial steps proposed in this book.

Whatever happens, eventually awareness will drift in, but people will not have an accurate overall perspective. Information will be difficult to obtain when electric power systems are not functioning. I will not describe the terror or drama that will transpire. The primary locus of the example I shall portray is that of suburbia but in the next four chapters I will also describe what it will be like in a large city.

For now, our scene is a suburb or a small town. One has either awakened to find all the power off, or suddenly during the day, it has gone off. There is probably no TV or radio. One might try the car radio, or a battery operated radio, in case whatever is the current government broadcast successor of CONELRAD (**Control of Electromagnetic [or Electronic] Radiation**) may be functioning. But, very possibly not. It will just be quiet. Dead quiet.

“Hey mister! You are sitting on a dead horse!”

The dead horse of technology has just died. It is now a non-functioning society of TEOTWAWKI. (The End Of The World As We Knew It).

“Well, yes, I know that. The question is - what do I start walking towards when I get out of the saddle?”

Most people will go to bed that night - a cold bed if it is in the wintertime - and the next morning won't find it much warmer. Some fires, fireplaces, and wood stoves here and there are functioning as people gather to discuss the situation. Yes, fallout may be coming - but most don't really understand how that works and will do nothing to cope with it. But - this story is about YOU, not about them. So it is from this point that we begin.

Being in suburbia, you are already where people in the cities will wish to migrate to, but are not right away able to get to. Many of them may be coming, but not right now. If you have not already made preparation, it is now too late. Your only option is to react to what has occurred.

If you have a way to get to the supermarket, you will find it closed. The owner/operator sent the employees home long ago - because there were no lights and no way to run the cash registers. He knew that he would have no way to deal with a mob and so simply locked the doors. If he is a generous and foresighted individual he has emptied the freezers, because nothing there is going to keep, and has put their contents in baskets out front for people to take away. May as well have an ice cream feast - because it is just going to melt.

The mayors, police, and owners (if they have the foresight to know what is coming), have posted guards at the doors. What you need to be doing is at your home and while fallout may or may not come your way, it is prudent to take some pro-active steps and make a contingency shelter. Although this is a post-apocalyptic book, I shall include, from time to time, some elementary preparedness information under the assumption that some people will be reading ahead of time. You should have your bug-out or bug-in list, but if you don't you will have to make it up as you go along. Even from suburbia, the further you get out into the countryside, the better - *if you have a place to go*. See the next chapter for some elementary information on BOBs (Bug Out Bags) and BIBs (Bug In Bags).

If Bug Out was your intention - then at this point you should already be gone. If Bug In (what is called 'shelter in place') is your plan then you should also have made preparation. However, the assumption here is that most people will be totally unprepared, and they will therefore need to start collecting water, food, light, warm clothing, and whatever other necessities they can. There may be some genera-

tors around and people able to operate some vehicles - but these are all short-term anomalies, neither to be stressed for, with, or about. Nightfall will arrive, and if by then you have gained the cooperation of one or two neighbors it will add to your security in being able to maintain an overnight sentinel.

By the following morning people will still simply be confused and beginning to suffer trauma and occasional hysteria. However, they will continue to function independently as has been their custom, each family feeding itself out of the food on hand and practicing such survival skills as they know. Certainly much better prepared than being left alone in the woods with only a Bowie knife.

It is now our third day - and you are probably neither hearing explosions nor seeing any mushroom clouds, although fallout may have started arriving hours ago. The sun may be shining and the birds singing - but almost everything else has ceased to function. With the absence of artificial light you may marvel at the brightness of the stars at night. There is no evidence of the terror and destruction that is going on in much of the world.

A Note on The Great Catastrophe

It is at this point that something else may occur even more dreadful than nuclear world war, as terrible as that may be. The Great Catastrophe is a theological concept that some think has only 'spiritual meaning'. Others think it may also be expressed in the physical reality. Even those of us who are inclined to believe in the latter don't know what it will be other than that some have speculated that it is a Divine event, although appearing natural, which will shorten the days of the nuclear exchange.

There are numerous speculations about its nature, one being derived from the HAB theory that the earth may physically flip on its axis. If that should happen you would not want to be near any large body of water. If it should occur it would certainly give credence to the concept that the world's population will be reduced by eighty percent. You may not even be aware of the Great Catastrophe when it occurs. You may be asleep and when you awaken it may be over. Wherever you awaken.

In essence, you may have become isolated. Isolated from events. Isolated from the trauma of the Great Catastrophe just as you may have been isolated from the initial trauma of the nuclear war. Nevertheless, if you are still among the living, the local effects will begin to set in. You may have to be concerned with survival from fallout for yourself, and those who will listen to you. Techniques for defense against fallout have been developed and tested at great expense by almost every nuclear nation. While information on these techniques has been made readily available, most people have not availed themselves of it. You may even now be able to look at:

http://www.webpal.org/webpal/d_resources/index.htm

Two basic techniques are available. One is to leave the contaminated area. This may require information that you do not have - such as the extent of the contaminated area. The contaminated area may be far too wide to escape, or you may not have accurate information as to the delineation of the contaminated area. Also you may not have the means of transportation, nor the means of survival should you reach a radiation free area. Unless you have prior arrangements you would be considered a refugee and possibly turned away by the time you got there, whereas staying where you are you are known by others in your community and have some resources. If you have not made prior plans to bug out to a prepared destination location, then shelter in place may now be the best plan.

If you are going to stay in place then you need to use the second technique of survival from fallout, which is to have or build a shelter to protect you from the fallout. It is possible that you may find shelter in some heavily constructed neighborhood building, or if your home has a basement you can construct one there. This may involve piling more dirt on the outside walls and placing dense material a couple of feet deep on the floor above. You can in addition place a heavy table in the most shielded corner of the basement with dense material on top and surrounding its edges as additional shielding for children, and a place to lie down and sleep.

Weather, ground, time and other conditions permitting, one may dig a trench and cover it with dirt supported by poles, wooden doors, and a carpet. Or you could park a vehicle over the trench, remove the seats, and fill the vehicle with dirt. Properly designed, such an expedient shelter can make all the difference between avoiding the effects of fallout radiation, and suffering those effects. One of the

most important and often overlooked factors in designing a shelter is the matter of providing ventilation. Use a manual air pump to eliminate the problem of carbon dioxide poisoning. Most people have an exaggerated concern about pumping in fallout particles; however those particles suspended in the air are a minor concern compared to particles lying on the ground outside and the greater threat is carbon dioxide from inside.

The effect of fallout radiation is not always death, although many times it is. Rather than immediate death, intense radiation causes a very painful and horrible death (what the literature calls a *hard* death) over several days. Less intense radiation effects are drawn out over a period of weeks, months, or even years. Therefore, it is not just a question of survival, but also your post-survival long-term condition with which you must concern yourself.

Fight or flight

The two basic animal responses to danger are fight or flight. Many people think that they will run. The grass is always greener over the fence. Hence they need a “BOB” (Bug Out Bag). However, it can be pretty terrible out there, and while it may seem that there is nothing for you where you are, there are those who would advise you to ‘shelter in place.’ In that case, you need a “BIB” (Bug In Bag). In either case, preparation ahead of time is the key. Assemble in one central place the things that you will need. In the case of BOB – the things that you can carry. If you are bugging out, one of the most important factors is clothing. Good boots and socks and appropriate clothes for the season are important for a BIB also. Plans can change so plan for either bugging out or sheltering in place. Boots shouldn’t be either new or worn out. New boots would be terrible to break in during an evacuation and the resulting blisters might be the thing that would defeat you.

However, really, how practical is it? How much will you be able to carry? How far can you actually travel? What about pregnant mothers, small children, and elderly members of the family? Can they make the trip or will you leave them behind? Of course the whole idea is to be prepared and to get an early start on everyone else. Good luck with that. Will the car even run if there was an EMP strike? These are all unknowns. The requirements for a BIB are

much the same as for a BOB except you can certainly store much more food and water and equipment if you aren't planning to move it.

The next three weeks should be a time of hibernation if at all possible. If you are able to measure the radioactivity then you will be able to measure when you can increasingly emerge from hibernation. With your knowledge you should be able to easily survive doomsday, and the first three doomsweeks. The next couple of years will be more of a challenge.

Before passing on to the next phase the next chapter will be an interlude describing conditions in the cities and large population areas.

BOBs and BIBs

The suggested minimum contents of BOBs (**Bug-Out Bags**) and BIBs (**Bug-In Bags**) vary, but most of the following are usually included:

Enough food and water to last for seventy-two hours. This includes:

4 litres (1 gallon) of water per person per day, for washing, drinking and cooking.

Non-perishable food.

Water purification supplies.

Cooking supplies.

Cutlery and cups/dishes.

A first aid kit.

Fire starting tool (i.e. matches, lighter, etc.)

A disaster plan including locations of emergency centers, rallying points, possible evacuation routes, etc.

Professional emergency literature (in printed form NOT electronic) explaining what to do in various types of disaster situations - studied and understood before the actual disaster but kept for reference.

Maps and travel information.

Standard camping equipment, including sanitation supplies.

Weather appropriate clothing (poncho, headwear, gloves, etc.).

Bedding items such as sleeping bags and blankets.

Enough medicine to last an extended evacuation period.

Pet, child and elderly care needs.

Battery or crank operated radio.

Lighting (battery or crank operated flashlight).

Shovel, axe, bow saw and hammer.

Crowbar (weapon, building and vehicle entry, etc.).

Weapons and appropriate ammunition, depending on local laws.

Cash and change, as electronic banking transactions may not be available during the initial period following an emergency or evacuation.

Fixed-blade or folding knife.

This all sounds very good – and if you have time to research it you will be able to find much more elaborate lists on the Internet.

Chapter 02
HOLOCAUST IN THE CITY
Day One

While the primary thrust of this book is Reconstruction of Society and life after the Great Catastrophe in the suburbs and small towns and villages, we will now take a detour to look at the circumstances in the city, which will be considerably more challenging even if your city has not been bombed. All over the continent, the power and lights will suddenly go off. If you happen to be listening to a battery operated, old tube-type radio (when did you last see one of those?) that is tuned into a “hardened” transmitter sight (I don’t know where you will find one) that transmits (fat chance) the EBS (Emergency Broadcast Signal) or what at the moment is called the Emergency Alert System, then you will know that doomsday has begun.

Otherwise you will be standing out there with the rest of us survivors saying, “Nice day, eh? Strange the power would go off on a nice day like this.” Silence. The sun will continue to shine, and the birds will sing, and the breezes will blow and you will not know that they have a bit more of a problem in, say, New York City. They are no longer there. Silence.

Eventually word may drift in. On the chance that there is something to the rumor you decide to try to call someone. Your spouse, a friend, a relative. Don’t bother. Silence. The telephone isn’t working either. Even if the EMP hadn’t done it in, a mere power outage causes such an overload of demand on the central exchange that you couldn’t even get a dial tone.

You are a survivor. Doomsday has occurred and you are a survivor. While you are waiting for the spouse and kids to get home, maybe you should do something practical. Like go down to the supermarket and lay in a bit of an extra stock.

You may notice that the little corner store has closed. If the owners have believed the rumor, they want to save their stock. And besides, your money may not be worth anything tomorrow. You thought you had seen rapid inflation before but this is like from zero to a million in sixty seconds.

At the supermarket, if you are early enough, you will find pandemonium. If not, you will find practically nothing. Maybe a large bag of dog food (take it) and some cans of floor wax (forget it). The rest of the stuff was all in those carts that came flying up the walk as you came running down.

There won't be any cashiers at the cash registers (they have done their shopping and left). Besides, the cash registers aren't working anyhow without any power. It may have taken the hired manager a little longer to figure out that he should grab what he can and head home to his family, but he has probably left now. The only cops you will see are the ones grabbing stuff themselves.

If on the way back you spot a shopping basket with something in it - think twice before helping yourself. If there is an altercation, there are probably no doctors at the hospital to sew up the lacerations. Everyone else is also too busy to bother calling an ambulance, if they could, and one wouldn't be available if they did.

Of course the trip to the supermarket may have been nothing like that at all. It may have just been a bit more active than usual, but if most people haven't caught on thus far then you are very lucky. You just keep mumbling under your breath. "Good people, good people - that's the way, that's the way, just stay calm." This way we can just go about doing what we have to do as quickly as we can, while trying to not stir up panic. "Yes. I understand the cash registers aren't working, but please let me just help you add this up by hand. No, that's fine, just keep the change."

Then, of course, if everything is really this calm we can take that good old plastic credit card and go out and buy all the good survival stuff that we are going to need and should have gotten beforehand. Don't worry about paying for it; no one is ever going to send you a bill. Getting the stuff home may be a bit of a problem if the car isn't working. (The EMP may have wiped out that fancy electronic ignition.) "No, that's fine. You don't need to deliver it. I'll just put it here in my little red wagon." But you sure don't want to lug it all the way up to your thirty-second floor apartment if there is somewhere safe that you can stash it. "Can you really believe that people are staying this calm? How is it that we seem to be so much smarter than the rest?"

More than likely you are now back home and all you have is the fifty-pound bag of dog food. Are you really going to be able to carry it up to your thirty-second floor apartment? You know the elevators aren't working, of course, and it's pitch black in the halls and stairwells. Maybe you could hide it in the trunk of your car in the garage – if no one sees you.

Ahhh . . . back home in the apartment. Home, sweet home. The kids are home from school now. You probably wouldn't send them out to do some more scavenging because it isn't exactly a happy party going on out there. Did you see Watts, Detroit, Washington D.C., and Baltimore after some of their similar parties? I did. I think I would keep the kids home. Not much you can do except to wait for the spouse to walk home. Shouldn't be more than a few hours.

The spouse finally makes it home. "What do you mean all you got is fifty pounds of dog food? We don't even have a dog." The electricity isn't on. We can't cook anything anyway. Best to eat everything out of the refrigerator before it spoils. Won't be any more water as soon as the gravity feed tanks on the roof empty. Hope you saved a few pots full. If everyone filled up their bathtubs it is all gone. It has gotten cold. Might as well go to bed, and anyway there is no light. Certainly we're not going out in those streets in this dark with all that noise going on down there. Hopefully, everything will look brighter in the morning.

Counterforce versus Countervalue Warfare

There are two strategies of warfare. One is called *counterforce* and the other is called *countervalue*. With counterforce you knockout the enemy's forces so he can't harm you. This can be very chivalrous like the fighting codes of the knights of old where you never harm the women and children.

On the other hand, with countervalue, you go after everything the enemy holds dear in order to demoralize him. This was the technique of the ancient Mongolian hordes and modern Muslim terrorists. Perhaps a drone from the sky will kill all the guests at a wedding.

"Take no prisoners." "Eliminate the enemy." "The only good Indian is a dead Indian." "Eliminate the Jews." "Sock it to the Japs."

Women, children, babies, everybody goes.

Now the problem with countervalue warfare is that if everybody knows they are either going to win or die, some people can get very tough. So maybe the best thing is to knockout the military forces, and hold the cities as hostage. "Now, either surrender or we bomb the cities." The cities aren't generally the first targets. More likely priorities:

1. EMP
2. Submarine bases
3. Command and Control Centers
4. Naval Ports & Strategic Air Bases
5. Missile sites
6. Other major military targets

There may be other targets - and cities as such are pretty far down the list. It could be hours or even maybe a couple of days before an enemy would get around to some of them.

Chapter 03
HOLOCAUST IN THE CITY
Day Two

Morning comes early with the noise of people throwing pots and pans over the sides of their balconies along with blankets, pillows and other things to save them carrying down crowded flights of stairs. Apparently some of the residents are moving out. Perhaps you should too.

Everything looks better in the light, doesn't it? TV still doesn't come on. Telephone isn't working either. And you know what - the toilet doesn't flush. Can't cook anything. Got to eat what you've got. See, that wasn't so bad. Make it sort of a picnic. Eat it right out of the can. There is not going to be any water to wash dishes.

But see, **we survived doomsday**. Didn't even see an explosion, hear a bomb, or anything. Maybe we should sit down together and try to figure out what we are going to do from here.

And so here we sit **unscathed**, the day after doomsday. But there are some problems on the horizon. Possibly the city is going to be bombed in the next day or two. There is no way of knowing whether it will be or not. Even if it isn't, how can we stay here? The electricity is off. The heat is off. The water is off. And it isn't coming back on – at least any time soon. The elevators aren't working either. For some old people and physically handicapped, it is “If we go down (if we can go down), we can't come back up.”

There is no more food in the grocery store and there won't be any more. (Unless you believe your government, which says they will start delivering it in about two weeks . . . want to bet?) Then there is that horrible stuff called fallout that may start showing up in about twenty-four to forty-eight hours, or sooner.

Now, we have all seen or heard about the book and the movie, “On The Beach,” and Beach himself shows up with the *solution*: a pocket full of cyanide pills. If you want one he will give you one for each of your kids or grandkids. There is only one catch. There are only so many and I don't want them wasted. So you will have to line up each of your children or grandchildren in a row and pop it down

their throats right while I am here. How many of you will do it? “Here is your vitamin pill. Open wide.”

No? Then you really are a survivor. Here you always said you hoped the bomb would fall right on you and then when I offered you an easy out... you said, it wouldn't be *that* bad: a world without electricity, automobiles, radio, television, telephones, and supermarkets. And maybe eventually with only sixty million people in North America.

But then, that is the kind of world that was here in 1800. People then didn't have cars, supermarkets, movies, TV, radio, telephones, modern medicine, airplanes, rockets, and computers. And they survived. They may have even enjoyed life. Maybe even more than many people do today with all their drugs, tranquilizers, and what have you.

People generally are survivors. Put them out on an ice floe in the middle of the Arctic with no expectation of rescue, no supplies - nothing - and they will hold on. Some will even survive until they happen to be rescued.

So you are a survivor and you survived doomsday – and the day after.

Duration of Radioactivity

Half-life is greatly misunderstood. It can be millions of years long - but the longer it is - the more friendly it is - because the half-life is the time that it takes for the radionuclide to give off half of its energy - and over long time periods that is insignificant.

We have to be concerned about ones that give off their energy quickly - and most all of that occurs within two weeks after the blast according to what is called the Seven/Ten Rule.

Time after blast	Level of Radiation
1 hour	1000 roentgens/hour
7 hours	100 roentgens/hour
49 hours (2 days)	10 roentgens/hour
2 weeks	1 roentgens/hour
14 weeks	0.1 roentgens/hour
98 weeks (2 1/2 years)	0.01 roentgens/hour

In actuality the radiation level in the fallout dust cloud may be much higher one-hour after the detonation and the only real way to tell the amount of radiation at any time is with a radiation detector. However, the above chart shows the principle of what happens to radiation and why it is important to be in a shelter in the early stages – if fallout comes your way – but that it is generally okay to be out and about a couple of weeks after the last bomb falls.

Chapter 04
HOLOCAUST IN THE CITY
Day Three

Before thinking about departing for the country, let us further consider the alternative of staying in the city. You may not have the time or means to do anything else. Perhaps you are convinced that the enemy would never really get around to bombing your city. Or you feel you have sufficient underground shelter if they do. Nothing, of course, would protect you if there were a direct hit on your shelter, but a good bomb shelter could certainly give you very good protection as little as five miles from ground zero.

The trouble is that subways and underground garages are not designed as blast shelters. They do not have blast vents and doors. Anyone in such a place, at the time of blast, within a couple of miles of ground zero will be subjected to a phenomenon called *popcorn-ing*. Minute particles of greatly accelerated sand being sucked by high wind passing through the tunnels will cause blisters to pop out all over exposed parts of the body. This, combined with several other pathological mechanisms, will probably result in a rather painful death within a few days.

Although the blast protection in an underground shelter is much superior to being above ground, there are reasons that you are better off staying in your high-rise apartment rather than going to a large public shelter if you feel there is little or no danger of blast.

Most public shelters have no supplies and no equipment. The average designated public shelter was supposed to shelter over three thousand people. Can you imagine the anarchy and conditions there? Comparatively speaking, the Louisiana Superdome in New Orleans at the time of the nearby mere Category 3 Hurricane Katrina in 2005, was like staying at a luxury hotel. Now, without food, the first to die will be infants who are not being breast-fed. Other early casualties will be persons who require special medications (especially the elderly) and anyone who happens to be injured. If you want a visual picture, think of Haiti after the earthquake – without aid being sent in from the outside.

Not only will deaths have negative psychological effects on the survivors, they will create severe sanitation problems. There will be enough sanitation problems anyway if the water and sewage systems are not working. Most designated shelter locations do not have sanitary provision for three thousand people in the first place.

One of the greatest hazards in an underground shelter is carbon dioxide poisoning. The designated public shelters, almost without exception, do not have adequate ventilation for large numbers of people over a considerable period of time. And the existing ventilation systems generally depend upon electricity being available.

There are ventilation defense and survival techniques available. However, if you were to try to implement them in a large public shelter situation, you would probably be one of the first persons killed by the other survivors. The reason is that most people have misconceptions about either the air becoming radioactive, or containing radioactive particles, which they feel would be more dangerous than the carbon dioxide.

Add to these problems the fact that you probably won't have any light in the shelter, that anarchy may become rampant, that there will almost certainly be no food and, more importantly, no water, and you will see why no trained survivalist would want to be caught dead in the place.

Returning to your own high-rise apartment, after the danger of blast is past, gives much more favorable opportunities for continued survival than remaining in a public shelter. If you are ten or fifteen stories above the ground, the distance will probably protect you adequately from any fallout radiation on the ground. If there are ten or more stories above your head then that distance will also protect you from fallout on the roof.

The apartment dweller should try to secure an inner room without any windows. A blast fifteen or more miles away will knock out the windows and it is the glass shards that will kill most people. Pulling drapes and blinds are all helpful defenses. A blast wave will be preceded by a brilliant flash of light. The survivor will have from several seconds to three or four minutes, depending upon the distance from the blast, to duck behind a sofa or to take other shelter. Good old duck and cover.

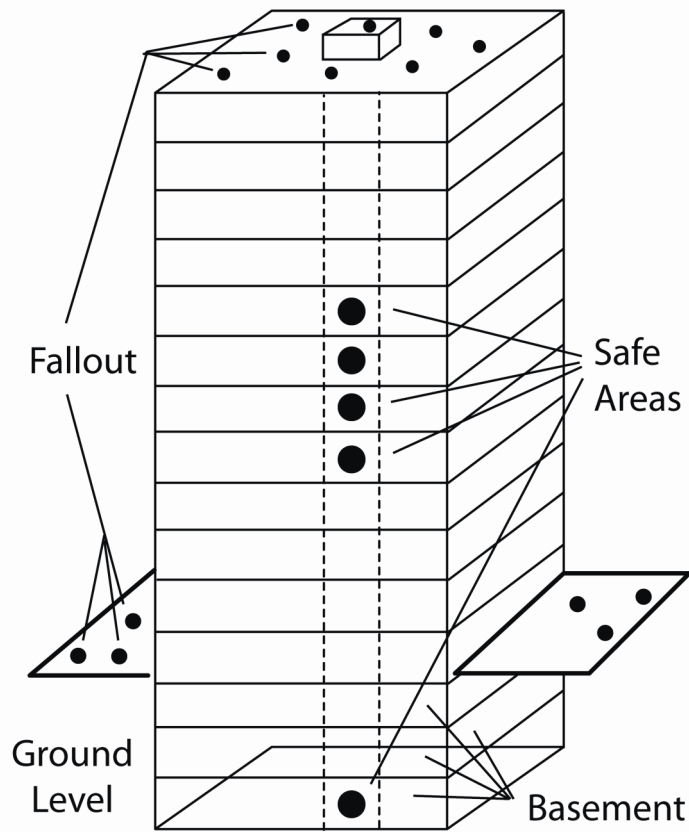
If you are concerned about the effects of the blast itself, you are much better off lying flat *beside* some large object such as a motorcycle rather than under or in a car. In any large force situation, such as a blast or earthquake, get beside the bed or desk and not underneath it. The object will often create a survivable space beside it, although it may itself be crushed to the floor by the falling ceiling. I personally know some people who survived a tornado in this manner. In addition, you want to stay off of balconies and stairways, and out of doorways.

Training yourself to take similar, immediate, defensive action can also help give protection from the intense thermal radiation that accompanies a nuclear blast, which can start fires *fifteen to twenty* miles from ground zero. Fires, in themselves, can be a problem, and if you are downwind from a large fire or firestorm, you have to be prepared for possible carbon monoxide poisoning.

Fire defense techniques are generally well known so I will not dwell upon them here. One thing you need not do is call the fire department . . . if you could. There is little they could do, if they are still around, without central water supplies. But you can improvise closings to seal off all the apartments above you, and those immediately below you, so that fallout will not blow in and settle on the floors over your head, or otherwise near you.

The fact is that if you are in the city when the catastrophe occurs, you may try to escape; but if panic has already begun, the roads will be clogged and you will probably not be able to leave. For this reason, you may ride out in the city the initial period, which will probably be at least a month while the fallout subsides. Another choice is to join the hordes of refugees and die with many of them on the road. That may yet be what you will have to do – a month later.

The City Fortress



**Empty floors above the safe area
protect from the fallout on the roof.
Empty floors below the safe area
protect from fallout on the ground.**

Chapter 05

EMERGENCE FROM HIBERNATION

In The City

The fallout period was not a good time to be traveling any way, so now here we are a month later still in the city, still with the decision to make of whether to leave or stay. These chapters are addressed mainly to those who decide to stay.

In the days prior to the holocaust my trademark advice in the Ark Two Newsletter was three things. Number one: Get out of the cities. Number two: Get out of the cities. Number three: Get out of the cities. At this point, after the holocaust, I no longer know if it would be a good idea and I have very little encouragement for those who decide to become refugees – except “Good luck” – but I will say a bit about the decision to leave.

The four factors that will determine survival are:

- * Location
- * Knowledge
- * Preparation
- * Luck

Those who have prepared to flee, bug-out bag and all, and have made the best plans as to route and so forth, should pray that their flight does not come in the winter. During a storm, or severely cold weather, it is very likely that many more persons may be killed by exposure than by any other single cause. The roads and highways will most likely be jammed. If there has been an explosion in the vicinity, overpasses and utility lines may have dropped onto the roadways making them impassable.

A motorcycle, scooter, or even a bicycle might offer certain advantages over an automobile. One might carry a smaller form of conveyance on a larger one and then implement the smaller means of conveyance, such as a bicycle, when that becomes the necessity.

Even without a blast having occurred there will be traffic jams. Accidents, or vehicles running out of gas, will create bottlenecks that completely clog the roads. Once people find themselves just sitting

there, not moving, they will have to abandon their vehicles. My guess is you can forget using an automobile for escape unless you had a plan and immediately implemented it before the general panic set in.

The most dependable means of escape would probably be walking. If people had to walk all the way out, and they were in any physical shape at all, they could surely do it in two or three days. Once again, proper preparation can make all the difference: proper walking gear, proper survival clothing, a planned escape route, proper selection of material to be packed, and proper allocation of loads. As stated before, depending upon the time of year and the weather, many may be killed by exposure.

There are better alternatives. You could have pre-arranged pickup points and times with co-survivors coming from the refuge destination or, in a worsening pre-crisis situation, you may have made an early dispersal. Anyone with a practical survival plan who reacts immediately may get out well before the rush sets in. For the rest – it is too late for that.

The survivability factors for many people will be increased by getting out into the country, or to the leeward side of a mountain. The threats of blast and thermal radiation will have been greatly reduced. But blast and thermal radiation, while very nasty in their effects, are not going to kill everyone. Although millions will die, a large percentage of the people living the day before doomsday will survive the blast and initial radiation. Many of these folks will be a considerable distance from the blast but will eventually die as a result of injuries caused by broken glass shards.

There may be all sorts of reasons why you elect to remain in the city rather than head for the country. If the attack comes in the winter and you do not have a planned escape route, adequate clothing and supplies to make the trip, if you are not physically robust for the trip, or do not have a known destination of refuge, well then Even if you personally could undertake the journey, you may decide to stay in the city rather than abandon members of the family who could not make the trip, such as elderly parents, small children, pregnant mothers, etc.

Now, it may be possible to organize your activities with other survivors to become cliff dwellers like those of old. A bucket on a rope might be used to haul up water gotten from a nearby stream or pond, and waste could be let down in the same way. Or the toilets may flush if you can find water to haul up for them.

I am not saying any of this is a good plan. It is simply a plan. You are sitting on a sinking ship. The best plan was to get in the lifeboat, but now the lifeboats are gone. My suggestions will be much like those to a group of people who find themselves stuck on an ice flow. Huddle together. I am not saying that this will save you – but it is the best that I have to offer.

Some ingenuity may be required in providing heat and light. If you have or can get sufficient supplies of food and water for yourself and your fellow survivors to hold out until you can plant and harvest a crop (most survivalists recommend at least two-years supply), and if you address the sanitation problems created by morbidity, and if you and your co-survivors are sufficiently organized against anarchy, then this may be the way to go. The greatest problem will be that of food, so simply getting out of the city will not solve that problem. The question will be how you can solve it in the city.

Just as for the suburbanite, the greatest concerns, other than food and water, will be security and social organization. The old system will not work, with everyone living in their own little box. Thirty stories are too far to walk up. You will probably need to move everyone on the cliff down into a seven-floor area between the third and 10th floors. Even ten floors is a long way to walk up – but not everyone is going to make a daily commute. In point of fact, some older people will never leave until they are taken out dead. They can be placed in the top floors of the dwelling area. The lower three floors are sort of the “moat” of your castle. They have to be defended, but not exactly occupied.

A fifteen-story building with twenty apartments per floor could have approximately six hundred adults in it, assuming about two adults per apartment. That would permit the formation of approximately one LERN per floor with a L2 LERN for the entire building and possibly a L3 for the block or complex. (The LERN – **L**ocal **E**conomy **R**ecover **N**etwork – concept will be explained later in the book.)

I won't deal with specifics of how defense is to be provided, or how water, fuel, or food are to be obtained, because that will be the function of the LERNed (the administrators of the LERN). All that I can say is that while the prospects are not good, they are certainly better than that for almost any individual family trying to hole up by itself in its private apartment. Maintaining (if maintaining is possible) the elderly in one area, centralizing nursery care in another, conducting children's classes in a third, doing any food preparation in a central kitchen, sharing all the tasks and responsibilities . . . these will be many times more efficient and greatly increase such little probability of success as there may be.

I could go into considerable detail about urban agriculture, such as finding soil and sunny spots, or using balconies and perhaps transporting plants in their containers from one side for sun in the morning to the other side for the afternoon. This may all take place in a space created for this purpose on the higher floors or even on the roof. If security can be provided, the spaces of lawns or parks can be devoted to agriculture. Swimming pools can become water storage ponds and techniques of water gathering developed to capture rain. But I digress, because there are infinite details beyond the scope of which this book can discuss or even name.

The rest of Section A of this book will focus on the development of the LERN system in suburbia. The principles that will apply there would also equally apply in large cities, so from this point on I will make no further reference to specifics regarding cities. It may well be that henceforth life will always be better in the more rural areas and that when the opportunity presents itself, if you are going to continue to survive, you may think you had better get the heck out of the city. Sort of brings to memory the old Dave Hollister lyrics:

“Gotta go, can't stay”

but on the other hand maybe it is:

“Can't go, gotta stay.”

Life, no matter where, will for a long time usually be horrible. Prior to this, you lived in the best of times that have ever been known by humanity. Even the kings of medieval Europe never had it so good. They had cold, dark castles with neither central heating nor glass

panes in the windows. Not much medicine or even a painkiller to have a tooth pulled. Foods only in their seasons, and travel so difficult that a bumpy twenty-mile ride in a cold carriage exhausted one for the day. Royalty and people of privilege had it by far the best for their times, and the amenities of your own life have far surpassed that of the kings of old.

But in the ways that were important your life was in the worst of times, although many people did not realize it. This was true even before the catastrophe, because humanity had turned away from God. People no longer knew their purpose in their frantic search for “happiness.”

Immersed in materialism, immorality, and selfishness, as the world was in auto-mode towards self-destruction, much of humanity was in a perpetually-depressed state of resignation to a world that was unjust and a life that was spiritually unfulfilling. In fact, many did not know the joy or meaning of spiritual fulfillment in being obedient to God’s laws, and thus it was that God left them to their own selves that they could experience the result of their own devices and choose between whether they preferred that or the Plan of God. Now, in the current circumstance, some will turn unto God and God will answer their need. He will not restore them to the luxurious, materialistic opulence that they had before, but He will answer their spiritual need and give them solace. Their children will continue to die from what were previously curable medical problems. They will continue to be cold and starving, but as their spiritual eyes open they will see miracles and the love of God and will find purpose and salvation in their lives.

ANGER!

(Stage Two in Society's Grief Cycle)

The anger that will manifest itself at the ultimate collapse of civilization will be terrible to behold . . . widespread road rage, anarchy and rioting in the streets . . . the most aggressive, horrific, terrifying sociopaths on the loose with no one and nothing to restrain them . . . mass hysteria and mass psychology gone mad with little concern for others property or personal rights.

Already anger is being expressed more and more vehemently in society. Anger expressed today by: political parties; the increasing number of demonstrations on both the left and right of the political spectrum; the virulence of demagogues in radio talk shows; the extensive and intensive use of the Internet to express this emotional extreme; the reported rise of militia groups; the greatly increased volume of sales and purchases of private arms. Anger expressed by the increasingly venomous expressions towards other races, creeds and religions found in large pockets of isolated/insulated dissidents.

The increase in anger and wrath has certainly been momentous in many world communities. Fundamentalist groups in every religion, and paid lobbyists from parts of the political spectrum, tear at their internal counterparts. Bombings and slaughter often exceed the casualties wrought by their external enemies. While up to this point physical violence has been minimal in the U.S., once social restraints are removed, anarchy will prevail.

Nation against nation, humanity against humanity, despite all the noble expressions in world charters and lip service given by world leaders. Anger is caused by fear and fear is the anticipated grief of loss. Denial only sublimated it but eventually the pressure builds to where it bursts forth.

This part of the book deals with understanding that anger, realizing its causes, and overcoming it.

Part Two – *INTERLUDE*

Part Two is an interlude in the recounting of the catastrophe and the steps to the reconstruction of society. In part two, we examine both the suppositional and actual mindset of the American people.

We also look at Ark Two so that the reader can understand the perspective from which the author has written this book. Part of that perspective deals with the American Indian history of the Ark Two land and what we see as the future influence of the American Indians the world. The following two quotes have very much inspired us.

<p>"Upon suffering beyond suffering; the Red Nation shall rise again and it shall be a blessing for a sick world. A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of seven generations <i>when all the colors of mankind will gather under the sacred Tree of Life</i> and the whole Earth will become one circle again. In that day there will be those among the Lakota who will carry knowledge and understanding of unity among all living things, and the young white ones will come to those of my people and ask for this wisdom. I salute the light within your eyes where the whole universe dwells. For when you are at that center within you and I am that place within me, we shall be as one."</p> <p>[Chief Crazy Horse - (Tashunka Witko) - Oglala Sioux (Lakota) - (1842 -1877)]</p>	<p>For Jean and myself, our spiritual teachings tell us to:</p> <p>"Attach great importance to the indigenous population of America... these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world."</p> <p>because:</p> <p>"that blessed Tree that belongeth neither to the East nor to the West."</p> <p>Many people are awakening to the idea that:</p> <p>"It is time to talk with our Brothers and Sisters of other nations, colors and beliefs. The ideas and philosophies of yesterday may be the key to the world family's future."</p> <p>[Edward Benton-Benai, Ojibwe]</p>
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If this pacing of the book does not appeal to you the reader and you would rather maintain the continuity of the thread describing the events surrounding the days of tragedy, trauma and terror – then you may skip over this part to Part Three and return here later if you wish.

Chapter 06	<i>The American View of America</i>
Chapter 07	<i>The Actuality of America</i>
Chapter 08	<i>Nature of The Catastrophe</i>
Chapter 09	<i>History of Ark Two</i>
Chapter 10	<i>Programs of Ark Two</i>
Chapter 11	<i>Life at Ark Two</i>
Chapter 12	<i>A Spiritual Interlude</i>

The Bill of Rights

The Bill of Rights is the name given to the first Ten Amendments to the US Constitution. It was planned from the outset that these amendments would be made and ratified by the initial 13 states. I present here a brief statement of the first five amendments because, sadly, most Americans have never read it.

1. Freedom of Religion and Expression and the right to peaceful assembly.
2. The right to own and carry weapons such as guns.
3. Your home is your castle and you don't have to let others live in it, including soldiers - unless the Congress passes a law in time of emergency.
4. Nobody can search your body, your house, your papers and things, without a search warrant issued by a judge.
5. A Grand Jury must decide that you should be tried, before you can be tried for a serious crime. If the Grand Jury says, "No", then the government cannot try again with another Grand Jury. That is called double jeopardy. You don't have to say anything at your trial, which means freedom from self-incrimination. And then you can't be fined, put in jail, or killed unless a jury finds you guilty. In addition and unrelated to the above actions the government cannot confiscate your house or farm or anything that is yours - without paying you for it.

Chapter 06

THE AMERICAN VIEW OF AMERICA

This book has been written about you and for you. It was written as an imaginative future showing what you might have to do in the event of a world catastrophe. If the future catastrophe has caught up with you before you had a chance to read the book, well then – it explains what you should be doing. If the catastrophe has not yet occurred, then it is excellent that you are reading the book now because that will give you more time to digest it and think about what it has to say. In this way you will be much better prepared to respond when the catastrophe does occur – and that will be very much to your benefit.

When the catastrophe occurs on the scale towards which this book is directed, then there will be complete and total breakdown of society. When the stallion of society becomes unbridled, anarchy will reign and life will become very dangerous with the likelihood of surviving at all, becoming very unlikely. What this book is about is the Reconstruction of Society, the re-bridling of humanity with just government so that order can be brought out of chaos. This book is NOT about the ‘restoration’ of government and society, because to put back the old system that caused the catastrophe in the first place, would set society on a path towards the repetition of the previous results.

This book does not advocate anything that will bring about the destruction of the current society. Quite the opposite, because everything that is advocated in this book would help prevent the destruction. Unfortunately, it is the very attitude of resistance to basic necessary change that is the primary underlying factor in the coming destruction of our current society. The destruction is now inevitable. There is nothing that we need to do, or should do, to hasten it. The current society will destroy itself, by itself.

Reconstruction of Society means to construct it in a new and different way. Reconstruction can only happen when a society has totally failed because otherwise the existing powers of the society will do everything possible to maintain their positions. The masses, as well as those in power, resist the change. That is to say they resist the destruction and reconstruction of the society. There is ingrained

into them the notion that the present design, whether at the moment it is working or not, is the way things are supposed to be. Proposals to change from the way things are, to the way that is proposed here – seem to most Americans to be just WRONG.

1. To the average American mind it seems only proper that a political system should support political parties that provide a difference of opinion as to how government should operate and therefore provide a choice to the voters. The system proposed here eliminates the existence of political parties.
2. To the average American mind it seems that the proper working of government is best maintained through a ‘balance’ of power between the legislative, judicial, and executive branches of the government. The system proposed here eliminates the separate branches and combines them all into one.
3. To the average American the feeling is that the dollar should be sound and secure and that it is something that they *should* be able to trust, even if that is not the case. For many there is the hope that there is gold in Ft. Knox to back it, and if there is not – then they feel there should be. The monetary system proposed here is completely based upon fiat currencies. (If the term fiat is unfamiliar to you, the concept is explained in later chapters.)
4. For most Americans there is the belief that a just society is based upon Law and Order. The system proposed here rejects the idea of Law as being the basis of order and puts Principles in its place.
5. For most Americans it seems that their rights and freedoms derive from a document called the Constitution, which they feel to be almost Divinely Revealed with as much authority as the Ten Commandments in the Bible. The system proposed here rejects a ‘constitutional’ view in favor of a continuous restatement of Principles.
6. For most Americans, patriotism and the flag, supported by an adored military, hold such a pre-eminent position that to suggest an alternate priority of values ranks with blasphemy – but the system proposed here puts as greater priorities both God and humanity.

7. For many Americans, all the above ideas are bound up with concepts, although often poorly defined, of capitalism, free market, private property, the Bill of Rights, democracy, and a republic form of government. The foregoing are seen by them as the opposite of what they state in epithets of being socialism, communism, fascism, the New World Order, and the rule of anti-Christ.
8. To many Americans the political concepts that they hold, and which have just been listed, seem to be indissolubly bound to their religion and therefore for them to abandon or replace those concepts would be like going against God.

In an existing functioning system, no matter how poorly it may be functioning, it is impossible to get the masses to replace, or for that matter to even consider replacing, a system to which they are so emotionally attached. As stated before, it is only in time of total catastrophe, when the existing society has completely failed, that it is possible to reconstruct society, that is to say – to construct it in a totally different manner.

No need to try to either hurry on – or to avoid - the events that are about to occur. The die or destiny has been set. The governments of the world have built the weapons of mass destruction but not the social mechanisms to control them; hence their use is inevitable. It is true that there is free will but it is only operative within bounds. We have free will to not step out of an airplane without a parachute, but once we do, we do not have the free will to not hit the ground. As for nuclear war – in my opinion, humanity has already taken that fatal step.

The Bill of Rights

The second five amendments in brief

6. You have the right to rapid trial. The government can't just keep you in jail without trying you and the trial has to be public so that everyone knows that it is fair. For serious crimes it must be decided by a jury of ordinary folks from your area. Before the trial you have the right to know what you are accused of, and during the trial you must be allowed to see and hear any people who are witnesses against you. The government is also required to help you get witnesses on your side and to provide you with a lawyer if you don't have one.

7. You also have the right to a jury trial in cases where it is just between you and someone else - and not you and the government.

8. You can't be required to pay more than what is reasonable for bail, nor for fines. Neither is there to be any cruel or unusual punishment such as torture even if you are convicted.

9. You have other rights. We might call these natural rights, but it doesn't mean that you don't have them just because they are not listed in the Constitution.

10. Everything that the Constitution doesn't state that the U.S. Congress can do is left up to states, or to individual people themselves.

Chapter 07

THE ACTUALITY OF AMERICA

The ideas expressed in the previous chapter, while correctly expressing how average Americans viewed their country, did not express the reality as I see it. Do not think for a moment that I do not love America and do not wish for its health and well being. The goal of this book is to restore America to its previous glory and in fact to a spiritual glory beyond what has ever been before attained and which all the world will once again wish to imitate. Unfortunately, the reality at the time of this writing is:

1. The American political system and political parties never provided any significant difference in opinion or policy as to how government should operate and therefore provided so little choice to the voters that great numbers did not actually vote. Both parties received the majority of their funds from corporations (corporatocracy) rather than mass individual democratic support. In turn, both political candidates and high level political appointees, no matter which party was in office, came from the same small cadre that were accepted into the closed societies of the CFR (Council on Foreign Relations), the Trilateral Commission, and other similar associations such as the Skull and Bones Society, the Bohemian Grove, and dozens of 'Think Tanks' and closed action groups. Often times even the very same individuals were reappointed, no matter which party was in power.
2. The vaunted 'balance' of power between the legislative, judicial, and executive branches of the government had long ceased to exist before the collapse of the system. The elected (corporatocracy funded) so called or alleged representatives of the people never read, or even tried to really understand the thousand page tomes of bills that were developed by the corporatocracy appointed/revolving-door bureaucracy. The judiciary performed in accordance with the current controlling elite, even deciding whether or not votes should be counted. All had become the will of the imperial presidency and its controllers.
3. The American dollar had actually become a private dollar, controlled by a close knit unrecognized elite who, while they used the name 'Federal Reserve', were not actually a government

agency, except in the sense that some of their hired administrators began to say – “We ARE the government”.

4. The American justice system had become largely a dollar justice system. If you had deep enough pockets to be able to hire a prestigious law firm, then before the courts the law could be made to say anything that you wanted it to say. The rights of the impecunious were rarely respected. Should they become embroiled with the court/justice system it was a mechanized system funding the legal bureaucracy without real concern for justice for either society or the individuals.
5. While much lip service was given to it, most Americans have never actually read, or would want to return to the system enshrined in the original U.S. Constitution and the first ten amendments called the Bill of Rights. For one thing women and blacks, under that system, were not allowed to vote. There have been, including the Bill of Rights, twenty-seven amendments to the Constitution. Some amendments would find favor with some people and not with others. Exactly what it all means is open to question. For example under various Supreme Court interpretations it has been held at various times that blacks and women are not persons or that some people are only three-fifths persons, or if they haven't had the umbilical cord cut they are not persons at all. My dear mother who lived to be a hundred and two was not a person for one-fifth of her life. In Canada it was no better, because my dear wife was not a person – even after she was born. Lawyers were able to convince the Supreme Court that the Thirteenth, Fourteenth and Fifteenth Amendments were not really about freeing the slaves but were about declaring that corporations were persons. It is all a scandalous and unscrupulous fiction practiced by scoundrels:

***Slavery was the fiction
that a person was property.***

***Corporations are a fiction
that property is a person.***

6. American patriotism has become an anachronism. While it is true that, 'Love of one's country is an element of the Faith of God',

one should have loyalty to their family, community, city and every other social unit of which they are a part. That loyalty, however, should not end at some humanly defined geographical boundary but should extend to all of humanity. This is a matter of the expansion of the human consciousness. 'It is not his to boast who loveth his country, but it is his who loveth the world.' At one time in recent history many Americans made a big thing of which state they were from. Today not so many men are impressed if you call them Tex simply because they are from Texas, and fewer still if you call them Louise because they are from Louisiana. All the same, many Americans wish to be strongly identified as Americans rather than as citizens of the world.

7. The American ideal has largely faded. No longer do the majority of the graduating classes of the Ivy League schools rush off to enlist in the military to fight the country's latest war. The preferred sought after honor currently is to be a highly paid executive in a bank or corporation rather than a decorated war hero. War is now seen as 'perpetual war' rather than being fought 'to end war'. The military/American code of honor was greatly tarnished both with the revelations and the suppression of the revelations of the prevalence of torture. Both by Americans and those abroad, America was recognized as the supporter of tyrants. America, by having both the world's largest military and greatest number of hired military contractors, created an annual civilian casualty list in other countries that way exceeded the number killed in the U.S. at 9/11.
8. While the American economy floundered and there were pockets in the black ghettos where only twenty-percent of certain demographic groups could find even low paying jobs, and many people felt the American dream had gone astray, there continued to be preached in the pulpit and press something akin to the doctrine that America remained God's chosen country and that its laws and goals were to be held in supremacy above all other peoples in the world.

Whether or not you agree with the above points, or if you attribute the catastrophe to other causes such as depletion of world oil resources, the destruction of the environment, or the obtuseness of other cultures or religions, the point remains that, depending upon when you read this book, the catastrophe has occurred, or is about to occur

First Major Challenges Facing the Survivors

The major challenges that will have faced all the survivors will have been in the following order:

- (0) Nuclear radiation
(if the catastrophe is a nuclear event)
- (1) Security
- (2) Shelter and food supply
- (3) Clean water and sewage processing
- (4) Protection against the threat of Pandemic

Chapter 08

NATURE OF THE CATASTROPHE

The nature of the catastrophe and its extent are, at the time of this writing, a matter of speculation. This book is the outgrowth of an imaginative series that I posted to my newsletter list and numbers of the readers felt that I should make it a book. In that series I speculated as to possible immediate geo-political causes that could bring on the catastrophe, but there is no need to do that now because this book is addressed primarily to the survivors and in that case what will be, will have already been.

There are many different speculations about what the immediate cause of the catastrophe will be. Terrorist attack, pandemic, EMP, the earth being hit by an asteroid, economic/financial collapse, et cetera. In my serialization I chose what I considered to be a maximum case of nuclear World War Three involving EMP, pandemic, starvation, and earth changes resulting in the die off of eighty percent of the world's population. Some places may be more strongly hit than others but should an eighty percent die off occur in the United States then the twenty-percent population left of the currently estimated 300,000,000+ would be sixty million people, roughly what it was in 1890.

Sixty million people were and remain a lot of people. The American population in 1890 knew very little about modern science and technology, and had yet to discover the location of most of the mines and natural resources, along with developing roads to them. Nevertheless, within a hundred years, America was able to become a technological giant and world power. Despite the psychological depression and pessimism that will be felt and expressed by the survivors immediately following the catastrophe, there is little reason to think, given the proper social organization, that it can't be done again, especially given that the scientific research has already been done, the mines and resources discovered, and much/(or perhaps more cautiously) some of the infrastructure, such as dams, roads, rail and cable will remain undamaged.

The LERN (**L**ocal **E**conomy **R**ecovery **N**etwork) system proposed in this book is an outgrowth of the author's study of the LETS (**L**ocal **E**conomy **T**rading **S**ystem). LETS was the most highly rec-

ommended system, for post-nuclear recovery, in the Final Report of the U.S. Federal Emergency Management Agency study (RR-31/reprinted March 1990) on “Markets, Distribution, and Exchange After Societal Cataclysm” (pp. 94-95). I practiced the LETS system with a Toronto group, developed a video to explain it, and presented it at a number of local fairs. There are a number of other such schemes of local currency, one being Ithaca Hours.

Eventually, I came to realize two things. One being that system such as LETS could not be very successfully implemented while there continued to function in general society a viable monetary system. This has been borne out over the years in observing the minimal functioning of many LETS and other similar systems in the U.S. and Canada. I also noted that there was a modicum of real success in some failed economies in the world until their governments were able to re-establish a broad monetary system.

The second thing that I came to realize about LETS systems was that while the ‘local’ aspect was absolutely necessary, it was also limiting and that there needed to be networking and expansion to the greatest degree possible. All of this will be explained in detail in the chapters that follow.

The LERN system is an economic system but economic systems cannot be divorced from political systems. In the early days of economics the study was referred to as Political Economy and that remains its proper sphere. The adjunct political system that I propose to the LERN economic system is Progressive Democracy: a redefinition of democracy that overcomes the present deficiencies as democracy is practiced in the United States. There will be much more in detail about that later.

As a part and subset of any economic system there is usually a monetary system and this book treats of that also. My view is that the key consideration about money is one of ‘entitlement’. Therefore the function of money is to entitle people to those things that money can buy, and so the question is who is, or should be, entitled to the money. I will also go into considerable detail of how money could be treated in a post-apocalyptic situation.

The changes that we are talking about cannot take place all at once. For some changes there will be a natural progression and for others

their occurrence will have to be carefully planned and worked for. To examine all this we need a structured approach and will take a few moments to consider how to structure the approach. We need to hold several thought structures in mind simultaneously:

Structure one: time-line of consequences following the Great Catastrophe.

Structure two: proposed stages/phases of recovery dependent on actual application.

Structure three: effects of locale upon the recovery process.

Structure four: application of recovery to a particular community.

The first three of these actually prologue to the fourth so I will address them summarily in the next few paragraphs.

Structure one: time-line of consequences following the Great Catastrophe.

The event itself, probably will be sudden. Humanity has long heard the rumbling of the volcano and has been unable or chosen not to move off the mountain. The faults in the terrain have been obvious and the inevitability of the volcano long predicted, but they have chosen to remain. Where should they go? Where should they have gone? They should have moved out of the cities and away from the coasts and large bodies of waters. But they stayed. The restraints of custom, family, employment, or inertia were too great, just as they were too great for humanity to make the changes in the social fabric that would have removed war, poverty and injustice.

So – the day came to pass that caused “the world to tremble and all its peoples to wail”, “and fear and trembling seized all that are in heaven and all that are on earth”. It was not for want of warning although some few never heard the news – their departure was so sudden. For others the events of Doomsday unfolded while they were in the midst of them. Many others did not learn about it until the day was over – but they now had the consequences to face. These initial events amount to only hours or days in the timeline of the Catastrophe. The shock of the first hours or days continues into the trauma of the first month of terror - riots, firestorms, fallout, and the weeping

and gnashing of teeth – death and dying for the severely injured, the weak and feeble.

The second month onward will bring death for those whom medical intervention was a necessary way of life. Those suffering from Type I diabetes, needing artificial *kidney dialysis*, or anyone of a number of different medicines upon which some people depend in order to survive may be considered casualties from the outset. There will also be deaths from traumatic injuries, such as automobile accidents, or other medical emergencies such as heart attacks or in childbirth, where in normal times medical care would have provided a different outcome. But these matters and numbers are relatively minor in comparison to the overall catastrophe. What will be apparent will be the breakdown of the lines of supply with the accompanying total social breakdown.

These will be the months of refugees wandering hungry and afraid. Depending upon the size of the refugee masses, say from some large city, the climate, the season, and other such factors, their demise may be more or less rapid. The refugee problem can be viewed from two perspectives. That of the refugees in escaping from an area, and alternatively from the viewpoint of those who are having refugees descend upon them. The problem of the former will often be relatively short lived as the refugees perish due to starvation, murder or radiation-induced sickness - but the problem of the latter may turn out to be much longer lasting although it too can become existential if there are not sufficient resources to handle the refugees.

In either way, the refugee problem will be resolved within a year or two. There will have been found some way to provide subsistence or they will have starved to death. In the same way, the pandemics and forest fires will have burnt themselves out and the process of reconstructing society will then be dependent upon the technological and social forces that can be mustered. The overall events discussed so far have been largely determinate, which is to say that one event will naturally lead to the next. The resulting depressed state of society can remain stagnant for years to come, unless social reorganization takes place, which can take many forms. The thesis of this book is of course that there is a preferred form available that maximizes human survival and minimizes human suffering.

Structure two: proposed stages/phases of recovery dependent on actual application.

The stages of recovery described are dependent upon actual application. While there is an example time-line in the presentation, in actuality it will be whatever the unique conditions and commitment of the individual communities decide. The stages from one level to the next are progressive but sadly it may be the case, more often than not, that a potential area for a community will not even initiate the first stage. This is one reason that it is so important that those communities that have organized send advocates to expand the LERNs into the surrounding areas and therefore expand the levels of the LERNs. In some instances the timeline may involve months and in other instances years, and as stated before, many areas may never start.

Structure three: effects of locale upon the recovery process.

One major determinate of how easily the LERN system can be implemented will depend upon the locale in which it is being implemented. A primary example of the process is that of a U.S. suburban area. A semi-rural area of small towns, villages, and farm communities should find the process easier to accomplish while a large city with high-rise apartments would be a much greater challenge.

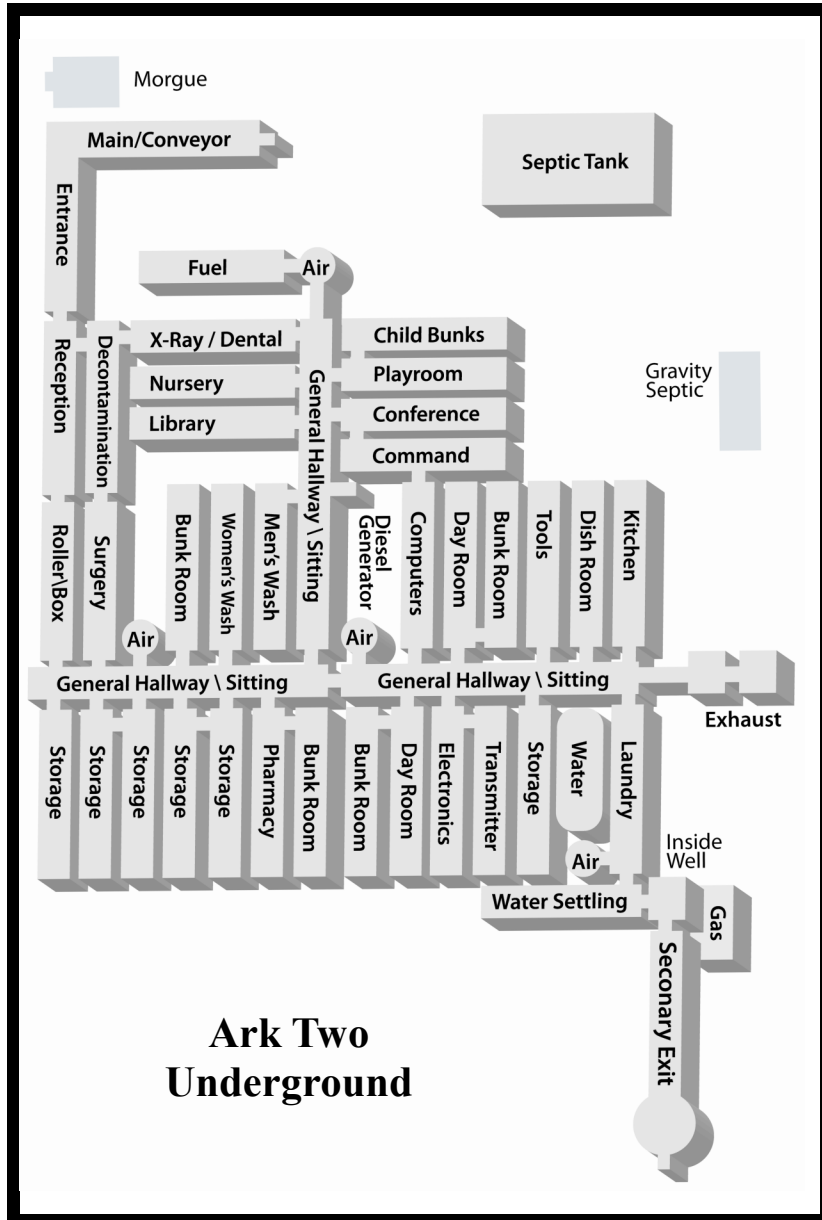
While the example given is in the United States, it is intended that the system could be implemented worldwide. This will be much more difficult in societies that do not have a culture of democracy because the LERN system as an economic system is intimately associated with Progressive Democracy as a political system. Even in the U.S. it may be a challenge for people to grasp a political process that relies on consultation rather than debate, the responsibility of the individual to identify and recognize spiritual values and to choose their leaders based upon those values, the requirement to put the needs of the community ahead of personal desires, and a willingness to exert every effort to fulfill the directions of their leaders rather than being contentious.

North America has a history and culture of freedom, initiative, and intellectual and scientific accomplishment, combined with a work ethic that makes the implementation of the LERNs most practical and feasible. Unfortunately, there are also repressed areas that

are contaminated with a welfare culture and as backward in many ways as a Third World dictatorship. No matter. Here or there, every journey must begin from where one is – and the journey for the Reconstruction of Society after nuclear World War Three will be from a level of economic, social and spiritual depravity that will be beyond shocking to its observers.

Structure four: application of recovery to a particular community.

Because of the diversity (large cities, ghettos, suburbia, smaller cities and countryside) of locales, even in North America, the disparity of resources that will be available from one locale to another, the wide ranging degrees of destruction between one location and another, along with differing potential influence of the remnant of the previous political social structure from one locale to another, it is impossible to draw a single picture, no matter how hypothetical, of what the recovery and reconstruction process might look like. I will take one example, of what I postulate to be a ‘middle case’ of suburbia to expostulate what can possibly be done. From that example one can then extrapolate scenarios for different locales, based upon their unique circumstances. I shall offer different examples, but in the next section, and after the discussion about Ark Two in the immediately following chapters, I shall return to our primary suburban example.



Ark Two Underground

Chapter 09

HISTORY OF THE ARK TWO

The physical building of the Ark Two complex was begun in 1980 with four buses, which expanded into more busses: the forty-second bus was put in place underground in 1986. The facility has been the subject of numerous newspaper, television and other media reporting as well as being the subject of a sociological study. The biggest problems in building the shelter were political and bureaucratic. There was a psychology against shelters and the general opinion was that anyone who built one - was crazy. There is an old saying that you can't fight city hall, and after many years of trying to get a building permit we went ahead and built the shelter anyway because we felt that it was a matter of life and death.

Governments can cause endless miseries. My wife and I were forced to court over 30 times to contest wrongful orders that the shelter be destroyed. The government spent over \$250,000 dollars fighting us. We persevered where most people do not have the resources, tenacity, or comprehension to endure such battles.

One government agency will assist another. They are all part of a brotherhood. If the fire department wants something done they can't do they may call the police to harass you - and vice-versa. It largely depends upon the individuals involved. We found one honest building inspector who simply admitted we were being harassed. The Health Department inspector came and I told him that we didn't have a building permit. Not my problem, he said, just do this, and this, and this and I will sign the health permit. So, because of our size we had to put in an expensive Type IV commercial septic tank like those used in motels. But, he signed the permit. The same with the ethical fuel inspector - redo the pipes this way and that and I will sign the certificate. We did. And he did even though he let us know he was under pressure to do otherwise.

Many times the harassment was unbelievably blatant. The Fire Chief reading to me nonsense from fireworks laws about his authority - when we had a licensed dynamite blaster on the site. The Police Chief refusing us a permit for dynamite when I stood there and clearly showed him the law that said that he could only register us - but not refuse us. The Environment agency refusing to give us trees

to plant - when they were handing them out to everyone else. All these things are in writing. One environmental agency fought us for 12 years at the request of the Township Council saying that we were damaging the environment - and then at the end of that time wrote me a letter saying - "Oh, we never said you were damaging the environment."

Anyone can call an agency upon one. Some civil servants, if they had been around for a long time and were near retirement, just came out and commiserated with us in sympathy. While others put us through the wringer making things as difficult as possible. We were deluged with all sorts of tax inspectors and so forth. Raised our taxes 10,000 percent. Nope, that is not a misprint. Figured we would fight it, but we didn't. A few years later, out of embarrassment possibly, they called up one day out of the blue and said that they were cutting our taxes in half. I bet you have never heard of a tax department calling someone up out of the blue and telling them that they are cutting their taxes in half.

One day I went to court by myself for a special court hearing just for me and there were dozens of people sitting in the audience, where I went in and sat down myself.

"All rise."

"This court is in session ..." blah, blah, blah.

"Is Bruce Beach here?"

"I am, your honor," I say rising.

"You are charged with blah, blah, blah. How do you plead?"

"Not guilty." (Naturally).

"Very well, we will proceed, Prosecutor - present your case."

"Uhhh, would you like me to come to a table down front?" said I.

"You can if you want - I don't care what you do."

So, I did join them at a table down front. There was long testimony by one witness after another until time for a noon break, and I said to the Judge,

“Your Honor, during the break, perhaps you would like to see the site for yourself? I have arranged for the foreman to be there and would be glad to show you through.”

The Judge replied, “My friend (indicating the prosecutor) and I will walk through but YOU won’t be there.”

I did feel this unfair with my being my own defense. What could I do? After lunch there was more long testimony and explanation by the prosecutor but finally it is my turn to speak. About three minutes later the Judge raps his gavel and says, “Will you please hurry up?”

(I can see where this is going.) “Your Honor, this is your court. Anytime you wish for me to shut up - just tell me to shut up and I will shut up. Anytime you wish me to sit down - just tell me to sit down and I will sit down. Anytime you wish me to leave - just tell me to leave and I will leave.”

About three minutes later the Judge again raps his gavel and says, “Will you please hurry up?”

“Your Honor, this is your court. Anytime you wish for me to shut up - just tell me to shut up and I will shut up. Anytime you wish me to sit down - just tell me to sit down and I will sit down. Anytime you wish me to leave - just tell me to leave and I will leave.”

Another three minutes later the Judge again raps his gavel and says, “Will you please hurry up?”

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“Your Honor, this is your court. Anytime you wish for me to shut up - just tell me to shut up and I will shut up. Anytime you wish me to sit down - just tell me to sit down and I will sit down. Anytime you wish me to leave - just tell me to leave and I will leave.”

About three minutes later the Judge again picks up his gavel: I paused, looked at the Judge and wait for him to speak. The Judge glared at me - but put his gavel back down - and I continued for the record which would be important for the appeal.

This was a very unusual court - so arranged that those being sworn in couldn't quite reach across the double rails to touch the Bible that the clerk was holding, so they just pointed at it and gave their oath. (I gave an affirmation because at that time I was wrestling with the Bible's guidance about swearing oaths, and like a lot of people of different faiths prefer not to.)

During the proceedings the Judge would every now and then pick up his big law book and thump it at me on the front of his bench. I wanted to tell him that he didn't know anymore what was in that book than in the other (Bible) - but I didn't. One must always remain courteous in court. (Look at the word - you will see that is where it comes from). At the end of my presentation, the Judge said, “I haven't heard from the Mayor. - I would like to hear from the Mayor before we close.”

The Mayor said that he would prefer not to speak - but the Judge insisted. Some nothing questions to the Mayor - and the Judge started to close - but then said to me - “I guess I should let you cross examine.”

“Thank you your Honor.” (To the Mayor) “Would you please tell me - why the Council wants the shelter destroyed?”

The Mayor turned to the Judge - “Do I have to answer that?” The Judge says, “No.” And so ended the day. I said that rather than going to court alone the next time I would take along my dog so that I could have at least one friend in the place where I could put down my hand and have it licked. In actuality, I have been to court about the shelter many, many times. I, of course, appealed the decision.

The Appeal prosecutor was the son of the Premier of Ontario. He kept trying to find a compromise and we would work something out and he would rush out of the room to confer by phone but would come back each time with his shoulders downcast. I ended up in the foyer of the appeals court begging him one more time that we reach a settlement. He said that there was nothing that he could do. You have to settle with 'him' he said - pointing to the Mayor. I went over and got down on my knees before the Mayor and pleaded that we reach an agreement. But he just stood there and grinned at me.

There were three vicious enemies who attacked me in this way. Actually, many many more, but three who were particularly powerful like the Mayor. But they are all gone now. God willing, others will not arise. They didn't triumph eventually - couldn't win legally - of course, but that wasn't the point. The point was to drive me to such exertion, cost and trauma that I would give up. When I fought through to the appeal court on one round they would simply start over again on something else. That is their way and purpose of it all to show their power and that you can't fight City Hall.

People worry about World Government but it is never the upper levels that you have to worry about - it is always the local level that will get you. This is the way it was with the Sheriffs and the blacks in the Southern U.S. This is the way it is everywhere in the world as far as I can tell. If local folks treat one another fairly and are concerned about fair and equal treatment for one another - then there is Justice. It appears to be a universal problem that most people are only concerned about themselves and when enforcers of the status quo come for their neighbors - they let them to be taken away. This is one of the reasons our society is failing.

They all thought I was crazy of course, and brought this up in court. So I had my self psychiatrically examined and was able to present a certificate saying that I suffered from no mental pathological problems. Some things you have to head off at the pass. I have dozens of stories. Allow me to quit with one more.

On the last day we were pouring the concrete I put on my red hardhat - so that everyone would watch out for me - that is to say take care of me since I don't know what I am doing on a construction site - and I went down and stood where they were shooting the concrete down a hole. Suddenly the concrete went all over me, covering my

glasses so I couldn't see. "What!" I took off the glasses and then the concrete went all over me again. I heard the pumper shut off and I looked down at the truck and I could see the operator was laughing. THEN I realized the guy holding the hose had done it on purpose.

"What?" I said

"You so and so", he said, letting off a blast of profanity. "I have been waiting for the opportunity to do that."

"Goodbye," I said. I had never seen this guy before - and he was very recognizable.

Anyway, he left - swearing at me and saying, "I will have this place shut down in an hour as an unsafe operation."

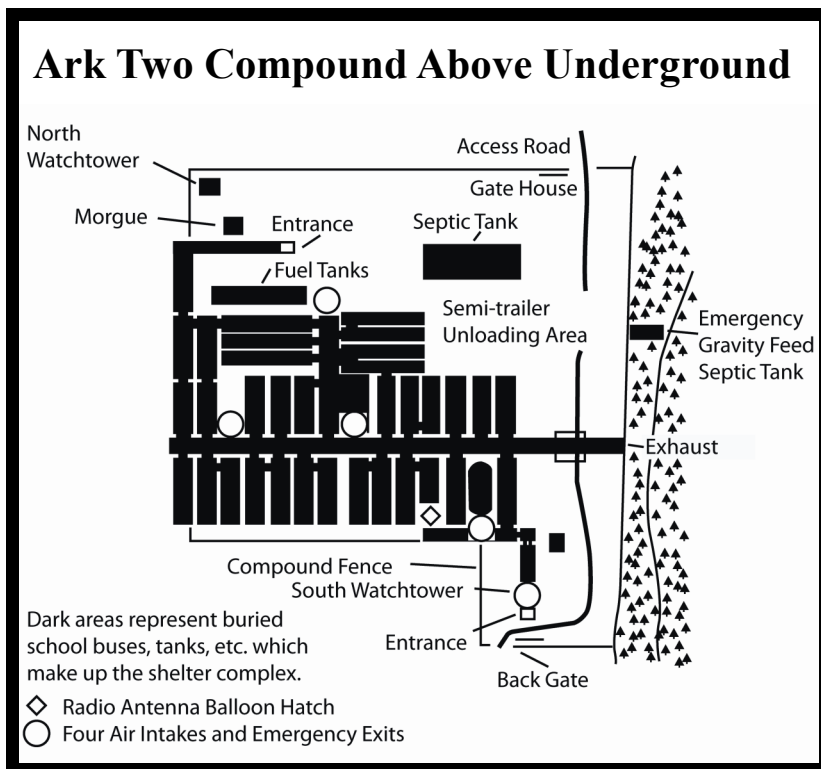
Well, he was wrong. It took an hour and forty-five minutes for the Safety Department to show up and shut us down for hours while they interviewed every man on the job individually. They eventually let us start again. We had been very careful. Every man had the proper safety equipment, all the proper signs were posted, and all the rules were followed. We knew we had to be careful because so many were looking for an opportunity to shut us down. Anyone could, and many did. Neighbors complained that their chickens had quit laying, or that their roof leaked, or that their woodpile fell down because of the blasting - you name it!

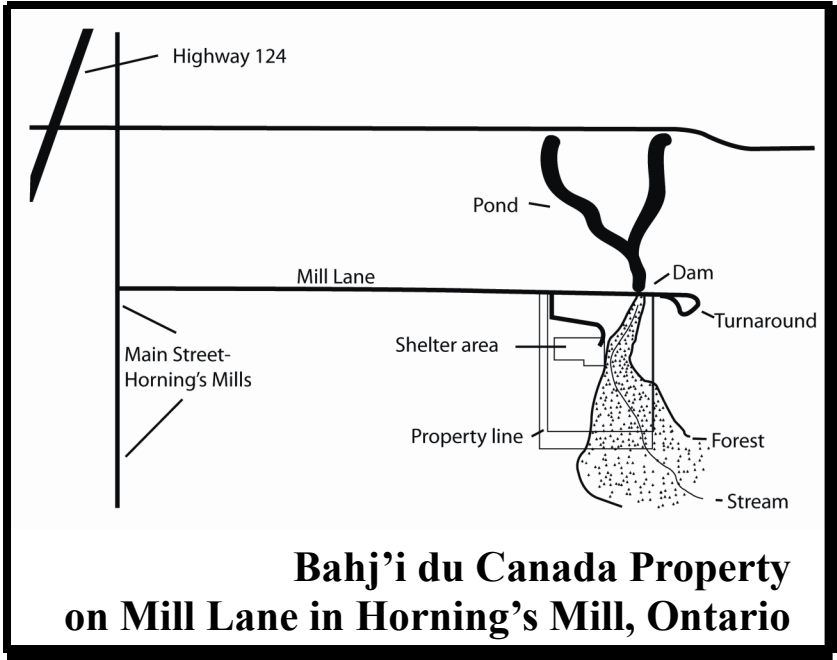
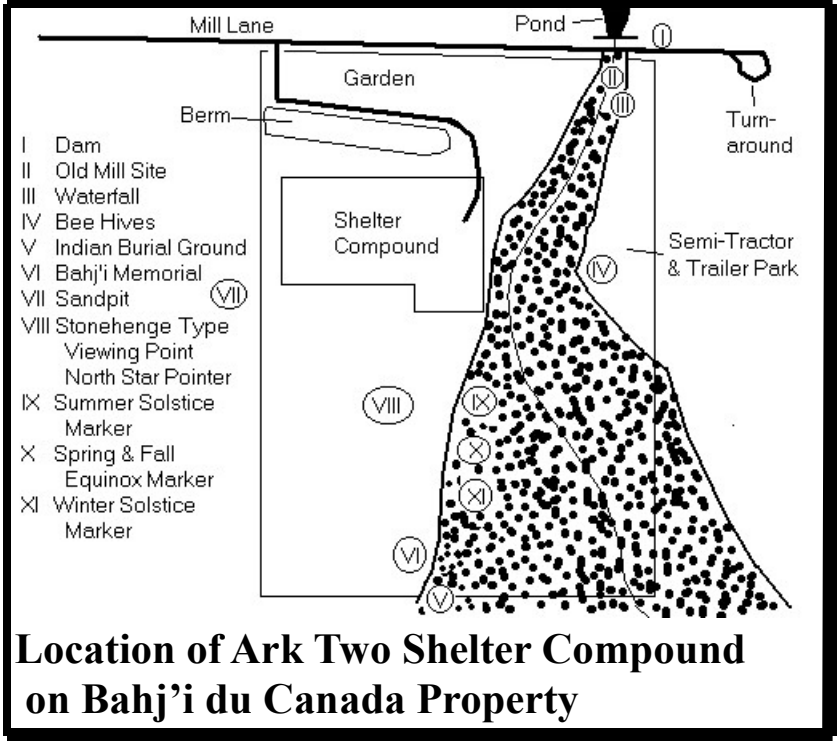
But now on this last day of concrete pouring we had lost hours. The pumper was scheduled elsewhere the next day. The concrete mixer trucks were all lined up churning away to keep the concrete from setting, and so with overtime we went into the night and finished the pour by parking everyone's truck and car around the top edge of the hole with their lights shining down onto the top of the shelter.

Many people have suggested that I write a book, and I could with the stories that I have to tell. So well okay, one more about the raid (one among several), but this one was captured on National Television with 7 police vehicles, 4 fire vehicles, a K-9 team, and 40 personnel working in military precision. It would never have made TV but I of course didn't know the raiders were coming and the CBC had completely coincidentally asked to interview us that day and showed up 20 minutes after the raid began. The raiders were surprised and shocked.

I called it Waco North, but the kinder, gentler Canadian kind since I didn't have any weapons - and no one shot me, at least with the TV cameras there. I should mention that there were three big raids (ones with 11 vehicles and 40 personnel) after the first. The latest (and I hope the last) was in 2006 when they brought two command posts, what I call AK-47s (although I am told they are something else) and grenade launchers. It was all executed with military precision and commands. "Forward!" "Hold position!" "All clear position B, Sir!" "Forward!" And so forth repeatedly. Possibly this was just practice for them. There were many smaller raids - the latest year before last - when they brought just three vehicles.

The years of delay - in what I have expected to be the culmination of world events - have actually been very good for us in that we made additional preparations that we wouldn't have anticipated doing otherwise. I will tell you about some of those in the next chapter.





Chapter 10

PROGRAMS OF ARK TWO

The Ark Two Shelter: Anyone is welcome to register to use the Ark Two Survival Facility (located in Ontario, Canada) - so long as they do so and move nearby before the catastrophe occurs. We make no restrictions on membership other than people need to come on working weekends and help in its maintenance. It is practical to plan to use the shelter if one lives within about 20 miles. It is unlikely otherwise that one could get to the Ark at the time of catastrophe, but those who participate will be known to us.

The purpose of the Ark Two Survival Community is to ameliorate the effects of a Nuclear War and to help reconstruct society afterwards. I believe that a nuclear war is inevitable. When the shelter was built, the government standard said ten thousand square feet would shelter one thousand people. Later the standard of ten square feet per person was doubled to twenty square feet and the stay time was lengthened from two weeks to three weeks. The new standard meant that the shelter would now house only 500 people and that is how many we originally made sleeping arrangements for. However, we have since reduced the actual number of bunks and put the space to other use because of lack of interest.

The shelter consists of 42 buried school buses that are covered with concrete and the facility underground alone is ten thousand square feet with two large diesel generators and numerous other amenities.

Survival Education: For over 40 years, even before building Ark Two, we provided an extensive variety of nuclear survival education programs. This involved the printing and distribution of over 100,000 printed copies of free books and booklets. On one occasion alone, my wife stood beside me for weeks handing me the material and taking it away as I operated an old hand-fed letterpress. I also provided free consultations on shelter building to hundreds of families who built their own shelters. In the process of trying to educate the public I appeared on dozens of TV programs, many dozens of radio shows, and was written about in a great many magazine and newspaper articles. Many millions of persons heard about my efforts, and many ridiculed them.

Once the Internet became popular, it surpassed all our other efforts of informing people. Untold numbers more were then able to download our books and materials. The interest in the web pages grew to where there were thousands of hits each day. Sometimes, at a period of particular interest, it was tens of thousands. Once, during one three-hour period on 9/11 there were over 85,000 hits that completely swamped the system and the server had to pull the plug. Within hours the Webmaster had the URL rerouted to a new dedicated server directly on the backbone, and it was back up. Parts of the site were eventually mirrored at over 30 locations.

For the time of the catastrophe, Ark Two has also assembled survival guidance material to hand out at the door of the shelter to people for whom there is insufficient room in the shelter to accommodate. In December 2001, Ark Two completed a series of 4 videos to be shown to people who have to be sent away. These videos are on such subjects as building an expedient shelter and are only available for showing to people in our community hall at the time of the disaster, using small generators for electricity.

Information Gathering: The Ark Two Community has a librarian (actually two) who have done a magnificent job of compiling on CD ROM, Microfilm, and other media, the thousands of volumes of practical and semi-technical descriptions of technology that we believe will be useful after a nuclear holocaust. We hope to be able to widely disseminate this information after the holocaust.

Radiological Monitoring: As a Radiological Scientific Officer I have tried to provide useful information to people about Radiation Detection Equipment. I have assisted many hundreds of people in obtaining thousands of pieces of equipment and in the past have given away hundreds of pieces. I no longer have the time to do that but we have stockpiled, tested and labelled hundreds of radiation detection devices (currently worth tens of thousands of dollars) that we will give away to those people that we have to turn away from the door of the shelter. The plan is to train Radiological Instructors while in the shelter so that they can go out afterwards and train monitoring teams. Equipment has also been stockpiled for these teams.

We have also prepared a dozen radiological testing kits, for testing for radiation in food and water. We plan to send these to centralized

locations, perhaps in each of the Canadian Provinces. Today it would cost over \$5,000 each to replace these and in the future they may prove invaluable.

KI Information and Support: A significant radiological defense is the use of Potassium Iodide (KI) or one of its derivatives. For this purpose we store in our survival community many tens of thousands of dosages to provide for thousands of people in the month following a nuclear event. These we also plan to provide free to persons that we have to turn away from the shelter.

Agricultural Recovery: Key to the survival of society and humanity will be the restoration of Agriculture. This is one of the MOST IMPORTANT types of information and materials that we hope to provide. We maintain in a database the inventory list of over three hundred varieties of seeds that we have in a freezer. We maintain a worm farm and covered pails of the castings that they have produced for fertilizer. From this nucleus we hope to be able to send out thousands of starter kits to others so that they too can establish the process. We have twenty-two beehives and a special room in the shelter where we hope to protect seven distinct lines of queens – so that they will be available for pollinating afterwards.

Among our shelter supplies we are storing multiple copies of proven plans for converting tractors to operate on wood combustion. With practically no farm horses or horse-drawn implements remaining, and infrequent or no availability of petroleum fuels, knowledge of these and similar techniques will be very valuable. The plan would be to train mechanics locally who would then be dispersed to other agricultural locales to supervise local mechanics in the procedures.

Refuge and Recovery Maps: For a number of years we maintained on the web a list for each state of the United States, and for Provinces of Canada, of Intentional and Survival Communities. However, it became necessary as of the October 2002 to discontinue the list in face of growing governmental and social opposition. For each of the states, we continue to show maps with the potential targets as listed by FEMA although these were never anything but conceptual and it was never perceived that but a small portion of them would be struck. Moreover, one could never be sure what was in the mind of an enemy target planner.

It is our hope that after a nuclear holocaust we will be able to replace the current maps with maps showing the actual locations of destruction, information about the extensiveness of the destruction, and the pathways around those areas, as the pathways are developed. We would also hope to include information about surviving resources in the areas and that these maps will then be linked into our Family Finding Registry program.

Family Finding Registry: One of the most difficult, but nonetheless most desired objectives of individuals will be that of finding missing members of their families. It is for this reason that we hope to establish THE REGISTRY using the above-mentioned state (and provincial) maps with a hierarchical arrangement of T.E.A.M. Leaders to be established in each locality for this purpose. It was found that after the limited atomic blasts in Japan that families that were separated at the time of the blasts often had to go in different directions, and having no central known point to return to, often never found each other again, although there were occasionally happy reunifications decades later.

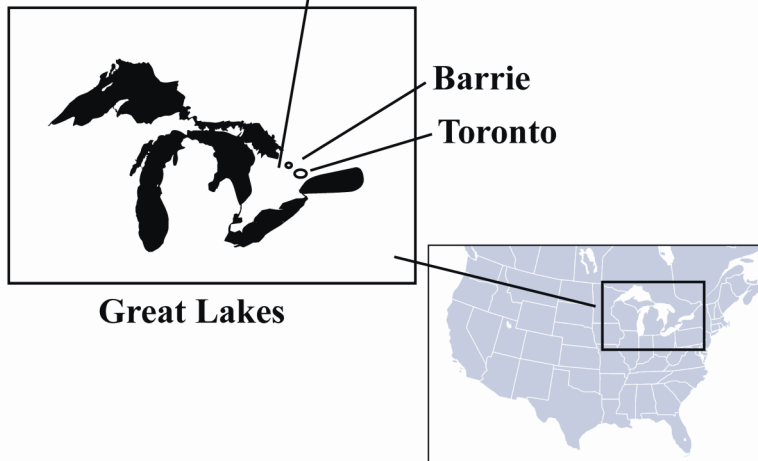
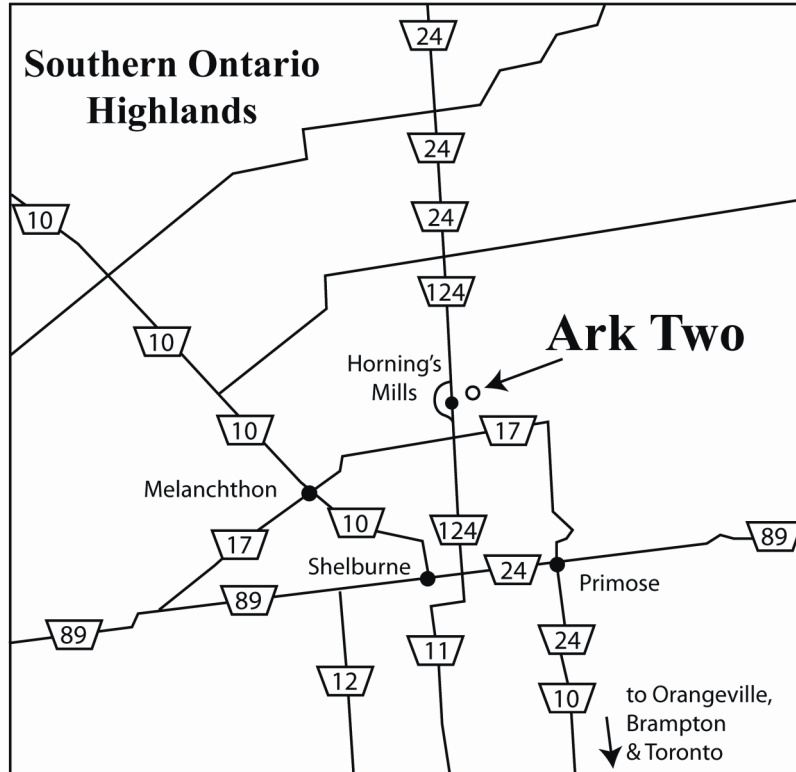
All of this is a part of SAFE (Safe America For Everyone) to be found at: www.webpal.org

Information Broadcast: From the outset it was planned that Ark Two would be an EMP hardened broadcast facility, since it was built upon the highest point in Ontario. Originally it was equipped with four transmitters that the radio engineers said had the capability to reach both of the coasts and as far south as Florida. Over the years the transmitters deteriorated and eventually we scrapped them and they have yet to be replaced. The idea would be to gather information by short-wave and other means and to then broadcast on a band that could be received by AM receivers in automobiles. Specific broadcast times would be established for times relevant to specific localities.

The content would consist of news, shared recovery experience and expertise, agricultural and medical advice, and survivor lists for various locales at specified times. To what degree we will be able to implement this plan will have to be determined at the time. In the meantime we have upgraded the generator for the transmitter and are making additional steps to continue this program.

Social Reconstruction: The humanitarian motivation behind Ark Two has universal bounds. What the future holds, none of us can know in detail, but my motive is one of optimism. It is my fervent hope that humankind may learn from its mistakes and develop an attitude of universal charity and concern towards all of humanity, regardless of race, religion, culture, or other coincidental distinguishing feature. “Take pride not in love for yourselves but in love for your fellow-creatures.”

Road Map to Ark Two



Chapter 11

LIFE AT ARK TWO

A quarter century after we built it, the biggest problem at Ark Two is maintenance. The shelter is as strong as ever. Some say that concrete gets stronger over time. We have developed a dozen leaks here and there - but nothing serious.

We now fight a continuous battle with rodents. The snakes used to keep them away and I didn't discourage the snakes but just haven't seen them lately. I think the bait that I put out for the rodents, got rid of the snakes. Mold and humidity are the biggest battles. They now even surpass the government, and it has been a couple of years since we have had a break-in.

In general things seem stable. As I write these words I will describe life here as of this moment. It has snowed the last three days so these have been good days to stay in, keep our wood-burning cook stove going, and have time to write on the book. There is just Jean, Jemma dog and myself here this weekend, which is very unusual because there are usually several people here each week.

Last weekend, Wilf, I and another fellow brought up the big diesel starting batteries from the shelter and they are now all out in the garage having been recharged and ready to go back down. Our diesel expert was supposed to show up, but didn't, to work on the pup engine for the backup Caterpillar generator.

A whole work crew was supposed to come last weekend from London, Ontario, but didn't show either. This is a usual occurrence. I would say that eighty percent of the people who say they will come - don't, but we are very grateful for the many that do. Given the size of our complex we really need more help than we get. We had about eight working on the wood last week including my daughter and grandson.

The local hardware store delivered for free a load of skids and grandson took the power saw and cut them up. Two places down River Road let us go into their wood lots and cut the dead standing trees. We spent a couple of weeks piling up the raw bush cords and then brought them back to the house where we cut them up on the driveway. It took four of us a full day to fill the garage and stack

outside what needs splitting. The outside woodpile takes up the space of one car on the driveway.

Our battery expert says that he will come up from Toronto next week. We have kept the batteries going in the shed out back for many years. They are rebuilt cells out of forklifts. It takes a lot of effort to keep the batteries serviced, but we have heard of a new harmonic- frequency desulfurizing technique that we may try.

Writing the book has kept me from worrying the worms. That is what I call it when I go in and clean out the castings. They live in our kitchen where Jean can feed them and empty the worm water. We save up the worm water in plastic jugs and I put the castings into plastic pails as fertilizer. Jean sends out free information about this around the world from her web site.

She has lots to do that keep her busy. We are very focused on gardening and canning during the season, and we have twenty-two beehives that are maintained by a beekeeper, but far from being food self-sufficient. Jean does lots of our cooking 'from scratch' such as baking (but we buy bread), making things like puddings and ketchup. She also does seed saving, food drying in a drying cabinet that I made for her. These are just things that most people don't do any more.

Jemma dog, whom we foster, had twelve puppies this summer, for a total now of thirty. The National Service Dog organization with which we volunteer wouldn't let us do the whelping. I think they believe we are too old and they are probably right. The puppies are all trained as service dogs for children with autism. This is another one of Jean's many projects – and one I truly love. Jemma dog is sleeping on my toes as I write this.

Wilf who has been a member for over twenty years is away this week with the big truck moving from Toronto to Elliott Lake. I wish that we could have given the garden a fall plowing and we also greatly need a clean up crew to work on the shelter. A couple of weeks ago we moved in a soup kettle. It meant taking off two of the doors' jambs and they need to be put back on. There is always something.

My son built a night alarm for me some years go that is supposed to ring a buzzer and turn on a battery powered light in our bedroom if

the power goes off at night - but the last time it failed, so I have had to take it back to him for repairs.

Christmas is three weeks from now and the family Christmas party will be two weeks from now. There will be lots of extended family. Jean was born in this village early last century, and her mother also, two centuries previous to this one (in the 1800s), so we have lots of relations. There are another big family or two from that time still in the village and now her relatives have intermarried with theirs. I consider all of them to be our support group but presently they are all about one-hundred percent non-believers although they like to bring their friends down to see the shelter.

Life is very peaceful and enjoyable here in the village. People from the city always remark about how quiet it is. We have beautiful streams and waterfalls on our properties. One of them is called Little Wonder Falls. Jean's grandfather had the mill there that made 'Little Wonder Flour'. We own both sides of the stream and falls, as well as both sides of the stream and falls at the house.

On one side of the shelter it is a hundred and fifty foot cliff drop to the stream, and on the other side we have a hill that overlooks the shelter. Up on the hill I have a vision point where I can look down on 'Stonehenge type' windows that we have placed to mark the solstices, equinoxes, and so forth. I also have a North Star pointer so that I would be able to tell if the earth ever shifts on its axis.

Further along the hill we have the Bahj'i du Canada Memorial where our son Bahj'i is buried. Permission was given by the chiefs to bury him in the Indian burial ground. Dr. Thunderlight, who was then Chairman of the Southern Metis, set the red memorial stone in a special sweet grass ceremony. There is a great spiritual significance to the land where Ark Two is located that was recognized by the American Indians before the coming of the whites. It would be another book for me to go into that significance but the respect that we have for it will be obvious to the reader as they read the American Indian quotes that are throughout this book.

Such is our lifestyle presently at Ark Two. What it will be in the future only the Lord knows. "We patiently endure the things He hath ordained in the past or will ordain in the future." "Nothing whatsoever, be it of the past or of the future, can frustrate His Will."

How to contact ARK TWO on HAM Radio after The Catastrophe

Ark Two will monitor the band (note singular) appropriate to propagation conditions at the time.

80/75 meters LSB (LSB = Lower Sideband; the world standard)

If possible, Ark Two will TX an SSB or CW beacon on an appropriate band so others can find us. We will ID as ARK TWO. Reply on beacon frequency in SSB or CW when our carrier drops.

40 meter LSB

20 meter USB (Upper Sideband)

15 meter USB

10 meter USB

2 meter FM, frequency of 146.520 megacycles

Generally, 40 meters is a good daytime band until perhaps 4PM, and then 75 meters picks up. 20 meters is a long-range band used for long haul, and counts on bouncing off the ionosphere and reflecting back, as does most amateur communication. The operator must understand propagation and skip, the factors that affect them, and know how to select the proper band based on numerous factors.

10 meters and 15 meters are the bands most affected by the eleven-year sunspot cycle. Bottom of the cycle is the most difficult time but when it does get near peak small amounts of power can talk around the world with simple antennas.

The above are the type of reasons that we are mentioning "appropriate to propagation conditions". There may be other conditions caused by EMP, widespread nuclear activity, and earth changes. Whatever, we will be looking for people calling the tactical sign ARK TWO, and the call sign that we respond with will depend upon which of our HAM radio operators are present - providing that is relevant.

Chapter 12

A SPIRITUAL INTERLUDE

This has proven to be the least popular chapter in the book, with my reviewers. Although a couple have liked it, almost without exception I have been asked to change it or even remove it altogether. I think the reason why is that within it I wrestle with the question of why an omnipotent loving God would permit a nuclear war or such other catastrophes as humanity may experience, some of which seem to be of a 'natural' order and beyond human capability to prevent.

Tornadoes, floods, earthquakes, tsunamis, volcanoes, draughts and other disasters attack human society as a whole while cancer and a plethora of diseases assault individuals. Still, there remains cause and effect. Sometimes the causes and remedies are so subtle that few comprehend them. The interrelationship between the spiritual life of humanity and the physical events that transpire is something that few scientists of the day would presently be willing to examine.

On a societal level, if we were to pause for a moment and evaluate the correlation between the quantitative destruction of earthquakes and the civil proclivity of public officials to accept bribes we might easily discover why the death tolls in some locales are so horrific and relatively minimal in others. Likewise, the effect of those setting policy regarding dams, flood and tidal lands, forests, water table depletion and many other factors – being encumbered by political power allegiances and the influence of special interest groups within the corporatocracy and other institutions.

It should be obvious that many of the disasters in the world, most certainly including war, could be much mitigated by decisions being made by those of a spiritual and social consciousness through a different system of society as recommended in this book. Man's extremity being God's opportunity, it may well be that after the Great Catastrophe more will be willing to openly examine these questions, whereas for the moment those questions are too momentous along with the rest of the 'unthinkable' thoughts surrounding nuclear war.

In times of great stress some people turn naturally to God. Others question how He could exist and permit the tests, trauma, terror, which they are witnessing or experiencing. *"The Problem of*

Pain” (C.S. Lewis – 1940) and evil has always been a challenge to every theological thinker. Some see it as the central question of religion and the human experience.

The questioners ask, “How could an Infinite, All Powerful God, that is Good, permit something like a nuclear holocaust?” “If Armageddon was predicted in centuries-old religious prophecy, what does this do for human free-will?”

Man’s search for Reality and his relationship to God is the purpose of human life. These then are not just troubling questions, but central questions: in a sense the ultimate questions with which the seeker must wrestle.

It is unlikely that the present writer will answer, satisfactorily for all, that which centuries of religious volumes have failed to communicate unto the majority of mankind. Namely, that God is good and that His purpose is being worked out. In submission to that, I will share with you my own thoughts about why the worldwide catastrophe was both inevitable and necessary. Because of my believing it is inevitable, some readers will note that at the time of this writing I often speak of it as having been a thing that has already occurred.

First one must wrestle with the nature of God and Man. The Creator and the creature. The Uncreated and the created. The One Being Infinite the other being finite. The One Being beyond time, space, matter, the other involved in the appearance of time, space, matter. However one views it, Maya, illusion, duality; it seems to be a relationship of opposites.

Because of infinite difference in station between the Creator and the created, the only way that the latter can come to know The Former is in the manner and to the degree that The Former chooses to reveal Itself to the latter. All the great divinely-revealed religions have said that this has been through a Messenger, Prophet, a Chosen One. It is to Them that every reasonable thinker turns for the answers. No reasonable man would think that he could figure out the great ideas of literature, art, mathematics, or science all on his own - and how much less religion, that is to say the proper practice of his relationship to the Nature and Purpose of God and His creation.

Thus it is that we turn unto Those Infinite Source of Light. Single in Purpose multiple in appearances, Who have come unto man to reveal God's Divine Purpose. Without exception we are told that God loves man and wishes him well. We are told further that God has bestowed many great bounties upon man, to a degree not shared by any other creature, particularly the bounties of intellect, abstract thought and free will. It is this latter that permits man to choose to recognize and serve God - or not.

The two capacities, intellect and will, the ability to know God and to worship (that is serve) Him, are the two defining characteristics of the human soul. They are what make a human a human. If a person loses the ability to think, reason, imagine, and believe - then they are no longer in the human state but have entered a vegetative state. Likewise if they no longer have the capacity to desire, wish, feel, love or hate - then they have no more motivation than a rock. The two capacities together - that which we think, that which we wish; that which we know and that which we will - are what defines each of us individually. That is who we are. Our very existence. When those capacities depart from the body - the body is dead and then decomposes. The Prophets have told us that the essence - the ability to know and will - continues on separate from the body, and that is why the soul is said to be eternal.

If either of these faculties - the ability to think/know/reason, or the ability to will/want/love are removed or subverted in man - then he ceases to exist as man. For this reason all men have the freedom and choice to believe in God - or not. If the idea, thought, knowledge of God was simply imprinted upon them as the recognition of its mother is imprinted upon a baby chick - then man would be a mere creature of instinct having no more free will to accept or reject God than an automaton or computer programmed with certain facts in its data base and memory.

Likewise, should man not have the freedom to sin, that is to say - to not do the Will of God, then again he would be an automaton, a robot, a creature completely controlled by instinct and patterning. It is this freedom of being able to recognize and know God combined with the degree of choosing whether or not to be obedient to His Will - that defines and separates the saints, sinners, and satans.

Individually, and collectively, man exhibits and implements these two abilities. We are each of us individually a product of our genes, culture, and free will. The innate capacities differ greatly between individuals. Those innate capacities are then nurtured or neglected by the education that they receive, often largely culturally determined. "Nurture versus nature" is not an accurate choice because it is nurture, nature *AND free will* that determine the individual accomplishment. The least of human beings has the capacity to recognize God and to be obedient to Him, otherwise they are deprived of that which is truly human. The degree that they do recognize and obey God under adverse circumstances such as genetic or social deprivation may well be indicative of hidden spiritual strengths and qualities. God alone can be the Judge of that, and for us to make such judgements is a violation of our own humanity.

Nations and cultures to a large degree influence/form individuals - but individuals may also change and influence cultures. Those who most positively affect the direction of culture should be duly honored. Unfortunately, other individuals can likewise affect cultures negatively. The collective conscience and consciousness is a mighty force to be dealt with. The overall direction and pattern of development, however, has a Divine Destiny. The creation remains the purview of the Creator.

I return to the question of why evil and disaster occur. In part it is because there is interplay between humanity and the rest of creation. Spiritual forces do interact and affect the actions of nature. This is a natural interaction, indeed designed by the Creator, and so to say that some of these natural events are "acts of God" is not far wrong - but the degree to which they are precipitated by human action is hidden from most of mankind.

Other events, such as war, depression, conflict, are more obviously the result of the actions of men, but in spite of that we continue to ask why God permits them to occur. The answer is that to prevent them would be to violate the principle of the Permissive Will of God, which is to allow man to have his own free will. To subvert the free will of man would do more harm than good, because it would mean that man was no longer free and no longer man - but an automaton or rock.

The human race has long endured, and its destiny has long been seen. To say this, does not subvert the free will of man. To give an example, most any elementary school teacher can see in her pupils the overall nature of the child, dullness to brilliance, willingness to rebelliousness, and although the teachers are sometimes surprised or disappointed, in later life, seeing the pupil's development - most often they are not. How many an insightful person can look at the habits and behavior of a teenager and predict for the disobedient sluggard a life of failure and for the industrious performer a life of accomplishment. These are hardly matters of prophecy. The seeds of the future are evident. So has it been with the human race as a whole. The Prophets of old were able to see the rebellious and war-like nature of man and to see that as he gained more scientific knowledge that his wars would increase in intensity and ferocity. Indeed the Infinite Divine Omniscience would see these things far beyond the ken of man.

To foresee something is not to will something. God wills the good of man, just as parents will the good of their children whom they can see that they must allow to make their own mistakes. One must be careful in attributing to God some anthropomorphic "motivation" even though it is the nature that has been created in us that gives us what perception we have of the Divine. We see certain attributes in God because we do see them in ourselves and in the creation about us. It has been said that God has both Permissive Will and Determinate Will. Some things He permits because to do otherwise would deny humans freedom of choice - but other things that He determines - there is no avoiding them.

Mankind collectively followed such a path of rebellion that a major magazine headlined on its cover years ago that God was dead. Materialism and immorality increased after that date, to such a degree, that it would probably have been astounding even to those editors. Man's greed and lack of concern for his fellowman grew by immense proportions as evidenced through years of repeated billion dollar scandals in the business community, and the ever increasing proportion of all production and wealth that went into weapons and the means of destruction.

All of this was reflective of the free will of man to choose the Path of God or to choose his own folly and ills. While the chosen path leads to destruction, to prevent mankind from choosing it would

have been to truly destroy mankind because it would have meant subverting the free will of man. Man would therefore no longer be man. But evil contains its own punishment. The results are as sure as the law of gravity. Headache and hangover follow drunkenness and while then it is fair to characterize the results as Divine Chastisement, retribution remains the result of man's own doing.

If it were not for the pain that is punishment for sin and evil, then man would simply always continue in the path of his own destruction, which is the turning away from the Purpose of God. Man's collective ills continue to mount until the Day of Destruction, the Day of Holocaust, the Day of the Great Catastrophe, the Day of Armageddon - all long predicted and prophesied. If it had not been for That Day then nothing would have turned man back around and once again toward God and His Purpose, which is the true happiness of mankind. Consequently, the worst thing that could have occurred was for That Day to not have come - for there to have been no Great Catastrophe.

Some will observe that in addition to the shortcomings of man that I have cataloged, that religion itself has been a major cause of suffering and contention. This is quite true. Dogmatic religions of every stripe have increased man's hatred against man. The same can also be said of rampant nationalism and racism. Those very values that many men have seen as the highest ideals - their love for their religion, country and culture have in their perverted form been the basis and justification for hate. God loves all mankind and in every part of the world has provided for his religious guidance but men perverted that love for man to hatred of those who do not share their religion, country or culture. Could he but understand, "Ye are all the leaves of one tree and the drops of one ocean."

Unfortunately, the ills of religionism, racism, and nationalism became deeply embedded in mankind as a whole and when these were topped with rampant materialism and immorality mankind was already in hell. The direction that mankind was taking was obvious for many centuries, indeed millennia, and the end results were therefore predictable if humanity of its own free choice did not choose to turn unto God. The solution was also present because God has always provided mankind with guidance through His Prophets. The Prophet for this Day and Age has revealed to mankind God's Program for the solution of their ills and the establishment of the Kingdom of

Heaven on earth - but it is up to mankind to implement the Plan. For God to do it for man would once again deprive man of his free will and thus destroy him as man.

The message for mankind's darkest hour is that God has created for mankind a destiny that is very great, if mankind will choose to accept it – (and work for it).

BARGAINING!

(Stage Three in Society's Grief Cycle)

Bargaining – will take place on both an inner personal basis and an interpersonal basis. On an inner personal basis people will be praying, “Lord, get me out of this and I will be good hereafter.” On an interpersonal basis they will have to create new relationships with those around them. Before the Catastrophe most of their dealings were impersonal/contractual/based upon money. Now their survival will depend upon developing personal relationships of trust, friendship, heroic generosity in the face of deprivation, and a sense of community. A person will no longer be defined by what he or she has in the way of money, credit, assets or social position - but rather who they are in their personal, social and spiritual soundness.

Part Three - *THE STEPS TO RECOVERY*

This part attempts to communicate the book's central concept –the structure of the LERN and how it is to be established. The need for the LERN is explained in the previous parts and the functions of the LERN in subsequent parts. It is here in the bargaining stage of society's psychological recovery that you begin to develop a practical new relationship to society.

Humankind has not woven the web of life
we are but one thread within it.
Whatever we do to the web,
we do to ourselves.
All things are bound together.
All things connect.
[Chief Seattle]

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Chapter 13

EMERGENCE FROM HIBERNATION **In Suburbia**

We now return to the suburbs. You have survived the bomb, the blast, the fallout and hopefully the firestorm, but the people around you are in a panic: they have run out of food and fuel. Three horse-men of the Apocalypse are riding quickly towards you: Starvation, Pandemic, and Social Chaos. You must first do battle against the last.

If you were so fortunate as to gain the cooperation of a few neighbors, even one or two from the outset, then hopefully you have been able to spend the hibernation time in studying and planning with them what you must do. Those around you who did not shelter may not only be hungry - they may not be healthy. In fact some may be very unhealthy - even dead or dying.

It would be good to bury the cadavers and to separate out the functional from the non-functional. In the process of doing this one can then begin creating order and organization. The first thing is to encourage a few people to talk - and to agree to create a

LERN

(Local Economy Recovery Network)

(Which will be explained at length in this book.)

“Look, we have just suffered a nuclear holocaust - and here is a plan of what one should do afterwards. Would you be willing to at least look with us at what the plan suggests?” These few that you have first convinced must go out and offer the same proposition to their neighbors. Draw boundaries such as - everybody on both sides of the street for two blocks, perhaps two streets back to back. That would provide four blocks. If there are 10 houses in a block then that would be forty single dwelling homes with approximately two adults per dwelling for a total of eighty adults.

No magic here. Depending on the size and shape of the streets - whatever it takes to gather 50 to 200 adults together. You may well start with the lower number and add to it. Have a temporary election with the promise to hold a permanent election in so many weeks.

A primary task of the LERN will always be the educational task so as to expand its network, or once it has reached a reasonable size, to help other LERNS form so that the network can be extended. Even if you have only 50 adults (age 15 and up) in your LERN you will very quickly recognize the advantage of mutual cooperation rather than trying to survive as individual families.

The first activity will simply be that of coming together for two or three hours to discuss/study how the LERN *community* is organized and functions. The first thing the group must do is to elect its LERNed. Some may prefer to call them the Community Servants, or Stewards, or Councillors and collectively a Council. I prefer to call them the LERNed throughout this book, although sometimes I may make a parallel reference, but whatever they are called these are five, seven or nine individuals that are going to be the governing body of the LERN. They must be given complete and absolute collective authority. That is to say that while individually none of them are to have any authority whatsoever, as an elected group their majority decision is to carry absolute authority.

The rules and procedures of Progressive Democracy are explained throughout this book and particularly in the chapter by that name. In summary they are: secret ballot, no nominating, no campaigning, no re-election, except perhaps in the start-up situation. Those who are elected should view themselves as Servants to the whole community - and indeed to humanity beyond that.

Do not be at all concerned if after all your efforts you are not selected to be one of the Servants. Neither should you allow this to restrict one bit your efforts to educate others about the LERN system. It may be difficult at first for the LERNed to recognize their authority and to take the responsibility of exercising it. The more quickly that communities become adept at the LERN practices - the more quickly and better will they be able to solve their problems.

The first task of each LERN is to enumerate its members and to establish its boundaries. As the system progresses the boundaries may be changed, that is to say perhaps be redrawn several times, by the next higher LERNS to adjust the size of the LERN or to make a better fit to surrounding LERNS. To begin with, the group may have only a half dozen or so families in it as it educates its neighbors. If

someone declines to join then they will simply have to be worked around. Eventually others will realize that they require the LERN benefits.

Initial meetings can take place in individual homes, but once a LERN is fully established with 50 or more members a larger meeting place will have to be arranged. This like many other tasks will be the responsibility of the LERNed.

A traumatized society will probably collectively go through the seven stages of grief. Intense, purposeful and meaningful activity is probably the best therapy available, both individually and collectively. The reestablishment of social institutions for security, justice, health, education, all depend upon a functioning political/economic system. Whoever or whatever controls the economic, production and distribution systems will also control the security and other systems.

Detecting Radiation

One cannot see, touch, feel, hear or smell radiation although you would probably be able to see the fallout that brings it, by putting a clean dinner plate outside and periodically wiping your finger over it. If there isn't a dust streak then there is probably no fallout or radiation.

If there is fallout – the problem is in determining how much radiation there is associated with it. We measure radiation in Roentgens or 'Rs'. There are two concepts:

The RATE of radiation

One R means that in one hour you would receive that much radiation. Ten R means that in one hour you would receive 10 R. And so forth. The rate of radiation is measured by *rate meters*. These devices can measure down to very low rates of thousandths of (what we call milliroentgens) of an R of radiation but in the time of nuclear war one probably needs an instrument that will measure in the tens and hundreds – perhaps up to a thousand R.

The DOSE of radiation

The dose of radiation measures how much radiation you have accumulated. If you got 1 R per hour for ten hours then your dose would be 10R. To determine dose, you need a dosimeter and you must remember that dosimeters do NOT work like thermometers. You cannot touch a person with a dosimeter and tell how much radiation they have gotten. They would have had to be carrying the dosimeter with them the whole time that they were getting the radiation. The dosimeter actually tells you how much radiation the dosimeter has received and we assume that the person carrying it has received the identical amount.

Chapter 14

FORMATION OF THE LERN

So here we are, almost a month after the triggering event that led to Doomsday, and people are now in more than a traumatized state. Most are completely depressed, frightened, angry, hopeless, readily following any strong-willed individual who offers any solution (and this can be a threat to the LERN), but mostly just confused. This isn't the end of the world - but simply TEOTWAWKI, The End Of The World As We Knew It. The U.S. Government said that you needed to have sufficient personal supplies to survive two weeks and that they would then be there to feed you. Good luck with that.

People can see the changes and chaos that is apparent, but the thing they may not see and understand is how society must now change. Previously they depended upon money, ownership, and their own self. But now, to survive, they must depend upon the LERN, community resources, and cooperation. It will be a difficult paradigm shift and a learning process. Just telling people this fact won't make it happen.

The few that are now cooperating must strive to educate the others. Start solving problems. Here are people sitting in what were their luxurious homes. But now the toilets don't flush. The kitchen has no water, everything in the refrigerator has spoiled and the stove doesn't work. There is no TV or lights and what they are sitting in is a corpse of their former home.

Wives and mothers have urgent needs to be met. People need to organize and dig latrines. Not one necessarily for every house, but perhaps at central locations. Water needs to be acquired. Security needs to be implemented. Working together will be organizing together. The LERN message can be spread. "Lets talk about it." The sooner a core cooperative group can be gotten together and the LERN concept comprehended and spread - the better.

So okay - fifty adults have assembled. More can join later. An election is held by adults—anyone fifteen years of age and up. This is explained in more detail later in the book, but even then I received such a yelp from numerous readers that I am going to interject at this point a further explanation. In the previous society, children, youth

and young adults were pampered. Not pulling their weight, often even into adulthood living at home and not finding employment opportunities. This is the conditioning of a welfare society – in which potentially productive members of society live an artificial, extended childhood - this case it was certainly endemic and epidemic.

In a much earlier time children helped with the farm crops and were given age-appropriate responsibilities. If civilization is returning, if we are able to jump-start it all, every available set of hands and every creative, inventive mind must be utilized. I advocate fully integrating and involving youth and shall return more to that theme later on.

At this point, we go in a circle around the room and everyone gets up and introduces him or herself. As they do so everyone writes five names on a sheet of paper - perhaps scratching off an earlier name as they replace it with another. When all the adults in the room have been introduced everyone in the same order goes up to the front of the room and puts their paper into the ballot box or lays it on the table.

Then by majority consensus three tellers are selected. They read out loud the names from each ballot and mark them down on a list adding a count/mark/tally by any name that gets an additional vote. When all the ballots have been counted, any person who has over half the number of ballots is elected, and goes to sit at a head table.

Very possibly no one will be elected at this point - but now people know whom others voted for and how many votes they got. The procedure is repeated again and again with those who were voted for but not elected, standing up and saying their name, and people writing down the number of names that remain to be elected. Eventually, the five will be elected, if people are cooperative.

Each individual is encouraged to select those whom they think have the very best qualities. Not just friends, family or immediate neighbors. The LERN is now ready to function. The elected LERNed must consult privately among themselves. First, they need to make a list of every adult and child in the LERN and then define the LERN's geographical boundaries. Next they need to consult on what their first priorities are - and how they are going to address them.

Some of these needs will by now have been met, or are being met, in some ways, but they will be on-going, with particular ones taking priority at particular moments. For example – radiation will become a matter of residual radiation in food and water.

After the election, and after they have met, the LERNed need to call an assembly meeting of the entire LERN community. This may be a few hours later or the next day. The LERNed should then announce and post the LERN membership list along with a map showing the LERN's boundaries. At the meeting the members of the LERNed should all sit together (preferably on a raised platform) at the front. After the chairperson selected by the LERNed from among the LERNed presents the results of the LERNed's first consultation - the floor is opened to consultation.

People are then free to explain the problems as they see them and to recommend solutions. The whole Assembly (all those who were eligible to vote for the LERNed) can even vote on what they think are the priorities or preferred solutions - but these votes are only 'recommendations' to the LERNed and carry absolutely no authority or weight except in helping the LERNed to understand the viewpoint of the Assembly.

So here we sit, in an unheated hall without electricity, or possibly in an empty double garage with plastic over one of the open doorways to let in some light and keep out the wind - and we are at last ready to begin the task of reconstructing society. What we have is but a tiny mustard seed nucleus from which we hope to grow this tree by which we hope to reconstruct society. No more than the infinitesimal sperm that first fertilizes the egg - but great things have small beginnings and all things must begin somewhere.

It is hoped that from this infinitesimal beginning there will one day develop a true sense of community consisting of members who truly know, assist and respect one another.

Dangerous Levels of Radiation

Current thinking is that just like with some amounts of arsenic, some very low amounts of radiation might be good for you. People who live on mountaintops and airline personnel who do lots of flying have lower rates of cancer because they get more background cosmic radiation than persons living on the seashore.

Even somewhat greater amounts of radiation are not very damaging. It is like getting sunburn that wears off as the skin and body repairs itself. Just like some people are more tolerant to the sun, others are more tolerant to radiation. Generally the less radiation for children and expectant mothers – the better. The following is a table of predicted radiation results.

Table below shows lethality within 24 to 48 hrs after radiation exposure.

Absorbed Dose (R)	Percent Lethality of population, within 60 days after receiving absorbed dose
0 – 25	--
100 – 200	< 5.
200 – 350	< 50.
350 – 500	50 – 99
> 550	99 – 100

Chapter 15

First Functioning of the LERN

The description here of an imaginative situation may not apply to any particular LERN. Some places may have more resources and others fewer. Some may have a greater refugee problem and others lesser. Remnants of the previous authority may exist to a greater, or lesser, degree. And so forth.

Likewise, the solutions I describe may not apply at all because of the specific circumstances or the inclinations of the LERNed in a particular LERN. However, the principle of the need to form a LERN (Local Economy Recovery Network) and the Progressive Democracy principle behind its functioning is universal.

So - here we are - about a month after Doomsday with a plan for bringing order out of the chaos around us. Our imaginative LERN is already having to face three major problems: food shortage, refugee influx and security. There is also worry about the threat of epidemic.

The LERNed, in compiling the names of the members of the L1 LERN, should also have made, or should make at this point, an inventory of the skills of each member of the LERN. From among the members of the LERN they should summon one person (it could even be one of the LERNed) and ask them to be the point person regarding security. The accepting individual should then be allowed to nominate assistants, to be approved by the LERNed, and should draw up a security plan to be presented to the LERNed. All this should be accomplished in a few hours at the most. All decisions are subject to continuous revision by the LERNed.

Likewise, the LERNed should appoint individuals and approve a plan for feeding all the members of the LERN.

If the refugee situation is serious, then a Triage Committee needs to be appointed by the LERNed and the committee needs to present its plan to the LERNed for approval.

It may be apparent that there needs to be appointed a director of personnel with necessary assistants, and an approved initial program. If they choose - the LERNed may fill some of the roles either collec-

tively, or by appointing one of the members of the LERNed, or they can appoint any individuals in the community. If one of the LERNed is appointed, that individual would nonetheless be totally under the command of the collective LERNed,

At this point, approximately the second day after the LERN has been formed, there needs to be another assembly with the same format as the first, in which the Chairperson, appointed by the LERNed from among the LERNed, announces the LERNed's decisions, questions, or other communications and then manages consultation from the community.

Let us now examine some of the specific issues mentioned above. First there is the matter of security. If there are not problems already, most will prudently wish to take precautions like twenty-four hour guard watch and so forth. The details of observation posts, traffic barriers, and signalling from one location to another will have to be worked out.

Think 1700's. "One o'clock and all is well!" Gongs for alarms. Checking of stations. Etc. It is all a part of why one family can't do it, and should lead to a feeling of mutual security.

Refugee triage is very much related. Do you accept all refugees? In many cases that will not be possible. Just as with the sinking of a ship - too many pulled out of the water will sink the lifeboat. On the other hand - do you shove off and let the others drown? That is between you and God - but I see the middle path as being triage. One should not look upon refugees as a curse but rather as a potential blessing. They bring with them not only hungry mouths but also skills and manpower. Quite contrary to what you might think - the more manpower the better, so long as you can feed it - because it will move recovery forward much faster.

Triage can be for skills and health. The latter ties to the epidemic/pandemic concerns and we will consider that later. However, one of the first considerations will be that of attitude.

"The LERNed here have full dictatorial authority. Are you willing to completely abide by their orders?"

”Not me - I am a free soul - and I don’t let anybody tell me what to do.”

”Well, goodbye then. Carry on. This place would not be to your liking.”

The greatest problem will be food - and it is one that we will return to - time and time again. By now everyone will have consumed almost everything that they have. What does remain needs to be gathered up for central feeding.

“We know that you wouldn’t hold back - but some might, so in fairness we are going to have to inspect (search) everyone the same.”

A search team has to go into every home and make an extremely THOROUGH search to assure nothing has been hidden. ALL the food needs to be brought to a central storage and put under 24-hour guard. This means that you will end up with a lot of salt and pepper-shakers, ketchup/catsup and mustard bottles.

It also means potential conflict as some may not want to give up what they have stored.

“Why should I - when others didn’t prepare?”

“Because you too will eventually run out and will have to depend upon the others and now we need everything we can find to make sure they survive.”

Effects of Radiation

0 to 25 R:

- No easily detectable clinical effect in humans.
- However, at about 15 R there could be temporary sterility

25 to 100 R:

- Slight short-term reduction in blood cells.
- Disabling sickness not common.

100 to 200 R:

- Nausea and fatigue.
- Vomiting if dose is greater than 125 R.
- Longer-term reduction in number of some types of blood cells.

200 to 300 R:

- Nausea and vomiting on the first day of exposure.
- Up to a two-week latent period followed by appetite loss, general malaise, sore throat, pallor, diarrhea, and moderate emaciation.
- Recovery in about three months unless infection or injury.

300 to 600 R:

- Nausea, vomiting, and diarrhea in first few hours.
- Up to a one-week latent period followed by loss of appetite, fever, and general malaise in the second week.
- Followed by bleeding, inflammation of mouth and throat, diarrhea, and emaciation.
- Some deaths in two to six weeks.
- Eventual death for 50% if exposure is above 450 R.
- Others recover in about six months.

Over 600 R: (eventual death of nearly 100%)

- Nausea, vomiting, and diarrhea in the first few hours.
- Followed by rapid emaciation and death in 2nd week.

Chapter 16

***DAY-TO-DAY FUNCTIONING
IN THE LERN***

Just about two months past Doomsday and the L1 LERN should now be functioning fairly well. Security has been established but greatly needing to be greatly extended. Network expansion being worked on and about to establish the next level. Obtaining food remains the greatest challenge but some supplies being gotten from here and there.

It may come as a surprise - but at the moment there is more than enough food for everyone. Especially with reduced population. The problem, as it has often been in the world, is one of distribution. A study in the pre-holocaust days showed that the residents of even the most productive farm states got seventy-five percent of their food from elsewhere.

The problem for the moment is therefore one of distribution which breaks down into many sub-problems of transportation, fuel for transportation, communication, control, social chaos and so forth. It may be that in some locales some of these barriers will be surmounted by the remnants of the pre-holocaust authorities, but more likely, organized LERNS will have to circumvent the problems on their own.

Even if the distribution problem is solved - it will work only for a short-term. A local self-sustaining agriculture needs to be established to meet long-term needs. More on that later.

The underlying problem restraining the establishment of a successful LERN is that of overcoming the barrier of residual social organization based upon independent, self-oriented and selfish psychology and replacing it with an altruistic community oriented one. Circumstances may lend them in that direction.

For efficiency and fairness in distribution, one of the first things that must be done is central feeding. It is much more efficient to cook for a hundred or two or three hundred persons rather than each family attempting to feed themselves. Food may well consist mostly of

soup, gruels, porridges and so forth with mock teas made from bark or leaves of local edible plants like raspberry, etc.

It will be most fortunate if there is a process for making bread, biscuits, or rolls. These may have filler such as sawdust, cattail pollen or prepared acorns. Few Americans have witnessed starvation, and fewer so far have actually experienced it, but through the centuries it has been a rather common phenomenon. Most of us have seen pictures of starving children in Africa, and have heard recounted how millions have so perished.

Starving times are not unusual in the world. You may remember that in 2008 there were 70,000 people killed in an earthquake in China - but in previous centuries 700,000 people have died in China in a single year because of drought, flooding or other social disruption. Mass starvation was also common among the North American Indians and in many other technologically undeveloped cultures. No, starvation is not a rarity, and post-nuclear it will be common.

Feeding one's own may be quite a challenge - let alone refugees. The question will be what to put in the pot and the answer will be - anything edible that can be found. Some people worry about people letting loose their dogs and that they will then become part of feral packs. Send out the hunters! Basic diet in parts of China: rats, snakes, you name it. They have all been eaten elsewhere and can all go into the stew.

I will repeat a story my dad told me from the Great Depression days. Butcher had a sign in the meat case: "Horse meat and rabbit mix." Wasn't bad. Dad asked him next time in - "What is the ratio?" "Fifty/fifty", says the butcher. "Fifty/fifty?" says my dad. "Yep, one horse to one rabbit", says the butcher.

You may be delighted to get a horse or dog. Some cultures have resorted to eating 'long pig' but we won't go into that. Whatever is done, group cooperation will make it possible to send out searchers for food. In the spring, many plants that are considered weeds are quite edible.

The key is that the LERNed are able to organize people and assign them to tasks. The greater the number of capable people available - the better. Efficiency is the watchword. A suburb where older people

sometimes lived in large houses with more bedrooms than people is simply not possible. A return to the methodologies, and the community organization of primitive cultures will be necessary.

It will be much more efficient - if everyone sleeps in a few houses, as the American Indians of Canada and natives of other countries did when they lived in long houses. Some houses will be just for sleeping. None of this kitchen, bathroom, recreation room stuff. It is more logical however, to have separate men and women's dorms and separate facilities for the children and aged. Efficiency is a must if people are to survive. This will be a decision for the LERNed but in the Ark Two shelter we have to do hot bunking. That is every bunk is used on shifts. We just don't have enough room to be able to put a mother with her children - and besides people have all sorts of different work schedules. Later, life may be able to return to what we consider a more civilized form of the nuclear family. Hopefully it will be better with people having more control over their children but at the same time both they and their children are being seen as a responsibility of the community.

Even for months after the shelter period when people say –

“I am not going along with that.
I am going to keep my children beside me
even if we have to sleep in a tent.”

it is best to explain to them that they shouldn't sleep on the ground because although by this time the radiation will be very low, it will still be harmful, and especially to children, because they would then be subjecting their internal organs to long periods of full body radiation.

The subject of temporary dormitory sleeping arrangements appears to be the single most 'hot' issue (next to private ownership of property) that brought responses from the Ark Two Newsletter and readers of the book's manuscript. Let me re-emphasize that it is a temporary survival situation and not a social order that is being proposed such as in the early Kibbutzes in Israel. Some have described Ark Two as a large underground orphanage. We have more room for children than adults. We may not be able to take all of a family and the

choice of some may have to be to leave a child and go on their way. From our perspective it may seem like taking the pick of the litter.

Going on their way may unfortunately mean going on to nowhere. Should a mother be so fortunate as to be able to stay with a child it doesn't mean that she is going to be able to be with the child all the time because she will have work requirements. She would not – or at least should not – and will not be allowed to take the child out into the field with her while she has to work. It could be fatal for the child because children are built so close to the ground that they receive much more radiation to their internal organs and on top of that are more sensitive to it than adults.

Anyway, the final decisions will be up to the LERNed and they may even say to mothers who are original members of the geographic community:

“Fine, don't cooperate with the group.
Feed yourself. Get your own water. Etc. Etc. Etc.”

And there are many et ceteras. They won't be able to do it. The rules for survival in a lifeboat are quite harsh, and everyone is in the lifeboat.

Reviewers of the book's manuscript repeatedly asked - "Were you ever proposing new members joining LERN's would come to do so by anything other than freely choosing to do so?" This also appears to be such a pressing question in people's minds that I shall preemptively answer it here and then later again.

Initially, it is a matter of voluntarily associating. Probably very much as in the ancient cave man days - when two families decided to share the same cave and hunt. First some individual has to convince some neighbors to study the LERN concept with him/her. If they can get about fifty adults in the geographic area around them to cooperate then they can create a LERN.

The LERN will determine and be determined by its geographic boundaries. If someone chooses to not participate at this stage - that

will of course be his or her choice. They can dig their own latrines and well. Not eat at the community kitchen. Provide their own security. Fight their own fires. Sit there in their own house with their food supply and their weapons. We will make a wide path around them.

As time passes on - and the LERN is extended - we may extend them passage without interference in and out of the LERN - but we may not accept others passing through our LERN and other LERNS may not accept them just as today you cannot freely cross the border between the U.S. and Mexico.

As the LERNS develop further, those who are not participating will not be hooked up to the telephone communication lines, the power lines, the water lines, and other services as these become re-established. They will not have access to any of the LERN's medical facilities, markets, and so forth. They wished to be hermits without abiding by the rules of the community. So be it, so long as they do no harm to the community.

When they say - "Oh, we wish to join - but on OUR terms - such as we will help dig the well and share in the water - but we won't share our stored food - or help provide protection with our weapons - unless we happen to want to." The reply will be - whatever the LERNed wish to reply. They may negotiate some terms - or they may simply say - "You don't need us - and we don't need you."

But - the LERN cannot permit these privateers, pirates, black marketers, outlaws (they operate *outside* our *laws* - the meaning of 'outlaw' - although the LERN operates on the basis of principles rather than laws) - to operate by their own rules in our society, trading for what they want that which they are willing to give without the permission of the LERNed. Free contract some might say. There would then be no order in the LERN and the LERN couldn't function. These types of people - seeking only their advantage - would always be a wedge - finding some point in the community - to get some to cooperate with them and to break down the community. Today such people operate as gangs, mafia, tongs and other such anti-social groupings.

As the community becomes more extended to higher levels, anti-social behavior would be less and less tolerated - just as it is today.

No one today can say that they are going to opt out of the community. They cannot move in from the outside and say they are going to live by their own rules. This was the problem with gypsies. It is the problem with illegal immigrants from Mexico. It would be the same problem for the LERNS. When one moves into a state - they then have to live by the rules of that state. Some of us move in by being born in. We had no choice - but we still have to live by the rules.

To a fellow born American I will say. "You did not choose to be an American. You did not choose to speak English. You did not choose your culture. Religious, political, racial, whatever - you were born into it. That is the way it will be in the future - with those in LERNS. Not very many decades later - most will know of no other way.

You are now a member of a community. You abide by its rules. You have no choice. Try choosing that you are going to always drive on the left. Try choosing that you are not going to conform to the customs of clothing or a thousand other things. Try choosing that you are not going to pay taxes or pay for goods in stores. Yes - you have free will and you can do all those things. The results of your non-conforming in a LERN would be the same as your non-conforming today. Society cannot operate otherwise.

The problem with society today - is that it operates under the laws of ponerology (as will be discussed later) but which means that the evil and ambitious gain control. This is because according to the laws of ponerology - they are sociopaths. Progressive Democracy is designed to prevent society from being controlled by sociopaths. For society to be protected we have to educate people regarding the operation of the LERNS just as we have to educate them about Progressive Democracy - the creation of money - and so forth.

No, the social contract is not voluntary - except that one has free will and can choose not to abide by it - and thereby be an outlaw, criminal, etc. For a society to work its members must abide by rules based upon accepted principles. Some of those who advocate anarchy - would have us live only by the law of love. Others would have us voluntarily obey laws that we think good. And so forth, but no large interdependent technologically advanced society can operate that way.

In the system proposed here, instead of laws we have 'stated principles' which we need to keep modifying and improving, but all the same - we have to judge people by them and enforce them. Yes, freedom of association means freedom to not associate. But while one may opt out of the human race - and their relationship to God and the community - they will have to suffer the consequences. Initially the principle stated here would follow a very simple Biblical injunction:

2 Thessalonians 3:10

*“For even when we were with you,
this we commanded you,
that if any would not work,
neither should he eat.”*

Seven/Ten Rule

1 hour	1000 roentgens/hour
7 hours	100 roentgens/hour
49 hours (2 days)	10 roentgens/hour
2 weeks	1 roentgens/hour
14 weeks	0.1 roentgens/hour
98 weeks (2 1/2 years)	0.01 roentgens/hour

This chart indicates that if one started off with one thousand roentgens of radiation per hour at zero plus 1 hour, that given the average half-life of the radioisotopes involved, it would take 2 weeks for the radiation to get down to .1 roentgen per hour.

Since death would be almost certain after exposure for even 1/2 hr (see previous charts) at the initial level - it is apparent that shelter would be necessary.

Chapter 17

THE REALITIES OF COMMUNITY LIVING

What I describe here may turn out differently based on unique circumstances that make extrapolation difficult. The LERNed may be different and the LERNed may choose to move in entirely different directions.

The key instrument that the LERNed have to achieve their goals is that they can assign any work to anyone in the community. This must be their primary daily task - to assure that everyone is occupied to the best level that their skills permit in achieving those tasks that have priority.

There is never any shortage of work to be done. The LERNed may assign some people to go about determining which are the most important tasks and how they may be accomplished.

While Assembly meetings of the complete community take time, it is important that they be held, to both keep the community informed as to what is going on, and to get input from the community as to what it thinks that its needs are and how they may be satisfied. Initially, these meetings may need to take place every two or three days. As things become more organized they may take place less and less often, but never less than once a month. Special meetings can be called if the situation requires it.

Some people will be assigned to standard 'permanent' jobs, although they may be called from them if circumstances require it, such as a need for increased security, repairing damage from a fire or wind-storm, or perhaps meeting a pressing agricultural need.

"Everyone to the fields for planting, harvesting, weeding, or whatever!"

One of the most treasured skills will be that of agriculture. Those skilled in that will very possibly, if not probably, set the heartbeat and rhythm of the community. Because of increased ultra-violet radiation, work in the fields may be in the very early morning and early evening. All hands may be needed.

On a normal day, the day shift in the community should arise together - perhaps at the sound of a series of gongs. The morning alert. The call to Prayer. The call to breakfast. The call to work. Yes, there should be community prayer - although it would not be compulsory. Neither would be breakfast. But the call to work would be.

Some clerks would be assigned to maintaining the work assignments. The tasks are probably endless. Extra help for the kitchen. Cleanup for the latrines and showers. Nursing help for the elderly house. Assistants for the children's house. Water and fuel gathering. Teaching assistants in the school. There will be no end of the work that needs to be done, so the more capable refugees/citizens available, the better, to the capacity that the lifeboat can accommodate.

Refugees may be considered as temporary members of the community. Some may be assisted just until they can move on. Feet and injuries heal. Strength regained. Rested. So that they can move on towards some perceived destination. For many, oh woe! "No refuge hast thou to flee to."

Others may be on a probationary basis - before being accepted for permanent membership in the LERN. Just from the number of refugees, a single LERN may grow and split into several LERNS. This is the goal - to have more and more LERNS so that progress can be made towards expanding the network. Depending upon how quickly things progress it may be possible to establish the second level by the end of the second month.

Ideally, each LERN would then have nine LERNed who would elect from among themselves one to promote to the next level, as always by secret ballot. These elected individuals from five to eleven LERNS would then comprise the second level (L2) LERNed. As before they would define their geographic area and moreover would, as they wished, redefine the geographic areas of the LERNS below.

At the time of the first formation of this L2 LERN the five to eleven members would draw lots to determine who would be serving for one, two, or three years so that their replacements would be staggered. As before, they would elect from between themselves a chairperson to conduct the meetings and assemblies.

Immediately, or as soon as possible, the L2 LERNed should call an

Assembly meeting; which all the LERNed from all of the member LERNS would attend. If there were nine LERNS involved comprised of nine LERNed each - then there would be 81 attending the Assembly plus the nine elected second-level LERNed. Others from the LERNS may observe but not participate.

As before, the nine second-level LERNed should sit at the head of the room, preferably on a raised platform - but now the LERNed of each participating LERN should sit together as a LERN at a separate table. Whenever the chairperson recognizes a speaker from a table - that speaker should rise to speak - and the L2 LERNed member from that LERN at the head table should also rise while the speaker from lower level LERN is speaking, so everyone will know which individual is identified with which LERN.

As before, the whole Assembly can vote on what they think are the priorities or preferred solutions - but again these votes are only 'recommendations' to the L2 LERNed and carry absolutely no authority or weight except in helping the L2 LERNed to understand the viewpoint of the L2 Assembly. Any decisions by the L2 LERNed carry absolute authority over the L1 LERNS that are members of their L2 LERN.

Fallout in Air and Water and Food

Air, closed containers of water and closed packaged food do not become radioactive. Food is the most serious problem. Most food that is in the house will not be harmed by the radiation, no matter how intense. There are three types of radiation that are found in fallout. Alpha particles, beta particles, and gamma rays. As the first two names indicate, they are particles. They are minute (too small to be seen) pieces of atomic matter that attach to the fallout (bits of dust that may or may not be large enough to be seen).

In any case, these particles may be simply washed off many types of foods that have a natural covering, such as eggs, bananas, potatoes, oranges, etc., or off well-sealed foods such as those in vacuum packed cans. Foods such as grains (rice, dry cereals, etc.) that are in partially used packages that have been opened should be viewed with suspicion. Fallout dust may have crept in.

The food in its unopened container or natural covering should be rinsed under clean flowing water and then placed on a surface that has been similarly cleansed, before opening. Make sure that the hands (and under the nails) have been thoroughly cleansed before handling the food. There is little danger in handling such articles. The radiation given off by these particles is so weak that it will often not penetrate something as thin as the cellophane wrapper on a package of cigarettes.

You may then ask "Why, then, be concerned?" The reason is that once these minute particles are ingested into the biological system they will get into the organs and the very bone marrow itself where they can do a lot of damage. This is not to say that you need not worry about getting the alpha and beta particles on your skin. You do. Because they can cause skin burns. However, good hygiene practice can eliminate that problem but they are a much more severe hazard internally than externally.

Air and water itself do not become radioactive. Those with a little learning will then say "Ah, yes, but it will contain radioactive particles of fallout". That is true, but a properly designed air intake, even for an expedient shelter, will cause most of the particles to drop out of the airflow before the air enters the shelter. Just a damp sheet hung in the air intake passageway, will do an adequate job of filtering the air. Distilling will take care of water. The same concerns apply to ingesting air and water, that contains radioactive particles, as applies to food.

Chapter 18

TASKS OF THE L2 LERN

A L2 LERN should have an Assembly meeting at least once every month but depending upon circumstances it may need to do so much more often. This should not be very arduous. If the primary level LERNS have an average membership of one hundred adults, then there should be about one thousand adults who are served by the L2 LERN. In a suburban setting that should be a geographic area of less than a square mile - and certainly within easy walking distance for all the LERNed from the composing LERNS who should attend.

Each of the L1 LERNS are also within easy walking distance for all the second-level LERNed so the L2 LERNed should be intimately informed of the conditions in each of its L1 LERNS.

Initially, security may continue to be a primary concern for the L2 LERNed, but they have larger perimeters than did the L1 LERN and can draw upon resources from all those within the area, to secure the perimeters and to maintain order within each of the LERNS. How the primary LERNS may continue to retain their security responsibilities and to interweave those with the secondary LERN will have to be determined by the LERNed at both levels with the lower level *always* submitting to the authority of the higher level.

None-the-less, primary level LERNS may wish to maintain night watches in the sleeping dormitories, guards over supplies, discipline in dealing with refugee work crews, and so forth.

The L2 LERN should now draw upon persons with special capabilities in its total one thousand population. Particularly, it will want to designate a number of those who have missionary skills (meaning the faculty of being able to teach/explain the system to others). These individuals may be asked to devote their full energies to this task because the more broadly the network is expanded - the greater the security for everyone, the more efficient all activities will become, and the greater the pool of special talents and capabilities that will be available.

Some talents will already be especially appreciated, such as those who can go out and scavenge for food. There may be warehouses at

a distance, from which some controlled distribution is taking place, but because of surrounding social chaos a transportation/security team may be necessary. How obvious it should be - the advantage that LERNs have in this regards over individual families trying to provide for themselves.

Transportation may be a difficult process. Some fuel may still exist, and that too may be at a distant distribution point with the same problems of acquisition. However, if human power is all that is available - then that is what will have to be used. Backpacks and the carrying of baskets or pails are very primitive. It is not technologically difficult to make carts using bicycle wheels.

There are many technological advantages that the survivors will have over what was available to the early pioneers. The survivors simply have to overcome their depressed mindset and look for creative solutions in order to use those advantages. The Mormons, over a century ago, moved whole families, along with meagre belongings, by handcart from Missouri to Utah. They did not have the nicely paved roads, maps, ball-bearing axles, or lightweight framing materials that are available to our survivors who need to move away from self-pity and simply get to work.

It is not difficult to master pushcart technology. Old wheelbarrows with wooden wheels were pushed back and forth over the seven-mile trip from our village to the nearest larger town, by some early pioneers who were not so fortunate to have horse or oxen carts. The roads were mud, and impassable in the rainy season. At times walking was the only way. Sleighs worked well in the frozen winter but it often came down to a wheelbarrow.

A man can push a considerable load - until he comes to a hill. Then it may be necessary to half unload, go to the top of the hill, and return for the other half, before continuing on. A pulled rickshaw type of conveyance can move more. You have to think in pioneer terms of traveling together so that you don't have to unload. Simply unhitch one team, in this case yourself, to double up and get one cart to the top before returning for the second so that you can continue on.

Security for the cargo or second cart could be a problem while it is standing alone. Those watching for an opportunity to pirate would quickly learn the vulnerable locations. This is one reason that there

were created convoys of wagon trains with specialists such as scouts and outriders. In your case, out-walkers. But you will soon learn all this, and much more from practical experience.

Most of all, this again demonstrates the imperative for cooperation - and what will become specialization. Some individuals will be much more capable and equipped for one type of service than others. Also, the relative importance of various skills and services will also become apparent. What was honored and rewarded in the past may have little value or respect in the new paradigm.

The L3 LERN **(The LERN Kindling Point)**

Once several L2 LERNS have been created then the opportunity to create a L3 LERN will arise. It is at this point that the LERN system will really reach a kindling point and can take off.

L1 - *about one hundred adults.*

L2 - *about one thousand adults.*

L3 - *about ten thousand
adults.*

As the L3 LERNS form we hope that they will contact Ark Two and share their experience with us so that it may become an information focal point to disseminate information to all the others.

Chapter 19

FORMATION OF THE L3 LERN

While I singled out the development of handcart technology there are dozens of tasks which the LERNed will need to assign their limited resources. Water gathering and purifying. Perhaps digging wells or creating cisterns. Obtaining fuel for cooking and heating, by finding firewood, or perhaps dismantling some building or house. Using mirrors in solar arrays, and other means. Solving numerous problems of sanitation and community health safety. All the community resources will need to be pooled. Not just food and shelter but also whatever tools or other assets that are to be found in the community.

Some may object.

“This is my house. I bought and paid for it and I own it.”

Well, fine, you don't want to contribute to the community - then do everything on your own. Oh? You would like to use the community water well?

“There are some things I am willing to do with the community – but other things are mine. You are proposing communism. I will have nothing to do with that.”

Yes, we are for the time being having to regress to a more primitive form of existence. You are saying that you want to take what advantages you can from the community, but don't want to contribute what you can. Win/win for you and possibly lose/lose for us. That was the old way. Now we must have concern for everyone. The community will have full concern for you, if you choose to join, but then you must also have full concern for the community.

This problem of changing from the old psychology of the selfish past may be the greatest challenge facing the LERNed. Not only will the LERNed have to encourage such changes in all the members of the community but also they must strive to change themselves. The attitude of:

“Me for myself alone - I look out for number one,”

or

“My family comes first,”

or even

“Charity begins at home and we need to protect/provide for our community,”

and on up the ladder to what was once selective concern for one’s nation, race, or culture, must always be striven against in trying to gain the more universal view that “The earth is but one country, and mankind its citizens.”

There can never be security for one unless there is security for all. The broader the net is extended to provide security and cooperation the greater will be security and benefit for all concerned. For this reason a primary task must always be to audaciously expand the LERN concept beyond its present boundaries.

A L2 LERN will most likely have a very narrow collective skill set. Some particular skills need to be developed. Those with some engineering skills must be encouraged to look about and see in what ways the remnants of the previous technology can be used. Those with organizational skills must be assigned the task of assigning tasks as well as summarizing supplies, ferreting out skills and determining needs. Some people who have courage may be sent out as scouts to report back opportunities for expanding the LERN net; obtaining food, fuel and other necessities; preventing threats; and so forth.

Those individuals with trading and bartering skills must be encouraged to find opportunities to improve the assets of the community. These latter skills will become more and more valuable in intranet (between the LERNs) situations as the LERN network is expanded.

L3 is created and performs in the same manner as a L2, so there is no need to repeat the procedure for formation. It is just over a bit larger area, but not an area so large that it is not easy for the Assembly members to gather from the L2 LERNs that comprise it; with only a few hours of walking at the most.

Hopefully, a L3 LERN can be formed within three months after Doomsday. In some locales, of course, it will be fortunate if it can be formed three years after Doomsday. But once a L3 LERN has been formed it will probably be able to find somewhere within its membership a skilled HAM operator who can try to make contact with Ark Two itself.

L3 LERNS should embody a wide variety of engineering, technological, communication, and medical skills. The engineers should be able to develop some sources of energy. I could enumerate dozens of possible methods, but that is not my purpose here. My purpose here is show the need and method of organizing society - because no technology can be of any great benefit, or well utilized, unless the society is properly organized.

In a properly organized society, a great variety of capabilities will be able to flourish. Many of the useful technologies will be techniques developed in response to the post-holocaust situation. The goal of Ark Two is to be a clearinghouse for sharing between the various LERNS these insights and developments.

Creating Standards for Higher LERN Membership

Notwithstanding the great incentive for LERNS to affiliate into ever-broader networks, because of the immense benefits of economies of scale, there are instances where a lower LERN may be reluctant to associate with a higher LERN, or that a higher LERN may be reluctant to accept a lower LERN as an affiliate.

If the members of the grassroots LERNS have properly assessed the spiritual values of the delegates that they have selected, there should be no concern about their LERNed hijacking the system, and not seeking higher affiliation, because of some desire to maintain dictatorial control; although it is conceivable that there may be feelings that the higher LERN does not embody the high moral and spiritual standards that they wish to enforce.

Conversely, a higher LERN may be reluctant to embody in its membership some lower LERN that it does not feel has obtained the standards of the higher body, because it would consequently dilute its efforts. Overall, these concerns and hesitations, on either side, will be reflective of the actual or perceived tolerance of the parties involved. Legitimate questions may be asked by either side, of the other, as to their comprehension and implementation of spiritual and social virtues.

Possible Standards for LERNs To Become Members of Higher LERNs

- a. That the practice of religious freedom is permitted.
- b. That fully safeguarded elections are practiced and honored.
- c. That cultural heritage, race, religion, gender, and such are not a matter of discrimination.
- d. That literacy and education has been sufficiently obtained.
- e. That the community provides economic justice.
- f. That the community is supporting scientific development and creative technological solutions.
- g. That the community assists other communities outside of itself.

Chapter 20

TASKS OF THE L3 LERN

There is no need to belabor how a L3 LERN functions because it is identical to that of a L2, the only difference being the scope of its interest, authority, and boundaries. However, because of the increase in scale, there will be numerous capabilities and potentials that were not present for the lower levels. A much higher degree of specialization will be possible.

The L3 LERN may assign some responsibilities or tasks to particular LERNS within its boundaries. For example: some border LERNS may have more responsibilities for triaging refugees. If they are on a transportation artery they may also have more security responsibility or may receive security support from some other particular LERNS.

One LERN may have the responsibility of water acquisition, again because of its particular location. Another may be assigned the responsibility of caring for all the elderly in the L3 LERN because it may be much more efficient to provide for them in one location. A different LERN may emphasize mechanical repairs because of facilities that happen to be located within its boundaries and refugee triage would assign to it those individuals who had skills that would be best utilized there. And so forth.

Still, and foremost, the greatest need of all will be that of agriculture. Should governmental remnants of the old system continue to be sufficiently functioning - that they feel they have the situation in control - trust it not. The same limited thinking that brought on the present catastrophe will bring on another, only different, even if they are able to provide some food from existing stores.

The former agricultural system will not continue to provide food after the present stores are exhausted. It was dependent upon high-energy consumption and oil based fertilizers and pesticides. Special hybrid seeds and high tech methods of farming and processing the farm produce are now all gone. Even the farming skills necessary are no longer available.

The previous farmers knew how to use powerful machinery, hybrid seeds, fertilizers and pesticides, but they know practically nothing

about the farming methods of two hundred years ago. And even if they did, they no longer have that machinery nor the horses or oxen to operate it.

Food that people bought in grocery stores was highly processed with high technology, packaged with greatly automated machinery, and shipped long distances from large scale highly efficient complicated manufacturing concerns. None of that exists any longer.

Now, food must be produced in the immediate vicinity by entirely different means. It won't be easy. Much consultation and effort must go into the process. Individuals will not be able to do it on their own. LERNs are the answer and they will have to really focus on the solutions. Everyone is going to lose a lot of weight - if they survive at all.

Those who have some inkling as to the processes involved will have to be assigned by the LERNed to direct the others. Other than security there can be no higher priority in the efforts of the LERNs at every level. Agriculture will have first call upon all resources - labor, land, water - you name it. If and when there comes the day that there is surplus agriculture - it will be the most valuable commodity that there is.

If the lower level LERNs have not done so already - the L3 LERN will have to set up a monetary system of rewards and accounting. In the chapter on Making Money, I have described the method of creating money. It will be through the tool of money that the L3 LERN will be able to make sure that the lower level LERNs are keeping all their members occupied and that they are assigning their personnel to tasks that are the priority of the L3 LERN.

L3 LERNs will now have the luxury of re-establishing an individual free market private enterprise system. I say 'luxury' because until now it was not possible for society to survive or to be reconstructed except through the extreme community system that has been described. But now, an individual free market private enterprise system is not just a 'luxury', but it is an absolute necessity because it is only through self-motivated individual initiative that activities can be efficiently controlled. However, except for controlled instances of competition, there will not up to this point be sufficient resources to allow the redundancy that competition generates.

A very high priority task of the L3 LERN remains that of expanding the LERN net. For the first time it may be able to bring about the resources to briefly fire up a large web printing press and to print tens of thousands of copies of 'the Paper' for which the typeset printing master is available at:

www.webpal.org/reconstruction.pdf

The typeset format should be downloaded NOW by as many people everywhere, as possible, so that it will be available. 'The Paper' should be a useful tool for the LERNed to use in having advocates to go out and greatly expand the net.

Those who become advocates of the LERN system should not only teach the mechanics of the operations of the LERNs, but they should also be conversant with and able to explain the principles, as explained in the Ark Two newspaper, underlying the LERN concept of social, economic, and political justice. Most importantly, they must emphasize the importance of virtue to the success of a social system, and they must embody in their own lives the moral qualities that virtue entails. The essential LERN attitudes are those of obedience to God in the Divine virtues of trustworthiness and justice combined with service to humanity. While the LERN system does not promote any one religious system, it does promote them all. While the LERN system does not single out any one sector of humanity to serve, it does seek to serve the whole of humanity including the atheists. Surely, promoters of the LERN system will not claim to be saints, and while they may certainly arise on their own, in the cases where they are sent forth by LERNed, the LERNed should take care to make sure that they are not satans.

The essential requirement is always security, and this is why it is necessary to extend the social perimeters as far as possible. Live and let live will not work if the other fellow does not agree. No matter how well armed and organized an individual family or small collective might be they cannot withstand repeated assaults nor the attack of a significantly larger force. This is just a fact of life.

The three choices are to conquer, cooperate, collaborate - or die in the effort. The preferred choice is to cooperate, but you may not have that luxury.

First Steps to Security

- o Identify trained security personnel**
- o Establish chain of command**
- o Supply personnel with identification**
- o Establish perimeters and check points.**
- o Create means of communication.**
- o Establish procedural principles.**

Chapter 21

SECURITY

I have left security until now - although I have always said that it must come first. I will add that the security of the farmers must come first of the first. If you do not secure the farmers, their farms, their inventories, and their seeds, you will not survive the second year anyway.

The question of how to provide security will be very specific to every location. There is a whole gun culture in the U.S. that will go on and on about having this type of weapon and that and how many bullets you should store and the amount of target practice you should do. None of that from me.

There are probably an abundance of people in a L3 LERN that will have had military experience and probably be battle-hardened soldiers who know how to organize a defense. A single family simply doesn't have the manpower to stand twenty-four hour guard by itself.

The larger the LERN (the higher the LERN level) the better, because it will mean the availability of more resources, manpower, and greater skill and experience. You don't have to worry about fighting off Chinese, or Russians, or Germans, or other foreign (U.N.) invaders, and you don't really want to have to fight the U.S. Army although its been done up here in Canada (1812). A big thing isn't made about it in the U.S. textbooks, if it is mentioned at all.

The main problem will be gangs. Mobs without any leadership are another matter - but gangs, or mobs once they gain leadership, can present a challenge. As I have said - every situation will be unique. As an example, I can talk about our own. Our first concern will be the locals, the local government and the police.

As you may know we have been raided so many times that I refer to ourselves as Waco North. In our situation we presented no resistance. While the raiders brought a lot of vehicles and manpower and specialized equipment such as body armor, automatic weapons, grenade launchers and such, I was able to go out and talk with them and didn't get shot.

I always explain to the commanders: "Look, if there is a World War this is the first place that I want you to come - and I want you to bring your families. You will be our first line of defense." The police have the equipment and expertise and the symbols of authority. People always ask me, aren't I worried about their taking over? I hope that by cooperating with them that I will get them to cooperate with us, and that they are smart enough to realize, or that I will be able to convince them, that we too have expertise that they will need.

Canada's largest military base and nuclear defense headquarters is about twenty miles from us and presents a similar challenge. I have gone there and tried to talk with the personnel and as a result, they have come and visited me. Like the police, they would be embarrassed to associate with us now - but like Gary North says, "People won't help - but they won't forget."

Our village is the distant target point that the base uses for all its driving and helicopter flying exercises, so we very often have convoys come up the back roads and pass through, and the helicopters circle Ark Two overhead as a landmark.

Our little village of three or four hundred persons is on the most scenic off-the-main-highway drive in southern Ontario. Circling through our village is the preferred route of all the motorcycle rides. Some days we will have over a thousand go through - sometimes with police escorts to clear the traffic through the stop sign where they turn the corner at the edge of our property.

Consequently, tens of thousands of motorcyclists know where Horning's Mills is, and how to get here by the back roads. They are also the single group that may make it here in time of catastrophe. The cars will run out of gas and block the highways but the motorcycles can make it around the blockage and require relatively little gas. While it is too far to walk and probably impossible to drive - the cyclists can make it. I always tell our friends in the city to grab a motorcyclist and tell them that you know where to go and can get in.

You may wonder what we will do with so many - but that is what the police and army are for. The cyclists and their machines could very much be a blessing in the future. We prepare to handle as many

as possible, keeping sufficient KI (potassium iodide) for up to 8,000 souls and enough radiation equipment to equip them.

Shelter may be a problem but given enough time and help - expedient shelter may be possible. As to feeding them that shouldn't be a problem because we are in the food basket of Ontario. Immense stores of food are here. It may be a matter of sufficient manpower to secure and control the stores, but from what I have been telling you - that may not be a problem. Some would look upon cyclists and refugees as a problem - but they can potentially be a blessing.

Every LERN may have its unique challenges. Confronting hordes of refugees, dealing with renegade military or out of control police, battling organized gangs or groups, or thousands of escapees from some nearby maximum-security prison- this by no means an exhaustive list. Particularly threatening may be officious charismatic sociopaths in the LERN itself who disruptively try to take charge, sometimes claiming badges of authority from the previous system.

Where authority does not presently exist – new authority will have to be established. In the normal progression of events the old law of the west will reappear and along with it the hanging tree. America presently incarcerates more prisoners than any other nation on the earth. When the prisons open and these people flood out many of them can be incorporated back into society. Most of them are not people of extremely high morals but neither are they real threats to society.

One of our main reasons for presently keeping the less violent lower criminal element warehoused in prisons is that we have no way to employ them when there are so many already unemployed who are more conformist to the laws of society. Alcoholic check forgers and non-violent drug pushers may be given a second chance, or more accurately, they, like thieves and crooks of various stripes, simply have to be closely monitored. Most of these, like most of the population that pours into the community, will not be able to meet the rigors of the forced labor in the fields and will simply be sent to the starvation camps where they can remain to die or wander on to face the triage procedures of the next LERN.

Exile is not a good practice for those who are dangerous. In the first place it is immoral to dump your problems onto someone else. A

Machiavellian mindset might greet the leader of armed raiders and say – “Uhh, here is a map of the farms in our area that are protected by our LERN. Touch them not.” (Implying that the others who are not participating are fair game.) But what goes around comes around and later you could find the gang established there as a base extended to the other farms with additional biker gangs ‘and such’ they have taken in. Any motorcycle gang that has taken down three well-defended farms can certainly easily take down numbers four, five and six. Practice makes perfect. The defenders are only one and can fail only once. The attackers are many and get repeated tries.

The ‘and such’ above can be very nasty. If someone has allowed the criminal sociopaths to escape from the prisons, rather than doing you a favor and shooting them, then these can organize into gangs that will have no moral restraints – Machiavellian or otherwise. The only way to deal with this type of criminal will be to execute them, as was the practice with nomadic tribes of old. The Indian tribes couldn’t simply throw the offenders out of the camp because they could then sneak back upon them at night or stalk any individual hunter or small hunting party that was sent out.

For a small community that is barely feeding itself, or perhaps not even that, the resources are not available to guard and feed such criminals. Back to the hanging tree or equivalent. Not all sociopaths are violent. Some of the satans can be controlled and will provide useful service to the community. They simply must be controlled and not allowed to gain control. Most will conform to enforced rules when that is in their interest, but as society advances and there are the resources for incarcerating the more uncontrollable there can be the return to the chained work gangs and the equivalent of the slave galleys of old, along with the prison colonies.

I am simply describing the realities that will exist and can no more get into the details here, regarding theories of penology (the study of prison management), than I can on subjects such as medicine, education, or agriculture. The point in reconstructing society is to strive towards that time when the nature of all the institutions, educational and otherwise, will be to inculcate ever higher spiritual values into all the members of society so that these types of problems will largely disappear or be reduced to easily controllable proportions.

Whatever the unique challenge and circumstances facing a LERN at any given time, the LERNed should try to accommodate those who can be fit into their goals. Compromise rather than use energies to confront when such an approach will not destroy your mission; and resist where possible those forces which are destructive. As always the LERNed should seek to encourage saints, guide sinners, and restrain satans. It is by the cohesiveness of the motives of the LERNed, the ever-expanding perimeters of their control, and the growing numbers of LERN participants that the LERNs can succeed.

Expanding the LERN Questions and the Answers

Question: How to provide and increase security?

Answer: Expand the LERN network.

Question: How to find the resources that we need?

Answer: Expand the LERN network.

Question: How to find the expertise that we need?

Answer: Expand the LERN network.

Question: How to achieve demand for an efficient scale of production?

Answer: Expand the LERN network.

Question: How to find the labor that we need?

Answer: Expand the LERN network.

Question: How to find solutions for our problems?

Answer: Expand the LERN network.

*The answer always is: **Expand the LERN network.***

Chapter 22

CONTINUING TASKS OF THE L3 LERN

If six months post-Doomsday you have managed to establish a L3 LERN - you have done very well, but in spite of that, there is no saying that you have survived the holocaust until you have survived for two years. At this point starvation may be rampant about you - and plagues may be starting to take their toll.

Until one has made it through two years' harvest and has in storage sufficient food for at least a couple of years there can be no optimism that you will make it through another season, and you have at least another year or two to go - to reach that goal.

However, I will not dwell on that issue here. In later chapters I discuss how to restore agriculture and combat plagues and pandemics. The fact that you have established a L3 LERN greatly increases your probability of success.

While one purpose and goal of Ark Two, as previously discussed, is to be a central distribution point for information regarding the technological aspects of recovery as it is developed through experience. The main purpose of this book is to describe the creation and operation of the LERN networks which will make the Reconstruction of Society possible and which will legitimize the re-establishment of useful technologies, that can support the progress of a just, prosperous, and beneficial society. It is this interplay between the abstract social/spiritual/political qualities of the LERN and concrete technological steps that will make meaningful recovery possible.

We can now examine some of the numerous capabilities and potentials that were not present for the lower level LERNS. Organized salvaging and warehousing for one matter. For example, specialty groups can be created for salvaging car parts. Batteries, oil, gas, tires, light bulbs, small electric motors, alternators, and many other items may be removed for other uses or stored in warehouses for future use.

Warehouses and resources that cannot be maintained on their own can likewise be harvested for things that are presently needed. The techniques for doing this need to be taught so as to prevent wanton destruction and vandalism and to permit better usage of the sources

at a later stage. The individuals doing these tasks need to be licensed and monitored by the LERN - otherwise they are simply looters.

These may be difficult and dangerous tasks. As the LERN extends out its boundaries and explores into areas that until now have not been organized it may be interacting with chaotic and lawless remnants of society. Those undertaking these tasks must be suitably rewarded.

Areas of specialty will arise in scouting and finding opportunities. Skills will need to be developed in stripping and removing machinery, components and whatever else is salvageable. There will need to be developed capacity for transportation and warehousing, which will in turn require systems for control, inventory and distribution. At this point there can again arise specialty merchants so that someone needing something in shoes, children's clothing, some particular tool, hardware, furnishings or implement will be able to go to a location that specifically stores those particular items.

The modus of exchange will be the emerging monetary system described in the chapters on money. Barter will be entirely inadequate. There may well emerge numerous 'black markets'. In some circumstances these should not be discouraged because they are the rudimentary elements for re-establishing a free-enterprise market economy. All the same, they need to be monitored and anti-social activities regarding weapons, drugs, and such, have to be curtailed.

It may be possible to get a radio broadcast station working and by using receivers taken from automobiles to be powered by batteries recharged at central locations, to have broadcast news for a half hour each evening. Or, one-way communication can be established at certain times and to certain points during the day.

While an automatic switchboard might not be available, the lines exist and any knowledgeable telephone technician should be able to establish phone service between key points even if a plug board system has to be improvised and implemented. I was a telephony engineer many years ago but I could still do that.

These are just a couple of examples of the rudimentary systems that can initially be re-established. Larger social organization, therefore higher level LERNS, will permit even more services, specialization

and technology in the fields of medicine, communication, transportation, and every other facet of life.

The expansion of the LERNS must remain a foremost activity, only overshadowed by the ever-continuing emphasis on the need to establish agriculture. As more and more L3 LERNS are established it will eventually become possible to establish a L4 which will involve about one-hundred thousand people, and that will be a force to be reckoned with.

For the moment, the preoccupation will remain with survival but as we progress to higher and higher levels of LERNS there must also be progress to higher views. As the saying goes, we must “think globally and act locally”. There must be growing concern and awareness of the relationship between progress vs. environment. There must also be concern about preserving what remains of the previous physical infrastructure.

The LERNS at every level must concern themselves with the spiritual and social/political education of all the people in all the LERNS at every level. This must include the children in the schools as well as the adults in the LERNS.

Two trends must be guarded against from the outset. One is over-centralization and bureaucracy vs. subsidiarity. The latter means that the ideal is to have the functions of society performed at the lowest possible level. That is to say, responsibility should first rest in the individual and family and then secondly at the lowest possible community level. The idea is to develop those attitudes and capacities of responsibility such as child rearing or entrepreneurship but to provide support where necessary in any of those or other fields.

The second issue will be reflective of the first and is that of sovereignty versus community authority. Everyone has sovereignty (or autonomy). Sovereignty over one’s self and sovereignty over one’s home. The more secure and affluent the society becomes, the greater should become one’s sovereignty. But no one has absolute sovereignty. No individual, no family and no local community – and so it goes up the chain. Still, as responsibility and capability are developed, we wish the responsibility for sovereignty to take place at the lowest possible level to avoid the burden, expense and inefficiency of bureaucratic oversight

Depression

(Stage Four in Society's Grief Cycle)

Depression – may be an almost universal state as people realize that the system of things, their measures of success, the luxuries to which they had become accustomed, the values and markings of fame and fortune to which they had aspired are now all gone. However, beneath this dark surface is where the healing process must and will take place if it is going to occur. They must reorient their values and search for true meaning in life to replace those falsities, which have been swept away.

Part Four - *SPECIAL CHALLENGES*

This part examines the function of the LERN in regards to specific aspects and fields of society. In the latter part it particularly examines the nature of industry and what will be necessary for its recovery. While the knowledge gained through science will not disappear, it is now that the opportunity comes to raise social consciousness as to the relationship that society must have to nature.

I do not think the measure of a civilization
is how tall its buildings of concrete are,
but rather how well its people have learned to relate
to their environment and fellow man.

[Sun Bear of the Chippewa Tribe]

Chapter 23	Opportunities of the L4-6 LERNS
Chapter 24	Medicine and Plagues
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**Eight Common Political Problems
Corrected by
Progressive Democracy**

- 1. Party Power Politics**
- 2. Legal system instead of a justice system**
- 3. Bureaucracy**
- 4. Soulless Corporate Entitlement**
- 5. Consumption rather than conservation oriented**
- 6. Materialistic rather than spiritual goals**
- 7. Excessive government sovereignty**
- 8. International corporate autonomy - anarchy.**

Chapter 23

OPPORTUNITIES OF THE L4-6 LERNS

If one year after Doomsday you have managed to establish a L4 LERN - you have done exceptionally well, but once again there is no saying that you have survived the holocaust until you have survived for two years. At this point starvation may be rampant about you - and plagues may be a horrific challenge. To repeat the standard: Until one has made it through two years harvest and have in storage sufficient food for at least a couple of years there can really be no optimism that you will make it through another season.

We can now examine some of the numerous capabilities and potentials that were not present for the lower level LERNS. A L4 LERN would comprise approximately 100,000 people. This would imply a much greater variety in manufacturing skills, technology, and knowledge.

This would mean that some large scale manufacturing processes could be resumed, although on a much reduced scale and probably with neither the sophistication of process nor product that once existed. In our own case, I have researched the possibility and would hope to be able to produce low-grade toilet paper because I think even that would have very high trade value. This might be possible because we have a major manufacturer of this product in our area.

In what would be our own L4 area we presently have numerous large scale manufacturing facilities for a wide range of products including glass, lumber, cement, automobiles, and many, many other items. For you, as for us, there would be the possibility of barely restarting only one or two such processes.

There will be numerous issues regarding who is to be put in charge of various manufacturing processes and locations. A total change in mentality will be needed regarding corporations and entitlement. Advocates of returning to the old paradigm will argue about returning to their concepts of 'law'. They should be entirely ignored.

A L5 LERN, with a million people (being composed of about ten L4 LERNS with a hundred thousand each) may be able to restart one or two such industries in each of the L4 LERNS for perhaps a couple of dozen such industries.

A target of accomplishing this by two years after Doomsday may be highly optimistic. Some places, such as ours at Horning's Mills, with waterpower generated electricity and many large wind-powered electrical generators, may have been able to restore a modicum of electrical power. Because we are also a major food production raw material resource area, we may be able to accomplish more than other areas if we can create LERNs. No matter where people are – they will be able to accomplish more with LERNs than without.

The population, as a whole, now just two years since the holocaust, may be relatively unhealthy, having just come through starving times (and likely continuing to be in starving times) and many may also be suffering from the results of fallout, for years to come. It may be that there won't be many elderly, or those with handicaps, because they will have not survived. Those individuals that have survived will have long ago consumed the remnants of the post-holocaust food stores and have somehow developed what may have become a sustainable but low level of food production.

Because of the inter-relatedness, and interdependence of many forms of technology the LERNs need to focus on specific goals. It is doubtful that without focusing its resources a L5 LERN could produce anything as complicated as a pencil, which we shall explore in the last chapter of this part.

Even a L6 LERN with ten million people, while it may if it wishes, produce a pencil, it is not likely to be able to produce jetliners, or rockets capable of launching satellites or servicing space stations. Something like that would require a L7 LERN that had a hundred million people and which had spent several years in recovery. It is possible that such a L7 LERN within twenty years would be able to build nuclear weapons, ICBMs, and resume the nuclear war. Let us hope that the process of reconstructing society will be of such a nature that will not be its goal because - "The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men."

While we have looked at the relationship between size and complexity in restoring technology - and have emphasized the importance of the reconstruction of society in order to make that possible we will not speculate as to what may be accomplished in the future but will

rather focus here on the special challenges and opportunities of the L4 LERN.

Each level of LERN will have to interact with the remnants of the social structures of the former society. These may vary across a spectrum from motorcycle gangs to refugee mobs. There could also be renegade military units, pseudo-official emergency management organizations, or other bureaucracies that claim to have inherited the authority of a non-functioning government.

Violence and the threat of force will need to be resisted and contained if possible, or accommodated/surrendered-to if there seems to be no other choice. Those claiming to have authority should be asked what services they are providing, and be cooperated with for those services where they are legitimate. This should not prevent the LERN from functioning and helping other LERNS to form.

The current catastrophe has been brought about by the bureaucratic mindset. That is the reason there were no functional public fallout shelters, trained and equipped civilian nuclear response individuals, nor the necessary emergency supplies in place. This same bureaucracy, in distributing any stockpiles of food, will not comprehend the actual response that is needed and will simply bring on a greater catastrophe of starvation.

Reviewers of the manuscript for this book have often commented that they feel that I have under-emphasized the need of cooperation with the remnants of the institutions of the past and the potential that they may offer. That may well be the case, but I think part of the difference in our viewpoints arises from the degree of difference in which we expect the total collapse of the previous system to be. Nevertheless, it will be a decision of the LERNed to cooperate in whatever degree they decide, with those elements that present themselves.

It may be that core units of the previous waterworks, public health and safety labs, police and fire departments, road maintenance, and many other useful service providers can be resurrected, supported and enhanced. The local situation will always be the determining factor. In the next chapters we will examine individual facets of society and how the LERNS at different levels will need to deal with them.

Communicable Disease Control

- o Set up surveillance/early warning
- o Conduct rapid health assessment
- o Detect outbreaks early
- o Monitor disease trends
- o Identify main disease threats
- o Identify potential epidemic diseases
- o Report epidemic potential immediately
- o Identify the areas through which carriers may have passed
- o Identify priority interventions
- o Identify the lead responders
- o Establish coordination mechanisms
- o Create treatment/isolation centers
- o Establish quarantine standards
- o Maintain responder quarantine

Chapter 24

MEDICINE AND PLAGUES

Medicine and the medical field will be a major concern from the outset because there will be a simultaneous increase in injuries and sickness at the same time there is a major loss in the number of medical personnel, medical resources, and facilities. The major medical facility and personnel centers are located in the big cities, the very hubs that are most subject to destruction and social breakdown.

There will be no way for smaller centers to cope, by present standards, with the flood of refugees with possible radiation sickness, injuries from burns and flying glass, the mounting epidemic of infections and infectious diseases arising from the foregoing and the accompanying breakdown of the social health/water/sewage infrastructure - which may also lead to food poisoning that, while not contagious, can be debilitating to a community - and in itself deadly.

One defense against food poisoning, at the earliest LERN formation stage, is staggered feeding times - such as done for the pilot and copilot on airliners. In this way the whole community will not be affected simultaneously, and therefore be defenseless and unable to take care of itself. This is especially true in the case of mass feeding. If after a few hours a first feeding shift is showing signs of illness then the food must be disposed of and not given to the next shift. Food poisoning can be debilitating and even fatal

A public health officer, critiquing this section for me, has asked that I mention the following public health measures:

- 1) need for water purification
- 2) need for food preparation sanitation and thorough cleaning of dinner ware and utensils following meals.
- 3) need for proper disposal of human wastes and garbage.
- 4) need for practicing personal hygiene even under the circumstances.

Water

- o Liters of water per person per day.
- o Length of time this quantity available.

- o Source and quality of water.
- o Number and type of water points.
- o Water storage facilities.
- o Water purification methods available/in use.
- o Length of time persons must wait for water.
- o Number of persons per water point.
- o Transport and storage.
- o Equipment/expertise on site.

Water borne diseases, particularly in connection with the breakdown of sanitation infrastructure could become one of the largest causes of death.

Sanitation

- o Current facilities for excreta disposal
- o Population per latrine or toilet.
- o Anal cleansing methods and availability.
- o Availability of soap.
- o Presence of rodents, etc.
- o Adequacy of burial sites.

This last subject of disposing of dead bodies, both human and animal, is a subject within itself. Large husbandry facilities for cattle, chickens and other livestock may generate massive numbers of carcasses that will be difficult to dispose of when there is inadequate access to heavy equipment and fuel to operate it.

The medical problem first and foremost is epidemics and pandemics. You have only one tool. Quarantine. The problem is - who, how, and where. As an individual, family, or small group, you cannot simply seal yourself off from the rest of the world for the next couple of years until the plagues burn themselves out.

As my consultant points out:

“The quarantine of those entering your town will be very hard to enforce and will require 24 hour security to enforce. People will be frantic, especially if hungry and cold.”

One community response would be to say to the refugees - “Just keep walking - don’t come near”, but you are eventually going to need resources from beyond your border and then your group may be the refugees. The sick and dying can’t move on anyway. You

need to at least allow them a place to die so that you can conveniently dispose of the bodies.

How humanely you can treat the dying depends upon what resources you have. Those interacting with others, suspected of having contagious diseases, must themselves be quarantined. One of the resources that Ark Two has disseminated to its TEAM Leaders in all fifty states and elsewhere - is a 167 page manual on this subject. The information is too massive to include here so I hope you have availed yourself of the opportunity to acquire the information ahead of time. Otherwise you will have to rely upon what-ever expertise is in you community.

It will be a decision of the LERNed, but I would think that they would want to house refugees, along with the community members that triaged them, in a separate part of the community for a period of two weeks. If intakes amount to 3 days of refugees, then that would mean that there would have to be five intake areas. These people could be assigned work tasks separate from the rest of the community - and then after that time be assimilated into the community so as to make room in the triage/quarantine facilities.

The reason one has to quarantine all the refugees and the people who work with them is that plagues do not present immediate symptoms. One may be infected (and infecting others) before the symptoms appear. With the Bubonic plague, for example, for six days after contact a person while showing no symptoms may be infectious. Once the symptoms appear the infected person will then be dead in another three or four days. In the past these plagues killed millions, and at one time a quarter of the population of Europe. There will be no modern defense available.

While you may be particularly concerned regarding refugees and possible epidemic/pandemic problems, it remains that the refugee problem is one that must be addressed and you may wish to develop separate refugee camps. Many of the problems applying to refugees may equally apply to all of us, because we may all be refugees in a sense, as the food distribution and water supplies breakdown.

At Ark Two we have gathered many manuals from the Red Cross and other sources. The U.N. and military manuals are often particularly good sources.

In one of the manuals I noted the following three pieces of advice:

- (1) Administrative personnel need a separate place to meet.
- (2) Storage and distribution need to be in separate locations.
- (3) Camps need to be organized into separate self-governing units.

Personally, I feel that friction between groups will be lessened if divisions along ethnic/cultural/religious lines are avoided.

Another source that I found informative was the Red Cross Mass Feeding Manual, but I suspect that we face a significant factor not dealt with there. In catastrophes of the past they have had outside sources of help and supplies – that will be missing in a universal disaster.

A 2000 Marine Corps Field Manual provided good information on health and hygiene from a community perspective, rather than the individual perspective. Everything from maintaining community kitchens to showers, toilets, and so forth and would certainly be applicable to refugee handling centers, camps and facilities.

These are just a few examples of the many types of information sources that we have at Ark Two but unless you have acquired them ahead of time you will have to rely upon whatever expertise you have in you community. As you increase the LERN structure you will find that you have more and more such expertise, and the higher level LERNS will be able to again establish health labs with technicians and inspectors to go about and assess the situation in the various communities.

Primary Causes of Death

A Decade After Nuclear Holocaust

- 39% Infectious disease**
(breakdown of public health infrastructure)
- 34% Lack of surgical care**
(accidents, childbirth, etc.)
- 11% Natural diseases**
(diabetes, heart disease, etc.)
- 09% Nuclear radiation**
(long-term)
- 07% Environmental and other**
(drowning, earthquakes, etc.)
- **100%**

Chapter 25

MEDICINE AND DOCTORS

Doctors, as many as survive, will have difficulty adjusting to the new/old paradigm of 18th century medicine. Like farmers regarding farming - they have heard some things about how it was done back in those days - but most don't really know how to do it in the old way.

We put this to practical experience at Ark Two. We had a two-day medical conference attended by medical doctors and nurse practitioners. Some came from a considerable distance and others were involved by phone conference and through email. I think they all decided it was hopeless - because not one of them has ever come again. (Since all of you, and a number of others who are now members may read this book, I want to tell you that I love you, but I just don't think you have a plan).

In our conference I tried to set up priorities. If you could have only one or two medicines - what would they be? I thought that we might try to crank all our resources into producing those few top priorities. What I got was a list that was hundreds long. The chatter around the group became,

“XXX is great for such and such,”
and someone else would say –
“Oh, yes and YYY.”

Missed the concept entirely. The end result of the consultation was what I feel is a quite interesting structure and list, but it is something that we will have to work with later on. It is not something that you can begin to apply at the outset, and build up on it - as I had hoped. You may have a doctor in your initial LERN. Say you have snagged off the refugee line a Brain Surgeon or Heart Transplant Specialist. It will be much like having gotten a 747 pilot - and no airplane. The paradigm shift is going to be just too much for many doctors.

The only treatment that can be provided will be 19th century medicine, herbal medicine, homeopathy, chiropractic and alternative medicine. A huge advantage is that we now understand the cause and treatment of some diseases that weren't understood then. There

will not be as much practice of bloodletting and even in those cases where leeches would be beneficial there probably won't be as many leeches available in the early stages. There are books that you can get now - such as "Where There Is No Doctor" and "Where There Is No Dentist". These, along with lots of other useful information, are now even available for free download if you search the Internet.

The two great breakthroughs in medicine, painkillers (including anaesthesia) and antibiotics, will largely be missing. Hypnosis will be resurrected to use for pain relief during last-option surgeries. At Ark Two we have devoted considerable effort in acquiring the necessary freeze-dried spores and methods for restarting the manufacture of antibiotics (and hundreds of other medicines). It is questionable, however, in the early phases of recovery, how many scarce resources can be devoted to this activity.

Some of the problems will solve themselves. Most of the weak and elderly will not make it out of the cities. The same applies to many of the handicapped and those depending upon continuous medical intervention in order to survive. Dialysis will not be available for kidney patients, nor insulin for Type I (or other) diabetics. These latter are but two examples of many types of medical problems walking among us now - that won't be then.

So - you will have to begin from where you are, dealing with massive numbers of cases in a manner that you can't imagine even if you work in current hospital settings. I am an old guy, and I remember actually seeing padded rooms for the mentally ill - something most of you have never seen, because today we have drugs to control the patients. I have seen and gone into rooms full of naked raving-mad mental patients. You had to be there. You may be there. On one side of the door or the other.

Hospitals like these are very noisy places. You may have seen signs - "Quiet - Hospital Zone". You wish. The screaming, moaning and yelling will be immense. But these are not the serious problem. These problems will solve themselves. Those people will for the most part die. You don't have the resources to feed them or care for them. Problem solved. Except for burying them. The serious problems are the epidemics and pandemics, as we have just discussed, but those too eventually solve themselves and burn out, just like for-

est fires do - without human intervention. There is just more burying to do.

The LERNed will of course want to consult with specialists of all kinds for their recommendations - but they MUST NOT let any of them take control. The bankers will want to tell you how the banks should be run. The lawyers will tell you that you need a legal system. The school administrators will want to set up their old way of education. All good for the bankers, lawyers, bureaucrats but not necessarily good for the people. That kind of bureaucracy is what got us into the problem in the first place.

There is a saying that “War is too important to leave to the generals.” The same is true about money and bankers, social systems and lawyers, etc. etc. It also applies regarding letting doctors take control of medicine. They will assure you that they know best, and they truly think that they do - about everything. I am speaking of course about a stereotype, and there are many fine doctors that one should be delighted to have as a member of the LERNed but the LERNed must be in control of medicine - and not the doctors. This is of course, just my opinion, and the LERNed in each LERN will decide what will be.

There are other models that one can look towards other than the AMA. One can look at impoverished social situations such as what happened in China with the Barefoot Doctors. I have watched videos of interviews in the medical schools in Cuba with enthusiastic students, from all over the world. On the other hand I read and considered many commentaries by members of the AMA denigrating such medical practice and I also know the great debate that has raged in the U.S. about the quality of medicine in Canada versus that in the U.S. I have lived in both Canada and the U.S. and well understand first-hand, the Canadian benefit. You have to experience these things personally and with an open mind. What the survivors of the Great Catastrophe will be experiencing will be far worse than the situations were in China or Cuba.

I will not explore various philosophies of medicine. The subject here is not varieties of medical care but rather how society controls the medical field. If one lets the doctors control it, the patients will find that they can spend hours going a distance to and from the doctor and then spend hours sitting in a waiting room or examination room,

all to see a doctor for fifteen or twenty-minutes. Efficient for the doctor - but how so for the patient or society?

There will be many educated young people available who would like to train to be doctors. In the beginning they may learn just a few elementary skills. Even so, their training can be better than that available in the medical schools a century ago.

After the catastrophe most any medical person will be able to look at you and say:

”You need more food.”

“Don’t I wish.”

”You need more rest.”

“Tell me about it.”

One thing they won’t say -
if the LERN is operating correctly –
”You need more exercise.”

Initially, one medical trainee may learn to make sutures (ouch, ouch), and another to pull teeth (more than ouch). Another to set fractures (without x-ray) (not pretty - but pretty painful). Yet another to apply bandages. Sort of assembly line medicine.

Like the story of the lady at the cocktail party who asked the fellow what he did. “I am a Naval Doctor”, was the reply. “My goodness a navel doctor”, said the lady, “you doctors do certainly specialize”. How our medical people will learn their specialties is the subject at hand.

As the LERN levels progress, those few physicians that we have managed to rescue from the holocaust will be too valuable to use other than as teachers. Initially, there is little that the brain surgeon or heart specialist can do in their specialty in any case although they've been trained as a medical doctor first of all. What has to be figured out is how to do the most good for the most people. The best medicine will always be preventive and as my public health care friend pointed out, it will be a matter of devising and implementing procedures.

The first and most elementary skills in remedial care will be the

most desired. Classes can be formed and after a few days at the most - practitioners sent forth. As the LERN system progresses, skill can be monitored, further techniques taught, and attainment certified. All under the direction and control of the LERNed.

Specialties will arise. Certainly, that of keeping those quarantined separate, but also such things as obstetrics. Midwifery has been around since long before doctors. And barbers before dentists. Veterinarians can work on people almost as well. Again, I won't go into details, but experience will show that nursing and nurseries will be the biggest need, and the greatest benefit towards preserving life.

Even if dairy herds have survived, most of the cows and goats will have dried up because of lack of milking and many infants will survive only if a wet nurse can be found. The details are not important here. Others will understand these things or figure them out. What is important is the social organization that permits the accomplishment of the goals.

Much of North America has been preoccupied with physical health, and many of those people who can't, or believe that they can't live without certain drugs - won't. More serious and perhaps most serious for most will be the lack of anesthesia, analgesics, and antibiotics, or that is to say, of painkillers and antibiotics. For many types of ills, medicine will return to the level of the early 19th century. However, there need not be nearly as many 'medical' deaths as then, because we do have a much better understanding of aseptics. The big killer in childbirth was simply that doctors did not understand the importance of cleanliness and area sterilization.

All women for centuries and most even at the beginning of the present century, in many parts of the world, had children by 'natural birth' methods - that is to say, without painkillers. This may not be pleasant, but it is not fatal as far as the human race is concerned. Initially, there will also be a higher rate of infant mortality - possibly in part from the lack of cow's milk, although there too, a return to breast feeding will certainly ameliorate that problem.

Initially, statistically, infant mortality and numerous common ailments such as appendicitis may return to levels of morbidity of around 1860. The re-introduction of early 20th century anesthetics, principally alcohol, ether, chloroform, and nitrous oxide, along with

painkillers like opium, and what are presently Schedule 1 narcotics (drug addict compounds – who would have thought their illegal labs might have an important social contribution to make), should within five to ten years get surgery back up to about a 1930's level. The measurement of progress will be when the reported standard (rather than an individual stunt operation) reaches levels equivalent to each of the subsequent decades. It may be two or three decades before operations like general organ transplants, heart transplants, pace-makers, and hip replacements are being regularly done. It won't be just the lack of technology, but also the necessary retraining of associated surgical and nursing skills. None of this will happen of course, unless there is an integrated effort, as being proposed here, to re-introduce technological society.

In the interim there may be an immense trend to rely upon methods of alternative medicine. While these may be 'pooh poohed' by the present medical profession, in point of fact, they have in many cases about the same rate of success, and some would claim even better. Where they will not be effective is in cases of physical trauma. People are just going to have to be a lot more careful. Serious auto accidents, for instance, are much more likely to be fatal or to leave the victim much more incapacitated for life.

Future Education about Radioactivity

Here may seem a strange place to put this but people in the future will need to have a different attitude about radiation. There may continue to be some radioactive areas where people shouldn't go. A number of these may be created by nuclear plants that have failed. These create a different spectrum of radiation than do nuclear weapons and it may stay around for a long time as well as the sites where old spent fuel rods are stored at many of the plants.

There are also some isotopes from nuclear weapons that do not fall into either the short range of initial radiation (which we do not need to worry about because it does not extend out of the blast area), nor the medium range (that you will be protected from by a fallout shelter), nor the very long range (that decays over so many hundreds of years that their energy is too weak to concern us here).

These remaining isotopes are real meanies. There may be solutions to the problems they present but there are not simple solutions. These isotopes may get into the food chain and they have relatively long (or short – depending upon one's perspective) half-lives, between five and 30 years. But for those half-life years during the next couple of hundred years they are going to be giving off most of their energy. Fortunately, some of them are rather rare, and given that they are going to be widely dissipated in worldwide fallout we can largely ignore their effects.

Others may be concentrated in certain areas, certain types of soil and certain foods where we can avoid them also. So they will not be that serious a problem. Some others, however, particularly Cesium 137 and Strontium 90, present major problems in keeping them out of the food chain. Even here, there are available defense techniques. For example lime, gypsum, fertilizer, or organic matter (in practical amounts) may be applied to low calcium soil, or naturally high calcium soil may be used for growing certain crops that have an uptake preference for calcium over strontium.

There are known purification techniques for milk and some foods, but it is too much detail to go into here. These are one of the many types of information that hopefully Ark Two will be able to disperse afterwards.

Chapter 26

EDUCATION

In a LERN no one should be left idle. Once a LERN has progressed beyond subsistence then there should not be forced labor for those who are not being punished. Others who do not wish to contribute to their maximum can be limited to participating in the fruits in proportion to their contribution. In other words - those who wish to work just enough to subsist, should be permitted to do so. There should be 'workfare' but no 'welfare' except for those who are totally incapacitated and truly need it. Contrary to the injustice of the present society, those who are productive should receive the rewards of their production.

What are sometimes referred to as 'excess' profits should accrue to society as a whole after a just reward for risk takers and incentive for innovators. These concepts of 'fairness' derive from the soul of the mature, experienced and spiritually advanced individuals that are chosen to be Servants of the society. They are not matters that should be determined merely by custom, inheritance, and historical concentrations of power, influence and control.

Initially after the catastrophe, everyone will have to be utilized to his or her utmost capacity for food production. Children's schooling will come second, just as it did in pioneer times when there was no school in the summer because everyone had to be in the fields.

Learning too is productive work for the society, and unless some other essential, such as working in the fields to grow food, prevents it, children should be putting effort into school. It is a matter of effort - not just hours. Schooling should not be babysitting.

Children who are not making effort and progress in school should be working, and even children who are in school should do some work so that they will see themselves as contributing members of the society. There is a balance in all things and so there needs to be a time for play also.

At the very earliest possible stages of recovery, the education of children should be continued. In the smallest LERNS they should be gathered together, when the resources of the LERNS permit it, and

teachers and older children can then work with younger children to assure that they learn. What I am describing is probably much like the one room schoolhouses of yesteryear. Surrounding our village these exist about every mile and have now often been turned into homes. In the past schoolhouses were within walking distance because there were no buses and the roads were often in very poor shape. Once again, for much the same reason, it will be better to have smaller nearby teaching facilities than larger more distant ones.

At an early point in the book I emphasized the importance of involving youth in the community. They should be viewed as community participants rather than community products. I am not concerned about youth taking over the society but I am concerned about them being non-involved. The old adage - they should be seen and not heard is the practice today, and as a result youth has have opted out and retreated into an unreal world of continuous entertainment and ennui.

In the world that I hope for "the children's school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character." In future society, when the time of deprivation and extreme hardship has passed, I would have children taken before the age of fifteen, as part of their rite of passage, to a location, camp or retreat, where they would spend some months without the conveniences of modern society and would experience some of the hardship of previous generations.

Children need to be productive members of society - and not feel like drones. Creativity and productivity are an important part of the mature and maturing psyche. Regarding the age of maturity - as the saying goes - 'old so soon and smart so late'. In the agrarian age children were an important part of the economic system. Their help was essential in the fields and with herding. As farms became more organized they had chores - from egg gathering to milking - wood chopping and water carrying - and helping with younger siblings. Schooling was scheduled for when work schedules permitted - certainly not in the busy crop times of summer. In the immediately previous society the psychological pressure of finding one's identity was intense upon the youth, and many opted out through chemicals, music, games.

In the previous society, there was no way that the society was going to involve its children and youth in a meaningful way when it did not have employment for the adult members of the society – and for many subcultures welfare was a way of life. Even those who achieved education often found themselves unemployed or under-employed – and there were certainly few jobs available upon release for those who had been incarcerated. None of this needs to be a problem in a properly ordered recovering society although the evidence from the previous time would seem to indicate otherwise because extreme poverty and massive unemployment always seemed to hand in hand. The key phrase here is that the society be properly ordered through Progressive Democracy as explained in the book – and that the communities develop and function with a spirit of community – which is a subject that I shall leave to ‘spiritual’ teachers.

In the previous society there was no limit to the amount of appropriate work that needed to be done, it was just that the society was not organized in a manner to do it. The point here is that in a properly functioning society, children should be involved from a very early age, and especially in the transition from puberty they should be impressed with the importance of maturing. There need to be rites of passage - not in privileges such as getting the car-keys, and being allowed to smoke, drink and buy condoms, but rather in taking a role in the responsibilities of society.

Properly raised, in a manner that was not possible in the previous society, they will have a respect for maturity and wisdom. Therefore there is no concern in a system of Progressive Democracy that the immature are going to take over the keys to the fort. The system that I describe can only be implemented in a situation where the previous system has completely collapsed. We need the energy, enthusiasm, vigor and idealism of youth. We always have. We sent them off to fight and die in the battles - while the old 'wise' men argued safely in their high chambers.

In some societies today, at the time of my writing, over half the population is under the age of fifteen. In a survival society, the older and frail that need substantial support/intervention to survive - won't – but I don't know what the demographic mix will be. This much is for sure - the children will much earlier have to stop being children. I am certainly not advocating a 'Children's Crusade' - indeed quite

the opposite. The system of Progressive Democracy is one for selecting the most mature and best.

It may be that I look towards an ideal/Utopian (but I think not unrealistic) time and while it seems definite that the present system is collapsing there is certainly no guarantee that it will be possible to implement my ideal. There is a philosophical statement that ontogeny recapitulates phylogeny and something of the same concept applies to the reconstruction of society as we will again have to progress through the previous stages. Hopefully, this time we can avoid some of the previous mistakes, but I think we will have to look to the more distant past for some models of what we shall have to first implement. The term 'school house' derives from the fact that initially it was just a house that was used for school - and that may well be the case again.

I would prefer to see more individually paced learning and individual tutoring. There should be plenty of teachers available. In our present society we can insanely manage to have wide unemployment and shortage of teachers, doctors and other professionals. If the Internet, or at least intranets, can be re-established then that would be a much more efficient way of obtaining education rather than through travel.

On the other hand, there is great benefit in personal contact, in education. While there may need to be standards set by the LERNed this could be achieved in different ways. There might be more use of test placement and students might go and spend time with mentors. For example a professor could have a number of students come and spend weeks with them to study one particular subject rather than a student trying to study many subjects at one time.

The students could live in the professor's home and do such things as the gardening tasks. They could then do their reading under the professor's guidance and participate in discussion with the professor and other students. Once the professor certifies that they have achieved the desired level of understanding and proficiency in the particular subject, the student could then move on to another professor to meet the curriculum requirement set by the LERNed. All skills and professions could be taught in this way. Somewhat like apprenticeship, journeyman, master scheme of old.

It is important that all the skills, sciences and arts be retained. As soon as possible, a community should support the arts. When through triage any people of exceptional talent, whether it is in music, dance, sports, visual and video arts, acting, (or a thousand others) are identified, every effort should be made to retain them. It may be initially that much of their effort will have to go towards food production and other basic community survival needs but, as opportunity permits, it is important for the retention and advancement of civilization that they be freed to master their talents and to develop the skills in others.

In the future, learning should be recognized as necessary community work, and students should be paid to go to school, rather than having to pay to go school. They would also be paid for performance, and there would be competition for paid positions, as there is with any job today. However, education should be free to whatever level anyone wishes to voluntarily pursue, just as today that what some people do as a hobby - others do for their employment.

LERNs (through their LERNed) will decide what they will and my views are only my views and preferences. I would have education today, to be much more family-centered with chits given to parents who would then be free to select their children's teachers from among certified teachers. I would have the LERNed to be very much involved with the education of individual children. While the day to day care and training of children will remain the responsibility of the nuclear family and "the first trainer of the child is the mother", the community as a whole should be concerned about the development of every child. Every child should have a meeting with the LERNed on or near its birthday to evaluate its progress and goals. This one action will impress upon the child its importance to the community and the responsibility expected of it.

Children of exceptional potential and performance could be referred to the next higher LERN for similar consideration. Additional training in the arts and sciences should be provided in accordance with their capability. Tutors and teachers to match their accomplishments, and then again the higher LERNs should pass along in turn those they identify to the still higher LERNs. In this way the children of potential would receive teachers of matching quality.

Radiation in the Food Chain

General Solutions for dealing with radioactivity in the food chain.

1. Selection of agricultural land that is not radioactive.
2. Deep-plowing land to turn it over and bring non-radioactive soil up to the surface. (This works well only where there is deep topsoil).
3. Selecting plants to match the soil characteristics, i.e. plants that don't absorb the radioactive minerals that are in the soil.
4. Conversely, growing plants that have a preference for the particular radioisotopes in the soil. These plants might then be used for other than food purposes - such as fuel - and would then, over time clear that soil for food crops. A number of such plants are known. Jimson Weed is one.
5. There is a microbe called radiodurans of the family Deinococcaceae that consists of the genera Deinococcus and Deinobacter, which can be added to the soil. This microbe is non-pathogenic, which means that it is not harmful to humans. Curiously, it delights in eating radioactive material. It does not destroy the radioactivity, but it stabilizes it in the soil so that some plants will not take it on up into the food chain.

(Continued in box on page 156.)

Chapter 27

AGRICULTURE

At the very outset the elementary LERNs will need to make every effort to secure and assist the farmers that are surrounding them, whether those farmers are geographically a part of the LERNs or not. Eventually, there should be some adjoining LERNs that will embody each of the farmers in the area.

The farmers' needs are as everyone else's, first security and then food. Surprising to many people will be the fact that most farms today do not produce much of their own food. They buy a variety of processed foods from the current distribution system, just as everyone else.

Because of the lack of fuel, farms will have to use means and methods of production that most modern farmers no longer fully understand. There will be a need of intensive human labor for production and transportation. All of this can best be organized under LERNs but it will take considerable consultation and education to get the farmers to adapt the new/old methods which includes the hiring and controlling of a large labor force by using LERN funds.

The Farmer Comes First

The farmer comes first in the construction of society. The farmer comes first in the re-construction of society, and the farmer should come first in LERNs. The first needs of the farmer will be security to protect the family, to protect any current inventory, and to protect the farm and equipment.

Those who try to survive in the cities must attempt to restore agriculture, whether it is in balcony boxes, front lawns, roof gardens or public parks. For them, security will be a particular problem, and they may be sorely lacking in the necessary agricultural skills. Survival in the city is not very promising, even if a sufficient land-to-population ratio should be available.

Because there may be less mechanization available after a societal cataclysm (because of lack of fuel or power), farm operation will become more labor-intensive, and the farmer will need access to

more labor. In rationing, the farmer will have the highest priority to any fuel or energy available. Alternate sources will have to be developed.

It will not be possible to go back to the past. Some estimates say that in the year 1700 food production and other work was through:

- * 20% human power
- * 70% animal power
- * 10% wind/water/other power

I hope that you see the problem here. Ninety percent of those sources of power are gone. “Wait a minute”, you may say – “what about the human power?” Nope, gone also. Let me explain why. A few years ago I took my grandchildren on the local farm tour often conducted in the local area in the Spring or Fall. We drove around to various farms indicated on a map where there were scheduled demonstrations of farm machinery, milking, animal care, types of agriculture and so forth. It was a delightful day.

At one of the stops we mounted a wagon of hay bales pulled by two beautifully groomed powerful Clydesdales, an over 300-year-old breed. I sat up beside the farmer and after awhile was inclined to ask – “Are these horses used to working?” “Nope, they are just show horses”, was the reply. Didn’t know how to work. Couldn’t work. At this stage in their life couldn’t be trained to work. Same thing with people. It is not just the people on welfare or the druggies on the streets. Hardly any of us could work anymore. I do, or did, more than most – but I couldn’t keep up with a real farmer. People who come out from the city to help with Ark Two generally fade in about an hour and a half – and never come back.

We live in a rural agricultural area and have excellent museums. Lots of old fogies like myself enjoy studying history and looking at the way it was done. Friends have shared with me beautiful coffee table books showing the technology of the olden days and describing life as it was, but I couldn’t have done it. It can be described very romantically but you have to actually get up in the cold before dawn so that you can walk the miles out to the fields in order to be there when the sun comes up. No indoor, or even outdoor, plumbing. No toilet paper or paper cups. In fact, no cups. If you are lucky, a sip from a bottle or ladle. I could go on but I will just say that it is not a

way of life that your current office worker will find very appealing – and we haven't yet even mentioned the work. Continuous, no little breaks off to the watercooler or washroom. It will usually be frosty cold or heat so intense that the sweat pours off continually. And wait 'til you meet the black flies; you will think they will carry you away.

Nope, human labor probably won't make it either. It may just die off like the horses and dogs if you try to put together a dog team from the household pets. Speaking for ourselves, we are far from being food self-sufficient, but not that we don't try. At Ark Two we plant big gardens each year and my wife Jean does lots of canning, but we survive mostly by harvesting what we call 'the used food bins': reduced produce at the No Frills Supermarket. We may be the last of the generation remembering the farm days before electricity and still heating with wood – and only wood. We have a wood cook stove in our dining room that we often heat with and cook on occasionally. We eat modern food: pizzas and such, but Jean makes them from scratch although anymore we seldom mill our own flour. Anyway, none of this ordering in from a neighboring town. Jean even makes our ketchup and pickles. Well, sometimes these days.

We can come closer to feeding ourselves than those who don't know how to grow a garden, or dry the beans to get through the winter. We have a stream twenty feet outside the back door, from which to get water, and did I mention the wood stove? Times will be tough and we aren't that tough anymore. I wish we had young people around upon whom we could rely, but I know it isn't so. The people aren't there. The horses aren't there. The technology isn't there. Nothing is there. Although we have much, much more than anyone I know and are far better prepared.

Wouldn't make much difference most places if you had the technology for coal/oil/nuclear because none of that is going to be working. The technologies that we are most likely able to get going in a couple of years are steam/hydroelectric/wind/internal combustion engines. The latter will depend upon biofuels. You wouldn't believe the amount of study that we have put into that. I could write an even bigger book on that subject alone – although I have grave doubts about making that work. Sometimes I get pessimistic because most people won't be able to survive without being able to grow food. A bit further along we will discuss more about restoring or replacing technology, but at first it will depend all upon the farms and the

farmers. Not the big industrial farms that fed us before, because those will no longer work. And not upon the farmers themselves because the few that are left, and the fewer still that will be left, won't be able to do it by themselves. It will depend upon those few showing the rest of us how.

All of this resolves down to entitlement, and it will have to be explained to the farmer that he/she has the entitlement, right and responsibility to issue LERN dollars for the services and labor that he/she needs. The farmer's production is the basis of the survival of society. Agriculture requires that the necessary resources be allocated to it, and it is the first place where we must put to work any idle resources such as labor.

Peak Demands for Labor

The agricultural need for labor will come in sudden gigantic bursts. There are not just the cyclical demands for labor such as soil preparation, seeding, harvesting, etc., but there can be pressing demands to fight such things as insect infestations or weather extremes. In high-tech agriculture, the farmer had at hand mechanized methods for doing this along with special chemicals. In the recovery period, the LERNed must realize that it is their responsibility to meet the priority of providing sufficient labor to do the job. This does not mean just assigning otherwise idle labor, but rather totally re-prioritizing the tasks of the society and community.

In an emergency, for periods of very high farm labor demand, all absolutely non-essential other tasks must be postponed. School children, construction workers, shop owners and operators, and every other type of employment must be considered for temporarily stopping, closing, and interrupting their employment to assist with this primary task. The LERNed must assemble the brigades, see to it that they are transported to wherever the farmers require them, and that they are supported with meals and other necessities. This overall activity is absolutely essential, and has the very highest priority next to security.

All types of labor-intensive activity may be required, from the shoveling of the soil to the pulling of ploughs by teams of human labor, to the careful individual replanting of seedling plants, to individual watering, individual weeding, the removal of attacking insects one

by one, the covering and uncovering of the individual plants, and in the case of grains, the ancient methods of winnowing, reaping, and threshing may have to be employed. Whatever, whenever, however, the farmers must determine the needs, and all others must assist.

Special Post Nuclear Concerns

There are some special post-nuclear concerns that will have to be considered. It may be possible to decontaminate asphalt streets of towns and villages along with playgrounds and parking lots, but the farmer's fields present a special challenge. Radiological and biological teams need to analyze the problems and determine strategies for response. Because of fallout patterns and weathering, not all areas will be equally contaminated so the areas need to be first surveyed by radiological monitors. This will help determine the degree of exposure from working on the fields, and also the types of crops that can be planted there.

It may be that very young children should be kept away from the fields, since their lower stature means their vital organs are closer to the soil. Also kneeling, sitting or lying on the ground may need to be avoided. Another possible hazard may be that ultraviolet rays will be so intense during the daylight hours that work can only be performed in the early morning and early evening. Even then there may be need for special shielded clothing (tight knit clothing is far better) and particularly shielding for the eyes.

Some plants are more radiation - and ultraviolet - resistant than others, while others may need particular types of protection. Young plants may have to be seeded in protected areas and later transplanted, and for other plants it may be necessary to tend them individually throughout their productive cycle. For example, there may be an abundance of automobile windshields that can be utilized to improvise thousands of small individual greenhouses for a few plants each, and these same windshields may require light shielding to be controlled on a daily basis.

The details of improvisation are beyond the scope of what can be presented here, and the details are very particular to the specific circumstances of the crops and resources being dealt with. Those possessing the expertise to find the solutions must carefully consult together and implement and adjust as they go along. Within a year or

two, rabbit, sheep and goat (particularly for milk) populations can probably be restored, but there may be issues regarding the shortage of feed supplies and the concentration of radiation in the food chain.

Radiation in the Food Chain

General Solutions

for dealing with radioactivity
in the food chain.

6. Fertilizing the soil with a mineral that will be taken up in preference to the radioactive mineral. (Oftentimes this is calcium, as found in marl).

7. Composting and creating soil that does not have radioactivity in it, and then using that soil in a greenhouse, or otherwise protecting it from contamination.

8. Using hydroponics gardening or other similar methods that tightly control the mineral uptake of the plants.

9. Using distilled water on the plants. (Unfortunately this deprives them of the minerals that they need and minerals then need to be added to the water).

10. Removing the radioactivity from the food. This is not easily done, but may be very necessary. On the Ark Two website and on the free Ark Two CD that was circulated in all fifty of the United States, there is the procedure for doing this for milk.

(Continued on next page.)

Radiation in the Food Chain

General Solutions

for dealing with radioactivity
in the food chain.

11. Storing the food until radioactivity decreases. This works well for the radioactive iodine isotope in powdered milk and cheese.

12. Avoiding foods that have high radioactive content. For example, soymilk might be substituted for dairy or mother's milk for children.

13. Eating lower down on the food chain. Each higher level of living organisms in a food chain concentrates the radiation more. It is possible to make flour directly out of bacteria instead of grain. Growing bacteria on non-contaminated oil sources from wells or tar sands would then produce pure, uncontaminated flour that coincidentally, second only to eggs has the best-balanced protein available.

14. Avoiding meats and animal products, because they are high up the food chain.

15. Classifying foods by radioactive content and using high content foods for feed for animals that will neither produce product nor be eaten - such as dogs. Coincidentally, because of their relatively short life expectancies, in many cases this will not be detrimental to the animal.

(Continued on next page.)

Radiation in the Food Chain

General Solutions for dealing with radioactivity in the food chain.

16. Reserving foods with high radioactive content for individuals with short life expectations. At some levels it takes twenty years or longer for the radiation to take effect, thus will not be detrimental to people who are already elderly. Let them have the meat, fresh milk and eggs.

17. There are chemicals and supplements that can be eaten that will offset the effects of radiation in food. Russian Blue dye is one, and there are others. This may be a rather radical approach and should be done under the direction of a physician.

18. An overall healthy lifestyle; balanced diet, proper weight, energetic purposeful activity, avoidance of detrimental substances such as smoking, drugs, and alcohol will all add to a person's overall vitality in warding off the effects of internally consumed radiation.

19. Radiation sickness has been shown to have a very high psychosomatic component. In early situations, a placebo can be highly effective, and a longer-term comprehension of the actual limited degree of threat to a specific individual can be very beneficial.

Chapter 28

FOOD PRESERVATION

The list of solutions in the previous boxes, for dealing with radioactivity in the food chain, is by no means an exhaustive list, and other new strategies will be developed with experience. Equally important to the production of food is the preservation of food. Food radioactive content can be indicated in packaging; the content can be certified, and varieties of foods can be imported from areas that are radioactive-free for that particular food.

In the pre-holocaust days, the major solution was to import agriculture from climates that were currently producing. It is unlikely that this solution will be rapidly available. Another popular pre-holocaust solution was freezing, but this requires energy sources that will probably not be readily available. What remains is largely drying and canning. Some foods, such as grains, lend themselves naturally to drying, and then they can later be ground, sprouted, or seeded. Others, such as fruits and vegetables, can be made into 'leathers' to a much greater degree than was the pre-holocaust practice.

Canning will present particular challenges. Canning factories require not only energy, water, and the supply of raw product, they also require 'tin' or packaging material. Salvaging may provide glass containers, but there may be considerable ingenuity required in developing 'sealers' for them. The knowledge for home canning techniques of sterilizing the containers, preparing the contents, and actually performing the canning operations will probably widely survive, but it will have to be broadly taught and widely practiced.

Seeds

The techniques of seed saving, during the preparation of food, must also be broadly taught, along with the techniques of sprouting them and recovering suitable varieties. The seeds from hybrid products, contrary to the myth, will grow new product - just not the hybrid, but rather its ancestors. These can be further developed to produce pure strains. Many, many people may need to be involved in the seed development activity in their homes.

Rationing and Distribution

Initially, food rationing and the control of the distribution of food will be essential. The gathering together of food supplies will be a very contentious issue, and for those few who have made prior preparation, or who happen to have control of sufficient stocks, it will be one filled with trepidation. The balance between the rights of those who have prepared, and the need to access the supplies of those who are simply hoarding, will need to be accomplished with wisdom by the LERNed.

Even as recovery progresses, rationing will remain a necessity. Simple possession of general credits will not be a sufficient basis of determination as to who gets what scarce resources. One person must not be allowed to feed their cat, while someone else's child is starving (which is not to say that there may not be a need to preserve a certain number of cats).

Access to certain desirable commodities may be seen as a means of reward for particular accomplishments, such as taking on hazardous salvaging, exploration or transportation assignments. Initially, the means of distribution will probably need to return to the older less-efficient ways of clerks at counters handing out specific goods, and it may be a while before the pre-holocaust methods of supermarket open shelving can be re-established.

Techniques for the distribution of bulk food products will have to be developed. People may well have to bring their own containers to the distribution points. Eventually, new packaging procedures may be seen as a priority to develop.

Food distribution may be a major tool for LERN expansion and growth. The LERNed will find as they integrate to higher and higher levels, that specialization, economies of scale, and trading to relative advantage will be very beneficial.

At Ark Two we have tried to archive information about pioneer farming technology and technology suitable to Third World countries. Hopefully we will be at least one source for disseminating this information. Seed saving and seed distribution will be another major requirement and activity. At Ark Two we hope to have preserved the means for re-establishing Bee Keeping and Vermiculture (the use of worms for creating fertilizer).

One thought has been to create agriculture teams who have had explained to them the principles involved, and that these teams would go out with the seeds, queen bees, worms and so forth and try to help communities to restart their agriculture. As more people get training and experience then additional teams can be created and sent even further out. The more communities efficiently producing their own food the better for everyone.

One of the most difficult tasks facing the survivors will be that of convincing the farmers and others to use the LERN system in that farmers must be given the credits and be willing to utilize them to organize the survivors into productive agricultural units. Consultation will be most necessary between the LERNed and the farmers so that the LERNed comprehend the needs of the farmers and the farmers comprehend the capabilities of the LERNs in providing money, manpower, security, distribution, and other resources.

Developing the labor force will be very difficult and the people will have to be trained to work just like teaching swimmers to swim long distances. They won't be able to do it the first day, or the first week, or even the first month. I am reminded of the local farmer that had a fellow come out to work and the farmer said,

“I will spend thirty minutes showing you how to shovel these potatoes.”

The fellow replied, “May I remind you that I am a college graduate.”

The farmer thought a moment and said, “Golly, you are right. I forgot that – I guess I will have to spend an hour.”

I doubt that I could ever do it at all. There will be blisters, sunburn, bug bites, scarred knees and most of all hurting backs. Little to eat. Little time to sleep. No running water. Miserable living conditions. Overseers that are like slave drivers. Hardening and toughening will occur. For survival I would much rather have 50 transient field workers from Mexico than 500 college trained lawyers from Bay Street. Unfortunately, we are more likely to get the latter.

Those who can't do it will have to be asked to move on. Move on to where? Nowhere. Sad - but that will be the fact of life.

Comparison of
Early Pioneer Technology
and
Survivor Technology

The early pioneers had several advantages that no longer remain.

1. They had oxen and horses to do much of the hard work.
2. They had machinery suitable for working with animals or by hand.
3. They understood the working of that technology.
4. They had a work ethic that saw them up at dawn and working hard physically until dusk.
5. And most importantly - they had a social organization that coordinated all the above.

While the survivors will be disadvantaged in all those things and will be suffering from many other serious problems such as starvation, pandemic, possibly fallout, and most certainly social unrest . . .

The survivors will have advantages the early pioneers did not have.

1. They will understand more about science and how to accomplish some things.
2. They will have much better roads, dams, and other infrastructure that they can use.
3. They will know where the minerals and other resources are to be found.
4. They will have a large body of salvageable goods and machinery that they can use.
5. If they follow the principles set out in Progressive Democracy they will have a much better and more efficient social system - so that recovery can be accomplished rather rapidly.

Chapter 29

INDUSTRY

In the present chapters I put forth a personal collection of possible ideas. Actual practice will need to be established by the circumstances and the LERNed. As I have tracked the development of education and agriculture back over their roots, so it may be with industry. For a while we may again see the rise of cottage industry.

We should never wish to see agriculture return to the over-centralized factory farms, but rather we should aim for more reliable sustainable local agriculture that is much more fuel efficient. Nor should we ever permit again the bureaucratized, over-centralized systems of education that ignore parents' individual wishes. The same applies to industry. Gigantic, impersonal, bureaucratic, highly centralized soulless corporations need to be replaced with systems that give pride in artisanship and meaningful enjoyable work. But, at the beginning - it will be a challenge to produce or acquire services and goods necessary for continued survival.

For a while, cottage industries may be an answer, but because of the efficiency of division of labor and economies of scale they will largely be a passing phase. Those who can immediately develop skills as candle makers, seamstresses, leather workers, harness makers, shoe repairers and even cabinet and casket makers may, as of old, find their services in immediate demand. LERNS can help identify needed skills and can help train people in those skills while also providing channels for their output in trade for things produced elsewhere.

Next to skilled craftsmen and technological skills the greatest determinate in the restoration of technological society will be the restoration of power. This is a subject of such overwhelming importance that I first thought to devote an entire chapter to it but then I came to realize that it is so locale specific that there is no way that I can treat it adequately. The sources of power in the past such as water power, wind power, and animal power may not be as readily available as many would imagine. While animal power was a significant component in centuries past, there is little likelihood that it can be developed in a timely fashion for the recovery process.

Wind power, such as was used for sailing, or large grain mills, will likewise find few places where it can be easily implemented. In the past, communities such as the one that I live in formed around the availability of waterpower. Sadly, much of that source itself is gone. The great standing forests that permitted long seasons of winter snowmelt and runoff were all cut down. Oh, we have designs for such water flow as remains and Ark Two is blessed with an exceptional waterfall, and we most certainly plan to make use of our high elevation and strong prevailing winds to have windmills for power generation. I have personally built a dozen such units but present bureaucracy prevents us from installing them ahead of time, although there are substantial commercial wind farms in the area.

We have also developed some novel uses of solar power such as a solar furnace. Solar water heating is easily accomplished but power generation from solar arrays, while ideal, will have to await the reinstitution of very advanced technology. One source of power that I see being developed early on and utilized more universally is that of steam power. The technology did develop in the 1700s and there are numerous museums about with examples of how it works. There may be volumes of debris and scrap about that can be used to fuel it.

As power is restored so can some production be restored. But much of modern manufacture is dependent upon thousands of interrelated companies and processes, at present mostly controlled by the free market. It would take awhile for such a system to restore itself to a high technological level. In the meantime, specific goals can be achieved much more efficiently through directed and controlled activities, although individual incentive must be encouraged as much as possible.

The technology for much manufacture will just not be available. Everyone should familiarize themselves with the story of "I, Pencil" in the next chapter, but for now I will give just two other simple examples, of what could be hundreds. Let us take socks and gloves. Most of the sock knitting/making equipment has long ago been shipped out of North America and over to China. Not only the equipment but also the skills and knowledge have gone.

If someone who knows knitting had the wool - they could over the period of a day or two make a pair of socks that automated machinery would make in a fraction of a minute - style and quality aside.

But this will be too laborious so survival/recovery techniques will be developed. At this moment you probably can't imagine how important a pair of socks might be - because they are so readily available. But, when you need them you will need to become creative.

Perhaps you can find long cloth tubes of an appropriate diameter and material. The sleeves off children's pyjamas and jackets might work for some socks. Cut the sleeve to an appropriate length. In the past people wore long stockings that went up over the calf - because those are easier to keep up. Even then you may need a drawstring around the top much like in a muck-luck. Now simply sew one end closed using a needle and thread. You do not even need a sewing machine. If thread is not available you can pull them out of other cloth - and if you don't have a needle, that too can be made.

It may be a little trickier fashioning and reinforcing a heel but a little cutting and sewing by someone with a bit of skill will accomplish that also. You just can't imagine how important socks may become - and shoes also. I could write at length about making shoes, something that I have spent many days studying, visiting the world's largest shoe museum several times and once, having a private meeting with the chief curator. I have downloaded patterns from the Internet, gathered and stored special materials and tools, but that is another story.

The problem of gloves is similar to that of socks but is a bit trickier to solve. The first step is mittens - made in much the same way. From the basic mitten one can then fashion on a thumb and if you insist on being able to handle a gun, then also a trigger finger. Anyway, you get the idea.

As LERNs become larger and larger, that is to say, as the Level numbers go higher, the greater the likelihood of finding someone with the skills necessary to make particular products. Not only that, the greater the likelihood of encompassing an area with some particular types of production machinery. If these can be restored to some primitive form of production, and raw materials obtained, then trading can be initiated over greater and greater trading areas.

While I constrained myself to the subjects of socks and gloves, I could equally as well have described any one of hundreds of other 'necessary' products that may be obtained by starting from a

‘cottage industry’ scale. At Ark Two we started Project 3000, which was to be the third library of one thousand different titles that we were going to distribute to key locations in each of our regions and other countries. We divided ourselves into committees and tried to identify, research, and gather together information under fourteen different categories the goods that could be made in cottage industries and during the recovery stage. Unfortunately, our manpower proved inadequate to the task. Hopefully, these techniques will be developed by the LERNS and shared among each other.

The higher-level LERNS may send out recruiters to bring back specific skills and equipment to the LERNS. Qualified refugees may be willing to leave areas that have not yet formed LERNS in order to flee to the much better conditions that should exist in the LERNS. Other areas may gladly see these ‘eaters’ leave or may be willing to let them go in exchange for food and products being produced in the LERNS.

A primary problem in restarting industry will be the matter of entitlement.

“Whose plant is that sitting there?”

“So and so was the manager for the absentee owners.”

Large plants should be protected in order to make more possible the ability to restart them later. They may also be the resource for things needing to be salvaged for immediate recovery. The LERNS need to make a balanced decision about these matters in the early stages. Later when the time comes to restart the plant, perhaps not for its original production, but at least to operate some parts of it for some kinds of production, the question is going to be,

“Who is going to operate it?”

If the original managers are about, and are willing to cooperate, then they should be the ones put in charge. More than being put in charge - they should be given ownership of the plant. Not collectively, but one key person - who can then hire the others if they want to work for the new owner. It may be that one plant can be split into a number of plants with different owners. The key being that there are in-

dividuals who are responsible. It should be individuals with souls rather than some fictitious soulless being called a ‘corporation’.

The individuals who are given ownership will have complete control over their facilities. The moral decisions will stop with them and they are to have the incentive and initiative to make it work. If they should violate the moral principles or goals established by the LERNed, then they can be replaced.

To give an example: Suppose that a facility was a distillery and the LERNed wanted it to produced fuel to operate vehicles and other machinery but the owner decided that it was more profitable to distill and market spirits for drinking, the LERNed could then take back over the facility.

Or suppose this was a large inside operation and there was a source of power available to provide the lighting so that in winter months it could grow marijuana for medicinal purposes, but the owner decided that it was more profitable to sell in the black market for ‘recreational’ purposes, then again the LERNed could take back over the facility.

On the other hand, it might be the decision of the LERNed that the most profitable thing for the LERN would be to manufacture ‘social spirits’ and ‘leisure marijuana’ and that these could then be best traded for the income, goals and well-being of the LERN. While this may be antithetical to my own personal point of view, principles for the guidance of the LERN will be determined by the LERNed of each LERN subject to their spiritual understanding of the Laws of God and the guidance of their Higher LERNS.

Some primary LERNS may very well spring up in areas where the main occupations were gambling, tobacco growing or manufacture, prostitution, or whatever. Every journey, including spiritual journeys, begins from where we are and it would be interesting to see over what paths the reconstruction of society progresses, although I myself won’t be around that long.

Another key factor in the restoration of industry will be the allocation of resources. These determinations are made by the availability of money. Because it is the LERNed who create (and when necessary destroy) money they have the ability to provide the owner of

any enterprise the funds necessary to hire labor from within the LERN and to claim (buy) any resources that are available, within limits determined by the LERNed. This latter restriction would be called 'rationing'.

The money involved would of course be 'fiat' money. I describe in the chapter on 'Making Money', the method of creating money. When there is no gold in a community, there is no choice other than fiat money or barter, and barter is terribly inefficient. The alternate choices become either slavery or everyone just sitting around and doing nothing, which leads to even greater starvation. Without money the only other way that an owner of a plant could hire and pay his workers would be by giving them a portion of the product, which would not solve either their problems or his. Nor does it address any possible way for him to obtain raw materials.

The size and scale of the plants, and the types of operations that can be restarted, will be related to the size and scale (Level) of the LERNS seeking to do it. For the larger operations and LERNS the LERNed must study to understand the nature of money and how to create and control it.

While I have been discussing the restoration of large-scale industry and the creation of Higher Level LERNS, these are not matters that need to concern us as individuals. These matters will be resolved through consultation by very capable people selected through the process of Progressive Democracy.

In acquiring the use of production facilities the LERNed will simply have to say - these facilities are in our boundaries and we are going to make use of them. Bring us these supposed stockholders or absentee owners that supposedly own these things and let them show us what percentage they own and we may be willing to deal with them. We will deal with real people and not fictitious persons or papers such as 'corporations' that you claim to represent.

With thoughts toward acquiring or restoring technology, one of the foremost things that we have done at Ark Two is to acquire a copy of the last printed edition of the Thomas Register. It had been around for over a hundred years but went electronic in 2006 and stopped printing the 33 big green volumes. These along with every map ever published by the National Geographic, plus hundreds of

other very specialized maps and several very specific and specialized large compilations of resources for technical materials will hopefully offer direction where we need to go for the equipment and expertise that we will need. As an economist, social scientist, and technologist I would enjoy expanding at length upon the subject of input/output matrices and how industry may be restarted but that would result in a work of several volumes on its own. It is through such a necessary but inefficient system, until the free market can be re-established, that we shall have to struggle to restore technology and industry.

Despite my pessimism about the early stages of recovery and reconstruction, the destiny of humanity and society is to "carry forward an ever-advancing civilization".

Permission to Reprint “I, Pencil”

Through the kindness of The Foundation for Economic Education, Inc., I have been given permission to include the following essay, which in my opinion best explains the difficulty that will occur in restoring modern technology, industry, and anything approaching the pre-holocaust economic affluence.

[Read, Leonard E. “I, Pencil: My Family Tree as told to Leonard E. Read.” Irvington-on-Hudson, NY: The Foundation for Economic Education, Inc. 1999. Library of Economics and Liberty [Online] available from <http://www.econlib.org/library/Essays/rdPnc11.html>; accessed 4 November 2009; Internet.]

Chapter 30
I, PENCIL

My Family Tree as told to Leonard E. Read

I am a lead pencil—the ordinary wooden pencil familiar to all boys and girls and adults who can read and write. *

Writing is both my vocation and my avocation; that's all I do.

You may wonder why I should write a genealogy. Well, to begin with, my story is interesting. And, next, I am a mystery—more so than a tree or a sunset or even a flash of lightning. But, sadly, I am taken for granted by those who use me, as if I were a mere incident and without background. This supercilious attitude relegates me to the level of the commonplace. This is a species of the grievous error in which mankind cannot too long persist without peril. For, the wise G. K. Chesterton observed, “We are perishing for want of wonder, not for want of wonders.”

I, Pencil, simple though I appear to be, merit your wonder and awe, a claim I shall attempt to prove. In fact, if you can understand me—no, that's too much to ask of anyone—if you can become aware of the miraculousness which I symbolize, you can help save the freedom mankind is so unhappily losing. I have a profound lesson to teach. And I can teach this lesson better than can an automobile or an airplane or a mechanical dishwasher because—well, because I am seemingly so simple.

Simple? Yet, *not a single person on the face of this earth knows how to make me*. This sounds fantastic, doesn't it? Especially when it is realized that there are about one and one-half billion of my kind produced in the U.S.A. each year.

Pick me up and look me over. What do you see? Not much meets the eye—there's some wood, lacquer, the printed labeling, graphite lead, a bit of metal, and an eraser.

Innumerable Antecedents

Just as you cannot trace your family tree back very far, so is it impossible for me to name and explain all my antecedents. But I would

like to suggest enough of them to impress upon you the richness and complexity of my background.

My family tree begins with what in fact is a tree, a cedar of straight grain that grows in Northern California and Oregon. Now contemplate all the saws and trucks and rope and the countless other gear used in harvesting and carting the cedar logs to the railroad siding. Think of all the persons and the numberless skills that went into their fabrication: the mining of ore, the making of steel and its refinement into saws, axes, motors; the growing of hemp and bringing it through all the stages to heavy and strong rope; the logging camps with their beds and mess halls, the cookery and the raising of all the foods. Why, untold thousands of persons had a hand in every cup of coffee the loggers drink!

The logs are shipped to a mill in San Leandro, California. Can you imagine the individuals who make flat cars and rails and railroad engines and who construct and install the communication systems incidental thereto? These legions are among my antecedents.

Consider the millwork in San Leandro. The cedar logs are cut into small, pencil-length slats less than one-fourth of an inch in thickness. These are kiln dried and then tinted for the same reason women put rouge on their faces. People prefer that I look pretty, not a pallid white. The slats are waxed and kiln dried again. How many skills went into the making of the tint and the kilns, into supplying the heat, the light and power, the belts, motors, and all the other things a mill requires? Sweepers in the mill among my ancestors? Yes, and included are the men who poured the concrete for the dam of a Pacific Gas & Electric Company hydroplant which supplies the mill's power!

Don't overlook the ancestors present and distant who have a hand in transporting sixty carloads of slats across the nation.

Once in the pencil factory—\$4,000,000 in machinery and building, all capital accumulated by thrifty and saving parents of mine—each slat is given eight grooves by a complex machine, after which another machine lays leads in every other slat, applies glue, and places another slat atop—a lead sandwich, so to speak. Seven brothers and I are mechanically carved from this “wood-clinched” sandwich.

My “lead” itself—it contains no lead at all—is complex. The graphite is mined in Ceylon. Consider these miners and those who make their many tools and the makers of the paper sacks in which the graphite is shipped and those who make the string that ties the sacks and those who put them aboard ships and those who make the ships. Even the lighthouse keepers along the way assisted in my birth—and the harbor pilots.

The graphite is mixed with clay from Mississippi in which ammonium hydroxide is used in the refining process. Then wetting agents are added such as sulfonated tallow—animal fats chemically reacted with sulfuric acid. After passing through numerous machines, the mixture finally appears as endless extrusions—as from a sausage grinder-cut to size, dried, and baked for several hours at 1,850 degrees Fahrenheit. To increase their strength and smoothness the leads are then treated with a hot mixture which includes candelilla wax from Mexico, paraffin wax, and hydrogenated natural fats.

My cedar receives six coats of lacquer. Do you know all the ingredients of lacquer? Who would think that the growers of castor beans and the refiners of castor oil are a part of it? They are. Why, even the processes by which the lacquer is made a beautiful yellow involve the skills of more persons than one can enumerate!

Observe the labeling. [See note at end.] That’s a film formed by applying heat to carbon black mixed with resins. How do you make resins and what, pray, is carbon black?

My bit of metal—the ferrule—is brass. Think of all the persons who mine zinc and copper and those who have the skills to make shiny sheet brass from these products of nature. Those black rings on my ferrule are black nickel. What is black nickel and how is it applied? The complete story of why the center of my ferrule has no black nickel on it would take pages to explain.

Then there’s my crowning glory, inelegantly referred to in the trade as “the plug,” the part man uses to erase the errors he makes with me. An ingredient called “factice” is what does the erasing. It is a rubber-like product made by reacting rape-seed oil from the Dutch East Indies with sulfur chloride. Rubber, contrary to the common notion, is only for binding purposes. Then, too, there are numerous

vulcanizing and accelerating agents. The pumice comes from Italy; and the pigment which gives “the plug” its color is cadmium sulfide.

No One Knows

Does anyone wish to challenge my earlier assertion that no single person on the face of this earth knows how to make me?

Actually, millions of human beings have had a hand in my creation, no one of whom even knows more than a very few of the others. Now, you may say that I go too far in relating the picker of a coffee berry in far off Brazil and food growers elsewhere to my creation; that this is an extreme position. I shall stand by my claim. There isn't a single person in all these millions, including the president of the pencil company, who contributes more than a tiny, infinitesimal bit of know-how. From the standpoint of know-how the only difference between the miner of graphite in Ceylon and the logger in Oregon is in the *type* of know-how. Neither the miner nor the logger can be dispensed with, any more than can the chemist at the factory or the worker in the oil field—paraffin being a by-product of petroleum.

Here is an astounding fact: Neither the worker in the oil field nor the chemist nor the digger of graphite or clay nor any who mans or makes the ships or trains or trucks nor the one who runs the machine that does the knurling on my bit of metal nor the president of the company performs his singular task because he wants me. Each one wants me less, perhaps, than does a child in the first grade. Indeed, there are some among this vast multitude who never saw a pencil nor would they know how to use one. Their motivation is other than me. Perhaps it is something like this: Each of these millions sees that he can thus exchange his tiny know-how for the goods and services he needs or wants. I may or may not be among these items.

No Master Mind

There is a fact still more astounding: the absence of a master mind, of anyone dictating or forcibly directing these countless actions which bring me into being. No trace of such a person can

be found. Instead, we find the Invisible Hand at work. This is the mystery to which I earlier referred.

It has been said that “only God can make a tree.” Why do we agree with this? Isn’t it because we realize that we ourselves could not make one? Indeed, can we even describe a tree? We cannot, except in superficial terms. We can say, for instance, that a certain molecular configuration manifests itself as a tree. But what mind is there among men that could even record, let alone direct, the constant changes in molecules that transpire in the life span of a tree? Such a feat is utterly unthinkable!

I, Pencil, am a complex combination of miracles: a tree, zinc, copper, graphite, and so on. But to these miracles which manifest themselves in Nature an even more extraordinary miracle has been added: the configuration of creative human energies—millions of tiny know-hows configuring naturally and spontaneously in response to human necessity and desire and *in the absence of any human masterminding!* Since only God can make a tree, I insist that only God could make me. Man can no more direct these millions of know-hows to bring me into being than he can put molecules together to create a tree.

The above is what I meant when writing, “If you can become aware of the miraculousness which I symbolize, you can help save the freedom mankind is so unhappily losing.” For, if one is aware that these know-hows will naturally, yes, automatically, arrange their selves into creative and productive patterns in response to human necessity and demand—that is, in the absence of governmental or any other coercive masterminding—then one will possess an absolutely essential ingredient for freedom: *a faith in free people*. Freedom is impossible without this faith.

Once government has had a monopoly of a creative activity such, for instance, as the delivery of the mails, most individuals will believe that the mails could not be efficiently delivered by men acting freely. And here is the reason: Each one acknowledges that he himself doesn’t know how to do all the things incident to mail delivery. He also recognizes that no other individual could do it. These assumptions are correct. No individual possesses enough know-how to perform a nation’s mail delivery any more than any individual possesses enough know-how to make a pencil. Now, in the absence of

faith in free people—in the unawareness that millions of tiny know-hows would naturally and miraculously form and cooperate to satisfy this necessity—the individual cannot help but reach the erroneous conclusion that mail can be delivered only by governmental “master-minding.”

Testimony Galore

If I, Pencil, were the only item that could offer testimony on what men and women can accomplish when free to try, then those with little faith would have a fair case. However, there is testimony galore; it's all about us and on every hand. Mail delivery is exceedingly simple when compared, for instance, to the making of an automobile or a calculating machine or a grain combine or a milling machine or to tens of thousands of other things. Delivery? Why, in this area where men have been left free to try, they deliver the human voice around the world in less than one second; they deliver an event visually and in motion to any person's home when it is happening; they deliver 150 passengers from Seattle to Baltimore in less than four hours; they deliver gas from Texas to one's range or furnace in New York at unbelievably low rates and without subsidy; they deliver each four pounds of oil from the Persian Gulf to our Eastern Seaboard—halfway around the world—for less money than the government charges for delivering a one-ounce letter across the street!

The lesson I have to teach is this: *Leave all creative energies uninhibited.* Merely organize society to act in harmony with this lesson. Let society's legal apparatus remove all obstacles the best it can. Permit these creative know-hows freely to flow. Have faith that free men and women will respond to the Invisible Hand. This faith will be confirmed. I, Pencil, seemingly simple though I am, offer the miracle of my creation as testimony that this is a practical faith, as practical as the sun, the rain, a cedar tree, the good earth.

Leonard E. Read (1898-1983) founded FEE in 1946 and served as its president until his death.

"I, Pencil," his most famous essay, was first published in the December 1958 issue of The Freeman. Although a few of the manufacturing details and place names have changed over the past forty years, the principles are unchanged.

[Note: My official name is "Mongol 482." My many ingredients are assembled, fabricated, and finished by Eberhard Faber Pencil Company.]

Guilt

(Stage Five in Society's Grief Cycle)

Guilt - is a necessary stage of self-reappraisal for people individually and it is also necessary collectively for people to recognize the error of their previous concept of proper society. At this very important stage there must be recognition that the way things were done is what caused the problem and that there must be in-depth consultation and comprehension about how attitudes must change so that things will be done differently.

Part Five - *PRINCIPLES OF SOCIETY*

This part deals with the sociological nature of society past and future. We examine the cause of the previous ills and what will rectify them.

The first peace, which is the most important,
is that which comes within the souls of people
when they realize their relationship,
their oneness, with the universe and all its powers.

[Black Elk,
Oglala Sioux Spiritual Leader
(1863 - 1950)]

- Chapter 31** *Ponerology* (The cause of evil in leaders)
- Chapter 32** *Prevention of the Poison of Ponerology*
- Chapter 33** *Progressive Democracy*
 (L1 LERN elections.)
 (Discussion of points a-n)
- Chapter 34** *Progressive Democracy*
 (Description of Hierarchy Levels.)
- Chapter 35** *Comparison of Progressive Democracy*
 And Fake Fascist Demockery (FFD)
- Chapter 36** *Community and Consultation*

The Study of Ponerology and its causes

These are not days of blissful joy for most of the world. The world is very dark for most of its inhabitants. Most of the people who are immersed in evil do not realize, as they seek pleasure and happiness, that they are immersed in evil.

The evil say:

That was a 'good' movie.
That was a 'good' song.
That was a 'good' TV program.
That was a 'good' drink.
That was a 'good' cigarette.
That was a 'good' night.
So on and on.

Evil sees evil as good.

Evil sees hell as heaven.

But eventually there is weeping and gnashing of teeth.

The evil is about us in every facet of our lives.

In the immorality and the materiality.
In those things in which we take the greatest
pleasure and pride.

The life-style of those we admire.

The strength of our military.

The excessive patriotism.

The satisfaction with our churches.

The consumption of energy in our soci-
ety.

The destruction of the environment.

Again the list just goes on and on.

But most of all - the evil is in the
poverty of our souls.

Humanity has turned away from God. The souls of many sense loss - but they do not know what loss they sense. Because they do not know the true beauty and love of God - they do not know what they have turned away from.

*Ponerology is the study of why – today –
the world is largely run by persons who are evil.*

Chapter 31

PONEROLOGY

(The cause of evil in leaders)

Nature of the Soul

Understanding the nature of human governors requires understanding the nature of human souls and the nature of soul itself. While the full nature of the soul is beyond the comprehension of man there are some things that we can know about it.

Without going into a lengthy exposition on the variety of human souls we can say that the two primary and defining characteristics of all non-damaged human souls are *free will* and *wisdom*.

Human souls, like human bodies and human minds, are subject to contingencies, both external and self-imposed. Each has a range and variety of characteristics that may be inherited, conditioned by their environment, or trained through intentional discipline.

Ideally, society needs to be governed by highly capable souls that have been excellently disciplined in traits such as meekness, trustworthiness, social consciousness, analytic thought, tolerance, compassion, sacrifice, dedication, and a wide variety of other virtues.

Unfortunately, the present day systems attract and reward many of the very opposite virtues. Primarily the present systems are designed to promote persons of ambition who are willing to compromise any of the aforementioned virtues in order to achieve their goals.

Ambition versus Meekness

Ambition too can be a virtue, but it is the opposite virtue of meekness, and it is meekness that we wish to have in leaders. To be meek does not mean to be weak. Indeed, it often takes much stronger qualities of character to be meek, rather than to be ambitious.

Ambition is a quality of the self. Strong self-will is its defining characteristic. It is a misnomer and would be paradoxical to say that one's ambition was to be meek and to particularly cultivate the characteristics associated with meekness.

On the other hand, ambition and self-will, in order to achieve its goal often chameleon-like seeks to take on the coloration of meekness and its associated virtues. In its extreme manifestations this strategy is nothing but pure hypocrisy.

Disciplined meekness, as compared to a natural mildness, subservience, and ineffective passiveness, requires an intentional willingness for self-sacrifice, devotion to an external ideal, and submission to recognized higher authority.

These latter qualities are very often counterfeited and exhibited in the extreme by those who are most motivated by ambition. To a large degree, this is what makes it difficult to prevent their assumption and monopolization of power.

Those who are ambitious seek power. Those who are meek will, out of duty, accept the responsibility of power, only if it is thrust upon them. Thus it is that in the present system of things, the world is controlled by the ambitious, and the meek are ineffective.

Meekness is the desired spiritual achievement in this world. In its ultimate manifestation, meekness is complete submission to the Will of God. The goal of the ambitious is total achievement of their self-will rather than God's will. That by definition is evil, and since the world is ruled by the ambitious it is ruled by the evil, that is to say by evil.

The Nature of Evil Souls

The evil are souls that have turned from God. This does not mean that they do not wear the trappings of being very religious because oftentimes they do. Sometimes these trappings are intentional hypocrisy but more often they are the result of self-deception.

In some sense all souls rest somewhere on a spectrum from the most saintly to the most satanic. The usual Bell curve configuration where most of us reside somewhere in the predominant hump of the sinners in the middle. The group that we are concerned about reside at the satanic end of the spectrum. They are what we may call damaged souls.

Damaged souls come in a great variety. First let us consider those that are damaged in such a way that we often refer to them as being handicapped. There can be a variety of different types of mental handicaps - often identified by what we call mental retardation or lower intelligent quotient. These appear to be limitations in that aspect of the soul that we call wisdom but even then, because there may be an underlying purity, some elements of wisdom occasionally shine through.

The mentally damaged soul need not, and most often does not; exhibit that quality of evil that concerns us here. Indeed, despite their handicap they may move upwards along the spectrum towards saintliness.

The damaged souls that we are concerned with here are those who are damaged in the other defining characteristic of the soul and that is in their will. Should an individual be damaged in both areas they become those criminals of low intelligence who are easily identified by society and are summarily dealt with. Every society has prisons and other care-taking institutions full of them.

We may now examine the damaged souls that we are concerned about - as a sub-spectrum. Clinically, these damaged souls would be identified as being sociopaths at the upper end and autistics at the lower. Once again, after a brief description, we will dispense with the lower portion of this spectrum because the autistics do not become controllers of the society.

Autistics affect a milder form of the malady. Theirs is more of a spiritual blindness. They simply do not have the emotional conscience of empathy for the deeper spiritual virtues. This does not mean they cannot be positive contributors to society. Some perform very well in society because they are able to focus on the logical intellectual functioning of the soul without being distracted by the emotional ones.

We are now left with the relatively small fraction of the members of society that we identify here as being the sociopaths. They have fully functioning intellects and are often, in fact most often, able to disguise their true nature. They often make substantial contributions to society because in their intense desire to achieve their ambitions they make monumental efforts to perform and appear to conform.

That can all be very good and my argument is not that we don't want them in society - because a society needs to provide a place for all. We simply do not want them in charge of society. Some of my editors would not permit them to be put in charge of anything in society. I think it is dangerous for society to be that judgemental and restrictive. Their energy and ambition needs to be directed. The wildest, most spirited horse can be ridden, but it needs to be controlled.

Unfortunately, in the present system of things, these sociopaths, these evil persons, evil because they want their will rather than God's will or the common good, invariably end up in control of society. We will next examine how it is that comes to be.

How it came to be that the evil rule the world

It would appear obvious that in the present system a competition between those who desired to achieve a position of power and those who were indifferent to achieving a position of power that it would be the former that would be successful. Therefore, the ambitious and evil would succeed and the meek would be pushed aside.

The odds are even more determined than that. The ambitious are selected and the meek are eliminated by those already in control. Now, mind you, the ambitious, in order to achieve their goals, have to exhibit and demonstrate qualities of submissiveness, loyalty, team playing, insightfulness, competitiveness, apparent social virtues of honesty, industriousness, social graces, attractive appearance and a record of achievement. The successful sociopath is anything but a misfit. He provides the image of a conformist par-excellence.

Not only does the successful sociopath become adept at identifying and apparently conforming to what is expected of him, he also becomes adept at identifying those who have the same sociopathic qualities. Nothing that he does, or permits, is allowed to fall outside of the pattern. If he wears a different color tie, it is because he is conforming to the need to demonstrate 'independence'. There is no room for a true non-conformist here.

Hence it is that in every power facet of society, business, political, legal, academia, military, and yes - even institutional religion, those that hold the reigns of power are often evil sociopaths. That they are

honoured, admired, and thought of as being the pillars of society - does not change the fact.

Holding the reigns of power they identify, control and promote those who have the same outlook on life, who have the same materialistic, bottom line view of the real world that they do. It is for this reason that you can go into any of the above named institutions and from top to bottom you will find that all either already think alike, are being conditioned to think alike, or are manipulated into serving the purposes unknowingly, being unable or unwilling to see through the façade of seeming virtue the sociopaths wear like halos.

I could go into the specifics of the thought patterns and values of the corporations, the banks, the legal field, academia, the scientific community, the military, the religious organizations, and so forth. They may differ in goals but they will not differ in method.

This reality is because those at the top have arrived there through ambition and have established a top-down selection process. This is equally true of all present earthly societies. It makes no difference whether you are in China, Russia, the United States, or anywhere else - it is the sociopaths, no matter how highly acclaimed and honored they may be, who will be in control.

A reader sent me a business article where a writer was introspecting that based upon estimates two percent of the female population and five percent of the male population being psychopathic then given the size of their corporation there would be twenty-five psychopaths working in it. This estimate would be entirely erroneous. The small number of criminal psychopaths in our society is more likely to end up incarcerated but the highly functional ones will end up being promoted. In some kinds of institutions, such as some of the major financial ones, close if not all one hundred percent of the top management will turn out to be major psychopaths.

I think that I have read most of the primary works on the subject of ponerology. While many suppose there to be an overall conspiracy led by the Illuminati, Masons, Papacy or whatever, and I could list dozens more possible candidates, there may be none. Psychopaths do sometimes league together in secretive organizations like the Skull and Bones Society, but on a macro level of society they sow their own seeds of destruction because of their greed and inability to

cooperate for the common good. They lack awareness and empathy of other people and beings, let alone compliance to the overall laws of the universe. In the interim they can, and do, cause great havoc.

The mass fear, anger, and even hysteria about the evident effects of the policies and political programs of the omnipresent Pathocracy stems in part from elements of mass psychopathology. Many end in a schizophrenic position of cursing the evil on one side and praying for Divine Intervention on the other while having no practical plan for resolving or correcting the situation. As serious as the situation has become I see no alternative other than to let the epidemic of psychological Pathocracy culminate in the world catastrophe that is its predictable destiny. Those who wish to spend their emotional capital in trying to comprehend the causes of this psychopathology may do so, in their hope that they can determine how to avoid it. A common expression of their position is that "one cannot cure a disease for which they do not know the cause."

I disagree.

If I were to happen upon a fellow down in a well yelling for help, I don't need to know how he got there. Whether he fell in, was thrown in, or arrived there by some other means, all I need to do is get a rope or ladder and fetch him out. The same applies to the well of despair where society is today. There are many speculations as to how and why the psychopaths were able to take control, but in this book I am presenting the cure so that after the Great Catastrophe the sociopaths will not once again gain control.

The Study of Ponerology and its remedy

Matthew 5:5

Blessed are the meek:
for they shall inherit the earth.

Psalms 37:11

But the meek shall inherit the earth;
and shall delight themselves in the
abundance of peace.

If the meek are going to inherit and run the earth,
then we are going to have to change the social system.

Chapter 32

***PREVENTION OF THE POISON
OF PONEROLOGY***

Psalms 37:11

But the meek shall inherit the earth;
and shall delight themselves in the
abundance of peace.

Today many people sense a loss -
in the lack of Justice -
in the lack of Security -
in the lack of Joy -
and they wish to blame someone.

The fear of their loss -causes them anger -that they express
against some race -
against some religion -
against some economic class -
against someone.

But our problem of peace, security and joy, is within our own selves,
for we can find them only by finding God, notwithstanding that we
can look about - and see the evil of the world -
in the entertainment industry -
in the materialism of the market place -
in the poverty of the masses in the world -
in the killing of the planet itself.

Some find it harder to recognize the evil
in the institutions they admire.
In the military.
In the giant corporations.
In the courts and legal system.
In the political rallies they attend.

The ships and planes of the military are magnificent. Awe inspiring.
Indeed decreed to create shock and awe. Awe-full in the fullest
sense of the word awful.

The bank buildings are towering
and the lobbies speak of grandeur.
They are intended to create the utmost in respect and envy.

The courts conducted in majesty and pomp
designed to evoke the greatest sense of honor.

The political and religious rallies
conducted in a manner
to emit the greatest emotional fervour.

Pride and pleasure.
All in evil.
Evil in all.

These are the days of darkness - of the soul.

Indeed - we need to get rid of the bankers, lawyers and politicians. Other institutions now represented by government bureaucracy - corporate management - military/intelligent agencies - educational systems - need to be brought under control. While there are others such as the media - some religious institutions - social controls over the family - spiritual examination of science – that need to be freed from the constraints that blind them.

But the bankers, lawyers and politicians, simply need to be done away with. Not the individuals themselves, of course - but rather their roles and the institutions they control. Those institutions by their very nature breed the evils.

The motivation of bankers - is not to provide the means for expansion of the economy. Their motivation is solely profit. It is fine with them - if they obtain it - by the recession of the economy.

The motivation of the lawyers - is not to achieve Justice - but to win for their client. Not to discover Truth - or have Truth discovered – but to win the argument. It is fine with them that their client, whether individual or corporate is criminal and goes free, so long as they win.

The motivation of the politicians - is not to establish a Just Society for All - but to win power for themselves and/or their party and

those who support them. To them, the end justifies the means because in principle and principal they see themselves as good and their opposition as evil.

All such systems in the world are top-down systems. Because of the principles of ponerology - the evil have gained control of the systems - and their control of the systems is self-perpetuating. This is all a part of the nature of evil - and a part of the nature of the systems.

We cannot change the nature of evil - but we can change the nature of the systems. The problem with the present systems is that they are top down - and perpetuated by the evil from the top. What we need are systems that are bottom up - rather than top down. (I anticipate the sarcastic reply - "so that the evil at the bottom - can control.") Bottom up systems are called democratic. There lip service about present systems being democratic. But they aren't. I am also aware of those who say that is good - because they say that what the U.S. has is a Republic and not a Democracy - and they define democracy as - "two wolves and a sheep - voting on what to have for dinner." In spite of that - much lip service continues to be given to establishing democracy in Iraq - along with the U.S. democratic processes. In reality, even as in the U.S., the political candidates are selected and supported by money powers and most people don't vote - because they recognize the ineffectiveness of the system. The old saying holds true - that it doesn't matter who votes - but rather who counts the votes.

Anyway, I advocate a democratic system - but not one anything like the present system. There are other ideas of democratic systems. Direct democracy - or what is sometimes called 'pure democracy' in which everyone votes directly on every issue - is too cumbersome for large systems - and too simple for complex issues where there need to be people who spend their whole time studying the issues.

Representative democracy doesn't work either. Because the representatives are committed to serve the wishes of the powerful few among those whom they represent rather than objectively seeking and working for good and truth. "O ye the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof, if ye be of them that scan heedfully."

The Progressive Democracy that I propose is so called because it *progresses* BOTH from the bottom up and in the *quality* of its representatives as one goes up through the levels. And finally, because of the higher quality (greater spiritual insight) of the higher levels they are able to guide the lower levels and thus the whole society PROGRESSES. Re-establishing the old system (by the laws of ponerology) would just have the ambitious evil taking control of everyone.

A change in system is absolutely necessary. However, a change in system alone will not solve the problem. There must also be a spiritual maturing in the humanity that operates the system. Change does occur - and we are on the cusp of change in the affairs of humanity.

Change can be for good or bad. Change can be rapid or slow. Change can be in manners foreseen or unforeseen. There have been many theories regarding the path of history. Karl Marx with his thesis and antithesis. Alexis de Tocqueville and his Democracy in America. There are many current works. It is obvious to most thinkers that we are in the throes of change. Whether one attributes this change to:

Peak Oil
World Population Explosion
Clashes Between Cultures
Climate and Pole Shift
The Fourth Turning

or any one of the other major contributing factors - matters not. Change is occurring.

It appears that the change is going to be sudden and dramatic. While the change will be disruptive it is necessary that the old failing system be *destroyed* in order to make way for the new.

For a new system to be established - it is necessary that events occur so that the old system is demolished because it will never relinquish willingly its favoured position. For a successful new system to be established it is necessary that the events be sufficiently traumatic that the survivors and their descendants will desire/accept/promote radical change.

The radical change needed in this case - is spiritual. People must learn to identify what is important - and learn to identify those qualities in the leaders that they select. To discuss what some of those

spiritual values/virtues are - lies beyond the scope of what I can present here. Recognizing, developing and training society in the spiritual values necessary to raise humanity to its potential on this planet will require the effort of decades and centuries. That is a destiny which began many long centuries ago and which will continue many long centuries into the future.

The immediate events which are about to occur and which some of those living will be privileged to participate in will be seen down through the succeeding ages as having been both the climax to the ages that preceded and the point of beginning for the ages to come.

It is well to be aware of the age in which you live.

Matthew 23:12

“And whosoever shall exalt himself shall be abased;
and he that shall humble himself shall be exalted.”

Description of L1 LERN Elections

- a. One person - one vote
- b. Everyone over age of 15 eligible to vote
- c. From age 15 each person eligible to be voted for as Servant
- d. Secret ballot
- e. Observability of vote counting
- f. Nine Servants
- g. 1/3 of Servants elected each year
- h. Majority vote selects the Servants
- i. No campaigning, nominating or such permitted
- j. No re-election of Servant until out of office for 3 years
- k. Monthly meeting with electorate to:
 - 1. report LERNed's concerns and decisions
 - 2. hear community's expressed views and recommendations
- l. Community can vote on recommendations but they are ONLY recommendations and are not binding and carry no authority
- m. Geographic community size between 50 and 200
- n. Community size and boundaries determined by the next highest Council.

Chapter 33

PROGRESSIVE DEMOCRACY

L1 LERN Elections

Discussion of points a-n

- a. One person - one vote. Alternatively some might argue that those individuals with greater experience, having perhaps served as Servants, or who have shown greater service to the community - perhaps having served in its defense, or who perhaps have greater education, or greater positions of prestige (such as managers) or who are thought to have greater spiritual qualities - or on some other basis might be given more votes. Such would be the egalitarian argument. In the past there have been systems where only men, or women, or land-owners, or taxpayers, or some other category have voted, but the criteria held here is that each and every soul is equal in the society and has an equal voice.
- b. Everyone over age of 15 eligible to vote. Alternatively some might argue that individuals should vote only at a greater age of maturity. In some societies only the elders, perhaps those of retirement age, have voted. However, the goal here is to have every young person participate from the outset of maturity, which is seen occurring at about the age of puberty and at a time when they should be able to make a substantial contribution to the society. In the past, youth were sometimes sent off to fight in wars, about which they had no say, and in spite of that they were denied the benefits of adulthood such as owning property, voting, and so forth. Full adulthood, along with its responsibilities, should be recognized at this early age and from this age on the youth should be fully involved in the community.
- c. From age 15 each person eligible to be voted for as Servant. There has always been a fear that some groups that were not mature or responsible enough would gain control of society. Because of these fears, some systems prevented the voting of women, individuals who were not taxpayers (poll taxes), non-property owners, slaves, indentured servants, those who had not been long-time residents, people of different races, or re-

ligions or those who had not served the society in some particular way such as soldiers or priests. It is unlikely in the system described here that any one particular group might gain control and it is very important that all feel that they have an equal role.

- d. Secret ballot. Simply that no one knows how anyone votes. Can be done by handing out pre-printed ballots or simply blank sheets of paper.
- e. Observability of vote counting. The ballot counting needs to be quite open and transparent, although not necessarily the same as used by the Catholic Cardinals to elect a new Pope. There each cardinal stepped forward in order as their name was called and placed their single ballot on a tray on top of a glass box. Another person then stepped forward and tipped the tray into the glass box before the next cardinal voted. Also key to the process is selection of the individuals who count the votes. Most important of all for transparency, is that voting should not be done by machine or computer. Something akin to the above-described process is all that is necessary and if openly conducted the displayed tallies will permit the participants to make reasonable decisions in a run-off vote.
- f. Nine Servants (members of the LERNed). There could alternatively be five, seven, eleven or some other odd number. The reason for having an odd number is so that there will not be tie votes in decision-making and that conflict will thereby be reduced. The number of Servants should neither be so small as to reduce diversity of opinion, nor so large as to be inefficient. The number of nine has often been seen to be a good size as on the U.S. Supreme Court.
- g. 1/3 of Servants elected each year. By having staggered elections with 1/3 of the Servants elected each year there will be both continuity and experience in the makeup of board of Servants. There should also always be elected alternates in the order that they would take office so that new elections will not have to take place because of vacancies due to any reason such as (but not limited to) death, illness, or a member being elected to a higher Council. At the initial formation of a Council - those elected should be for staggered terms in order to

start the process. If the Servant outstanding duration times later become unbalanced through resignations and such - this can be rectified by drawing lots.

- h. Majority vote selects the Servants. Each Servant must be elected by a majority. A valid ballot must contain no more names than the number of positions being voted for (although it may contain less) and no name may appear twice. No ballot should be discounted if it holds an invalid name (names could be invalid because of age, or because the individual voted for has been a Servant within the three years previous, or the individual is not on the voting list, or for some other reason) but just that vote should be discounted and not the whole ballot. Any person receiving a majority of votes, of those present and voting (that is to say - of the number of ballots cast) is then elected to a Servant position. If not all Servant positions have been filled then balloting will continue with subsequent ballots being for the number of the remaining positions to be filled.
- i. No campaigning, nominating or such permitted. There is to be no campaigning, nominating, supportive speeches, or the like. After each ballot there should be a listing of all the names voted for and the number of votes they have received. Any ineligible names voted for can be indicated. It may be desirable, especially in larger communities, that each person that has received a vote stand before the community and speak for a set time of a minute or two about which issues they think are most pressing to the community at the moment. This would permit the electorate to become more familiar with the individuals. This procedure could be repeated on subsequent ballots, as the electorate desires. It is essential that the electorate strive to develop in spiritual quality in its selection of Servants. Intellect, trustworthiness, altruism, dedication, demonstrated service, and so forth are but a few of the qualities that each elector must consider in making their choice. The overall needs of the community should be considered also. If there are minority groups in the community the individual electors should take that into consideration to see that they are represented. This could apply to sex, education, age, wealth, or whatever sub-groups within a community might feel discriminated against. The goal is to create harmony within the com-

munity, to make sure that the diversity of ideas within the community are represented and that there is a sense of justice, while at the same time seeking to select leaders with the highest spiritual attributes. The antipathy of this philosophy and attitude would be the desire of some majority to enforce its will upon a minority.

- j. No re-election of Servant until out of office for 3 years. The election procedure may continue for a specified number of alternate Servants to be ready to serve in the order they are elected should a vacancy occur and so a by-election need not be called but by-elections can be used if desired or necessary. An alternate would be eligible to be elected in subsequent elections should they have not actually served but anyone who has actually served as a Servant would not be eligible for re-election, even at the lowest level, until after they have been out of office for three years at all levels. There are several reasons for this principle. Firstly, it prevents there becoming cliques of Servants. Secondly, it enhances broader community involvement. Thirdly, it develops more broadly and deeply the leadership skills throughout the community, which is a bounty in itself.
- k. Monthly meeting with electorate to:
 - 1. Report Council's concerns and decisions
 - 2. Hear community's expressed views and recommendations. To assure community awareness, participation, support, and the responsiveness of the Servants to the communities needs there must be a monthly meeting of the community with the Servants. The Servants should first report on programs, activities, decisions, problems, goals, successes and so forth to the community and then they should listen to viewpoints, concerns, ideas, suggestions and so forth put forth in the meeting by any of the members who wish to speak. Qualities of courtesy, tolerance, humility, and encouragement should be developed on both sides in these exchanges.

- l. Community can vote on recommendations but they are ONLY recommendations, not binding, and carry no authority. While the community may make recommendations to the Councils and may show strength of support for the recommendations by voting on them - they remain only recommendations and are absolutely NOT binding on the Servants who have total authority and freedom in making their decisions within the parameters established by the higher Council levels of the hierarchy. This is a good place to reiterate that the individual Servants also have no authority and that ALL authority rests in the majority vote of the Servants at each Council level and in submission and obedience to the authority of the Levels above them.
- m. Geographic community size between 50 and 200. Communities should be in number between 50 and 200 voting members. If there are fewer than 50 it may not have the necessary diversity or depth of skills and above 200 it is not possible for the electorate to become well acquainted with their Servants. Also, as units of a hierarchy of communities, it is necessary that the communities remain in this range to maintain a balance in the hierarchy. Should a community fall below 50 voting members in number, then that community should be combined with another. And should a community exceed 200 in number then that community should be split up into separate communities of 50 or more voting members, although not necessarily of equal size.
- n. Community size and boundaries determined by the next highest Council. All community lines should be based upon geographic boundaries. These boundaries may be determined by the next higher community in the hierarchy. Everyone within that boundary would be a member of that community and the community cannot exclude anyone. Neither can anyone within one geographic boundary join a different community or opt out of the community in which they reside.

People often express a concern about the new system being overtaken by the old. It won't happen from the inside so long as people are faithful to two things. One – avoiding politics, which means campaigning for people or positions; and two – making sure that they are careful in selecting people with true spiritual values. There

is a class of internal individuals, usually rare and comprising less than five or ten percent of any normal group, who will try to take over and they are the ones with psychopathic tendencies. Unfortunately, another forty percent can be susceptible to their wiles and manipulations but this does not need to be the case if people will develop true community and emphasize concern on spiritual values.

In selecting the community Servants the members of the community must each focus on the capacity of the individual for true love and justice. Externalities such as expertise in security/farming/banking/law/religious/medicine/public health/other specialties should have no bearing and certainly not externalities such as appearance, ability to argue or talk, or charming personality. With this in mind they need not fear at all that other minority.

I shall interject a little story here. In the institutions where I worked we often had large locked wards containing a hundred or more patients. Immediately outside, or quite often inside the door, there sat a single attendant with a large ring about his neck from which was suspended the key. I was told that a visiting member of the legislature on an inspection trip once queried an attendant if they were not afraid that the inmates would combine forces and take over the key from him. His reply: "Why no sir, that is why they are in here – they can't cooperate."

You need not fear the psychopaths, such as believing that they will create some great conspiracy, because they can't cooperate among themselves. But you must control yourselves, or they will control you if they can. And they will form allegiances against you, although these have the seeds of their own destruction. While they may have no game plan that will be successful, at the point they gain control the inmates are in control of the institution. I should more accurately say they are out of control of the institution and are running amuck. In that case the whole system will collapse as is happening at the moment in the greater society about us.

LERN Levels

LERN	Level Population	Former Geographic Area
One	100	Neighbourhood
Two	1,000	Village or Township-
Three	10,000	Town or District
Four	100,000	City or County
Five	1,000,000	State or Province
Six	10,000,000	Country or Region
Seven	100,000,000	Continental Area
Eight	1,000,000,000	Global

Level Eight might be approximately the world population after a nuclear holocaust, and would therefore be World Government, but if there were a greater number of survivors, or if the population recovers, there would be a ninth level.

Chapter 34

PROGRESSIVE DEMOCRACY

Description of Hierarchy Levels

- a. Each higher Council level of the hierarchy is composed of Servants elected from the Servants in the Council level immediately below.
- b. Each lower Council of Servants elects one current member Servant to the next Council level above and the created vacancy in the electing lower Council is then filled by the next alternate from the next Council level below it.
- c. Higher Council level servants serve for a period of three years. Higher levels are composed of nine members and their term of service is the same as and for the same reasons as those of the lower levels.

Those who reach the three year limit of service at a Council level immediately vacate their chairs and the others at that Council level move up in the chairs in the order that they have been elected so as to immediately fill those vacancies and any others as they occur from death, illness, resignation, or whatever other reasons.

The key point being that the responsibility/privilege for replacing any Servant's position rests solely with the immediately lower geographic Council level that elected the resigned Servant and that the newly elected Servant then sits in the lowest chair.

- d. As described in the above procedure, the longest serving one-third or more of the higher Council is replaced each year by each of the communities that originally elected them. Therefore, at least once every three years, each community elects a Servant to the next higher Council.

It would be well that each Council level pre-elects an alternate Servant for the next higher Council level in case a vacancy suddenly occurs. This pre-elected alternate would continue to serve as a Servant at the electing Council level until/unless a vacancy

occurs at the higher Council level during their term at the electing level.

- e. As with the root community level it is important that each higher council meet in an assembly each month with the councils who elect it. If each higher council were composed of nine lower councils then each monthly assembly meeting should have 81 lower council members in attendance plus, of course, the nine elected members of the council itself. I envision each of the nine lower councils sitting together as a separate council group and their member on the higher council being identified as being from their council. As before - the combined Assembly of councils can make proposals, vote on their position and so forth but the higher council is absolutely free to decide as it will.
- f. Each higher Council level serves 9 lower Council level communities that are associated together on a geographic basis. The boundaries may be determined by an even higher level.
- g. Since those who serve at the higher levels will have served continuously for some number of years there will be some Council (LERN) level at which those who are not elected to the next higher Council (LERN) level will be retired to a permanent counsellor position.

Description of Counsellors

One must be careful to distinguish between the terms 'councillors' and 'counsellors'. Councillors are members of a council but counsellors are retired LERNed from the higher (say from about the fourth level and up) LERNS – which one reason that I like to call them LERNS rather than councils, so as to reduce the confusion.

Counsellors can be asked to take on tasks by the Servants, but they do not have to take them on if they do not wish to do so. Likewise, they may assign themselves any tasks so long as there is no objection by the Servants. Counsellors, like individual Servants, have absolutely no individual authority and the only authority that they may act upon is that which is assigned to them by a Council (LERN) level and which may also be removed by

that Council. The purpose here is to describe Progressive Democracy and compare it to the fake system that is practiced.

What is Real Democracy?

Progressive Democracy	Fake Fascist Democracy (FFD)
Conscience and Principle	Law and Precedence
Restorative Justice	Administrative Justice
Individual Conscience of each Servant	Party Power Politics ruled by 'whips'
No outside influence on Servants	Influence by power brokers (lobbyists, etc.)

**COMPARISON OF
PROGRESSIVE DEMOCRACY
AND FAKE FASCIST DEMOCKERY (FFD)**

Progressive Democracy

Point 1: In Progressive Democracy every person of the age of 15 and up gets one and only one vote for local persons for each of the positions in their geographical area.

Point 2: This basis of one person/one vote is seen as the definitive definition of democracy.

Point 3: Progressive Democracy holds that every adult has equal political value.

**Fake Fascist Democracy
(FFD)**

Point 1: In FFD only 'qualified'/'registered' individuals who receive 'credentials' in each locality are permitted a vote that is weighted between districts for 'electors' in the 'electoral college' who then choose between candidates selected by political parties at their conventions. Many of the key positions are appointed - and in effect for life.

Point 2: Supporters of the FFD make a point that theirs is not a 'democracy as such' and that their Founding Fathers formed a 'Republic' with a 'bicameral' system in which views/votes of a 'lower' house of representatives of the common people were restrained by a 'higher' house of privileged/money/upper class.

Point 3: Supporters of the FFD feel that a one person/one vote system is like "two wolves and a lamb voting on what they should have for dinner". That is because they feel the poor will always vote to take the wealth of the rich if not restrained by the 'republic' bicameral system.

Progressive Democracy

Point 4: Progressive Democracy assures that every adult regardless of race, sex, religion, education, wealth or other factor has the same political voice.

Point 5: Progressive Democracy assures that every ballot is secret and that every vote is counted.

Point 6: Progressive Democracy electors vote for individuals that they personally know.

Point 7: In Progressive Democracy there is no campaigning and none is necessary because the electors can intimately know whom they are voting for.

Point 8: In Progressive Democracy there is no 'balance of power'. All authority - legislative, administrative, judicial - rests with the elected Council.

Fake Fascist Demockery (FFD)

Point 4: FFD when initially established prevented certain groups from voting based on their race, sex or lack of ownership of property. Discrimination continues on the basis of age with age determining the eligibility to hold office.

Point 5: The FFD uses machines without audit trails to count the votes and there has been evidence presented that elections were 'stolen' by those who controlled the counting and the machines.

Point 6: FFD electors vote for individuals selected for them by a political party.

Point 7: In FFD there is expensive campaigning paid for by powerful lobbyist groups (usually corporations) to whom the elected are then indebted (which is all the term fascist means - and not some other emotional meaning such as about totalitarianism).

Point 8: In FFD the 'balance' of power between the legislative, administrative, and judicial branches made policy ineffective but the tension then gravitated towards centralized imperial rule by the presidency.

Progressive Democracy

**Fake Fascist Democracy
(FFD)**

Point 9: In Progressive Democracy the principle is always one of each Council level selecting the best from among themselves to go on to the next higher level.

Point 9: In FFD the pattern developed of always appealing to the lowest common denominator through emotional public relations campaigns.

Point 10: In Progressive Democracy the emphasis is always on encouraging spiritual progress and supporting all religions.

Point 10: In FFD the proclaimed 'separation of church and state' became state antagonism against church activities and church values with no program for improvement of spiritual or moral values.

Point 11: In Progressive Democracy there is retained experience by only changing one-third of the Servants each time.

Point 11: In FFD continuity of experience is maintained by an ingrained and self-perpetuating bureaucracy that continuously enlarges itself and its areas of control.

Point 12: In Progressive Democracy no Servant is permitted to remain at the same Council level for over three years. The expression is "either up or out". This provides both retaining and promoting the best while always getting 'new blood'.

Point 12: In FFD leaders maintain their positions and power through seniority. Many of the key positions are appointed and retained for life. (Courts, Civil Service, Federal Reserve Governors, Chairmen of key Congressional Committees, Positions in the political parties, and so on and so forth.)

Progressive Democracy

Point 13: In Progressive Democracy no Servant has any power whatsoever and all decisions are reached through majority vote of the Council at each level. Each Council has full authority over each Council in line below it.

Point 14: Progressive Democracy works on a basis of “Principles” rather than law and each council has absolute authority in specifying, administering and judging conformance to the principles at their sovereign encompassing level.

Point 15: Progressive Democracy has a ‘sunset clause’ for any ‘Principles’ that it sets forth so that any decisions must be constantly reviewed.

Point 16: The economic goal of Progressive Democracy is to always ensure full employment and to enhance the material and spiritual well-being of all the people.

Fake Fascist Demockery (FFD)

Point 13: In FFD through seniority and position individual chairmen, bureaucrats, and some hierarchal positions have immense power. Voting is most often enforced along ‘party’ lines.

Point 14: FFD is a system of ‘rule by law and order’ in which the wealthy have politicians, lawyers and judges to make the law conform to their wishes. Otherwise it is administered at the whim of the non-elected bureaucrats.

Point 15: FFD just continues to pile on more and more laws, rules and regulations through the bureaucracies.

Point 16: The practice of the FFD has been to assure that the wealthy become wealthier and that the spread between them and the poor becomes greater.

Progressive Democracy

Point 17: Decisions in Progressive Democracy are reached through private consultation by the Council after input from the entire electorate of that level. Each Servant in the Council votes their own conscience and where necessary any one of them can request that it be by secret ballot.

Point 18: In Progressive Democracy the consultative process leads to immediate decision and implementation of solutions.

Point 19: In the Progressive Democracy process - that which turns out to be a wrong decision can be immediately changed. All decisions/directives/policies have a 'sunset' clause - and must therefore be re-acted on those dates.

Point 20: In the Progressive Democracy process issues and solutions are stated as simple principles in a one or two page document.

Fake Fascist Democracy (FFD)

Point 17: In FFD there is fake raucous debate and posturing by the politicians but actual decisions are determined by the money and power of the lobbyists. The members of the legislatures often vote as directed along 'party lines' and seldom do any of them actually read the mountainous documents of the legislation itself.

Point 18: In FFD there can be drawn-out conflict between opposition without ever reaching a decision or action. A 'compromise' is likely to be entirely ineffective.

Point 19: In FFD the drawn out procedure means that it may be too time consuming to correct past mistakes. The over-all procedure is so laborious that there are not enough political resources to tackle most problems. Moreover, once enacted bad legislation can stay on the books forever and the mountain of such legislation just grows and grows.

Point 20: In FFD the laws are voluminous, often contradict each other, to the joy of lawyers, and are not even read by most of the members of the legislatures who vote on them.

Steps in Consultation

- A. Statement of the Objective or Goal of the Consultation**
- B. Listing of facts**
- C. Listing of principles and virtues involved**
- D. Discussion and refinement of possible solutions**
- E. Listing of considered alternatives**
- F. Decision by agreement or voting**
- G. Assignment of responsibility for action**
- H. Scheduling of time for evaluation or reconsideration**

Chapter 36

COMMUNITY AND CONSULTATION

Community is based upon communication. Without communication one cannot have community. Global communication makes possible a global community where centuries before that would have been impossible. The root word ‘communication’ is important to the concept of community.

A community is NOT just a geographical location. The fact that one lives in a neighborhood or a village does not mean that they are part of a community any more than their being in a tall office tower or in a high-rise residential building.

A community is NOT a collection of individuals whether it is a religious group, a military platoon, a biker gang, or whatever, although any one of those COULD be a community if they hold in common a special kind of unity.

Common unity is a root concept of community.

Unity with a community means that one has a sense of belonging, a sense of security, a sense of responsibility, a sense of concern for the community. But all that is not enough. This could apply to any clique such as the above-mentioned religious group, military platoon or biker gang.

The special kind of unity that is needed to create true community is unity that is based on Love. Healthy communities have inclusive love rather than exclusive love. Today, one’s eligibility for membership in many churches, mosques and synagogues is not determined by whether they believe in God and accept the religion’s Prophet and Book. No, they must sometimes use a special name for God, and reject other congregations of that religion. Eligibility in a sense is not determined by whom one loves but rather by whom one hates.

The predominant American philosophy emphasizes the importance of individual freedom and centers on the belief that it is free will that makes a person human. Those who are religious would focus on the importance of using that will to serve God and do good, which means using that will for the good of the community.

This centrality of the importance of the freedom of the individual in the American psyche has repeatedly brought response from readers of the manuscript for this book that they feel it is important that membership in LERN communities be voluntary - that is to say - of one's own free will.

In accordance with that view, many are very much concerned with things like 'retaining the sanctity of their private property', and on the global scale 'protecting the sovereignty of the United States', which is another form of preserving the collective 'free will'.

The Muslim philosophy, at least hypothetically, places emphasis on submission, both individually and collectively, to the will of God and giving up one's own will so that there is only the will of God. I say that is hypothetical in the same way that the Christian position is hypothetically 'to love one's enemies'. Many Muslims are only nominal Muslims as many Christians are only nominal Christians, and neither culture operates to the standards of its Founder.

The question here is - upon which of these two seeming mutually exclusive positions to model the development of community. There is no question that I would choose the "love your enemies" of Christ AND the "Submit unto God" of Muhammad, but what we are delineating here is a secular social philosophy.

The ideal model chosen here is on a collective community will that seeks to progress towards God so that its will becomes the will of God. This type of collectiveness is very foreign to western thinking and particularly to the American mindset. In fact many would give it the final condemnation of being 'un-American'. In the process they will then try to tag it with being communist, unrealistic, contrary to human nature, impractical, and every other pejorative appellation they can think of.

In reality - the concept of collective community will is generally so foreign to most Americans that to them it is incomprehensible and sounds to them to be something of the culture of the Borg. Nevertheless, it is on this path of spiritual growth and towards this goal and purpose of humanity that I perceive to be the Divine purpose.

For cultures - in fact a world culture - to make a paradigm shift of this nature requires a catastrophic earthquake in the human psyche.

We may be on the verge of such a catastrophe but even then I suspect that it will require centuries for the processes to work themselves out. We, both as individuals and collectively, either try to work in accordance with the Divine destiny - or we otherwise intentionally or unintentionally oppose it. In the latter we will be equally wrong and will suffer the consequences. Some will say that I have gone too far in proposing a Divine destiny for a model for secular society. In fact many today will say that - because it is the demeanor of our times.

LERN communities are based first on geography: the coincidence of where you were born or live. Oftentimes there is much homogeneity in particular geographic areas but the LERN community must be able to accept others regardless of their race, religion, philosophy or viewpoints. Tolerance is a short-sighted view. It means to most people putting up with something they don't really like. A true sense of community bodies appreciation rather than tolerance. One must come to appreciate the differences between the flowers in the garden and to understand that each has its good and strong points.

In its striving for community a LERN should try to see that minorities are represented among the LERNed. In a predominately Muslim community of fifty families, if four or five happen to be Christian the community should strive to have a Christian on the council. This does not mean that they should have such a *rule* but rather that they should have such a *spirit* among themselves that in the voting process individuals in their own minds would recognize the need and vote towards that end.

As an aside I wish to mention that the same principle applies to higher level LERNS and should be addressed there with even more spiritual maturity. If the LERNed in promoting one of their members recognizes that the next higher level LERN lacks the representation of some particular minority which it would be beneficial for the peace of the community to have, and they have a qualified minority member of that category in their ranks, then they should promote that individual. Again, while there may be consultation, the process will remain that of secret ballot and no given/enforced rule.

In a community there may be, should be, hopefully will be – a diversity of ideas. Again, there should not be just *tolerance* but rather **appreciation** of such diversity, and every individual member of the

community should strive to understand the different points of view, so much so that if someone were to ask each member what some particular member believes that they would be able to explain it in such a manner that the member being referenced would feel that it was a fair understanding of his/her point of view.

These are ideals of course. They are, however, ideals that must become more and more widely understood and encouraged. This will be accomplished by electing LERNed who manifest those ideals and who will in turn seek to inculcate them into their community. As we progress through higher levels of LERNs the ideals should become ever more manifest in those higher levels of LERNed and they in turn should then seek to encourage them in all the lower LERNs. It is thus that the whole of society will continue to make social and spiritual progress.

Consultation

At all levels of LERNs and in all assemblies, meetings and organizations and at every strata of society, the foremost skill that must be learned is that of consultation. "Consultation, frank and unfettered, is the bedrock." This is a skill that is foreign to most of civilized society. It has been practiced among some of the American Indians, but there also it has become largely a lost art. Even the term 'consultation' has often been diverted to meaning opinion rendered by so-called experts. Decisions in many organizations are made through persuasive argument, occasionally debate, and often through some form of personal or political manipulation. This was amply demonstrated in the continuous parade of news items about the antics in parliaments and congresses showing everything from filibuster, to banging on desks, applauding only for 'their side', demonstrating time and again that there was no sincere search for truth.

Consultation, if properly conducted, will acquire Divine assistance in arriving at proper solutions. It must be engaged in by each consulting member with the sole purpose of finding a solution to the problem and in serving God's will. If an individual is not really concerned about finding a solution, and if they are not committed to the position that the solution will be towards achieving the Infinite Good, then they will not positively contribute to the outcome and may well be detrimental.

There are many principles to the consultative process, and there should be demonstrated a maturing recognition of them and increasing ability to apply them through the ascending ranks of LERNs. It is imperative that those entering the process must detach themselves from their own ideas. Every person involved must be allowed to fully state their opinion, but once they have stated it, they should detach themselves from that position and seek only the best solution. Presentation of ideas should be done with modesty and courtesy, and they should be listened to with modesty and courtesy. There needs to also be a commitment on the part of the group to fully support whatever decision is reached by majority vote. This last point is most important. If a solution is not working out, then the matter can be re-examined at a later time.

All subjects need to be consulted on. In assembly meetings, the LERNed need to inquire as to the concerns of the communities. Actual LERNed consultation will take place with only LERNed members present, but the community can meet and recommend in its assemblies if it so wishes. Higher LERNed must make a point of meeting regularly with each of its immediately lower LERNed. LERNed at all levels must meet regularly with those appointees, organizations and entrepreneurs for which they are directly responsible. Even at the very lowest community LERN level, the LERNed must make a point of meeting privately with every person in the community to determine their needs and aspirations.

This is a totally different approach from our present society, where everyone's business is considered their own private business and no one else's concern. Entrepreneurs had to bear the burden of decisions, success or failure in their own firms, farms, and businesses without community help. Family conflicts were left to the families to resolve, even when the problem couldn't be resolved internally. Children were often left to their own struggles when a family wasn't able to provide the necessary support or guidance. But children, businesses, families, are all a part of the whole community's responsibility, and the community requires communication and consultation upon its needs.

All major decisions need to be consulted upon - sometimes just with another individual or just in the family or firm - sometimes with just the local LERNed - sometimes with the community as a whole. Experience will demonstrate the balance, but the LERNed must always

regularly consult with all individuals and individual LERNs under their purview. They should not wait for problems to develop, but should rather be aware of the spiritual, moral and social problems that may precipitate them.

The first question that the LERNed should ask themselves at each meeting is: What is the most important thing that we should be concerning ourselves about? Regarding the use of resources they must always ask: Is this the best use to which this resource can be put? In consulting with entrepreneurs, the first question that should always be asked is: Should this enterprise continue? And always, always, regarding every issue the LERNed must be asking: What are the spiritual issues here, and how does our decision further morals, virtues, and justice?

All consultation, meetings of LERNed and assemblies, should begin with a prayer, end with a prayer, and pause for prayer, if there appears to be conflict or a solution is not forthcoming. The prayers should always be considerate of any minority members of the group. They should never take a form or format that would not be acceptable to all of the group's members. This means they should avoid ritualistic statements, terms and formulas that would not be acceptable to the others. Conversely, there should be tolerance for prayers, no matter what their source, that do not express ideas that are theologically offensive to any members of the group. The goal should be to develop tolerance and good will. Those who would say that the lowest common denominator is to have no prayers at all and to keep religion out of the affairs of the community are wrong, because it is the irreligion, immorality, materialism and non-attention to the spiritual side of humanity that has brought about the current state of affairs.

Consultation is not just getting together and talking. Too much talk can be the death of consultation. It is not just everyone putting forth his or her idea. It is even more than giving everyone a chance to speak as when the American Indian Societies pass a feather around the circle. Yes, consultation is all that and consultation is as much listening as speaking, but most importantly it is detachment from ideas and attitudes.

If one puts forth an idea in consultation they must not later say - "That is my idea", and it is better that they don't even present it as

'my idea'. They have to let go - and listen. Often if you listen - someone else will put forth the idea and you will not need to. The real issue is where ideas come from - and in true and open consultation with the right spirit they will come to the group from the Source of all good ideas.

There is one thing that consultants **MUST** agree upon from the outset - and that is the goal. This too they may need to consult about, but they **MUST** define the goal or the consultation will come to naught because there will be arguing trying to achieve opposing ends.

Secondly, they should focus on ideas for achieving the goal, once it is determined - without philosophizing. Finally, they must all accept the majority decision. The LERNed can return to any subject later, and change or modify their decision, if they so wish - and members of the LERN can ask that a decision be reviewed - but all must recognize and accept that while a decision is in force - that is it - and all have to abide by it whether they favor it or not. Indeed, they should enthusiastically make every effort they can to make the decision succeed because that is the Spirit of Community.

A Future System of Consultation

For many years I have dreamed of a particular technological system that would facilitate consultation. This is something for the future when technology has been restored; nevertheless I wish to take this opportunity to describe it now.

This system would be primarily applicable to the Assembly meetings of the Higher LERNS. In these meetings there are ideally 90 individuals involved. Comprised of 9 Nine LERN members from each of the 9 member LERNS, for a total of 81 Assembly members and the 9 Servants for the LERN Council at that level – making a total 90 participants. These would all gather in a special assembly hall that might be used by a number of levels of LERNS from the surrounding area. The hall would be arranged with tables for each of the nine participating LERNS and a raised head table for the Servants of the presiding Council.

Each of the 90 participants would have in front of them a computer keyboard and screen, and behind the front table would be a large

screen - all displaying the same interactive system. The 81 general members of the Assembly would have a set amount of time assigned to them, say five minutes each that cumulatively would amount to the time allowed for the meeting, which in this case would be 405 minutes or a bit less than 7 hours, which could be divided over several sessions. The amount of time allotted each member is determined by the length of time desired for the Assembly meeting and can be determined by the Assembly, the principle being that each member is initially allocated an equal amount of time and will have the opportunity to speak on any subject that they wish.

While the LERNed (Servants/Councillors) for the LERN Council are present and sit at the front, and individually rise to face the Assembly when a member from the individual LERN that has elected them rises to speak, they do not themselves have speaking time assigned to them. There will be a time at the outset of the meeting when the Council will make its report, presentation, previous decisions, perhaps expression of concerns that it wishes the Assembly to consider. The Chairperson of the Council or the Council Chair's designee will deliver that, and much of that information will be made available in summary charts on the system. Information as to how many ballots were cast in favor of a decision, and by whom, will not be available because Council votes are by secret ballot.

The Council does not set the agenda of the Assembly nor determine its conduct. Neither does it appoint the Assembly Chair. The Council is principally an observer of the Assembly and the recipient of its recommendations. Should an individual Servant on the Council wish to speak they may be permitted to do so if that is the determination of the Assembly Chair or the expressed wish of the Assembly. However, there is not much the Servant can say other than express their individual opinion because individual Servants on the Council have absolutely no power or authority. All decisions of the Council are reached through Council consultation and voting.

The principle involved here is that the Council does not in anyway control the Assembly in regards to its deliberations, and any recommendations coming forth from the Assembly are just that – recommendations. The Council is not at all bound by any recommendations from the Assembly and has total power and authority to accept, modify or reject them.

Further to the principle that the Council does not control the Assembly, the Assembly should elect its own Chair to conduct the Assembly meeting and to call the next Assembly meeting. A new Chair can be quickly elected at each Assembly meeting through the process being described. Each member, when recognized by the Assembly chair, could rise to speak for whatever portion they wish, of the time allotted to them. At the end of the day they could use their remaining time or relinquish it, the point being that every individual member has at least an equal minimum time to speak. In the system being described the order of speakers would be automatically determined by the system, each speaker being assigned to speak in the order that they made their request to speak on the subject under consideration, unless they exchange their priority with another speaker.

Should the member that is speaking be about to run out of time, any other members on the system may donate some of their time to that speaker by simply entering the amount from their keyboard. The additional amount would be displayed on everyone's screen so that they could see how much time the speaker now had. If the speaker should not use all the time allotted by others then the remaining time would proportionally returned to those who had donated it in accordance with the amount they had donated. These are not complicated matters for a computer system.

It is the duty of each Assembly member to conscientiously assure that there has been fully and COURTEOUSLY presented any significant disagreement with a Council policy or decision and it is the duty of the LERNed to carefully consider all suggestions.

All presenters, both in the Assembly and Council, must be courteous and considerate of others, moderate in tone and not insist on the correctness of their views and although Council decisions must be absolutely abided by, such conditions must not preclude the frank expression of differing views. Because this frankness is so necessary to finding truth and justice no member should ever take offence at another member's courteous statements, "and it is in no wise permissible for one to belittle the thought of another."

All members can enter a topic to the list of topics that they wish to be considered and assign their three top preferences of the order in which they are to be addressed. This list too would be continuously updated in order of voted upon preference with the order moving up

as the top preference is addressed. Any member can change their personal order of preference at any time or remove a topic that they had previously entered and the overall list would then reflect that change.

At any time a vote may be taken on any question or position worded and displayed on each members screen and the results of the secret ballot, as they were accumulated would be there for all to see. The vote would of course be just the opinion of the Assembly and would have absolutely no bearing whatsoever on the decision of the LERNed at the level – when they consult on the matter, other than to inform them of the consensus of the Assembly.

The intent of such a system would be to facilitate fair procedures of consultation where everyone received an equal opportunity to be heard but wouldn't be able to monopolize the proceedings if others did not want to hear the member further. Moreover, it would permit the best advocate of a position to have as much time as others wished to explain a position. It would let everyone express their opinion and to be aware of the general consensus and it would allow generally agreed upon proportional time to the subjects in the generally agreed upon order of importance.

What is being described here is the equivalent of describing the Wright Brothers' airplane – when they would eventually develop into jets and wide-bodied aircraft. A computer enhanced consultation system would permit the consultants to prepare their presentations ahead of time, provide supporting material to be sent to each member of the Assembly to be downloaded and taken away by them, to have slides and even video presentations that would appear on both the individual screens and the large screen at the front. There could be many tools built into the system such as retrievable biographies of each Assembly and Council member and the ability to message between members during the Assembly. Ballots could be being perpetually run on every item on the agenda, with totals and percentages being continually updated and individual members being able to change their vote at any time.

The proceedings of the Assembly should be open to the members of the public – as observers only. The meetings could be broadcast, archived and automatically transcribed. Reporters and analysts should fairly and accurately report and comment upon the Assembly

proceedings. Conversely, the Council proceedings are always conducted in complete privacy because they involve a level and form of consultation that is to be totally unaffected by public opinion.

Systems lead to the development of strategies, not only strategies in how the system is designed but in how the system is used. It is a learning, developing, maturing process and its benefits depend upon the good will, the good character, and the good intentions of its users. I could enlarge at length upon this subject and it is obviously a subject near and dear to my heart, coming from a background of teaching computer science. However, computer enhanced consultation will hopefully be a subject to which others will devote their energies, investigations and explanations in the future. It should greatly enhance the speed with which consultation can take place, as much as the airplane did for travel over the horse and buggy. It should equally enhance the depth, clarity and fairness.

In point of fact, if there was confidence in the system, this could also be done through teleconferencing so that the meetings could be more often and spontaneously held without the inconvenience of travel. However, this is all a dream for the future. Initially, the maturity, experience, convenience and efficiency of those consulting will not even be equal to the horse and buggy days.

It is very possible that the consulting centers that I describe can have great additional utility to that of being used for the LERN Assemblies. Along the lines described there should develop associations of every profession such as physicians, engineers and teachers of every craft such as electricians and plumbers, of types of farming and industry, and of every special interest group regarding matters of society, nature, the sciences and the arts. All of these can develop along the principles of Progressive Democracy and can proceed through the levels described, and using the consultative facilities described to develop the Principles of their interest in their members. All such associations would of course be subject to the authority of the LERNS.

Acceptance

(Stage Six in Society's Grief Cycle)

Acceptance – will eventually occur that life is now the way that it is. Whether or not that is viewed as good or ill will depend upon how well the survivors have psychologically worked through the previous stages. I well understand the previous stage of depression. When my young son was killed in a sledding accident I was in a state of depression for about two years. A normal span for that state of grey tastelessness of life in which I dragged about in the continuing responsibilities of life.

I also remember the day and moment that I emerged from it and can point at the exact spot where walking across the parking lot that after placing down one foot and before raising the other it suddenly the depression lifted from me and I realized that I would be happy again. The sun came out and the birds sang – and life continued on. The collective sixth stage emotional response may, at least in some LERN locales, have appeared by the end of the second year and perhaps by then there may also be the beginning of hope, another part of the sixth stage. In this case it could be hope about building a better world - which is what this book is all about.

Part Six -
THE NEW STRUCTURE OF SOCIETY

In this concluding part of Section A, the reconstruction of local society, we particularly examine a major, if not the main, tool of the LERNed - and that is their function in creating, guiding the use of, and destroying money. We also recognize that while money plays a predominate role in the functioning of advanced societies – it is not the end purpose. It is merely a tool. What is most important is an appreciation of community and the role of each individual in it.

When all the trees have been cut down,
when all the animals have been hunted,
when all the waters are polluted,
when all the air is unsafe to breathe,
only then will you discover you cannot eat money.
[Cree Prophecy]

Chapter 37	Authority of the LERNed
Chapter 38	Justice Procedure
Chapter 39	The Nature of Money
Chapter 40	Entitlement to Money
Chapter 41	Making Money
Chapter 42	Money Matters and Meeting of the LERNed
Chapter 43	The Proposed Economic System
Chapter 44	The Ark Two Vision of Future
Chapter 45	Responses to Readers' Critiques

Understanding Love

Please take a few moments in your life, right now, and meditate about each of these points that I have gathered from I know not where:

Intelligence without love makes you perverse.

Fairness & justness without love makes you inflexible and stern.

Diplomacy & tact without love makes you makes you a hypocrite.

Success without love turns you arrogant.

Wealth without love makes you mean and tight fisted.

Poverty without love turns you into a radical.

Beauty without love makes you capricious.

Authority and power without love lead to tyranny.

Labor without love turns you into a slave.

Naivety without love deprives you of values.

Prayer & worship without love turns you into an egotist.

Faith without love turns you into a fanatic.

Bearing your cross in life without love is a terrible burden.

Life without love loses its meaning.

Love is the secret.

Chapter 37

AUTHORITY OF THE LERNED

In selecting the LERNed, at any level, the first and foremost criteria must be that they are motivated by love. One does not want leaders and those over them to have any other motivation. The first requirement of the LERNed is to develop love within themselves, among themselves and in their community (whatever level of LERN we are speaking of), among their communities, and in each individual member of their communities. This sense of love is entirely different from what has been the motivation of the previous society. Rather than concern for others, there the defined primary principle was self-interest. Loyalty, honesty, truthfulness, and any and all other virtues were tempered by the fact that one practiced those virtues because it was in their self-interest. Unless the members of a community learn to deal 'with another with the utmost love and harmony, with friendliness and fellowship' then we have failed to reconstruct society, and the old society with all its faults will arise again.

Next to failing in this primary responsibility of love, one of the greatest problems that I fear is that the LERNed may not comprehend their power and responsibilities and will therefore fail to fulfill their responsibilities. The love of which I speak is not a namby-pamby sort of love anymore than is the love that we receive from God. The love of the LERNed must be equally matched with wisdom. I have listed many times before the powers and responsibilities of the LERNed - but they will have to be endlessly restated in order for them to begin to set in. So, let us do it again.

Authority of the LERNed To Meet the Needs (Responsibilities) of:

1. Security (Physical, Fire, Pandemic)
2. Food for everyone: (Restarting Agriculture)
3. Making sure everyone is employed (security, food, medicine, including the children being educated and production being restarted)
4. Expanding the LERN system (Taking refugees into the LERN; helping neighboring areas to create LERNs; expanding/combining to create higher levels of LERNs)

In each of these activities, the LERNed will be challenged and their authority questioned.

1. Security

Lawyers, politicians, and counter-revolutionaries will tell the LERNed that it is a matter for the police, military, government. The LERNed will be told that they themselves are illegal rioters, activists, terrorists, pirates, law-breakers.

Well, okay, if there are police, military, government around who are providing services to your benefit then cooperate with them. However, if they are renegades looking out for just their own interests - or are blustering and bluffing - you should then look to your own resources.

2. Food for everyone (Restarting Agriculture)

People will say the government will look after us - we are getting some rations/supplies. They may say you don't have any right to secure stores/warehouses/farms/etc., and you don't know anything about running agriculture.

For existing stores one must preserve them or lose them - and there needs to be lots of consultation about how to restart agriculture. The same bureaucratic thinking that has created the current mess will create a worse one a year from now when it uses up the supplies and has not created a maintainable replenishing system.

3. Making sure everyone is employed

People will say to the LERNed- what authority do you have to be dictating to others? You are trying to run a slave state.

The reply is: we have been elected by the LERN(s). Our authority is absolute. We are answerable only to Higher LERNs and to God.

We can create and destroy money. We can assign it to whomever we wish - or remove it from whomever we wish. We state our own principles by which we operate. Within our sovereignty and subject to that of the higher LERNs which we have helped to create - we:

- a. determine the principles
- b. administer the principles
- c. judge those who violate the principles

4. Expanding the LERN system

People will criticize the LERNed saying:

“You are trying to start a new government.”

“You are trying overthrow the government.”

“This is an ideology like fascism or communism.”

“It is cult-like - like a religion.”

“You are talking about communes.”

“You are repudiating law and order.”

“You are trying to take the government into your own hands.”

“You are establishing dictatorships.”

“You are trying to establish the New World Order.”

“You favor one world government.”

“You favor one world religion.”

“You advocate fiat currencies.”

“What you are doing is opposite of the Constitution.”

“Your system is that of the anti-Christ.”

“It is not possible to recover from nuclear war.”

“Others will not help make it work.”

“The government will re-establish itself and take care of us.”

“It is being described by a human and we should wait until God establishes His system.”

“We should not participate in a ‘human’ system.”

“It does not have lawyers, bankers, stockbrokers, politicians and the other types of people who were the successful leaders in the past.”

“It does not give preference to my country, my religion and my race.”

The LERNed will have to consult and be very clear as to what they are doing. It will not be possible to answer the allegations because they will come from emotional sources that will not be willing to reasonably consult about the principles, the actualities and the alternatives. The LERNed should not deny or argue but they can and should continuously consult among themselves about any criticism and publicly restate their principles.

Defining Principles

Human Rights are Divinely Given Rights, and every person born has the right to the necessities of life such as food, shelter, parental care, education, religious and moral instruction, employment, the opportunity to make a contribution to society along with freedom from fear, freedom of religion, freedom of thought, freedom of expression and so forth. Rights expand with the development of the individual, but so also do responsibilities.

Very often principles, guidelines and rules simply become ingrained in a society, and no longer need to be stated. After a while, people know to drive on the right-hand side of the road. It does not need to be written down somewhere. The principles for the safe operation of machinery and the principle that one should operate it safely become generally known. Every hammer does not need to have written on it, "Do not strike people on the side of head with this instrument."

Growing spiritual, social, and civil consciousness will make rules unnecessary against littering, and a thousand other instances of anti-social behavior. These are presently covered in by-laws but the obvious principles of social behavior will be sufficient. When someone is found to be violating the principles, then the LERNed can require that they be re-educated and find methods appropriate to that end. In a maturing society, the members will be very sensitive to just criticism. There need to be no massive volumes of books of rules or lawyers and bureaucrats to see that they are administered.

The evidence of a spiritually-maturing society will be when in it is decreasing its rules, laws, and directives - rather than enacting more. Each LERN level should however each year restate its current guiding principles and goals.

I will not try to state the principles here, because they will differ from LERN to LERN, and from situation to situation, and should

change for each LERN as it progresses and matures spiritually. However, here is this writer's attempt to develop a statement of the responsibilities of a mature adult. The idea behind forming a statement of responsibilities is that 'rights' for adults are accompanied by responsibilities.

As one reads a list of responsibilities, one sees that rights are often reflected within the responsibilities themselves. There are undoubtedly more rights and responsibilities than one could exhaustively list. There are rights and responsibilities between employers and employees, governments and citizens, husbands and wives, children and parents, and many other combinations that could be named.

The smallest infant, of course, has only rights and no responsibilities. It is as one begins to mature that one gains responsibilities. It is for this reason that as they mature, young children should be given responsibilities starting from a very young age. With proven capabilities to meet responsibilities, there should also come matching privileges, and that should remain true throughout life.

In any relationship, the responsibilities of the partners to the relationship may, and indeed usually will, differ. Thus it is that governments will have one set of responsibilities and its citizens another. Employers one and employees another. Even within marriage, there are defined areas of responsibilities. This is not to say that all citizens, employees, marriage partners, or children within a family are not equal. They are.

Equality, however, is often a chimera. Both the needs and capabilities of individuals differ. Consequently, the rights and responsibilities of an older sibling will often be radically different from those of one younger. Such distinctions apply to the whole of the family of humankind. Those individuals with particular needs or talents must be given special consideration to satisfy those needs, or develop those talents.

However, in the process of reconstructing society and re-establishing industry the LERNed will continuously hear all the above accusations, and more, from the remnants of the lawyers, bankers, corporate managers, bureaucrats, politicians, et cetera of the old system, besides the multitude who know only the old system and have been brainwashed by it without thinking any of it through.

The evil controlled the old system and they will try to gain control over the new. The LERNed must ever be on guard against them and willing to stand up against them. The LERNed need to truly understand who the evil are – and how they gain control as I previously explained in the chapter on Ponerology. The system of Progressive Democracy, properly understood and properly applied, will prevent the evil from gaining control again.

Other LERN Functions

Besides providing entitlement to money and factors of production, the LERN can facilitate the local economy in many ways. It can provide inventories of the skills, services and goods available. It can establish acceptable rates of remuneration. It can witness/authenticate contracts. It can adjudicate disputes. It can control and prevent abuses. LERNS at all levels should become very adept at acquiring, maintaining, updating and sharing with other LERNS, and the public, all types of information useful in establishing goals and evaluating performance. Until Adam Smith's 'hidden hand' of the free markets re-establishes itself, LERNS should devote substantial energies to identifying deficiencies in the input/output matrix of production and in encouraging entrepreneurs to remedy those deficiencies.

The LERNed should rise above the pedestrian view of being mere bookkeepers or adjudicators within the standards of the current traditional system. They should view their positions as facilitators and educators; servants within a new spirit of economics. Whatever idealistic and philosophical views they may initiate, there are many improvements that can be made over the current system. To reiterate, they should seek to encourage saints, guide sinners, and restrain satans. The distribution of such personalities, in every society follows a Bell Curve. There are few saints and few satans. Most of us are just garden-variety sinners. The curve can shift up or down some ideal spectrum line. If the society improves, the standards for being a saint will be higher. If the society becomes decadent (or continues in its present decadence), the standard of sainthood will be lower. The inverse is true of satanhood.

While economic sainthood is desirable (defined by this writer as a willingness to devote one's life in complete service to God and others), one must predict that it could be rare. This station is not an ab-

straction or isolation where one is living on some mental or spiritual high and not making any real contribution to society. The real saints enter the struggle of daily life and wrestle with problems of relative good and evil found in the marketplace. On the other extreme is the satan, who seeks only personal advantage, to the disadvantage of others. These too, under proper control can serve society. But the ideal remains that those who are instrumental in producing great material wealth should use those same talents in assuring that the wealth is used to the benefit of society.

Principles of Ownership and Entitlement

Some of the knottiest problems that the LERNed will have to deal with will be regarding principles of ownership and entitlement. If some treasure, some trove recovered from by-gone production is recovered, does it belong to the finder or the community as a whole? Certainly there needs to be an incentive to hunters to go out and find such assets for the community, but the total benefit to the community is the issue here. Claims to ownership based upon the previous society will be particularly thorny. To create an example – suppose that many months after the holocaust some individual finally fights their way back to their original home to discover it is now occupied by several refugee families. Will those families be displaced because of the returning individual's historical ownership? Just and equitable solutions will often be difficult to arrive at.

To further examine the above problem – did the returning homeowner actually fully own the home or was it mortgaged? Who actually held the title, and so forth? Most of the 'legal' commitments of the past will be irresolvable. The end of the previous society certainly appears to be the proper occasion for a 'jubilee' as described in the Bible – when all past debt is forgiven. Numerous details are provided in Chapters 25 and 27 of Leviticus, but the principles and details of modern times will have to be determined by the LERNed as to who is to possess what so that society as a whole can be ordered again.

Some Principles of the Responsibilities of Adults

To One's God

- To know and to worship God
- To seek God's latest Prophet
and to be obedient to God's laws
- To pray and read the Word of God each day
- To teach others about God's Word
- To contribute to one's religion
- To consort with people of all religions
in a spirit of friendliness and fellowship
- To respect all of God's creatures and creation

To One's Community or Society

- To be obedient to one's government
- To contribute to the welfare of the poor, handicapped, elderly,
and orphaned
- To have a sense of world citizenship
- To have a sense of community citizenship
- To serve humanity
- To work for world unity and peace
- To work for universal understanding and a universal auxiliary
language
- To support the elimination of all prejudices
- To support the equal rights of men and women,
races, varied cultures and religions
- To support the development of science, the arts, and culture

To One's Family

- To teach one's children about religion
- To be happy and love one another
- To develop strong unified families
and respect the rights of each individual
- To support one's family and children
- To educate one's children

To One's Self

- To sincerely and honestly investigate the Truth
and overcome superstitions and vain imaginations
- To be moral and improve one's character
- To earn a living by a trade, craft or profession
- To become educated and informed
- To be moderate and balanced in one's consumption

Chapter 38

JUSTICE PROCEDURE

Rule by Principle versus Rule by Law and Order

There must be order, of course, or else there will be anarchy and chaos. The question, what kind of order? Administration by tyrants and bullies may be better than no order at all, but most people will wish to see the implementation of a just system.

The old system was one of rule by law and order. Very often this resulted in very little justice. Victims were very seldom compensated; the perpetrators of crimes were seldom reformed, and often-times not even restrained.

In the old system the lawyers and judges determined law. The law was simply whatever they said it was and enforced, usually no matter what legislatures had intended. Legal victory was usually just a matter of who could afford to pay to argue the longest. Most often, the only ones who really benefited were the lawyers. No one could really know what the ‘law’ was because it was contained in books occupying thousands of feet of bookshelf. Those with sufficient funds could generally have the books searched; to find sufficient precedence in their favor to achieve whatever goal they wished.

Justice and Laws

The success of the LERN system has a lot to do with the success of the re-establishment or replacement of what is currently considered law and order. In the new system it is the LERNed who establish rules (what would have been legislate – meaning to create laws), and it is they who interpret them and judge by them. The difference is that these are individuals who have been selected for their capacity of love and wisdom and they are not beholden to contributors to political parties or other sources of power, influence and control such as was that of the previous corporatocracy.

Nevertheless, the LERNed must understand that entrepreneurs must have stability and assurance that their work will not vanish to either an officially sanctioned or a rogue raid. The higher LERNed levels

will have to curtail the power of those who, from within the administrative structure, try to unduly use their influence, as well as those from without who seek by violence to achieve their own ends. Practically, the LERNed will have to deal with the specifics when they meet them. The remedies will depend both upon the specifics and their resources for dealing with them.

Both revolutionaries and the establishments justify their actions on the basis that they are the more just, and that therefore they are justified by any means to obtain their ends. For this reason the educative process is essential in instilling a sense of high moral value, justice, fair play and so forth. This educative process must be of a higher mentality, emotionality, and spirituality than has ever existed in humanity previously, or else the pattern of errors plaguing the past will quickly reverberate all over again. It is a long and difficult process because the veneer of society is very thin and the task is most delicate, but it is essential. Unless there is a broad consensus as to what is fair and just, the entrepreneurs have no principles to play by and no surety that others will play by the principles. Without such guiding principles, there is no justification for hope of reward for taking the risk that is part of being an entrepreneur.

Restorative Justice versus Administrative Justice

Administrative justice seeks to punish. It very seldom compensates the victims of crime, and does little to reform criminal behavior. The argument is that it reduces crime by threat of punishment and by removing offenders temporarily from society.

Restorative justice is the recognition that the failure of administrative justice is the society's fault, and therefore victims should be compensated by society. In a spiritually maturing society, there is also the recognition that the perpetrator of the crime is also often a failure of the society, and that the society needs to do all that it can do to prevent such failures and to reform the failures that occur. 'Justice and equity are twin Guardians that watch over men'.

Spiritual concepts, like scientific concepts, advance. The Old Testament taught:

Deuteronomy 19:21

And thine eye shall not pity;
but life shall go for life,
eye for eye, tooth for tooth,
hand for hand, foot for foot.

But Jesus said:

Matthew 5:38-39

Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth:

But I say unto you,
That ye resist not evil:
but whosoever shall smite thee on thy right
cheek,
turn to him the other also.

The more universal concept of justice symbolized by the circle for the community as a whole, in the recognition that it is the whole community that needs to be healed, has largely come to us from the American Indian tradition.

“The circle is a sacred symbol of life . . . Individual parts within the circle connect with every other; and what happens to one, or what one part does, affects all within the circle.” [Driving Hawk-Sneve, 1987]

The failed North American society had billions to spend on military destruction and the prosecution and punishment of criminals, but was unable to assure that each person was trained to the limits of their capacity or that they had full employment to use their training. Under the North American system one could wish for the reform of criminals, but when there was little or no chance of employment for them on their return to open society there was no justification for condemning them for engaging in the criminal acts that they learned while in the prison criminal society.

There are also sociopaths in society and, as stated before, the satans must be restrained. In a properly functioning society based upon spiritual principles, there will be very few that can be neither restrained nor reformed. For those few, an affluent society is capable of warehousing them, although there always remains the threat that they might escape. The present writer's preference would be that a thousand child rapist murderers would be eliminated, rather than one additional innocent child be killed. Occasionally, a wrongfully convicted person may be sentenced to death, and thus it is that some have said that they would rather see a thousand guilty go free than one innocent put to death. Such are the moral judgments that LERNed will have to make. Not only these but perhaps others equally or more challenging. As they wrestle with the spiritual principles involved, they may move from one position to another, and back again.

Trite but true that mercy to the wolf is punishment to the lamb. Justice is incomprehensible in a society that opposes capital punishment of the most guilty, and simultaneously permits the murder-abortion of the most innocent. Initially a recovering society will not have the luxury of coddling the satans. Those who prey upon others will have to be at the very least carefully monitored and forced to contribute to society. If the cost of monitoring them is greater than their contribution, then they will need to be eliminated. Further along recovering communities will be able to return to more 'humane' procedures.

The real cost/benefit to a recovering society in providing humane services is not an economic one but rather a social/spiritual one. The danger both for the individual and society as a whole in concentrating on the economic sphere is that we may gain the world – but lose our soul. Soulless society is the hell of humanity. The costs that society may eventually bear to adorn itself with public parks and monuments of public architecture may well be surpassed by the costs to provide for the physically handicapped, the mentally handicapped, and the socially/spiritually handicapped that we call criminals, but the mark of true social attainment should be measured more by the latter than the former.

Justice and Rights

There does not need to be the burdening mass of laws, rules and bureaucracy that shackled social innovators in order to preserve the inherited status quo. Responsible individuals with souls can make the decisions. The deciders can be either the LERNed or their appointees, rather than the soulless corporations and government bureaucracies guarded and guided by minions of legalists dedicated to specific ends, rather than to common-sense readily-recognized justice.

The operation of any system is dependent upon the goodwill, wisdom and spiritual enlightenment of its administrators. It is incumbent upon the members of local LERNS to select from among themselves, as the LERNed, those individuals with the highest spiritual qualities. The members of the LERNS should ideally be elected because they have vision, and they should -more than anything- have the vision to listen to other people in the community with vision, whatever their background or economical skills.

Those selected LERNed must in turn seek to select from among themselves that individual with the highest spiritual qualities to assign to the next higher LERN level. And so it should progress from level to level – (one of the very basic concepts of Progressive Democracy, and the reason for its name). The higher the level, the more spiritually qualified should be the LERNed.

These individuals can then dispense justice on the basis of Principles of Recognized Rights and Freedoms, rather than interpretative arguments regarding syntax in written statements of law. Educated descendants of the original indigenous inhabitants of North America, and other such native peoples throughout the world have often pointed out how the lack of such commitment to justice in the Western systems was a major shortcoming.

At every level, from the local LERNS through each level to the highest LERNed, there must be the recognition of the responsibility to educate all participants in the need for honesty, trustworthiness, integrity, fair play, equality, tolerance, commitment to freedom, and justice. We need only look about the world at the moment to see how intolerance, fraud, bribes, collusion, arbitrary power, exclusionary interests and such other acts of moral cowardice wreck the op-

portunity for progress, security, and the benefit of all. A system of intelligence, morality, and spirituality greater than any that inspired people previously must be instilled in the survivors of the disaster - or the disaster begins again.

The Rule of “Sunset on Rules”

Whatever principles, guidelines or rules the LERNs may implement, they should always have a maximum ‘sunset’ of three years. No directive or rule should have force beyond the timeframe that there are members of the LERN that were responsible for its definition. Each directive or rule should be published at the outset, with its sunset date. The dates of rules and directives would always be maintained, so that as their sunset anniversary neared, the LERNed could decide to re-implement the directive or rule, to modify it, or to let it lapse.

The pressing need of individual humanity today is for Justice. The pressing need of collective humanity today is for Unity. When unity is achieved by humankind, peace will naturally ensue. Many persons today mistakenly believe that peace is the most pressing need of humanity today, but true and lasting peace will not be just the absence of war, it will be the result of the unification of humanity. If Justice accompanies this unification, peace will also naturally result in prosperity.

The unity of humanity does not presuppose the homogenization of humankind. There can be, indeed must be, diversity in unity. For humanity to fulfill its potential, it must display all the diversity and variety in the human garden that is seen, by analogy, in a beautifully cultured flowerbed. It is diversity that creates beauty. The greater the diversity - the greater the beauty. Compare humans to the amoeba, or the whole planet to the monotony of the ocean or desert surface. It is diversity that leads to the most complex and productive machines and technologies - but all the parts must work in harmony to achieve a unified purpose. Such also is the case with economics and society, because it is diversity that leads to the most productive and beautiful society, but the unified end purpose must be that all works together to serve God and humanity.

We must create society to serve humans, as well as humans to serve society, for while the part must serve the purpose of the whole, the

whole must sustain the purpose of the part. These, then, are the ideals that the mature thinker, or if you will, that the mature soul must strive towards in this day. To the degree, and only to the degree, that more and more of humanity becomes composed of mature and responsible adults will the heavenly kingdom appear on earth. It is the responsibility of each one of us to strive towards that goal. "All men have been created to carry forward an ever-advancing civilization."

Humankind has not woven the web of life.
We are but one thread within it.
Whatever we do to the web, we do to ourselves.
All things are bound together.
All things connect.

[Chief Seattle, 1854]

*“The process by which banks create money
is so simple the mind is repelled.”*

John Kenneth Galbraith
(October 15, 1908 -April 29, 2006)

Money Creation by the Satans

In the past, money creation was the purview of persons of great wealth and power who were truly hidden behind a veil:

**unelected,
uncontrolled,
unaccountable,
unresponsible,
unresponsive,**

to many of the legitimate needs and concerns
of the lower and middle classes of society.

Chapter 39

THE NATURE OF MONEY

Years ago people used to think of money as currency or coin. The pieces of paper or metal they had in their pocket or handed to others. Gradually, the idea became more general, that it was the amount that you had 'in the bank' or even on 'credit cards'. Money today is most usually 'blips'. Blips are either marks in accounting books or electrons in a computer. The bank certainly does not have pieces of paper stored back somewhere in its vaults for all the people who "have money in the bank". Blips as money may all sound very nebulous.

Some people insist that money be 'backed' by gold or silver - but we may have none of that. A mere scarcity of gold in a community does not mean that the community should not have money. Money is as essential to a vibrant and vital economic system as is air to an animal. However, one must keep it in perspective. It is not the end-all or purpose of life as so many people presently make it out to be.

The following little story helps keep matters in perspective:

“Suppose a party of people were wrecked on a desert island, what do you think would be the first thing they’d do? Obviously they would look around for a man with money to employ them in gathering fruit. If there were no capitalist among them, or if he didn’t see his way to make a profit out of the business, they would all remain unemployed and starve to death, no matter how fertile the island might be.

"If therefore we want to have plenty of employment, we must give every possible incentive to entrepreneurs – encouraging them to get as much of our money from us as they can, so that they can spend it on employing us to make more for them.”

[Eimar O’Duffy, *Asses in Clover*,
Jon Carpenter Publishing 2003, p 246-7]

While O’Duffy was being sarcastic about giving the money to entrepreneurs his point about the fruits of production not being dependent upon the existence of money or capitalists is well taken. Part of the disagreement is in how we define entrepreneurs. If we define them

as manipulators of money, then O'Duffy is absolutely right – but if we define them as organizers of ventures, developers of incentive and improvers of systems, then we very much need them. If they tend towards becoming manipulators of money and concentrators of control – then we very much need to control them before they control us.

Any community after WW3 that does not have gold stored, which will mean almost all, will be in the same position as Bangladesh, Haiti, and many African nations today, versus those who have stored tons of gold. If you think about it, those poor countries are in the same position as O'Duffy's island, waiting for someone to come over and give them some gold/money because they do not understand how to use the resources that they have. There may be some external factors that interfere from the outside to keep them in that state and LERNs may also have to concern themselves about the threat of outside factors.

Entitlement

Economists in the past have looked upon money as being a store of wealth or a medium of exchange. That is what I was taught but now I don't think so. If you have some money, (either currency, coin or blips), you may temporarily store some wealth there until you buy something with it. You could buy gold, or a house, or land, or services. If you buy some physical thing then your wealth is stored in that. It may or may not be easy to exchange it in that form for other things, so that is why you may want to have some of your stored wealth as currency, coin or blips (but usually not all that much).

What I think money actually is - is Entitlement, which I shall discuss briefly here but more completely in its own chapter. Money is what entitles you to claim goods, property, or services. You exchange the entitlement for those things. How much money you have is how much entitlement you have to things that are on the market and available for exchange for the money. The key question is who determines the entitlement. The LERNed can do that by creating blips for you out of thin air - in exactly the same way as the banks did it in the past when you went in and asked for a loan or an increase of credit on your credit card.

Money systems can be created in various ways but beware of those who say a money system has to be this way or that. There is a body of thinkers who will tell you that money must be tied to gold (or some other non-perishable rare commodity). Their reasoning is that it can otherwise be excessively created at will which will devalue it and make it useless as a store of wealth and a stable measure of exchange. My response is – if you want the stability of gold, then buy gold, and if you find that inconvenient and you trust in gold certificates, then buy gold certificates.

While I have read many essays by ‘gold bugs’, and understand their arguments, none of them seem able to read and repeat the simple explanations given here about how money is actually the tool of entitlement and the first and foremost purpose of its use must be to ensure full employment. Those who hold to ‘sound’ money and gold-based systems seem to do so with the tenacity held by adherents to the dogma of numerous religious systems and there appears to be no way to involve them in a reasonable discussion.

Economic systems controlled simply on the basis of laissez faire ‘sound’ money policies and by the manipulation, (or non-manipulation - as those adherents would say) of money are like a ship designed with only sails and no rudder, no anchor, no port tie downs and no passenger or cargo capacity. Moreover that ship would have no assigned destination or even a chart of how to get to it. Such economic systems ignore that the primary purpose of economic policy should be to provide full employment and they provide no method for achieving it.

Strict laissez faire has shown a historical predilection to cyclical periods of recession and depression that can be very long lasting. The issue then becomes how easily and quickly a new and better working system can be installed. Yes, fiat systems grow old, decline, wear out - but then also so do all human systems but fiat money systems are much better in many ways than metal-based systems (Ask a gold bug to state why someone might hold that position, and they will be at a loss to explain – thus making my point that they simply hold to a fantasy-based dogma).

The main issue with entitlement has always been who is authorized to create money (credits). In the traditional systems of the 20th century, in many people's minds, it was the government. They saw the

printing of currency or coinage as being the creation of money. Gradually, most knowledgeable people became aware that cash (i.e. currency and coin) was a very small part of money, and that it was actually the banks that created money through loans. Some falsely believed that this was controlled by the government through its National Bank, or as in the U.S., by the Federal Reserve (an actual, probably intentional, misnomer). In most capitalistic countries, including the U.S. and Canada, the money creation system was owned and operated by private capital organizations.

Neither the history, morality, nor the mechanism of the creation of money in the past need concern us here. What the LERN system accomplishes is to put the control of the creation of money or credits in the hands of the individual to a greater degree than in the past. In actuality, it rested there to a degree already, to the extent that individuals were willing to create debt by borrowing or lending money - sometimes referred to as consumer confidence. Every person who had a credit card was authorized to create money within the limit set on the card. The real issue then became, who had the authority to set the limits on credit cards or to refuse loans. In the past, it was not done by the legislatures of a country. It was done by the banks and the lending and other financial institutions.

The Mechanics of Credit Accounting

LERNS, as the primary economic structure, can provide the social structure with the resources to fulfill all social goals. And, it should be noted that they can do it without the need for interest or taxes.

LERNed at any level can issue credits (that is to say, LERN dollars) to anyone in their LERN for having delivered goods or having performed services. LERN dollars are not necessarily pieces of paper or metal but can just be blips in a bookkeeping system). The LERN may gratuitously provide credits for the individual's use. This they might do for an entrepreneur in whom they have confidence, or for elderly, children, handicapped or others for whom they feel a social responsibility. The LERNed should be particularly generous to those saints who provide services to the community without seeking personal gain.

Individuals can also receive credits from other members of the LERN who have possession of them, by delivering goods or services to the other members. The individual in possession of the LERN credits or dollars will then be able to buy with them goods and services from other members of the LERN, and this is what helps maintain local economic activity and full employment in the LERN.

LERNs at any level may issue LERN dollars or credits for use in their LERN. It will probably be that those seeking goods and services at lower levels will prefer to use the credits or dollars issued by the lower levels, because those credits and dollars issued by the higher levels will have a larger geographical area of application. In economics, this is seen as the application of Gresham's Law, and here it works to the advantage of the lower levels in maintaining full employment. Withal, the exchange rates will be quite fluid and self-stabilizing.

With wisdom and experience, the LERNed at all levels will determine how many credits they can issue. While limits might be imposed upon lower LERN levels by higher LERN levels, this is not in keeping with the LETS philosophy, because the very purpose of LETS credits or dollars was to create cash for full employment on the local level when it was not forthcoming from the higher level.

The facility for tracking LERN transactions has been greatly enhanced by the availability of personal computers. The availability of computers, however, will not be a determining factor of whether or not LERN systems can be implemented, because they can be implemented with a pencil bookkeeping method.

Practical experience is the best guide, and it is practice that will give experience. The procedure can be as simple as creating and exchanging cheques such as most everyone is already familiar with in the current banking system. The cheques can then be hand cleared, and accounts credited or debited at the LERN office for the level at which the cheque was issued. Just as technology assisted the current banking system in printing, numbering, sorting by account number, and so forth of cheques, along with the keeping of accounts on computers, so could it benefit LERNs if it is, or becomes, available.

Very advanced techniques of electronic debit cards can be used, once that technology again becomes available. To avoid security

issues such as counterfeiting, forgery, uttering, kiting and other such deviousness, a LERN may need both an internal and external system of checks and balances to accompany its authority for overseeing entitlement. These systems should not be overly burdensome and should only be sufficient to meet the practical necessity of the milieu and level of activity of any particular LERN. Simple is as simple does.

In practice those with some skill in these matters will need to establish the local mechanics and procedures. Hopefully, then, they will be willing to share their art with others in nearby localities, where others are also trying to establish LERNS. As the popular saying is today, "This isn't rocket science that we are talking about."

Risk and Fraud

Let me stress, there must be an appropriate degree of tolerance for failures, and where needed, they must be written off without penalty or reflection on those responsible for them. Developing entrepreneurial skills is a learning process and experience, including failure, is often the best teacher. The nature of the world is that in great abundance it rewards the proper combinations of the factors of production. In the financial/industrial world of the past, there were often great failures, even under the skilled hands of highly trained, motivated and capable managers. That too is part of the nature of the real world. What is needed is the appropriate development of entrepreneurial skills.

In the past it was said that profit and interest were the rewards for taking risk. The government sometimes stepped in when there were great losses by the giant corporations and banks so that there wasn't a downside to their having taken the risk. While the motives then were those of ponerological greed and power, in the new system the LERNed can be the ultimate deciders whether a community should take particular risks. They can subsidize an entrepreneur in cases where an entrepreneur may think the risk too great to undertake with his or her own money. If there is a loss, then the whole community shares in the loss. This will particularly apply to agricultural attempts at the outset - but they are just too important to not be undertaken simply because of the risk of failure or because individual farmers do not have credits or money from some other source.

In a well functioning economy, there will be an ever-increasing amount of abundance to risk (I do not wish to say waste) on entrepreneurial training and experimentation. The LERNed will have, however, direct means at their disposal to deal with outright fraud, theft and false manipulation of any sort, and they must do so immediately and directly without all the hanky-panky that was involved in the previous system of courts and lawyers.

A Bible Parable Regarding Saving versus Investing

In the Gospel of Luke - Jesus told of a ruler giving an equal amount of money to three servants. The ruler then later called the three servants to him:

19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

19:19 And he said likewise to him, Be thou also over five cities.

19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

19:25 (And they said unto him, Lord, he hath ten pounds.)

19:26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Regarding usury - it is reported in the Gospel of Thomas that Jesus said:

95)

“If you have money, do not lend it at interest, but give [it] to one from whom you will not get it back.”

Chapter 40

ENTITLEMENT TO MONEY

The Meaning of Entitlement

A Just Economic System is about entitlement. WHO is entitled to WHAT. All persons, in an abundant society, are entitled to subsistence. That is to say, to sufficient food, shelter, clothing and basic health care, so that they will not die. In a less than abundant society, decisions sometimes have to be made in favor of those who can contribute to the survival of the society and those who can't or won't. An abundant society that is humane will meet the needs of the handicapped, incapacitated and elderly. Any society should be particularly concerned about the health, welfare and education of its children, because they are its future. A society of true abundance and justice will provide to ALL its members the opportunity to not only fulfill their material needs, but also the opportunity to develop to the utmost their spiritual capacities.

Some persons feel that in recent decades the term “entitlement” has attained the connotation that the unproductive and irresponsible members of society have a claim on the wealth of those who do produce and exercise personal responsibility. They use the emotional word “irresponsible”, where often the word “non-responsible” would be better. Children are non-productive and non-responsible. Likewise the very elderly may be non-productive and non-responsible. The same can be said for the mentally retarded and other categories. But, aside from that, the idea of entitlement that is our concern here is more concerned with production than consumption.

Our main concern with entitlement is who (i.e. which entrepreneurs) are entitled to the factors of production (land, labor, existing goods). Our purpose, concern and thrust is to increase production as quickly and efficiently as possible, through the encouragement and support of entrepreneurship, so that there will be an abundant society in which everyone gets cared for, to a standard that allows for personal growth and development to their full potential. It is necessary that distribution of resources will be based upon value judgments as to the future possibilities present in the person, and on value judgments regarding the moral quality of their behavior.

Money (Credit) Entitlement

Theoretically, in capitalistic countries, the chartered banks received their authority from the government, and the government got its authority from the legislatures and elected representatives of the people, so that ultimately the control of money supposedly rested with the people. In practicality, as most people came to realize, it was the large concentrations of wealth (and consequently power) that actually controlled the programs of the political parties.

While immense emotional furor existed regarding the various programs of contending political parties, most people realized that there was little difference in the various parties' basic tenets, and that control ultimately remained with those who controlled (usually inherited) the great concentrations of wealth and that none of the parties were desirous or willing to change the banking or monetary system. For this reason, most people never bothered to devote any great amount of time or personal financial resources in involvement in the political processes. Some did, out of emotional attachment to some philosophy, and some others did, because, by working within the system, they were able to achieve personal gains. But as stated, many (in fact most) were alienated and never even bothered to vote, because they recognized that they had already been effectively disenfranchised from the centers of power that actually controlled their entitlements.

What is presented here as an alternative would be seen as mere utopian daydreaming, under any other circumstance other than that of restoration of society after a societal cataclysm. However, in this particular circumstance, people have not only the opportunity, but also the necessity, to create a system that will fulfill their needs. They will be well advised in the process to create a just system. All authority eventually rests with God. Those who would implement human systems should keep foremost in their minds the objective of being in accordance with God's command for justice.

Authority to Create Entitlement

Entitlement is the real key to the LERN system. It is the ability to create ownership and also credit or debt. The rules of entitlement are completely determined by the LERNed of the LERNS without any

restriction, except those enunciated by higher in-line levels of LERNS as the latter come into existence.

Simply put, it is Authority that determines Entitlement. The underlying principle is that the authority of the LERNS arises from the directed. The authority of a higher level comes from the next immediately lower level through that immediately lower level's selection of LERNS for the next immediately higher level. The process repeats all the way through to the very highest levels.

The LERNS need not refer back to any historical documents, no matter how previously revered. They need take into account no previous customs, no matter how long established. As long as there is no in-line LERNS above them, they need not limit in any way their own actions, and when there are in-line LERNS above them, then their actions are limited only in such manner as the in-line Higher Level LERNS may deem.

Hopefully, at all levels, those implementing policies and rules will be guided by the higher wisdom that has been communicated to humanity in the past by the highest spiritual sources, such as the Prophets and other leaders in moral thought. The concern with morals and ethics in economics has a long history. Adam Smith, considered by many as being the father of economics, was a professor of Moral Philosophy and until more recent times, the study of economics was always referred to as "Political Economy".

Limits to Creating Entitlement

The purpose of this blueprint, in describing how Entitlement may be determined in LERNS, is an entirely practical one. While grand philosophical issues might be discussed, analyzed, and debated, what is presented here is a practical suggestion of how local LERNS may go forward and recover economically from a cataclysmic upheaval. Indeed, because there can be such difference of opinion as to what is the best course, and because circumstances can vary greatly both through time and from location to location, what is key to determination of Entitlement is the establishment of the authority to determine the Entitlement. All who comprehend what is being presented here will understand that the two go hand-in-hand or, better still,

hand-in-glove, for the one - Entitlement- is clothed with the other, Authority.

If the LERNed are overly conservative, or even if the members of the local LERNs are overly conservative, and unwilling to take any risk in taking debt and issuing credits for fear of loss, then the system will rapidly collapse. Each one must apply their assigned talents (as in the Biblical parable) to the best of their ability. As an analogy, many arrows will miss the target and numerous seeds won't sprout. But that is the nature of life. There must be tolerance and forgiveness of debt for those who have a bad or failed crop, whether due to external situations such as the weather or pestilence, or whether due to bad management. In the latter case, it is the responsibility of the LERNed and the Educators to assist and encourage their LERN members in learning better management techniques. Sometimes this requires restraining their members in the use of credits, but often-times it means encouraging them to use and employ even more. The LERNed and Educators at the higher LERN levels particularly need to provide guidance in these matters.

The LERNed have the capacity to both create and destroy credits. In the past, the destruction of credit was done through fees, interest, taxation, penalties and other such chimera. None of those veils are necessary to the LERNed, and they can create or remove credits directly. They should not do it arbitrarily, capriciously, or unjustly, because that would destroy the user's confidence in the system.

The limit to which the LERNed need to create credits is determined by three factors:

- One** - the limit of resources in the community.
- Two** - the capability of the community to utilize the credits.
- Three** - the need to redistribute entitlement in the community.

In the first instance, an issuance of credits beyond the resources of the community will result in the devaluation of the credits (what is often called 'inflation'). The second instance is directly tied to the first, although in some special cases, it is seen as the reverse or 'deflation', in which the members of the community don't use the credits they have available, and results in an under-utilization of the community resources. The third case is based upon social values.

To give some specific examples: Suppose, in the first instance, the LERNed may wish to assist some specific entrepreneur by issuing him credits, but if there are insufficient resources in the community upon which the entrepreneur can spend the credits, then he/she would be bidding up the price of those resources in trying to obtain them.

In the second instance, if the entrepreneur did not use the credits, then the resources, perhaps principally labor, would continue to be unemployed. As long as there is unemployed labor, the LERNed needs to encourage entrepreneurs to employ it, by giving them credits or by employing it themselves in productive, community social projects. There should never be unemployed labor.

In the third instance the LERNed may feel that they need to benefit a particular group, such as children needing teachers, disabled needing nursing, or perhaps the elderly simply having their grass cut, lawns mowed, meals prepared or whatever. If there is no labor available to do the tasks, the credits will be inflationary. On the other hand, if the recipients have reservations about accepting what they think is charity, or are conservative and wish to save or hoard their credits, then the labor will again not get employed.

Saving

Credit hoarding can be remedied by time-dating credits, confiscation of credits, or other means. There is some need and benefit in saving credits. It can reduce unnecessary consumption and can permit their accumulation (if they represent physical goods) for large projects or defer their usage to a more socially significant time. However, an amounting accumulation of 'book credits' must not be allowed to become a veil of 'debt' that prevents further credit issuance and thus prevents full employment. If excess accumulations become a problem at some future time, they can always be confiscated. This was the way of the previous system, through what were called taxes, and particularly in the use of inheritance tax.

A balance is always necessary. In some instances, people will need to be encouraged to restrict their use of credits, and in other instances, especially in the case of productive entrepreneurs, they may need to be encouraged to use more. Extremes never work well. Nei-

ther the hoarding of the European (used in the cultural sense) misers nor the historical Potlatches of the Canadian Pacific coast Indians furthered the productive capacity of their societies.

The key concept here is that LERNS at every level seek to maintain full employment in their LERN, and to utilize in the most productive and socially beneficial way possible all the resources in their LERN. If there are idle resources in any LERN, then that LERN needs to issue credits in such a manner that those resources, particularly labor, will be utilized. If the LERNS are well-functioning at higher levels, then the lower level LERNS will have to intervene less and less frequently at their level. "The first quality for leadership ... is the capacity to use the energy and competence that exists."

Higher level LERNS have a greater base of resources and a broader field in which to employ them, so that they can more efficiently implement programs and projects that will more broadly benefit all in their LERN. The credits that they issue will have a broader geographical base of utilization and will therefore be more readily received and sought after. Higher LERNS can distribute credits to lower LERNS for distribution in keeping with their directives, but if there is ever insufficient utilization of resources within a lower or local LERN, then it is the responsibility of that LERN to issue credits in that LERN, so that the resources, principally labor in the LERN, are being utilized in the most beneficial manner. This may very often take the form of issuing credits for specific tasks being undertaken or particular goals being achieved.

Methods of Implementation

All local LERN members, age of fifteen and over, should be assigned by the LERN an identification number and a limit of Entitlement in creating local LERN dollars (credits). Individuals who feel that their designated level of entitlement is inadequate should have the right to appeal to the LERNed and if not satisfied there, to the higher in-line LERNed levels. This is the means of creating and controlling credit.

Everyone should have access to some credits and be instructed by the LERNed as to how to use them properly - ideally for the purpose of improving their capacity for production. It is in this way that from

the early stages the skills of entrepreneurship are encouraged. At all LERN levels, those individuals who develop good entrepreneurial skills within the LERN should be given greater and greater access to credit within the limits that the LERN has available. Those who acquire extensive credits, through their enterprise, should be encouraged to accept additional credits, so as to undertake projects matching their capabilities. Those who do not use their credits and who are not productive need to have them taken away. Thus it is that “from those who have not – it is taken and to those who have it is given.” Do study the parable.

Eventually there will be the accumulation of credits by individuals to such an extent that they will be able to take over the control of large plants and facilities. Those individuals should have complete control and authority over those facilities. The decisions and risks that they take with credits that they have acquired, or have been assigned, will be entirely theirs. This type of ‘sole’ proprietorship is in effect ‘soul’ proprietorship, rather than the ‘soulless’ operation of corporations, and takes the place of the existence of corporations.

No matter how large or conglomerated an operation may grow - it should be ultimately identified with one individual who owns it. All trade identifications should identify that individual ultimately responsible. That individual bears the moral responsibility of the operation’s relationship to its employees, its customers, the public, and the environment. Those individuals who control large concentrations of resources, productivity, credits, and wealth have a moral responsibility to use it for society’s benefit. Guiding principles may be found in Andrew Carnegie’s “Gospel of Wealth”, but even the large charitable institutions that those individuals may form should also always remain under the authority and guidance of the one individual or a successor individual approved or appointed by the responsible LERN.

Entitlement should be entitlement for worthwhile social purpose. There are margins of freedom of will that need to be permitted, but the ownership of credits is not an absolute right to use them in any way that the owner sees fit. This too was prevented in the previous societies by such things as luxury taxes, graduated income tax, taxes upon specific items such as tobacco and alcohol in order to reduce their usage, and so forth. Once again, such chimera are not necessary in the LERN system, and the LERNed are able to directly regulate

anti-social behavior in the form of particular or conspicuous consumption - which in the past was actually a form of stealing from the society as a whole, just as was shoplifting, tax avoidance, counterfeiting and many other crimes.

The philosophical argument in the past has been that the accumulation or display of wealth was a reward for achievement and an incentive to others to become more productive. Great accumulations of wealth are most often highly leveraged up from initial skills. As long as those skills are employed to utilize the wealth for social benefit, there is no harm in the concentration of wealth, but in the LERN system, there is no restraint upon directing the wealth elsewhere if it is being misused. The LERNed will always have to weigh the pluses and minuses of remedying a specific ill versus developing and maintaining stability and continuity.

Ultimately, all entitlement rests with the LERNed under principles established by the highest in-line LERNed. The LERNed will determine at which level enterprises, institutions, and operations of particular size will be governed. While their directives should not be capricious, there are no limits upon them other than those determined by the higher and highest level LERNed themselves.

The transfer of all title, the total confiscation of all property, and the ultimate decisions about the manner of its use, lies totally within the purview of the LERNed. As stated here before, and several times elsewhere, these decisions should not be capricious - so that the entrepreneurs will have confidence, security and incentive in their undertakings - but always, the ultimate decisions remain those of the LERNed with the right of appeal to higher level LERNed by both lower LERNed and individuals.

The continuity of the operation of large organizations, whether for profit or charity, will be a matter of continuous concern of the LERNed. When an entrepreneur is unable to continue to manage organizations, for whatever reason, then the LERNed must arrange for an equitable succession, either voluntarily or involuntarily. The mechanisms for doing so can be quite varied and inventive. Auction or lottery among qualified applicants, and division of the operations into segments suitable to the new management available, are but two that might be mentioned. The methods should not be limited by custom or any extraneous restraints.

The present system of extreme wealthy inheritance is almost totally without social value, because entrepreneurial skills are not passed along with the wealth. The incentive for entrepreneurial activity being that one will be able to pass along their acquisitions to their descendants needs to be replaced with a broader social conscience. Permissions of inheritance should be rigorously limited.

Creation of Money

From: _____	DATE _____
Amount _____	<input type="text"/>
Number: <input type="text"/>	To: _____

From: the authorized issuing individual(s) and their account number on the community list.

Date: the date the check is issued along with any other identifying info they wish to put there.

Amount: the amount of the check both written out and in numbers just like everyone knows how to fill out a check.

To: the name of the person that the check is being deposited to and their account number on the community list. A name doesn't have to be filled in at the time that the check is written and thus the check can be passed around as money. **This is a way that the community can create currency.**

Number: the transaction number and is entered by the bank administrators at the time the check is deposited into the system and can then be used as an audit trail.

There is really nothing complicated about all this. Individuals issuing the check/currency may keep a personal register - if they wish - and place a serial number on the check/currency by the date.

Chapter 41

MAKING MONEY

Making money is a modern euphemism for making a profit or gaining income. Here we are not concerned with either of those activities but rather we will discuss the mechanical methods and procedures for creating money itself. This does not mean that we will be particularly concerned with printing money or making coins, although that can be a minor part of the procedures.

What we will discuss are the simple methods by which any group - from 50 persons to fifty million persons, or more, can create money. Our greater focus will be on those systems suitable up to a few thousand people. Beyond that number there will surely be enough people around that understand the principles of bookkeeping and/computers (if computers are available) to set up suitable systems.

The first point of focus should be on the immediate local community. Higher communities (higher level LERNs) that are communities of communities rather than communities of individuals (root level LERNs) can apply the same principles developed here.

The first step is to make a list of every person in the community that is eligible to have an account. This should at least be every person over the age of fifteen, or it can simply be every person in the LERN. Children under fifteen may have to have their accounts co-signed by their parent or a guardian, as may some individuals who are senile, incapacitated, or incarcerated. The individual accounts can be flagged in various ways and it may be desirable for anyone in business to have two accounts, a personal account and a business account, or even more than one business account.

How accounts will be flagged will be determined by the bank administration and in my ideal world of Progressive Democracy the bank administrators are appointed and removed at the discretion of the LERNed. Some ways in which accounts might be flagged would be:

- A - adult personal
- B - business
- C - child (until age 15)
- D - dependent - someone needing supervision
- E - exceptional - an account requiring exceptional monitoring

So - here is the first example table:

Community List			
Account Number	Name	Flag	Comment
001	Community School Account	E	Two of three signers: Mrs. _____ Mrs. _____ Mrs. _____
002	Community Road Account	E	Two signers: Superintendent Asst. Super
003	John Jones	A	Comment
004	Jones Road Company	B	Signer: John Jones
005	Jill Jones	A	Comment
006	Jill Jones Teacher	B	Authorized to receive teacher transfers
007	Tommy Brown	A	Comment - Age 16
008	Tommy Brown	C	Transfers ONLY to teacher accounts - Must be countersigned by parent
009	Susie Someone	D	Must be countersigned by Mrs. _____

These are *examples* of how accounts might be assigned. There could be thousands of variations all depending upon the principles that the community authorities wish to implement. To understand the suggested principles let us examine the accounts in the example.

Accounts 001 and 002 would be accounts for the local community. There could be dozens of community accounts - or if desired only a single community account and internal accounting kept in separate community books. The same would apply to a business that might keep dozens of separate accounts within the internal bookkeeping of that business. Individuals may also keep their own budgetary and internal bookkeeping systems.

Accounts 003 and 004 reflect the distinction between a personal and a business account maintained by an individual. Accounts 005 and 006 do much the same but have the distinction that account 006 is a privileged account in that it is permitted to receive earmarked school funds. As an example of how that might happen - the community might deposit to each child's account a set amount of funds and these could only be transferred from that account to a teacher's account with a parent's or guardian's permission.

We see an example in accounts 007 and 008 where Tommy Brown might be old enough to have his own adult account but at the same time may be young enough that payments from his education account have to be countersigned by his parents or guardian. In this way parents would have control over the selection of their children's teachers and consequently over the teaching that their children received.

Account 009 is an example of a person that needs a supervised account. They might be a person who is mentally retarded or otherwise incapacitated. In this case it would be their guardian or trustee that had signing or required countersigning authority. This could apply to very elderly individuals who required custodial care - or even individuals that the community decided were irresponsible or incapable of managing community funds that were assigned to them.

These have just been examples of how accounts might be set up or designated - but a community may take an entirely different approach. The emphasis here is mainly on an example, one example, of how the mechanics of bookkeeping might be set up.

Once accounts have been set up there are two more issues: the determination of entitlement to community contributions to the accounts; and the mechanics of transfers between the accounts. The first of these issues is so important that it is dealt with in its own chapter and elsewhere. In the remainder of this chapter we shall only deal with the mechanics of transfers.

The method of transferring money from one account to another is very simple. All that one does is write a check.

People, if they wish, may give receipts for the currency that they receive - and those making a deposit of the currency may keep a deposit slip record of what they have deposited.

Any individual can implement any system of controls that they wish and in order to simplify the system for others people might issue the checks/currency/money/entitlements in accepted denominations just as currency today is kept in specific denominations.

Therefore, the issuing person, in order to pay a \$36.30 bill might either write out checks for \$20, \$5, and \$1 and even thirty cents - or they could write a check for the entire amount - or they might have checks from others in their pocket that in some combination would add up to the amount.

A community might also make substitutes for coins. The proverbial wooden nickels in any denominations could be 'sold' by the bank, so that exchanges for small amounts could be handled by using these tokens made of wood, plastic, metal or what have you.

There could also be bank issued checks/money/currency of various denominations that one might obtain from the bank by writing a check to the bank. As technology might permit these could be more intricately printed. A possibility to consider is that they might be dated so as to become invalid after a certain date for reasons such as discussed in the chapter on Money Matters.

These are all just the mechanics of creating money and keeping track of it. There is nothing complicated about the procedure. The purpose of this money is simply to keep track of transactions within a small community where everyone is known to each other and there

should be little difficulty in determining the culprit if someone should try to defraud the system.

As has been repeatedly stated, the greater issue is one of entitlement and that is covered in its own chapter and elsewhere. Here we are only concerned with an elementary tracking system.

When the checks/currency/money/entitlements (the terms as used here being in essence synonymous in that they are referring to the same piece(s) of paper) are presented to the bank they are then assigned a transaction number which is written onto the check and the check can then be filed with all the others in that order. The order in which the checks are entered into the transaction register has nothing to do with the order in which they are written but only the order in which they are presented to the bank.

Community Transaction Register			
Transaction Number	Amount	Issuer Number	Depositor Number
811	\$130.00	044	076
812	\$ 88.00	053	027
813	\$ 40.00	072	121
814	\$ 70.00	025	044

The above is a random example out of a transaction register showing the four transactions from 811 to 814. Each transaction has both an issuer and a depositor although, as explained above, the depositor may be a different account than to which the issuer originally gave the check.

List of Ten Ills That Attack Humankind

Humanity is attacked by many problems and it is these that bring on war. Simply saying that it is human nature and ignoring them will only add to the problem. The following is a list of ten of the problems. There are many more that might be added. Make up your own list of ten. Reorder the list in what you think are the most serious problems. Add some others that you think are more serious than the ones on the list. When you do that then knock the same number off the bottom so that you end up with a list of what you think are the ten most serious problems. In this way you will be thinking about the situation and if everyone were to do that we might be able to start solving the problems.

- 1. Selfishness and greed**
- 2. Materialism (turning away from God)**
- 3. Dogmatic religion – religious prejudice**
- 4. Lack of employment opportunity**
- 5. Racial prejudice**
- 6. Sexual prejudice (especially in some other cultures)**
- 7. Ignorance and lack of education**
- 8. Lack of social justice (courts, crime, etc.)**
- 9. Lack of world-citizenship consciousness**
- 10. Political emotionalism**

You can see that even I would like to add more to the list such as concern about Mother Nature/Mother Earth, but then it wouldn't be a list of ten. So, what would be your list of ten? And in what order?

This would be a current list in my mind although times, places and situations change. It is these types of concerns that the LERNed must hold in mind when trying to direct the spiritual growth of their community.

Chapter 42

MEETING OF THE LERNED
AND
MONEY MATTERS

The mechanics of establishing the monetary system are in the chapter on Making Money - but the principles of operating the system are an art. For this reason it may best be illustrated through fictional anecdotes. The Making of Money was an explanation of the mechanics of a simple bookkeeping system. Much more sophisticated double-entry systems are understood by many people. However, the Money Matters that we will be examining here have no concrete examples in history and are therefore difficult to delineate.

It will not be possible to implement the economic/monetary system described here, and its accompanying political system described in Progressive Democracy, without a complete societal collapse as would be the result of some catastrophic event such as nuclear WW3. Since the situations will vary from one locale to another, and we cannot know the specifics ahead of time, I will describe the principles as they would apply to imaginary situations.

A potential community can sit and wait for outside help to rescue them. They can wait for an outside system to come and impose order on them. A potential community can wallow in its helplessness and destruction.

I prefer the alternative presented here.

My purpose here is to tell you how decisions should be made - not what decisions should be made, or even what principles should be established. In a post-catastrophic situation, actual anecdotal experiences can be shared and people can learn from each other's experiences but at the present I can present only hypothetical cases. The medium that I shall use is to describe an imaginary meeting of a community council that governs a community of two hundred people - the largest size that I think any root community should be. Beyond that size I believe they should split into two to four separate communities.

Meeting of the Council (LERNed)**Items before the LERNed****Item 001**

Community Physical Security. The first item of any community meeting must be the community's physical security. Whatever is threatening that security, whether it is an approaching severe storm, marauding bands, insurrection by some small internal group, or whatever - that is the item that will have to be dealt with first. In this example we will consider that the community is relatively secure and that by consensus of the LERNed, security matters can be postponed until later in the meeting.

Item 002

Community Food Security. The second item of any meeting must be the community's food security. There may be a wide spectrum of issues including stocking and securing the community storehouse, coordinating exchange with other communities, locating immediate sources for foodstuffs, and so forth. The primary concern should probably be immediately and thoroughly supporting the local food production. This is what is meant by saying that, "The Farmer Comes First", because without food - the result is obvious.

The farmers (food producers) must be allocated whatever resources they need and can use to create an abundant supply of food in storage. This brings us to our first example of how the monetary system works. The LERNed simply assign the farmer monetary credits (money on his account) with which he can hire and pay labor and other resources that he needs. In the old system this would be called giving the farmer a loan and it is the manner in which money was created both then and now.

Item 003

Full Employment in the LERN. The third concern of the meeting will probably be the LERN's full employment. For this the LERNed need to go down the list of every individual in the community to determine their needs and resources. Some may be so elderly or incapacitated that the only concern is their well-being. They must also assure themselves that children are being looked after and educated.

As previously mentioned - the LERNed must ascertain that the LERN's primary needs of physical and food security are being met

and that the necessary people are being allocated to that. Beyond that they must ensure that every individual has opportunity to be a contributing member to the community. It is interaction between this need and the needs of the community that the next items will be addressed.

Item 004

School teaching. The LERNed should encourage teachers and others to form schools. All children should be assigned an education budget and the credits placed on their personal account to be used as directed by their parents in placing the children with teachers or schools that have received the LERNed's approval. This will then constitute the teachers' income so that they can make personal purchases from the stores in the community and use their income in such other manner as they wish.

Item 005

Community Security. The LERNed can appoint a chief of Community Security and provide the chief with a budget with which to compensate those to whom he assigns security duties. This equally applies to fire security and a fire chief. This is primarily on the basis and scale of a neighborhood watch. As the communities become better organized many of these responsibilities may be passed on to the next higher Level of LERNed.

Item 006

Elderly Care. Just as with schools, some individuals may be encouraged to specialize in this area of service and therefore be authorized to receive elderly care payments from such separately designated accounts. The individuals authorized to perform this care could then also hire/pay other individuals in the community to help them.

Item 007

Medical Care. What has been said of elderly care can equally be said of medical care, and probably many other social functions such as aid in homemaking, development of skills and services of various sorts.

Those who are imbued with the old system will be saying - "Where does the money come from to do all this?" Especially, when there are no taxes!

The money is simply created out of thin air. That is where money has always come from. The Lord did not make any money trees. Money does not come out of the ocean or mines. It has nothing to do with the existence or non-existence of gold or any other metal. The money is just created out of nothing. Its value is determined by the use the community makes of it.

Wealth is created by capital. Physical capital (production machinery), Human capital (labor, health and education), and Natural capital (land and weather). If you have these and don't use them - you lose them as resources to create a healthy community. The primary responsibility of the LERNed is to make sure that all these are as fully employed as possible. Machinery sitting idly about needs to be put to use if at all possible. Every person should be as fully employed as they wish to be. If you don't make use of the good weather while you have it - you will lose the opportunity.

Creating the accounting (money) to put the above factors of production to work is merely a bookkeeping task. Debt is created but then the production pays off that debt. If it doesn't, then the debt is written off by the entire community and the LERNed should evaluate whether that entrepreneur is a capable manager who should be loaned funds in the future.

Item 008

Businesses and Entrepreneurs need to be funded. The LERNed, or their designates, need to evaluate all proposals for projects as to where they stand in the community priorities. Successful business managers, entrepreneurs and production managers will generate profits for the expansion of their enterprises and the undertaking of new ones. It is conceivable that some entrepreneurs could be very high risk takers on behalf of society and that the LERNed would fund failure after failure for them because the returns in possibilities of success would be so important.

The Destruction of Money

We now come to a new topic and that is the destruction of money. We have focused on the construction of money, but sometimes money also needs to be destroyed. Keynes and many economists have felt that 'savings' can throw an economy out of balance. As has been mentioned, there is even such a story in the Bible.

The intent of all this is that the resources of the community should be put to use. As previously explained - real capital can't really be 'saved' - that is to say remain unemployed. The wind that blows the windmill generates power that is used - or the blades just turn or are feathered uselessly. The workers in a community work or simply spend the hours of their lives idly until they pass away. The sunshine and the good weather of today are used - or gone. They cannot be stored up for another time.

It is not unreasonable that credits are accumulated for specific projects nor that individuals accumulate certain amounts of discretionary funds, but there is balance in all things. The safety valve against unreasonable saving is demurrage: in effect a negative interest. The amount of money on a saving account is diminished say 10% each month. Money use can thus be accelerated by these demurrage charges and there will not build up a potential for demand that the community cannot meet and which would then result in devaluation (non-functioning) of its currency.

There are many other examples that might be given about circumstances that would lead the Community Servants (LERNed) to implement particular monetary policies. Businessmen and entrepreneurs are often quite creative about how they 'work' a system, and that is okay so long as it does not get out of balance in accordance with the sociopathic workings that can occur under the laws of ponereology.

There are also many other responsibilities of the Community Council (LERNed) beyond those of physical and food security and full employment, which we have just mentioned. Prime and primary considerations that the LERNed must be concerned with are such things as establishing and maintaining justice and assuring the spiritual progress of the community. Preceding this chapter is a list of spiritual ills that society is currently experiencing. Times and conditions change, but in every time and under every condition the LERNed should make the spiritual condition of their community a primary concern and address the manners in which they can improve it.

The Reconstructed Economic System

Entrepreneurial

Incentive

Private Ownership

Free Enterprise

Competitive

Market Determined

The above could be a statement of 'Economic Principles' and ideals. In practice it will not be possible to hold *absolutely* to any ideal. The earlier the recovery stage the more controlled and removed from the ideal will be the actual practice. 'Social Principles' must always take precedence over 'Economic Principles'. Some 'Social Principles' might be:

Guaranteed Employment Opportunity

Reward for Effort

Environmental Concerns

Assured Public Service

Standards of Quality and Safety

Social Needs and Justice

*What the reconstructed economic system
does NOT advocate:*

Capitalism

Communism

Corporations

THE PROPOSED ECONOMIC SYSTEM

Economic systems having the appellatives - Entrepreneurial, Incentive, Private Ownership, Free Enterprise, Competitive, Market Determined - have been shown to be the most efficient (efficiency is always the by-word of economists) and productive systems, although not necessarily having the most social consciousness. Consideration needs to be given to encouraging each of the above facets, and each facet is discussed separately elsewhere in this blueprint.

Monopolistic, bureaucratic, command systems - such as the communist system that caused the USSR to collapse - have again and again been shown to be more wasteful, eventually crumbling from their own weight. They sometimes, however, have an advantage in defining and directly achieving immediate goals. Wisdom is required in their limited use, and the goal should be to work towards the proposed ideal.

Interdependent Economic Systems Market Determined

Modern technologically-based economic systems are highly interdependent. No one really understands how they work. Division of labor, expertise and entrepreneurial incentive appear to be the key. Adam Smith gave the example of eighteen steps being required in the manufacture of a simple straight pin. Included in this book is the famous essay called "I Pencil", which demonstrates that no one person could make such a simple thing as a pencil, let alone things like an automobile, a computer, or any one of the other many goods of modern society. On a desert island, with all of the necessary raw resources, a person would be trapped there forever if they had to make a pencil in order to leave. The skills necessary for making the rubber for the eraser, the carbon for the lead, the brass to hold on the eraser, the paint to cover it, the machinery to cut the wood and to imprint the lettering upon it amount to hundreds if not thousands of skills. Add to this, the marketing, transportation, and hundreds of interrelated activities involved in its distribution, and it becomes impossible to describe the inter-relatedness of the inputs for the production of something so simple as a pencil.

In a city like New York City, each day sufficient bread was delivered that almost anyone with the money to purchase it could find the kind and quantity that they desired, and yet at the end of the day, relatively very little was thrown away. This was true of hundreds of thousands of products, including pencils, and all this occurred without the management of any overall czar or engineer. The free market is a marvelously efficient system working in a process beyond human comprehension.

But the system could also be marvelously inefficient, destructive, wasteful and extremely unjust. Some women had abundant milk to feed to their cats, while others did not have sufficient milk for their children. Billions were spent within the economies for the destruction inherent in warfare, while millions of people had insufficient resources for the necessities of life. Pollution and destruction of the environment abounded. Even the wealthy drove their expensive cars through congested and cluttered streets, avoiding neighborhoods that were not safe, and sailed their fancy boats in streams from which they dared not to drink. The ills of the societies were too great to catalogue in their spread of materiality, immorality and the destruction of the human spirit.

The market must not determine morality because demand does not create decency. Neither money nor might makes right, and neither money nor the military should be allowed to determine morality. In the previous system, in spite of the warning by President Eisenhower, it was the military industrial complex that through its lobbyists and political contributions was able to select and control the U.S. Congress. The military and government espionage agencies controlled most of the major countries in the world and there was no hope for freedom or humanity. Misguided patriotism, power and politics trumped humanitarian concerns regarding the impoverished masses of the world. For every million for missiles there were pitiful few pennies for the poor.

We wish to ride the horse of the free market for its speed and power but we need to grasp tightly the reins to assure that it goes in the direction that we wish. Competition brings efficiency and diversity of goods and services, but the question must be asked at what social cost when there is massive unemployment, families crumbling under the economic pressures, and the majority immersed in a morass of frivolous material goods and meaningless entertainment. In the

meanwhile, basic physical and social needs for many regarding medicine, education, a productive life and those things which lead to spiritual development – the real purpose of life – go unfulfilled.

It is a matter of balance. Economies, like cars, will run off the road if they do not have steering wheels that do not turn them from moment to moment, first left and then right as the need may be. In the new system being proposed here, guidance is the role of the LERNed. The key is in encouraging entrepreneurship and selecting LERNed with the appropriate balancing qualities.

Entrepreneurs

Next to spiritually-advanced Educators and LERNed, the greatest skill needed for industrial and social recovery is that of entrepreneurs. Entrepreneurs are the agents of social/industrial transformation. They are the visionaries of social and technological change. Even if their motivation is not totally one of greed, as has been espoused in some economic philosophies, still they need to be counter-balanced by an agency of social conscience. In the LERN system, that agency is comprised of the LERNed and the insight of the LERNed.

While the LERN system is a free market competitive system, it is to be very much distinguished from the concept of the ‘laissez faire’ buyer-beware system which was amoral, that is to say without moral value. The pure laissez faire system would let the market decide whatever it wanted to provide, whether it was drugs for immoral purposes, guns for murder, pornography for children, or anything one might name. It had no inhibitions, or for that matter any purpose outside the accumulation of wealth. If the market had money to buy it - then it would be supplied. Materialism, possibly even exceeding the demands for weaponry for warfare consumed much of the resources of society. If the LERN system functions correctly, then morality rather than money will determine the priorities for the use of society’s resources.

In the collapsing society very emotional dramatic presentations were created by advertising, news and entertainment media to appeal to audiences whose senses were deadened by increasingly greater degrees of offensive material. With no concern for the ensuing col-

lapse of human values, the sole purpose for these media was profit to shareholders. There needs to be balance in all things. The liberalism of J.S. Mill, to which I thoroughly subscribe in the field of academic ideas, must be balanced in practice. It may well be that in reaction to the excesses of the recent past, there will be the tendency to return to practices that will outdo the espoused values of the Victorians, but that too would be wrong.

Society can only progress morally and spiritually as rapidly as higher values are interiorized by its members. Accommodation for release must be made for the ‘pockets of pus’ in the social ills of the body politic, because if they simply fester hidden within, the whole body of society will eventually be destroyed. A city or society without a sewer eventually becomes completely a sewer. The leaders of society need to be moral persons with mature views as to what is practical in working towards the ideal. There needs to be a balance in all things – but that does not mean tolerance for all things. The Middle Path does not lie exactly between two extremes. As society progresses it should gradually move closer to the ideal.

The LERN Educators (LERNed) using their qualities of the soul need to try to seek out, identify, encourage and develop entrepreneurship at every level. They need to encourage people to be independently directed. To take personal responsibility both for setting and accomplishing goals, and to assure that those goals are in keeping with society’s best interests.

Developing Self-Direction

Individuals need to be encouraged to dream up new ideas, challenge assumptions and belief systems in order to find a better way, and to break through worn-out thinking to create new solutions. Entrepreneurs/inventors/engineers are the change agents of society; whenever they see a problem, they want to find a way to solve it. Their self-reliance must be directed towards taking action for the betterment of the LERNS and ideally towards having a global vision. The ideal is to act individually and locally, but for ultimately global purpose. Each person must be encouraged to feel that if world betterment is to become a reality, they are the ones that must make it happen. People must be challenged to reinvent themselves: be willing to start over if they find that something is not right.

The further down in the hierarchy of the productive system that we can develop motivated entrepreneurship, the greater the efficiency that will be attained. There is great power in the motivated decisions of the individual in a free economy. It is thus in an exchange economy that we obtain the efficiency of “relative advantage” that arises out of the different combinations of land (raw resources), existing products from past production (traditionally called capital) and entrepreneurship enhanced by those skills which are contributable to specialization and division of labor.

Free Competitive Enterprise

In the face of the demonstrated success of free competitive enterprise, socialists have argued that a controlled economy is more efficient, because it eliminates the redundancy of competition and assigns resources on the basis of social need, rather than on the basis of individual selfish desires. There must of course be a balance between individual selfish desires and collective social need. Finding a balance between these two philosophies will achieve the benefits of both worlds ... and eliminate the tragedy inherent in each alone. To find this balance, there must be a new revelation in the thought processes of those participating in the rebirth of the economy. Those in authority must avoid the pitfalls of the past by not endangering the future with previous socio-economic dogmas.

Initially I had concluded this chapter at this point, but so many of those critiquing what I have written felt the previous society had so abysmally failed in providing ‘just’ distribution of its goods, and that the cause was the free market – that I feel that I must once again caution that there is no better mechanism. That being said, this is once again, not an advocacy of *laissez faire*, because every system needs control and indeed, often needs safety valves. I have surveyed, in considerable depth, a wide spectrum of systems from Social Credit to Communism and am of the opinion that they would all become engulfed in overwhelming bureaucracy – one of the foremost evils of the present day and one that I am very desirous that the future avoid.

The search for and definition of a ‘just’ or ‘fair’ price has been a chimera for economists down through the ages. Innumerable volumes have been written on the subject and the conclusion, and ex-

perience, has generally been that the most efficient allocation of resources is achieved through the free-market as described in the “I Pencil” essay. But again this does not mean that I advocate *laissez faire*, because like a car, the market and society needs a steering wheel, accelerator and brakes. We don’t want it just running off on its own, over this cliff or that, or stalling and not going anywhere.

Neither is it just the overall activity of the economy that is our concern, but also the details. We should be concerned about both deprivation and access. The needs of the poor need to be met even though certain individuals or segments of society have gained control over the resources. Market allocation does not automatically result in a just and efficient use of those resources. I will not deal in specifics although I can give some fictitious examples and discuss remedies that might be appropriate.

Those who criticize what I propose feel that I take a rifle or arrow target approach, rather than a general mechanism. That is true. They feel that such an approach will result in continuously battling problems rather than providing a general overall solution. That also is true. But that is the nature of life and food has to be cooked everyday, the dishes washed, and the beds made. Matters of the economy and society also have to be continuously tidied up. The housekeepers in this situation must be the LERNed. It is they who must set the priorities of society and determine the appropriate allocation of the resources.

‘Fair’ and ‘just’ are often in the eye of the beholder, just as is beauty, but those who study into these arts can find guidelines. To let the garden grow as it will in *laissez faire* will result in a world of weeds, if the garden grows at all. On the other hand, every successful gardener knows that they must work with and encourage the forces of nature. Personally, I would not dig out or poison all the plants but would rather pull out the offending weed. Neither would I spray all the plants with the same amounts of the same fertilizer – but would apply that appropriate to each plant. This is the task of the LERNed.

The tools of the LERNed are many. That economic activity which is receiving inadequate nourishment can be subsidized. Those individuals who have specific needs can receive grants. This applies along the whole spectrum of society from the very gifted needing

supporting resources to the most handicapped needing assistance. On the other hand, economic activities that are misallocating the society's resources by the standards of the LERNed can be curtailed and in accordance with our garden analogy, individually pruned where necessary.

The LERNed can use rationing, licensing, granting, subsidizing, and other forms of direct intervention, rather than bureaucratic procedures or legislative acts that are supposed to apply broadly to masses of people and indefinitely. The LERNed at the higher levels announce their principles, set rules with sunset dates within three years for the specifics, provide guidance and perhaps resources to the local LERNS for what is to be accomplished, and expect things to be performed locally as a matter of principle so as to avoid bureaucratic oversight. If it doesn't happen they have the tools and authority to do otherwise.

Visions of the Future

Prior to the holocaust, when this book is being written, there have been many post-holocaust visions:

There is the '**On The Beach**' vision in which mankind will totally destroy itself and the planet.

There is the '**Ridley Walker**' vision in which total anarchy will prevail.

There is the '**Lucifer's Hammer**' or '**Alas Babylon**' vision in which isolated groups will re-establish some technology.

There is the "**A Canticle for Leibowitz**," "**Waterworld**," "**Postman**" vision of return to the pre-technological past.

There is the '**Left Behind**' vision in which, for those not Raptured, some long established conspiratorial group, perhaps seen as the instigator of the holocaust itself, will establish a global dictatorial system.

There is '**The Final Battle**' vision of extragalactic forces seeking to take over the earth.

There is the '**Business As Usual**' vision where power and politics will struggle to establish their individual agendas.

There is the '**Awaiting God's Kingdom**' vision in which it is anticipated that God will do it all for the righteous and they have to do nothing but await the departure of their adversaries.

The '**Ark Two**' vision is that of humanity "**Building A Better World**" by establishing LERNS in accordance with the principles of love and virtue that God has given through His various Prophets to all the nations and cultures of the world.

Chapter 44

THE ARK TWO VISION OF FUTURE

There comes a time in the affairs of humanity when a revolution is needed in social institutions. It is proper to put up with inconvenience and gradual change when things are following a course that is not intolerable. However, when conditions have reached such a state that the system has caused its own destruction then it needs to be replaced by a different and better system. Crisis is the opportunity for change. Failure to learn from the past will mean that the past will be repeated. Humanity's extremity is God's opportunity and the current situation is the opportunity to revitalize the spiritual motivations of humanity both individually and as expressed in its institutions.

A philosopher once suggested the following guideline for those proposing political economic systems. Let the design be such that if you are born to live under it a hundred years hence as the least advantaged person in the world that you will feel the system to be just. It is also in the tradition of the Iroquois that "Creator sent a Peacemaker with a message to be righteous and just, and make a good future for our children seven generations to come."

Treat the earth well.
It was not given to you by your parents,
it was loaned to you by your children.
We do not inherit the Earth from our Ancestors,
we borrow it from our Children.

[Ancient Indian Proverb]

There are many areas where the 'white' culture could learn beneficial things from the American Indian culture. Just take the one example of nuclear power where the generated waste places a burden not on just the next seven generations but on many generations further along. Every person should wish to pass on to their children a better life than they inherited and every generation should wish to pass on to the future generations a better world than it received rather than one depleted of natural resources and ravaged by war.

Any economic system in this world will achieve only relative justice, that is to say - something that is less than absolutely just. Only God can dispense ABSOLUTE Justice. All human decisions and

designs will remain relative because of the frailty of human wisdom and character, but there must be a political economic system of some sort. The alternative - anarchy - is lawlessness and disorder, and that is not a choice for a society that seeks justice, harmony, security, and abundance. A just economic system cannot exist separately from a just society, nor can a society be just - without a just economic system. "The best beloved of all things in My sight is Justice", saith the Lord.

I see designs for future society, such as the Georgia Guide Stones, but none of them tell how to get there as I am trying to do in this book. Most all, I should say without exception, of the designers of futuristic and utopian systems wish well for humanity. Invariably they receive attacks ranging from accusations that they are 'impractical' to that they are Luciferian plots of the anti-Christ. Curiously, the attackers usually never offer any alternative solution let alone a practical one. The purpose for this book is to be a "How To" manual for use in a post-cataclysmic recovery period by those who wish to reconstruct society in a just manner in order "To Build a Better World" (the slogan of Ark Two).

Putting It All Back Like It Was

Many people looking at the situation after a nuclear war will feel that it is hopeless but if people really work at it, they can in twenty, fifty, or a hundred years put it all back just like it was. The warring nations, the great nuclear weapon arsenals, the polluting industries, the selfish, immoral, pornographic-oriented, pleasure-seeking chemically altered society can all be there again. The holocaust will recur with increasing intensity until humankind destroys itself, or decides to transform itself closer to its Divine created purpose.

The question is:

"Do we really want to put it back like it was?"

Divine Retribution and Divine Intervention

The extensive catalogued ills of humankind; war, famine, poverty, ignorance, hatred, prejudice, lack of justice, materiality, immorality,

and so forth, are all of humankind's own doing. In addition to the shortcomings of man that I have catalogued, many have observed that religion itself has been a major cause of conflict. It is quite true that much of humanity needs to change its views regarding religion as much as it needs to change its views regarding government.

This world and this planet was blessed with sufficient resources that, if the directions that God provided through Spiritual Teachers had been followed, it could have been a paradise, rather than the hell that it became. Much of that hell can be attributed to human-created dogmas that have changed the Teachings of the Major Prophet of each religion into a thousand different sects. There are many who will feel that the immediate post-holocaust state that humankind will find itself in can be attributed to God's retribution for humanity having turned away from Divine Guidance.

Conversely, that humankind has survived at all may be attributed to Divine Intervention, and God's love and compassion for humanity. Indeed the Bible says, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22)

Prior to The Great Catastrophe, one can have no exact idea as to the form or degree of the catastrophe. I speculate that by two years afterwards, something in the neighborhood of eighty percent of humanity will have perished. Also, prior to the events, I cannot have any exact idea of the nature of the Divine Intervention. I feel quite certain, however, that whatever form it takes it will seem quite natural. At present I speculate that there will be some form of earth changes that will be as dramatic as the Nuclear Holocaust itself.

Whatever events transpire, humanity should comprehend that The Divine Retribution and The Great Catastrophe is the result entirely of its own doing. The fact that the catastrophe is permitted to occur is a matter of the beneficence of Divine Providence, in providing humanity with free will, while simultaneously setting limits to its actions. Humanity had turned more and more away from the principles of Divine Love and Harmony, which would be reflected in obedience to God, and the care and protection of their fellow human beings.

In short - while the creation of the catastrophe was mankind's doing, and the Divine Intervention and ending of it was God's beneficence, the future still lies with humanity's free will. Others may hotly dispute these theological, philosophical viewpoints, so all I can say is that they are what motivated me to write this book.

The Third Shaking

American Indian prophecy tells about a "Third Shaking." The survivors of World War Three will surely feel that they have experienced it.

At the conclusion of the First Shaking, the peoples of the world gathered together in San Francisco to raise the banner of universal peace after the conclusion of the Great War or what was called the 'War to End War'. One nation, the strongest and most admired on earth, refused to participate in the formation of the League of Nations. That nation was the United States.

Consequently, the Second World War took place, and once again the Peoples of the World gathered in San Francisco to form the United Nations, and to assure a firm and lasting peace. One nation, the strongest and most admired on earth, refused to participate unless it could have veto over the decisions of the rest. That nation was the United States.

Consequently, speaking in a tense to when this book will be relevant, the Third World War took place. Once again all the nations and peoples of the earth must gather together to assure that a firm and lasting peace will be established. No one nation can have veto over the whole. The idea of sovereignty must be limited to certain rights over certain areas. The weapons of mass destruction must be eliminated altogether, truly buried beneath The Tree of Peace.

Any world that has a combination of unlimited national sovereignty, and nuclear weapons, is doomed to repeat The Great Catastrophe. Each recurrence will be more catastrophic, culminating in a Society that needs to be reconstructed so that Justice is assured for every individual member of humankind. Justice, prosperity, religious and intellectual literary freedom cannot be the bounty of just a few lim-

ited nations among all the peoples of the world. Those are Divine Rights that are Human Rights of all humanity.

To assure the implementation of the Divine Given Rights, the institutions regarding power politics, the control of money, the administration of the principles of law, and the entitlement to property must be revised and the rights and responsibilities of the individual must be carefully examined, studied, broadly understood and practiced by the masses of the peoples of the world. New institutions must be created that assure the establishment of national boundaries without military warfare, the exchange of international commerce without economic warfare, the exchange of ideas through a universal auxiliary language without cultural imperialism, and the fulfillment of the desire of the world's masses for religious, social and intellectual freedom without resort to revolutionary or terrorist means.

It is true that what I have proposed is a paradigm shift from the life that presently exists in the wealth-for-its-own-sake culture of materialism, selfishness, and immorality. In my opinion it is that same deficient latter world-view which first sprang forth in Europe and which has now spread world-wide that is bringing on the holocaust world-wide and is the reason for the Divine retribution that is about to take place, the purpose of which is to turn humanity away from those attitudes.

The purpose of the Progressive Democracy that I have described is to create the conditions that will lead to a better society and the improvement of the spiritual values of its citizens. Those who write to me in departing from the Ark Two Newsletter mail list are often filled with anger towards me, or towards the government, and I must say even if they won't admit it, often towards life and God. An amazing number state frankly that they don't believe in God, and those that do most often show a marked intolerance for any view other than their own.

Often, those who depart quite frankly state that what they have is theirs and that they don't intend to be forced into sharing it. Most particularly they state that freedom of will is theirs and that they don't plan on being forced into doing anything that they don't want to do. They say that there is no one else who is going to tell them what is right or wrong and that they will kill anyone who gets in their way or tries to control them.

Contrasted to these positions is the proposed system of submission to God and government. While no particular religion is proposed, and it is advocated that there should be tolerance for all, still my position is that we should remain faithful to the motto, "In God We Trust", and realize that the final Cause and Purpose of all is God.

To this end, when selecting leaders at the lowest level, and at each level thereafter, the thought/criteria that each elector should hold in mind is, "Is this the person with the best spiritual values? The person with the best understanding of God?" My point of view is that we wish to choose people who are the most Christ-like and the least Satan-like. I think that the determining factor of Christlikeness or saintliness is that of Love. Love is a characteristic that has nothing to do with the choice of weak, ineffectual people who are idealist dreamers with no grasp of reality. Quite the opposite. What we are seeking is tough-minded individuals who can wrestle with the harsh realities that we must face, and yet who will not be overwhelmed by them, because of their confidence in God.

If we choose people of those qualities to be our leaders, then we should love them - quite the opposite of the attitudes that many of those who resign from the Ark Two Newsletter have, perhaps deservedly so, towards their present government leaders. In the case of Progressive Democracy the resulting leaders should be the best that we have been able to find and therefore are deserving of our love and obedience.

The goal of the leaders should also be to express that love and concern for those who have elected them, and in doing that they should show the utmost care for the members of the LERN and strive to help them to increase in their spiritual qualities, which include such things as self-reliance, independence and individual initiative. This may seem paradoxical to some when I have stressed so much the need for a sense of community and service to others, but the two are totally compatible to the spiritually minded person.

People who are motivated by love find life to be meaningful and enjoyable. People found life meaningful and enjoyable centuries ago without all the toys that will have been wiped away by the Great Catastrophe. They can find it meaningful and enjoyable again if their lives are devoted to serving good and God. My hope is that

they will seek to serve good and God by creating/reconstructing a new and better society based upon the spiritual principles of Love.

If the LERNed strive to develop the spiritual life of the LERN in the hundreds of spiritual principles of which we are aware, then society and civilization can truly progress. In this book I have made no concerted effort to describe either the true sense of community that members of a community should feel, nor the process by which it should be developed. There are undoubtedly others much more qualified to do that than myself. I shall have to leave that task up to them.

The Main Objections To This Book

I have no answer to the multitude that hold the following three categorical objections:

1. Doomsday is not going to happen.
2. Doomsday, if it does occur, is not survivable.
3. God has a different plan such as the rapture.

There were others who felt that my design for reconstruction was simply wrong. These complaints fell into a half-dozen general categories:

- a.** That the world afterwards would be driven back to some earlier form of civilization and technology, where it would possibly remain for centuries.
- b.** That those who had prepared – would not, or should not be expected to share with those who had not prepared.
- c.** That while I advocated a free market entrepreneurial system - at the outset what I proposed to be initially implemented was too close to communism.
- d.** That the system I advocate is too ideal and will simply be taken over by the satans.
- e.** That we should seek instead to re-establish the original ‘American’ ideals.
- f.** That I advocate a New World Order which is evil and perhaps even the rule of the anti-Christ.

I have done my best throughout the book to provide answers to these questions but in the accompanying chapter I provide summary answers.

Chapter 45

RESPONSES TO READERS' CRITIQUES

I had the bounty of having the manuscript for this book reviewed by many readers of the Ark Two Newsletter and was therefore able to answer a number of questions before publishing it. While I obviously cannot convince readers of mindsets who still hold otherwise after reading the book, nevertheless I shall provide here, for the receptive reader a summary response to the main objections.

First, let me warn the receptive reader that if they hear comments such as these they will most often come from persons who have not *actually* read the book. If pressed they may admit, "Well, I read enough to know where he was coming from." Or they may say, "Those kinds of anti-American, socialist, communist, utopian ideas have been around for centuries and have never worked so I didn't need to study it." Whatever their prejudice, it is usually sufficient that they haven't really understood what has been explained in this book so that they could explain to someone else the claimed advantages of Progressive Democracy or the manner in which a LERN should function. Consequently, you are not going to be able to argue against their ingrained prejudices but here are some short answers:

a. That the world afterwards would be driven back to some earlier form of civilization and technology, where it would possibly remain for centuries.

Yes, I understand that is the viewpoint of many people, and they could well be right if there is not adopted a system that will lead to reconstruction. The lifestyle of antiquity is not idyllic. People struggled for centuries to improve upon it. However, civilization carried to the extreme that brought on Doomsday, was obviously equally faulty.

b. That those who had prepared – would not, or should not be expected to share with those who had not prepared.

This is the most common objection that I received. While a survey conducted by Ark Two indicated that far less than one percent of the

population was preparing in a conventional sense – it happens because of the nature of this book and the nature of the Ark Two Newsletter readers, who comprised the bulk of the reviewers, many of them were in fact doing survival preparation – and that was their position.

I describe the situation as being parallel to that of an ill-prepared lifeboat on the open sea. The survivors know that they are many days from making land and that they do not have sufficient food or water on board. There is, however, one person on board who has brought a large hamper of food and a large flask of water. If you speak to them they will say: "What I have is mine – all mine. I earned it, prepared it, brought it, and I will keep it. I can share it if I want to - but I don't have to. You have to respect the 'sanctity' of 'private property'."

In the lifeboat with children dying around you one person cannot be allowed to hoard all the food and water - even if he or she is the captain, unless it is being dispensed in the interest of the 'highest' good. Because of the nature of human will - that absolute power corrupts absolutely - the 'best' good should be determined by an informed and knowledgeable committee selected by the community - or it will end up under the hand of a Captain Bligh as in *Mutiny on the Bounty*, and there will also be a mutiny.

c. That while I advocated a free market entrepreneurial system - at the outset what I proposed to be initially implemented was too close to communism.

This is simply a continuation of the objection above, but the rules for disaster have been well established down through the centuries. They are: women and children first and then an able bodied seaman to operate and command the lifeboat. When the boat is full - take on one more so that you are overloaded and then shove off. Anymore that try to climb aboard beat off with the oars otherwise the boat will be swamped and everyone lost. While I am using the analogy of a lifeboat the general principles for a catastrophe remain the same. The rules for the normal operation of society are suspended where they have to be.

d. That the system I advocate is too ideal and will simply be taken over by the satans.

Since what is proposed has only been historically tried in parts and pieces and we have never had a worldwide collapse before, we can't say for sure that this plane will fly. Many are the reasons given for this objection such as that people will wish to return to using that which they knew, such as having political parties and nominating proven leaders. It is true that no system is better than the people who run it. If the masses at the very bottom of people do not have the insight to choose from among themselves leaders who are the best spiritually – then it may very well fail.

There are some who would advocate an even more 'ideal system' of 'pure democracy'. In societies, especially large societies, it is not possible for everyone to be informed - or to devote all their energies to becoming informed on every issue and this is why 'pure democracy' will not work.

e. That we should seek instead to re-establish the original 'American' ideals.

Those who make this objection wish to RESTORE society to some notion of a Constitutional Ideal of the 'founding fathers' before things went awry through President Wilson's permitting the establishment of the Federal Reserve – and President Roosevelt's New Deal 'welfare state'.

Their ideal often appears akin to an Ayn Rand concept of unfettered capitalism - where in her words 'greed is good'. Their plan for taking care of the poor is the "Hoover Plan". President Hoover, called the 'Great Humanitarian' (before being replaced by Roosevelt) proposed the solution during the Great Depression that neighbors should take care of neighbors and that society should rely upon the churches and other private charitable institutions. In practice it meant that those in the great enclosed estates went around to their wealthy neighbors' estates and said - "Hi, just checking that everything is okay and that you don't need anything", while those in the immense ghettos had nothing to give, just as was the case with their neighbors so that there was nothing that could be given or received.

The idea that there was no limit to this sanctity of private property was a failure in the thinking of both Claude Frédéric Bastiat (1801 – 1850) and Ayn Rand (1905 – 1982). Both Bastiat and Rand advocated absolute unqualified systems. Such ‘pure systems’ never work in the real world.

Rand in "Atlas Shrugged" envisioned building railroads but in reality couldn't have done it without the law of "eminent domain". If the 'sanctity' of private ownership were to be maintained, and some person refused access to their property - say because it was a family heritage, then a railroad would have to zigzag hundreds of miles this way and that to find another suitable passage across the river or through the mountains – while being held up to the piracy and greed of each landowner along the way, as each would in their self-interest seek to milk the railroad for all the gain that they could.

This is but one of endless examples that could be given regarding the establishment of phone lines, power lines, pipe lines, cables, roads, and so forth. A society must be cooperative, because these same principles extend to the expansion of universities, hospitals and communities themselves along with many other examples.

Those who would claim the absolute sanctity of private ownership would extend it to everything - and as a result every Redwood Tree in the forest would eventually be cut down as it ended up on private land and no one, except a chosen few, would ever again see a seascape or walk the sandy beaches as the owners of private property walled them off from passing roads. The problem is in holding to the extreme of any doctrine whether it is capitalism, communism or any other system.

Yes, as I have repeatedly stated throughout the book --society must be formed in a manner that recognizes the nature of man, so that it will –

“Support the saints.”

“Shepherd the sinners.”

“Separate the satans.”

But absolute 'sanctity of private property' is the theme song of the satans. "What is mine is mine!" and their goal is to have everything.

Sanctity of private property is very important - only like any other rule in this relative world, it cannot be an absolute rule.

f. That I advocate a New World Order.

The general objection to my advocating a New World Order is that it is the evil who are currently in control and that it is they who wish to establish the NWO so as to remain in control. They may very well succeed in doing so - and I am quite pessimistic that will indeed be the case.

We all swim in one big pond where it is impossible to isolate our little corner and not have the polluted water from any other area in this pond to enter our corner. We may all have to live in the world of the NWO but that control may not be as universal as many imagine. It is impossible to micromanage from the top down. So long as there is freedom of thought, expression, and religion in my locality - there is much that I can tolerate otherwise in my life while I try to work for the more universal application of my ideals.

This book is aimed at establishing the principles of Progressive Democracy on a local level. Locally, that reconstruction involves the continued spiritual advancement of the individual and the community. This recognizes that every journey must begin from where one is - and that it must be instituted by practical means to practical ends so that individuals can remain confident in their proper freedoms and have surety in the stability of a system that will not capriciously deny them of their property or the fruits of their labor.

I do not know how to do that globally, so I will concede that the NWO will most likely come about by other means. However, the formation of the networks of the LERNS might be applied locally no matter what machinations may be taking place on an international level to establish a New World Order. The PTB (Powers That Be) will probably not be willing to surrender their top-down power, influence and control to establish the bottom-up LERN system. Willing surrender of power has seldom taken place in the world's history.

While external power structures may continue to exist and obeisance may have to be made to them it is highly unlikely they will extend

their control to the individual personal level where all humans wear embedded computer chips and live as slaves inside barbed wire compounds. Those who most vocally raise their objections about the NWO and who most fear it feel that in this expectation I am being unrealistic and this is very likely.

My argument is that the higher up the LERNS can be established from the bottom, the greater will be the potential for the protection of personal liberty, as no higher external organization would wish to disrupt an efficiently functioning system that is contributing to them. The LERN system must remain a flexible system so that it adjusts to changing circumstances and does not become impaled, as did its predecessor, upon the iron spears of some supposedly inviolable rules or laws supported by 'stare decisis' (from the Latin phrase / Stare decisis/ et non quita movere, "Maintain what has been decided and do not alter that which has been established").

On the other end of the spectrum, the real barrier to their establishing the NWO is that the PTB do not wish to relinquish their unrestrained national sovereignty, as also many Americans are adamantly opposed to United States doing so. Be that as it may, the NWO - that is to say world government - remains inevitable because it is a necessity. I always challenge anyone and everyone that I can to suggest an alternate solution that will work in a world that has nuclear weapons. Otherwise, there would always be other societies - controlled by satans with nuclear weapons - that could attack us if we do not have some universal method of preventing it.

Many peoples throughout the world perceive the present U.S. policy and goal as the desire to achieve unrestrained unipolar imperial sovereignty - maintained by super power military strength and a state of 'perpetual war' against the lesser and other opposing powers. This is doomed to fail, if not tomorrow, then eventually. The future lies elsewhere.

Section B – *GLOBAL RECONSTRUCTION*

Section B concerns itself with the many top-down proposals for a New World Order and a new world government. George Bush, the Bilderbergers, the BIS (Bank of International Settlements) controlled by the Rothschilds, and others in that sphere have proposed a NWO unipolar fascist system. The BIS system is opposed by the BRIC (Brazil, Russia, India, China) and others who have joined their sphere. Some in the world continue to promote communism, and there are others who would turn the whole of the world into a Muslim society or some other perceived world order.

We hold these truths to be self-evident...

that when any form of government becomes destructive of these ends, it is the right of the People to alter or to abolish it, and to institute new government laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their Safety and Happiness.

**- The Declaration of Independence
Philadelphia, July 4, 1776**

"There is not the slightest hope that we can change the course into which we are rapidly being driven by the conflicting nation-states so long as we recognize them as the supreme and final expression of the sovereignty of the people.

1. Wars between groups of men forming social units have always taken place when these units - tribe, dynasties, churches, cities, nations - exercise unrestricted sovereign power.

2. Wars between social units cease the moment sovereign power is transferred from them to a larger or higher unit."

**- Emery Reves, Anatomy of Peace,
1945**

"There is no salvation for civilization, or even the human race, other than the creation of a world government."

- Albert Einstein

Part Seven – *WORLD SOCIETY* ***IN THE FUTURE***

Human history extends back less than ten thousand years but the planet is very old. It is possible that like the fruit appearing on a tree each spring that human society has appeared on this planet more than once. Many feel that humanity is about to destroy itself. My view, arrived at from my religious sources, is that we are at the beginning and of what may be a cycle that will last 500,000 years. That is an immense time compared to the 10,000 or less recorded years that have gone before. One living just two thousand years ago could not possibly have imagined what life would be like today and we certainly cannot imagine what the future will hold but once again my optimism is that it will be unimaginably glorious as humanity takes its place in the cosmos, and that this future will be the result of great spiritual progress rather than an extension of man's brutish attitudes reflected in some science fiction dystopias about space travel.

We now just stand on the threshold of humanity's spiritual maturing, of humanity coming to understand the priority of love, unity and justice in the organization of society. One first step towards that reconstruction of the world will be the formation of a world government. This is a step much feared, denigrated and presently resisted by many Americans. Comprehending that this is the present situation, I am placing in this section such thoughts as I have about that immediate future.

Wars are fought to see who owns the land,
but in the end it possesses man.
Who dares say he owns it –
is he not buried beneath it?

[Cochise, Chiricahua Apache]

- Chapter 46** *The Effect of the NWO*
- Chapter 47** *Resistance to the NWO*
- Chapter 48** *The New World Order*
- Chapter 49** *Peace in the NWO*

The Path to the NWO

"We are not going to achieve a new world order without paying for it in blood as well as in words and money."

Arthur Schlesinger, Jr.,
in Foreign Affairs (July/August 1995)

"This regionalization is in keeping with the Tri-Lateral Plan which calls for a gradual convergence of East and West, ultimately leading toward the goal of one world government. National sovereignty is no longer a viable concept."

Zbigniew Brzezinski,
National Security Advisor
to President Jimmy Carter

"We shall have world government whether or not you like it, by conquest or consent."

Statement by member
Council on Foreign Relations (CFR)
James Warburg
to the Senate Foreign Relations Committee
on February 17th, 1950

Chapter 46

THE NEW WORLD ORDER

The NWO: What it is

The NWO will happen. There is no avoiding it. Its development is in process.

The NWO will be the source of great good, and great evil. The nature of that good and evil will be explained. It is true that the NWO Government will be viewed by many as the government of the anti-Christ, and a generic explanation of that expression is used herein. What the NWO will be like is until now undefined. If mankind had become spiritual enough it would have established the Kingdom of Heaven on earth. Unfortunately, that will not be the case.

But neither is it likely to be a centralized oppressive totalitarian bureaucracy, although some segments of society will see that element in any government.

What the NWO will be and must be is a world government whose primary objective is to prevent war between the nations, and whose secondary objective is to increase economic well-being and social justice for all the inhabitants of the Earth.

The degree to which it will accomplish those goals will depend upon the degree of the enlightenment of its founders. Security, economic well-being, and social justice will be evolving values and attainments dependent upon the social and spiritual evolution/development of the inhabitants of the planet as a whole.

The momentum to establish the NWO will accelerate after the nuclear war which this author views as being inevitable. Those who work to prepare for the restoration and re-organization of society in the NWO believe that it will assure world peace and prosperity, are part of the solution. Those who oppose it are and will be part of the problem. Those who assist in the establishment of the NWO and work for the restoration and re-organization of society will be working for the good and those who oppose it will be unknowing or inadvertently working for the evil.

The Alternatives to the NWO

None!

Nonetheless, let us consider some proposed alternatives.

1. International anarchy

This alternative of unfettered national sovereignty can only lead to wars. Unfettered national sovereignty results in each country being its own and final judge as to whether it should execute war against another. With the existence of nuclear weapons these will lead to nuclear wars and with the existence of missiles these will become intercontinental wars. The existence of weapons of any kind has always resulted in their use. The only solution is the elimination of weapons of mass destruction.

2. The continued status quo

The United Nations as it presently exists, is a failure, as was the League of Nations before it. The reason being that they both were emasculated from the outset by not having an international police force to enforce their decisions. The how and why this occurred, I discuss below. However, both of those institutions were necessary precursors to the NWO.

3. World Conquest.

a. By communism.

Communism, a centuries old ideal, in practice proved a failure in the industrial age. It remains the dream of some in Russia, China, and Cuba and of a few countries elsewhere. Hard-right capitalists see the U.N. as being a tool of Communism and hard-left communists see it as being a tool of Capitalism. In truth it will either become the foundation of the NWO, or it will be replaced.

b. By one world power.

The Colonial dreams of any in England, U.S., Russia, China, or wherever, to conquer and rule the world should surely be as dead as the dinosaurs. Although attempting to push forward with Imperialistic designs, they are in denial: it will not be possible in this world of nuclear weapons.

c. By some philosophy.

An equal fantasy is that of conquering the world through some philosophy of force. This includes the Jihad of the Moslems, Dominion Theology of the Christians, or Intervention of the Space Brothers.

4. Divine Intervention

Some religions look for a Divine Intervention, some Holy Battle, as described in their concepts from the Hindu Bhagavad-Gita, the Jewish Messianic Expectations, the Moslem Jihad of the Last Days, the Christian millennialism and rapture expectations. Here we are talking about the establishment of a secular government as the NWO. It might have been possible in the 19th century for enlightened kings and rulers of the earth to have led humanity into some “Most Great Peace” but that opportunity, if it ever existed, is now past, and out of catastrophe mankind will have to restore society and forge a “Lesser Peace” maintained by the threat of combined armed intervention and annihilation of any country who would attempt to violate it.

Concerns about the NWO: Summarized

Many people have serious concerns about the NWO. These have been well summarized by Arthur Lyon Dahl in his book, “The Eco Principle: Ecology and Economics in Symbiosis”, published by Zed Books, UK, 1996. (p. 143) as follows:

“It is therefore worth exploring some of the possible causes of this antipathy to world government, and to consider ways to respond to the legitimate concerns and objections.

One problem is the low esteem in which national governments are held today. Widespread corruption and inefficiency have discredited the idea of government in general. In such a situation, most people reason, a bigger government could only be worse. More bureaucracy would be harder to control. A world government would be too distant from the grass roots and too remote from public interests. The checks and balances, such as those between states today, or those of democratic systems that have ultimately reined in the more extreme abuses of national power, might not work. There is a risk that a world government would be just as vulnerable to special economic interests, inefficiency and corruption as national governments, but much more difficult to control.

Then there is the fear that a world government would be vulnerable to takeover by a global dictator. The memories of the attempts by Hitler, Stalin and others to dominate the world have not faded. If this occurred, there would be no possibility for a ‘free world’ outside to resist and eventually overthrow such a tyrant.

There is also a general lack of confidence in our ability to build a diverse community in which the interests of all members, nationalities and cultures would be safeguarded. The many observed failures to achieve this, even at the national level, do not inspire hope that a world community will be any more successful.

Many fear that their cultural differences will be swallowed up by those who are more numerous or more powerful than their selves. The powerful and wealthy who dominate today’s nation states similarly fear that their privileges will be taken away from them in a united and democratic world. There is no obvious mechanism to achieve a just balance between states and peoples of widely different sizes and levels of political power and economic development.”

Statements by
President George H. W. Bush,
41st President of the United States
January 20, 1989 - January 20, 1993

"It is the sacred principles enshrined in the United Nations charter to which the American people will henceforth pledge their allegiance."

addressing the General Assembly of the U.N.,
February 1, 1992

"The world can therefore seize the opportunity (the Persian Gulf crisis) to fulfill the long-held promise of a New World Order where diverse nations are drawn together in common cause to achieve the universal aspirations of mankind."

in his State of the Union Address,
January 29, 1991

"The Persian Gulf crisis is a rare opportunity to forge new bonds with old enemies (the Soviet Union). Out of these troubled times a New World Order can emerge under a United Nations that performs as envisioned by its founders."

September 11, 1990

RESISTANCE TO THE NWO

Current Advocates of the NWO

There is much information available about the Bilderbergers, Illuminati, Trilateral Commission, and a half dozen other groups. They do play a role. But there is no single Conspiracy, as many that write about those groups would have you believe.

The NWO is more like the Industrial Revolution. There was no single organization behind it, nor one group of people who conspired to bring it about. There were groups (governments, bankers, industrialists, scientists, engineers et cetera) who had their own agendas (just as there are now in regards to the NWO) and who played a role in bringing it about. None of them had a Grand Design: the Industrial Revolution was not a conspiracy, and neither is the NWO.

Some theorists, such as Marx, felt that it was a natural evolution of society proceeding from thesis and antithesis to synthesis. Others saw within it and continue to see within it the technological progression from hunting/gathering through herding and agrarian, to the industrial society and now into the Information Age.

The Industrial Revolution can be viewed simply as a change in the primary technological means of production. It did not demand nor require one specific form of social organization. We could have had monarchy, democracy, capitalism, communism, or almost any combination thereof. Hunting/gathering will require small tribal organization, agrarian will support larger city-state types of organization, and division of labor in an industrial society requires broad trade and large state-like organizations but it does not determine whether it is expressed as monarchy, democracy, communism or other combination.

The information society is based upon communication and my thesis is that communication creates community and that global communication is creating a global community.

With the exception of the conspiracy hypothesis, all of these are useful paradigms but none grasp the greater reality of the Divine Des-

tiny in the affairs of man. To know its source, to fathom its purpose and recognize its destiny, goes beyond ordinary human knowledge and none of us mortals have but the slightest inklings of that realm. Nonetheless, in all its workings, the events that transpire, the manner in which they will come about, and the things that will be accomplished will look quite natural and ordinary to those who do not believe in this hypothesis.

America's Role in the NWO

Against and For

“Right or wrong - my country” and “My country is always right” are two patriotic views that whenever found, and wherever found in the world will invariably lead to conflict.

America has paradoxically played both the greatest roles against and for the formation of the NWO. Because America has been the leading power in the world both economically and politically, its activities have had globally reaching effects. This applies both to those organizations in the U.S. that have advocated programs and policies compatible with establishing the NWO, and those organizations which have been opposed.

The presentation in this section is addressed mainly to those Americans who are opposed to the NWO. Those who are most adamant against the NWO go about with bumper stickers on their cars saying, “Get US out of the UN now!” “Get the UN out of US” and will often indicate in conversation that they feel that the President of the United States is a traitor to the country for supporting it. While those are extreme attitudes, they have had sufficient influence in the past to make America, through the “conservative” membership of its Congress the world's greatest opponent of the NWO.

What is presented here is a series of questions to try to encourage American opponents of the NWO to view things from a global perspective. It is an appeal to the American sense of ‘fair play’. The questions attempt to move such people from a myopic philosophy to what they might think was fair if the shoe were on the other foot.

How would Americans feel if some other country was to dictate to the U.S. that they were not to do experiments with weapons of mass destruction?

Many of the citizens of North Korea, Iran and other countries feel that the U.S. is being a bully or a hypocrite when the U.S. tell them not to experiment with missiles and nuclear weapons. A “fair” system would equally forbid such experiments by large, wealthy, and powerful countries. It is analogous to America saying that the wealthy in a community can use guns to enforce their will on the poorer citizens, and that the wealthy are the only citizens permitted to have guns. Some might justify this, saying that it is the wealthy that have valuable property that others wish to take.

What would Americans think if Russia had invaded Mexico or some South American country to assure that the indigenous Indians were being treated fairly?

Russians see a parallel between this and the U.S.-supported wars in their neighboring countries and former satellites. While the actions are nominally NATO actions, the majority of the troops and equipment are American.

Moreover, American indignation about situations that they feel require intervention are looked upon by much of the rest of the world as a matter of hypocrisy because the interventions most often seem to parallel U.S. economic or geopolitical interests while ignoring terrible cases of genocide in Africa and elsewhere. Some nations feel that they have been singled out for human rights interventions because the U.S. has substantial self interest in a resource or a political agenda since major instances of ethnic cleansing and human rights violations elsewhere are allowed to continue without U.S. intervention, despite the atrocities and loud pleas for help from victims.

Citizens of other countries also point out how the U.S. had slavery, how it treated the indigenous Amerindians, and during the Second World War how it treated its citizens of Japanese ancestry. Also raising eyebrows is the fact that today America has the greatest percentage of its population incarcerated: the highest of any of the industrialized nations in the world. To other nations it appears that the U.S. is impatient with an evolutionary process of development. For

example, such impatience is felt about China, which has in recent decades emerged as an industrial power and has not yet resolved the conflict between its diverse cultures. Its masses of people have not so far been accorded the privileges and principles of democracy, and among the industrialized nations of the earth it has one of the highest rates of execution per capita.

How would Americans feel if Puerto Rico wanted to become an independent country and the U.S. did not want it to, and that while the U.S. was having war games in Florida Russia was to send in its fleet between Puerto Rico and the U.S. or between the U.S. and Cuba to demonstrate its willingness to protect them?

This may be similar to how China feels about the U.S. sending its fleet between it and Taiwan during China's war games. China feels that Taiwan's "rebellion" is similar to the rebellion of the Confederate States in the U.S. Civil War and that it has a similar "right" to enforce its rule over Taiwan as the U.S. Federal Government did over the Confederate States. Moreover, they are disturbed that the U.S. is supplying arms to Taiwan.

What do you imagine American feelings would be if the U.S. had supplied a client nation with tanks and other arms, and the Russians came in and destroyed them before they were ever even paid for? The Russians were really hoping to get oil from Iraq for the arms that they had supplied to them. The U.S. had previously been supplying Iraq also because it wanted a strong buffer against Iran.

What would Americans think if the Russians signed a treaty banning the testing of nuclear missiles and then said that they were going to unilaterally tear it up? But the U.S. did just that. This cannot make the Russians feel very secure. There have been violations of treaties on both sides, but the U.S. has been opposed to independent inspection and verification (except of course for other countries like Iran), so there is no way to actually verify anything has occurred.

What if in violation of its constitution, the Commander in Chief of the Russian military (without permission of its Duma) were to start war with a nation (next door to the U.S. - say Canada) win that war and send in occupying troops so that the Russian troops were sitting in Canada? The Russians would see this as a very parallel situation to its 'near abroad'.

Can you imagine a world with weapons so terrible that nations can destroy the world and their leaders decide that they need rule of law in the whole world so that no one nation can bring it to catastrophe? So after the most terrible war the world has ever seen they sit down to form such a system, but the most powerful nation, although it hosts the meeting, refuses to join because the conservatives in the country won't allow this? What if this had been Russia hosting the meeting but refusing to join because the hard lined communists wanted to form the Comintern to take over the world?

It was the U.S. that hosted the formation of the League of Nations in San Francisco after the First World War and then refused to join.

What if immediately after the end of that war the Russians had thought the U.S. weak and had invaded it? Would Americans then be a bit suspicious about the Russians? But it was the U.S. with hundreds of thousands of allied troops that invaded the Russians after World War I, although the Russians managed to repulse the invasion. A war that, in my school days was never taught about in American high school history books but was always told about in the Russian ones. Those astounded by the previous fact should do a key word search on the Internet on the words: "Allied Intervention".

What if this failure to set up world law brought on an even worse war (World War II), and now the Russians had said yes they would join this time, to form a new system - called the United Nations, but if there was any law about to be passed that they did not like, then the conservatives in their country insisted that in protection of national sovereignty they would not have to abide by it (this is called the veto) or they would not join?

What would Americans think of the Russians about that? But it was the U.S., not the Russians, that insisted on the veto.

What if the Russians had joined the U.N. and while we kept the agreement not to invade another country without U.N. permission, they went ahead and invaded somewhere in our hemisphere as close as southern Mexico, or in Panama, in complete violation of the U.N. Charter to which they had agreed?

Would Americans in that case feel that the Russians were a threat? The fact is that the U.S. has been in many wars since the Second

World War. Not one of these wars has been declared as a war by the U.S. Congress, as required by the U.S. Constitution, but nevertheless great numbers of American soldiers have died in Korea, Vietnam, and many other places about the world.

What if the U.S. was in a major depression? Its soldiers were behind in their pay, housing conditions were terrible, training was falling apart, and Russia was greatly increasing its military spending invading countries nearby to the U.S., 'accidentally' bombing U.S. embassies, refusing to abide by treaties and the U.N. Charter, and there were in Russia conservative leaders crying that everything is falling apart in the Russian military, and that they need to be spending much, much more for arms development?

However, it is just the reverse, in that it is Russia falling apart economically, Russia which cannot really afford more arms, or to keep up those that it has. Yes, they have launched both Peter the Great and new nuclear submarines, new generations of ICBMs and ABMs, have a new fighter plane, maintain a fleet of the world's largest transport planes, are able to deliver the heaviest payloads to the International Space Station, and so forth. However, the U.S. is still far better equipped than Russia by orders of magnitude. That doesn't prevent the U.S. conservatives and the U.S. industrial military complex from yelling for more and more arms, demanding that the U.S. disobey the World Court, and not follow U.N. decrees.

If the shoe were on the other foot, and it was Russia doing these things that the U.S. has done, wouldn't Americans think the Russians were being hypocritical international citizens and a threat to their safety?

Do the Americans really need to heed all this screaming for more and more arms? What will it accomplish? Both sides already have more than enough to destroy the world. Both sides are already sufficiently angry at each other to start such a conflict. What will be the end result? Does it not appear inevitable? Should we not be thinking beyond this?

It will not help insight to respond to the above examples with counter-examples of wrong doing on the other side, because the above questions were not about fact, but rather about feeling and perception. It is feeling and perception, the creating of emotion that

will lead to the Great Catastrophe. The entire world perceives that the U.S. has hundreds of military bases throughout the world. The entire world perceives that more than half of the world resources spent on arms is on arms manufactured by the United States. The issue here is how Americans in their sense of fair play would judge the situation if the shoe were on the other foot. If it were China that had that number of military bases throughout the world and that number of soldiers serving outside of China, would we feel insecure?

The rest of the world perceives that the US has supported dictators in many parts of the world against the masses that were trying to overthrow them. The world perceives that through the CIA the US has assassinated and disposed of leaders in many other countries, while Americans would be very upset if another country assassinated American leaders or played a predominant role in determining American elections.

Whatever the reality in other countries, and many times they are much more horrendous in the limitations of freedom, violation of human rights and the imposition of torture than that of which the U.S. can be accused, it remains true that world opinion and perception of the U.S. will be based on examples such as those above - when the time again comes that the U.S. will wish to provide leadership in the establishment of a New World Order.

Before we are too hard on the U.S. we must remember that the "Flag of World Unity" was first raised in San Francisco at the League of Nations, and that New York City was the "City of the Covenant" where the United Nations, the beginning of the NWO was established. That covenant will eventually, after World War Three, be extended and made firm, so as to assure that all aggressors are immediately dealt with and no further wide conflicts can occur.

U.S. Presidents' Views About the Coming NWO

"There are a lot of very brilliant people who believe that the nation-state is fast becoming a relic of the past."

President Clinton,
New York Times, November 25, 1997

"He spoke of the talks as a beginning, saying nothing more about the prospects for future contacts and merely reiterating the belief he brought to China that both nations share an interest in peace and building 'a new world order.'"

President Nixon,
New York Times, February 1972

"The United Nations cannot survive as a static organization. Its obligations are increasing as well as its size. Its charter must be changed, as well as its customs. The authors of that charter did not intend that it be frozen in perpetuity. The science of weapons and war has made us all one world and one human race with one common destiny. The United Nations, building on its successes and learning from its failures, must be developed into a genuine world security system."

President John F. Kennedy
September 20, 1963

Chapter 48

THE EFFECT OF THE NWO

Great GOOD and Great EVIL

Some people look upon the NWO as being unmatched evil, while others look to it for unparalleled good. In reality it will be a mixture of the two. The great evil of the NWO is that it is incapable of bringing deep, lasting spiritual peace and unity to mankind. This deficiency is so great that eventually there will again be universal disturbance, although not so great and terrible as the one that will prompt its establishment. That future disturbance will, however, be so disturbing to a more enlightened humanity that it will finally establish a universal system that will lead to a more perfect peace and spiritual unity. These matters are seen as occurring far in the future, at the end of a period of time called the millennium, or a thousand years, and are represented similarly in a variety of Jewish, Christian, Moslem, Hindu and other philosophies (such as the Nazi thousand year Reich).

It may seem strange to take such a long view of history, but there have been long periods of social structure before, such as the medieval period or the Chinese Dynasties. However, for those who do not see the Divine Destiny and Purpose of society these concepts will be idle speculation. Indeed, for most, the very purpose behind the NWO, or for that matter life itself, is veiled in total mystery.

The purpose of the NWO in the Divine Destiny is to allow a further period for the maturing of the human race. It is sort of a summer school for a humanity that has failed to pass the grade. Since humanity has not hitherto attained the maturity of which it is capable it needs to continue to develop its social and spiritual skills. It is this lack of social and spiritual skills that will create many of the evils.

At the present time, humanity continues to wallow in racism, nationalism, religionism, and materialism. The problems of selfishness and immorality are universal and rampant. The catastrophe that will usher in the NWO may cause many to re-examine their personal priorities and philosophies, but most of the attitudes and problems will remain to be matured out over a long period (probably centuries) of time.

The two major problems or threats to modern society that will be ameliorated by the NWO are international political and economic warfare. This will be at the expense of national independence and it will have a degree of impact on some individuals as to cultural practices, private property ownership, and various social freedoms. These are always the costs of organized society over anarchy but usually the reduction in the freedoms and benefits of the few increases the freedoms and benefits of the many. The privileged wealthy may have their assets confiscated in order to reduce the poverty of the masses. That would be the ideal of communism, however the NWO will not be communism. Private incentive and/or greed are greater producers of wealth than communism, which has been shown through numerous large social experiments in Russia, China and elsewhere. There still remain masses of the economically disenfranchised in India, Southeast Asia, Africa, South America and elsewhere. One cannot predict whether or not the NWO will find a universal solution to these serious problems

The Government of the Anti-Christ

Not what many may think.

Many people are upset about the expected Government of the Anti-Christ. What is offered here is a generic explanation. There are many religions and religious groups that look forward to the establishment of a Theocratic Government over the entire earth. In Christian terms this would be called the Government of Christ. Any alternate world government would be the government of the Anti-Christ according to believers in the concept of “either black or white” as opposed to “many possible shades of grey”.

Numerous graphic descriptions of the Government of the Anti-Christ are found in the Bible and numerous books by Christian writers. It is an understatement to say that the general interpretation is that it is not a good thing. Notwithstanding that, most of the interpretations say that it is inevitable, and if this is indeed true then one should consider what their proper role would be regarding a secular NWO.

The relationship to secular governments, by those who wish to follow Theocratic or Divine governments is an age-old question. The

advice of Jesus to “Render unto Caesar that which belongs to Caesar” is probably as applicable today as ever.

The NWO may well permit theocratic “shadow” governments such as now exist in cultural communities in many parts of the world. However, resistance or antagonism against the secular government will reveal itself in antisocial behavior requiring remediation. Those who are separatist or non-conforming will suffer - whatever penalties or deprivations that may entail.

We must remember that the reason that the world will be under the rule of a secular government is that it has not progressed spiritually to the point where it can live under a theocratic government. Those who wish to see progress made in that direction need to take a positive and active role in the affairs of the secular government rather than withdrawing or being antagonistic and thus leaving the field open to those with philosophies that they find distasteful.

When the NWO will be established

A work in progress

The NWO has been a work in progress for many decades. To human sense it will appear to be a system that grows like Topsy, however there will be others who feel that there is a Divine Destiny in the affairs of man. A middle view might be that while there is an overall scheme or destiny, there are also contingent incidences that provide for a degree of variety and the action of human free will. This appears to be the case in most of the affairs of men. From the day that we are born, we have no choice but to grow into human adults, but we often have a range of choice in being educated or ignorant, moral or immoral, athletic or non-athletic, and so forth.

As it is individually with humanity, so is it also collectively. Unfortunately, as observed by Admiral Rickover, humanity has chosen to become an intellectual and technological giant but a moral and spiritual pygmy. World society, as immature as it may be, has grown to adulthood and that adulthood requires and involves a world government. Since it cannot, because of mankind’s spiritual immaturity, be a spiritual or Theocratic government, establishing a system of universal spiritual peace (seen by Christians as being the Kingdom of

Christ on Earth) it must then be a secular government, referred to in prophetic literature as being the government of the anti-Christ, or the NWO.

The NWO has been evolving over many years. The spiritual decay of humanity, at the very time when it should have been a time of its spiritual maturing, has been a century-long process. If we were to compare the human collective to that of a single individual we would say that it is emerging from a decadent teenage era, ill-prepared and ill-equipped to assume the responsibilities of adulthood, as it now must.

The immaturity of humanity is evidenced by two worldwide conflicts of increasing devastation and that it is about to engage in a third more catastrophic than all those preceding. The immaturity of humanity is further evidenced by the fact that in a world gifted by God of immense resources, it continues to spend atrocious amounts on armaments while much of humanity remains ill-fed, ill-housed and ill-educated. This list of the misdirection of its God-given resources - spiritual, natural and intellectual - could be much extended, but once again it must be emphasized that it did not happen suddenly and that its destiny or final result has been decades in the making.

As a human individual matures, physical requirements change. There is no clear rule determining whether intellectual and spiritual growth keeps pace with physical growth. They require larger sizes of clothing, more food calories, with greater social mechanisms to control their activities; and regulate emerging forces such as sexual drives. The same is true of the human collective. In small numbers it can live in isolated tribes and in slightly larger numbers in city-states, but eventually nations emerge, and as world-enveloping technology develops, a world-unifying social order becomes a necessity. Whether or not that social order will be secular or spiritual depends upon the maturity of the inhabitants of the planet. Unfortunately, the inhabitants of this planet have chosen spiritual immaturity, hence the NWO as we shall come to know it.

The future mechanisms of the NWO may well grow out of remnants of those existent in the present. Namely the United Nations, the IMF, the World Court, national entities, various forms of human government consisting of democracies, monarchies, oligarchies, collectives of cultures and all the present diversity of races, religions

and philosophies. The surviving institutions may be vestigial artefacts of the past or they may retain some vitality on a global level. The capabilities of any surviving global institutions will likely be insufficient to respond to local needs and thus there will be the requirement to establish LERNs. The previous and present spiritual inadequacies and socially ill adaptations of the global institutions will be slowly modified. It is a task upon which the leaders of thought among humanity must embark. The present inadequacies result from the previous deficiencies, and the future inadequacies will result from the present deficiencies. We must make every effort that we can to remedy the present deficiencies. The moral and spiritual responsibility is ours at the local level.

World Leaders Speak in Favor of the NWO

"We are at present working discreetly with all our might to wrest this mysterious force called sovereignty out of the clutches of the local nation states of the world."

Professor Arnold Toynbee,
June 1931 speech before the
Institute for the Study of International Affairs

"Further global progress is now possible only through a quest for universal consensus in the movement towards a new world order."

Soviet President Mikhail Gorbachev,
(December 1988)
in an address at the United Nations

"We are beginning to see practical support. And this is a very significant sign of the movement towards a new era, a new age.... We see both in our country and elsewhere... ghosts of the old thinking.... When we rid ourselves of their presence, we will be better able to move toward a new world order...relying on the relevant mechanisms of the United Nations."

Soviet President Mikhail Gorbachev, (1991)
at the Middle East Peace Talks in Madrid

"Two centuries ago our forefathers brought forth a new nation; now we must join with others to bring forth a new world order."

32 U.S. Senators and 92 U.S. Representatives
in Washington, D.C. on January 30, 1976,
signed a "Declaration of Interdependence."

Chapter 49

PEACE IN THE NWO

Not perfect

In Jewish and Christian scriptures there is a time of peace described when “the lion will lie down with the lamb”. Whether or not one looks upon this as a literal expectation, it is representative of expectations of a time of Great Peace. Literalist theologians also have expectations of sudden establishment of peace, an expectation shared by various “new age” groups whereby it will be attained through external intervention from other space dwellers or through some mystical passing of humanity into a new awareness, awakening, or enlightenment.

What we are describing here will be a more conventional series of events. A primary premise of this writer is that there will be a worldwide nuclear war that will have a motivational effect upon the surviving world’s inhabitants to further form a NWO. The first step will be as universal a conclave of the nations and principalities as can be called. Just as the United Nations was formed in San Francisco, which was where its predecessor the League of Nations had been established, so also shall the successor to the United Nations (even if it retains the same name) meet in the vicinity of New York, if the devastation so permits. It may eventually establish a world center and enclave in Jerusalem, a World Center, recognized by four of the World’s Religions, and a recognized Holy Place by many cultures and groups. The reason for this is that there will be no other easy and practical way to eliminate the conflict that continually arises over that area and that it avoids catering to national interests and arguments that would arise from locating the world administrative center elsewhere, other than choosing some island in the sea.

Conflicts will continue to arise, however, between cultural majorities and minorities within countries. The resolution of those conflicts will not be simple, even before a world court, and many of them may be traumatic. The standards of governments within countries may differ greatly. Some will have less than benevolent despots, but in order to retain a degree of autonomy for all countries and to avoid the problems of over-centralization, there will be a method of recognizing and certifying the “legitimate” governments of each country.

Other contenders will be considered illegal revolutionaries which the “legitimate” governments will suppress, if they can. This in itself will lead to decades of limited, severe and tragic conflicts.

Freedom in the NWO: The Golden Mean

The great bug-a-boo with many people about the NWO is that they fear that there will be a loss of freedom. In actuality, for most people, their freedom will be increased by the NWO. The greatest and for many people the most important freedom, that of the practice of religion and one’s relationship to God, will, over time, be greatly increased. Initially, because of the anarchy resulting from the Great Catastrophe, there will be a removal of the current restraints on persecution and some minority communities in some cultures and nations will be subjected to genocide by the dominant communities, but the more gross incidences will be eliminated in a matter of years or decades as an International Standard of Freedoms and Rights is established and gradually adhered to. Some cultures based on a predominant religion that has a lesser traditional degree of tolerance, will continue to be more oppressive than others.

Many freedoms are tied to economic independence. In the past money has talked. In the future money will continue to speak. Freedom from poverty gives access to health, education, travel and communication. A man without means is really not very free, except to sit and starve.

Freedom, on the other hand, is limited by many institutions other than government. Ask any married man (or woman). Also any employed person. Society may permit you to sleep in on Monday morning, but your employer may take a dim view of your doing so. It is your employer who is limiting this and many other freedoms. Indeed, the more institutions of which one is a member the more their freedoms are limited. Some religious organizations limit their members from smoking and drinking. Neighborhood institutions place many requirements on how one maintains their home. This list goes on and on.

The larger, more complicated and interrelated society becomes the more freedoms are restricted in one sense. For example, no one cares what side of the road one drives down a backwoods path but it

becomes critical on a four-lane highway. In a sense that is a loss of freedom to drive on whichever side of the road that you wish. On the other hand, an intra-continental network of four lane highways can give one much more freedom to travel than one of backwoods paths. This example can be many times multiplied. Law, order, and rule restrict freedom on the one hand but may greatly increase it on the other.

Too much freedom (anarchy) or too many rules (restrictive bureaucracy) can be equally deleterious. The search must always be for the Golden Mean.

Aside from yelling fire in a crowded theatre, most libertarians would tell you that there should be no restrictions on freedom of speech. Experience has begun to bring even this into question in the minds of many as they hear unlimited profanity pounding their ears from the entertainment industry. We expect copycat murders following one sensationalized by the media, observe hate crimes proliferated and motivated by hate literature, and hear of nefarious tools of destruction such as pipe bomb creation described on the Internet. With all that, the freedom for the exchange of ideas remains so important that some fear to draw any line between purity and pornography.

For the last century technology has been the answer to extending (and perhaps over-extending) freedom, and not just in transportation and communication. Note for example the sexual revolution and also freedoms from disease and injuries as the consequences of accident and war that have been obtained through the advances in medicine and surgery.

There have always been greater freedoms for the wealthy. This will undoubtedly continue to be the case. But as a greater degree of wealth can be extended to a greater number of people on the planet, so can a greater degree of freedom, in every form that we have discussed.

Prosperity in the NWO: Life is a struggle

Some persons will pin their hopes on the NWO as a panacea for all of mankind's ills. But it is not. The human condition will remain. Life will continue to be a struggle. The Divine Purpose for human

life is the development of the soul and for this purpose struggle and tests are necessary.

The NWO will eventually achieve a level of prosperity for the descendants of the survivors of most of the world's masses considerably beyond what they have previously attained. Certainly far beyond what presently exists for the impoverished masses in the sub-Sahara of North Africa, the rice paddies of China and South East Asia or the gigantic and growing slums attached to some major cities on several continents throughout the world, which house an increasing percentage of the world's present population. However, the general level of the world's consumption will probably never match the level of the generally affluent middle classes in the present United States in which many people drive around in large machines consuming great quantities of non-renewable energy, and can spend most of their time in idle preoccupations of games, sports, and various forms of audiovisual entertainment and diversion.

The present wasteful consumption of resources, as illustrated above, is rampant throughout affluent society, as also evidenced by the closets of clothing possessed by the average member of the population, the annual expenditure on cosmetics, the national per capita expenditure on armaments and weaponry for war.

Those who take pleasure in such a standard of living will find that they have lived in the best of times, never to return again, while those who have lived in the deprivation described earlier may be able to point back to these as the worst of times. All will find the circumstances immediately following the Great Catastrophe as being the absolute worst of times.

But what does the future hold? There will continue to be limited although abundant resources of energy, minerals, water, land and so forth. The ratio of capital assets, even with the massive destruction that will have taken place, will be the greatest to have ever existed in history, simply because of the sudden depletion of population. Initially, in the restoration of civilization, the first priority will have to be given to agriculture, and after that distribution. But soon the importance of communication and technology will return to the fore in the fortunes of any nation.

The question will then be who has power, influence and control over the means of large-scale production, distribution, and communication. No single answer presents itself. The NWO Government will supervise the control of the world currency, but this begs the question as to who will actually be in control. Strangely, even in western democracies today, while the government prints the currencies, it is privately involved interests who control them through institutions such as the Federal Reserve Bank, the World Bank, the International Monetary Fund and so forth.

While there will be a Supreme World Tribunal, the NWO will not be a single monolithic organization. Other institutions, similar to or in addition to those we have just named, may have similar influences. In addition to the World Government, national, provincial and local governments will all have their spheres of influence. There will continue (or be re-established) all sorts of licensing, regulating, and authorizing authorities such as we have now. There will be boundaries (some not very clear-cut) of interaction between these various entities. It won't be that much different than from what it is today.

The scourge and heavy world burden of cost for both armed and economic warfare will be reduced. The former immediately and the other increasingly over time. The quality of life in any one area will be dependent upon the resources, industriousness, education, initiative and social organization of the inhabitants of that area. One of the key words is initiative, because it has been amply demonstrated that while there are certainly many efficiencies in economies of scale, centralized control is often inefficient and that which is most productive is motivated individual initiative. Some balance must always be struck between the polarities of those two factors. The carrot and the stick, "reward and retribution" will remain the greatest providers of initiative.

It is in regards to questions like this that the question of global economic social justice is most clouded. Except in those societies with Progressive Democracy-based LERN systems, those with the least economic or social power to control policy, will remain on the whip-lash end of policy decisions that decide the availability of capital, the application of interest rates and taxes, and the degree of economic activity as determined by the level of employment. The motivating factor behind those who presently set such policies is one of greed. Whether or not, and particularly how soon, this can be tem-

pered in the future by a better sense of social justice is completely unknown and undecided. At this point in time, to describe possible paths and potential programs such as the Progressive Democracy-based LERN system is mere utopian dreaming.

The individual then, under the NWO, will, as the individual now, have to make choices regarding honesty, integrity, morality, compassion, generosity, and a whole range of other spiritual values. The focus of life, whether it be spiritual or material or any range of balances between the two, will be of their own choosing and they will continue to bear the eternal responsibility and ensuing consequences for their actions.

Morality in the NWO: A New Victorian Age

In the eyes of many, the cause of the Great Catastrophe will have been God's just retribution upon the immorality of mankind. In a sense this is also the cause of the establishment of the NWO. In truth the retribution will not be only for mass failure in individual morality but also for failure in collective social morality as evidenced by rampant racism, wide areas of world poverty, lack of literacy, and a litany of other ills, foremost among which must be named the building of weapons of mass destruction, narcissistic nationalism, and rabidly dogmatic religions of almost every stripe and fever.

The collective social morality will be harder to correct, but there may be a return to Puritanism beside which the Victorian variety may pale. One would have no need to be surprised by the burning of libraries, the destruction of theatres, the searching out of film storage facilities, and a general purging and exhibition of repugnance at the emblems of what has become an evil immoral world.

The anger about what has been wrought upon the earth, by what is seen as God's retribution, may not extend only to the physical by-products but to various classes of people who have advocated immoral practices. Whether or not these might also include the military, bankers, lawyers, politicians, or any other group will depend upon the temper of the times.

Spirituality in the NWO: The Continuing Path

The complete establishment of the NWO, being preceded as it will be by the Great Catastrophe, will be accompanied by a thorough re-evaluation by many about the purpose of life. The problem being so immense, many will flee from it in different ways, some into cloistered monasteries that separate them from the struggles of the world, others into chemical evasions. The only proper response is the development of the spiritual capacities in relationship to the life in this world, as was the intention of the Creator. For the masses of humanity to travel that path, physically, mentally, intellectually, morally, and spiritually will require centuries to attain that Most Great Peace which is the intention of its Creator.

AUTHOR' BIOGRAPHY

I was an only child born of white parents in 1934 during the depths of the Depression in Winfield, Kansas, and raised mostly in segregated Wellington, Kansas in the days prior to Brown versus Topeka. My father was a member of the KKK but was very much respected (I doubt feared) by the black community. He was very fair towards Negroes but felt that they had their place and he detested both Kikes (Jews) and Communists. In later years, my father, and very much my mother, mellowed in their attitudes towards blacks and Jews. From my early youth I was a strong advocate of racial equality and while in my teens I married a Jewess. I became very active in the Civil Rights Movement and taught in black colleges. I now have over 20 descendants including four Chinese grandchildren and numerous great-grandchildren. I have traveled in Europe, South America, Japan and China.

All of the above is irrelevant to this book but does go to indicate the cultural diversity to which the author has been exposed. More significant still is probably the span of technological change that my wife and I have witnessed. We now live in the village of Horning's Mills in Ontario, Canada, where she was born, and her mother before her two centuries ago. The farm on which my wife was raised had no electricity, no paved roads, and no vehicles. We often remark that we may see life come full circle.

But, back to my youth. I often remark that I had two mothers because my grandmother lived with us and had much to do in raising me while my mother worked. Not that I was spoiled, at least in my opinion, but my father often remarked that he was concerned that my mother and grandmother might break their necks as they raced to fulfill any wish that I might murmur. My wife, children and others, to this day treat me in this kindly fashion. In point of fact I have been blessed with exceptional teachers, of whom I was often their favorite. One brought to a reception, papers of mine that they had retained through the years.

Indeed, I think back over my early years to the many townspeople who extended to me extremely exceptional attention, allowing me sit in their places of occupation such as the city lab, and various places

of craft and profession, and mentored me as no other young person of which I am aware.

As popular as I was with the adults, I was equally unpopular with the youth, being considered what today would be called a nerd, which is probably the appellation that many would apply even now. I felt myself particularly unpopular with the girls but now in retrospect I realize that wasn't so. I had a driver's license at fourteen and at fifteen my own car, obtained through holding down simultaneously several jobs. I read voraciously and had special library privileges such as to the locked shelves. The books that I read were the latest non-fiction best sellers many in the vein of psychology because I greatly doubted my sanity – actually a very healthy attitude for a teenager.

Those were very different times from the present day. We of course had no television or computers, although I was a movie hound. Speaking of which, I owned a terribly useless dog that did not care a whit for me but upon which I poured immense love and concern. Today my wife and I have marvellous dogs that we, as volunteers, raise for service dogs for children with autism. Perspective changes through time. I was equally enamoured of my first wife as I was of my first dog. I suppose she wisely left me, but I was so crushed at the time I did nearly go insane.

During my first marriage I was in the United States Air Force, where I mostly attended schools. The Air Force has a strange policy. They train too many people for each specialty. Upon graduation they look and see who was the best, and since I was often the honor student, they then send you to a completely different school because they know you can study. I went into the Air Force with three years of high school and came out with three years of college but very little rank, although the last week I was in I was offered an appointment to officers school if I would have accepted it.

In all, my transcripts finally covered eleven different colleges and universities, a number of which I flunked out of because I could never maintain the level of discipline required for graduate studies. I was always far too interested in too many subjects. One school at which I later taught had a reading lab, and the instructor there got me up to a speed where I could read five books a day, and did on many days. Now, I do well to read that many per month. Well,

maybe a few more – but now I spend hours each day on the Internet, and with tools such as Google the access to information has expanded exponentially since my youth.

When my present wife married me she insisted that I write down all the jobs that I had had. There were over one-hundred and fifty then and more than that afterwards. I was never ‘successful’ at any of them but they are astounding in their diversity and the insight that they gave me regarding society and technology. I won’t bother you with the details but many were quite technical in nature so that I was ‘grand fathered’ as an electrical engineer, had training standing in operating rooms, flew Link-trainers, and a grand variety of things of such diversity that you wouldn’t believe me if I told you. On top of that, I found that I had a knack to discuss with people about their professions in such a manner that they would explain to me things that they would not normally discuss with outsiders. I discovered that no matter what profession, art, skill you may be talking about – it is usually not done anything in the way that one would imagine from the outside.

The purpose in setting all this down was, in the words of my reviewers, to make myself seem more credible to the reader, but as I write all this I suspect it will have the opposite effect and not only that, at my age to treat of all my life experiences would itself make a tale longer than this book. Therefore I must limit myself to a few succulent facts about my history. I trained as a Christian Science practitioner, and rented an office to begin practice, but that was one of the many things at which I failed. I also trained as a psychiatric social worker and worked as a paid or volunteer worker in a number of mental institutions.

One of the specialties that I held in the USAF was in control tower operation and there I was stationed on one of the five bases where ‘experimental’ and ‘secret’ aircraft were permitted to land in their training runs. Unrelated to that fact, I think, but related to the bases I had numerous encounters with UFOs and sent planes in pursuit of them. Those stories would certainly be a different book but I have related them on the Internet. It was my present wife who got me into the area of computing science, and through the generosity of many employers and companies I was sent to many dozens of schools from which I received many dozens of certificates in that field. I eventually designed a microprocessor chip for which I received both

U.S. and Canadian patents which I sold and received royalties. Another very long story – but I eventually bought back the patents because I wanted to have them produced in China for the Chinese.

All of these again are irrelevancies because my reviewers want me to tell how I came to have the funds to build Ark Two. That story too would be too long to tell, but briefly I sold one of my research companies for fifty million dollars. The day that I went to pick up the check I had a hundred dollar bill in my billfold, so I took it out and put it in the orange folder inside my coat pocket in which I put the certified check so that I could say that at one time I had over fifty-million dollars in my pocket. That was when fifty million dollars was a lot of money. I eventually bought the company back, but I used the money to buy forty percent of the company that built the robotic arm that recovered the space shuttle Challenger. At that time I owned numerous interlocking corporations but it eventually all came to naught. There came a point where I owed 95 million dollars in taxes and the government foreclosed and took my office building. For eleven weeks after, all I had was eleven cents in my pocket. I kept looking at it wondering what I could do with eleven cents, and then one day my wife said that she was gathering money for groceries and asked if I had any money. She took the eleven cents. For the next seven weeks I had nothing in my pocket.

Such has been the ups and down of my life. I started a magazine with seventy-five readers and when we closed it the last two print runs were over a hundred thousand each. We also printed a number of books. I don't know if hearing all this will make you feel any more confident, but this is my story and I am sticking to it. You can also look up about me on Wikipedia, which I found accurate in all its details except that it had me in the army instead of the Air Force. I am told some may not feel that a reliable source since it can be modified.

For a more objective view about me you might read *Dancing at Armageddon*, published by the University of Chicago Press in 2002, which describes interviews with me on pages 219-234 under the pseudonym of 'Thomas Sands'. It was written by Richard G. Mitchell, Jr., one of two PhD sociologists who came for several months from the University of Southern California to do a post-doctoral study. I asked why they spent so much time studying Ark Two, and he replied that while they had visited dozens of survival

groups and had in their database hundreds, they considered me to be the Dean of North American Survivalists. People ask me why the author referred to me using the pseudonym of 'Thomas Sands' and I speculate that while I feel that he treated me fairly and favourably that the publishers did not want to be sued in case some of the other people in the book did not feel they had been treated as kindly.

With all that I have said, I feel that there is one more thing that I must mention and that is about my education in economics. I had of course studied economics in a number of universities and had NUL Fellowships with both Chevron in California and IBM at their headquarters in Armonk, NY. In my affiliation with black colleges I was eventually led to an affiliate of one of them, Texas Christian University, which at that time was one of the five schools dedicated to institutional economics. I do feel that the paths through which all of us are led are Divinely guided, and I feel myself particularly blessed because this gave me an insight that I would not otherwise have had. Once again my dear devoted father came to fore and although he was older then, than I am now, he continued to work so that I could get my degree from that institution. He lived to 89 and my mother to 102. I should do so well.

Appendix
***DISCUSSION OF THE ART
ON THE BACK COVER***

**Kokopelli and
The Medicine Wheel
Nine-Pointed Star of Consultation**



INTRODUCTION:

The mandala of the medicine wheel and the nine-pointed star are presented here as a tool for consultation. The four different colored Kokopellis are a symbol of the unity the world needs to achieve through consultation. Skill in consultation comes through spiritual development and the latter is not limited to any culture, but the hope expressed in this book is that the spiritual truths that were anciently found in the American Indian Tradition will be renewed, broadened and shared with the world by the American Indians.

The study of consultation is such a deep subject that it deserves a book in itself but this brief description is in the tradition of limiting the presentation to *seven* notions, ideas, or concepts about the subject.

CONCEPT ONE: Defining Consultation

Defining or describing consultation is like describing music or how to play the violin. It is something that can be learned by watching and hearing other capable consultants and through one's own practice, but it likewise requires much practice and patience to gain skill.

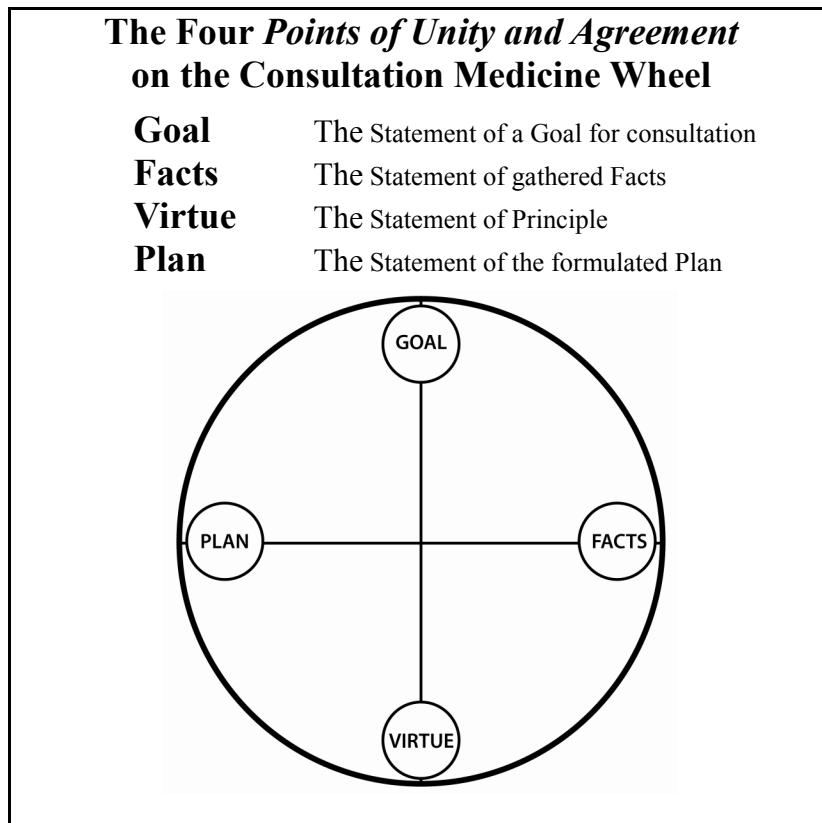
Consultation, as defined here, is a process whereby a small group of people arrive at a new spiritually-motivated idea. It is not a group of people sitting down in confrontation, to arrive at an adversarial compromise. Arbitration, negotiation for benefit or advantage, determining legalistic compliance to laws or stated rules, as well as various other mechanisms, are often practiced in human interaction, but none of those are the consultation described here. The consultation described here is the seeking of Divine Guidance.

Those who enter into consultation must do so upon the basis of an agreed upon positive goal with a desire to obtain from the Spirit the guidance that will lead to unity and fulfillment. Only with this attitude and purpose is consultation possible. The outcome of consultation will be a spiritual unity of community among the participants – or it has not been successful.

- ▶ The primary skill is that of respectfully and thoughtfully listening to others and the Creator or Great Spirit.
- ▶ The second most important skill is learning the spiritual quality of detachment, something so subtle that I won't try to describe it here and so important that some would make it the primary skill.
- ▶ The third essential skill is that of actively, but patiently, contributing to the consultation. Consultation is neither a debating activity nor an exercise in human reasoning. Consultants need to calmly express their opinions. To withhold their opinions is not supportive of the spirit. Likewise, one must control emotions and think as reasonably and clearly as possible. Some American Indian communities, in order to make sure each person was heard, used a practice called passing the feather.

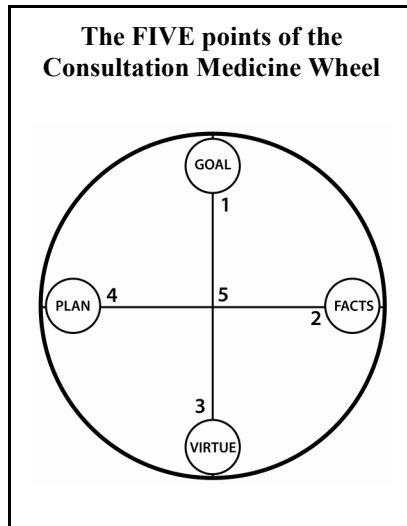
CONCEPT TWO:

The ancient traditional medicine wheel, as presented here, consisted of a circle with a cross in the middle that created *four* quadrants. The outer four points on the cross are identified as the four points of unity and agreement.

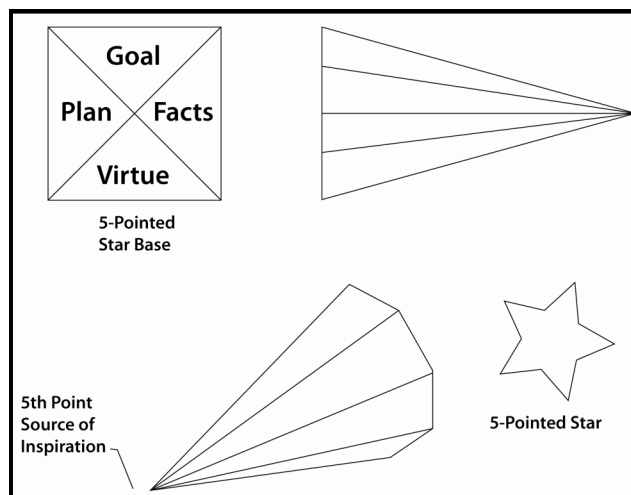


CONCEPT THREE:

The above four points create a four pointed star but there is a **fifth** point on the medicine wheel. **That is the point in the center where the quadrants intersect.** This fifth '*mystical*' point represents the Higher Power of the Creator, the Great Spirit that brings the other four points together. The Fifth Point is the most important point. The Fifth Point is what the process, purpose, and procedure of the medicine wheel and consultation is all about and is what makes it work. It is for this reason that we represent traditional medicine wheel consultation as a five-pointed star.



The Five-pointed Star

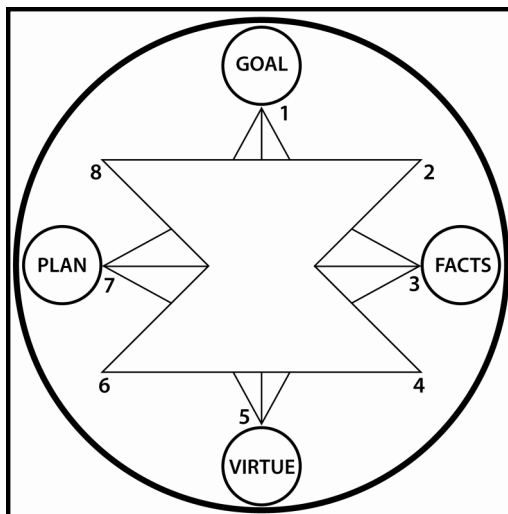
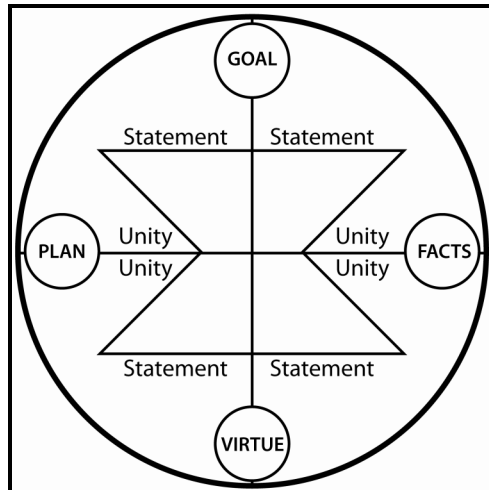


CONCEPT FOUR:

There are an additional four points on the consultation medicine wheel. These are the points *within* each quadrant and are where the *actual* consultation takes place to achieve the four points of unity.

The activity in these four additional points or quadrants is more of a dance than a linear walk. Give and take, discussion and definition, prayer and meditation. How the song is sung involves more than how the notes are on the paper.

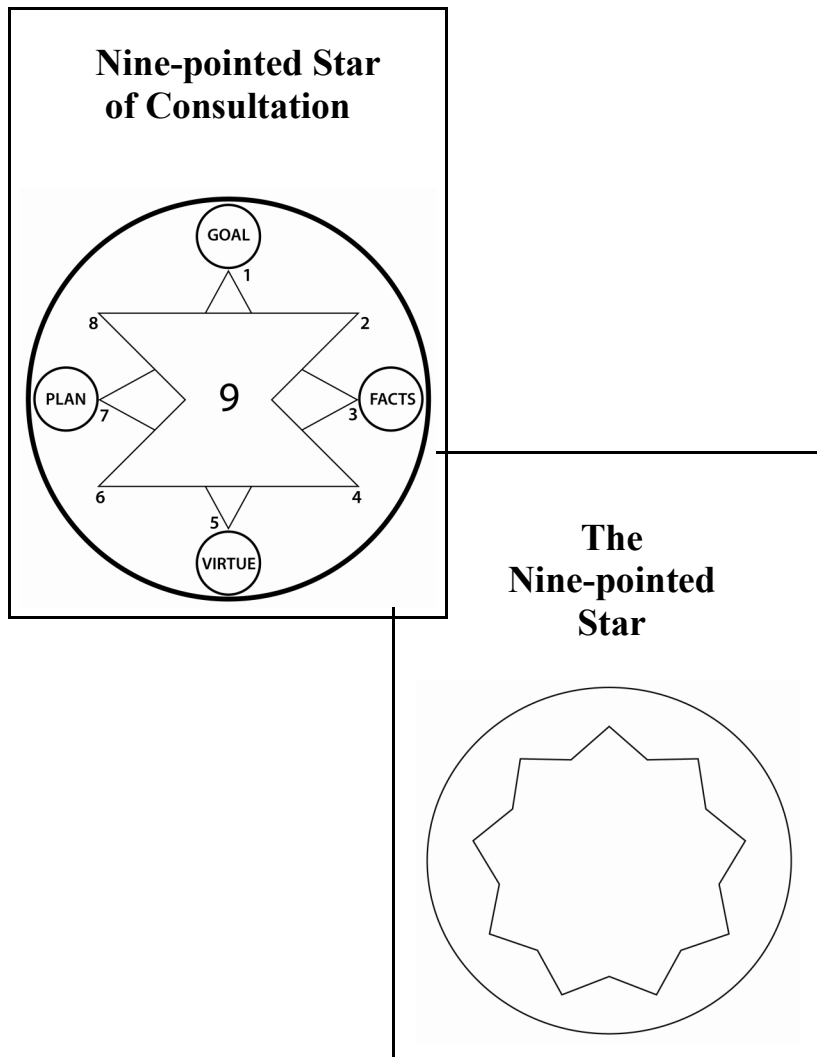
**Four additional
Points
on the
Medicine
Consultation
Wheel
that create the
Eight-pointed Star**



**Together the
four exterior points
plus the
four interior points
of each of the
four quadrants
make up eight
of the points
of consultation
and thus an
eight-pointed star.**

CONCEPT FIVE:

The Ninth Point, in this expanded concept of the medicine wheel, is the same point that was at the center in the five pointed-star concept. The Source of Inspiration at the center of the medicine wheel is actually All-present and All-inclusive and thus it is that the All-encompassing Nine-pointed Star forms the outer ring of consultation for the medicine wheel mandala on the back cover of this book. The Ninth-point is a mystical concept readily grasped by some and not by others, and in Itself is the mystical Power of Consultation.



CONCEPT SIX:

The Nine-pointed Consultation Process

In smaller consultations it may be desirable to place the above Nine-pointed Consultation Guide in the center of the consultants or up on a chart board where there is being kept the 'Agreed upon Statements' and suggestions for the statements as they are being developed. A marker can be moved about the guide to indicate the present point of consultation.

In practice, it may well be that at some later point in the process, one of the consultants will have come to them a better definition of the goal, or some fact, or virtue that should be included. *In that case the marker needs to be returned to the previous point on the consultation guide, where that statement of unity was previously achieved, to again achieve complete unity, and to again move forward from there.*

For consultation at great international events there may be a large physical circle on the ground with ceremonial dancing and drumming as the consultants are accompanied in passing from one primary point of the consultation to another. The spiritual forces that the participants feel in achieving unity is often the most important thing that they take away with them. In the large circle consultation the consultation between the consultants, as in any consultation, is entirely private but the participation and support, in moving from one stage in the process to another, may be a very public and inclusive ceremony involving the whole community in its spiritual progress.

The following describes the process of going through each of the eight base points on the consultation wheel – while always turning to the 9th point above and inclusive of them all.

The Nine Points of Consultation

Point 1. Goal Unified statement of Goal for consultation before proceeding to the 3rd point.

Point 2. Stepping into and returning from the accompanying quadrant to obtain:

- a. Proposals of goal
- b. 100% agreement on goal

There must be 100% agreement on the goal of the consultation because otherwise the result will just be frustration and argument with one consultant working towards one thing while another is working towards something else. One hundred percent agreement in the goal is often achieved by stating the goal in more and more general terms to broaden the scope for solution. There will be some statement broad and general enough with which all can agree.

When one puts forth a proposal they must detach themselves from it. It must no longer be 'their' proposal but simply a proposal. It is wise if the other consultants likewise refer to it as 'the proposal' rather than 'so-and-so's proposal'. This principle of detachment applies in each of the steps.

The careful selection of the goal for consultation if done properly will be a major factor in reducing the time spent in consultation. Reaching unity on a statement at each point in the consultative process requires hearing all the suggestions and ideas. No matter how ridiculous a suggestion may be it should be welcomed because it may be the path to a practical statement.

Example: As a concrete example of the consultation process let us consider the following: One member of the community administration consultative group points out that the community is having an increase in the number of break-in robberies. The goal might be stated as that of "How the community security could be improved."

Point 3. Facts Unified statement of Facts
before proceeding to the 5th point.

Point 4. Stepping into and returning from the accompanying quadrant to obtain:

- a. Gathering of facts
- b. 100% agreement on facts

There is much skill involved in achieving the accurate statement of facts. Many times consultants misconstrue opinion as being facts and have difficulty in objectively, accurately and detachedly determining a list of facts. To achieve 100% agreement there must often be statement and restatement until all are in agreement. This is often achieved by making the statement in more and more general terms to broaden the scope until there is some statement broad and general enough with which all can agree.

In order to achieve 100% agreement on the facts, the facts may need to be repeatedly redefined in more general terms until there is agreement.

For example:

From: all in the community

To: most in the community
many in the community
some in the community
a few in the community

From: need

To: want
wish
think
feel

A statement of fact can be achieved that is sufficiently general that all will agree with it.

Continuation of Example: It may be stated how many break-ins are occurring. It might be determined that the number of break-ins had increased to eight from over two the previous month. Other facts that might be determined could be the types of places that were being broken into. The types of things that were being taken. Whether there were indications that it was the work of professionals or amateurs. Whether the culprits might be transits or local. There are numerous questions and facts that might be examined and gathered.

Point 5. Virtue Unified statement of Principle before proceeding to the 7th point.

Point 6. Stepping into and returning from the accompanying quadrant to obtain:

- a. Listing of virtues
- b. 100% agreement on virtues

The central point of consultation is to understand the virtues/values/principles/spiritual truths involved. The goal of consultation should be through the Great Spirit to find spiritual guidance for the community. Detachment from preconceived notions and listening to the Great Spirit and what others value, is very important. There may be two virtues that appear to be opposite to each other, but nevertheless there may be desire to attain both simultaneously. It should not be difficult to agree that all the desired virtues apply.

Continuation of Example: At this point it would be necessary to determine which applicable virtues the community needed to improve. These could be vigilance, teaching youth in the community responsibility regarding people's property rights, individual responsibility in reporting suspicious activity regarding other's property, developing skills regarding security personnel, and whichever others may be indicated by the specific situation.

Point 7. Plan Unified statement of Solution / Decision to pass onto the Goal which continues the ever revolving process.

Point 8. Stepping into and returning from the accompanying quadrant to obtain:

- a. Formulation of Plan
- b. Plan for Implementation and evaluation

The final outcome of consultation should result in a stated plan that includes a method for implementation and evaluation.

Continuation of the example: Any one of several solutions may be decided upon such as increasing frequency of security patrols, or varying their regularity. Secretly posting hidden watchers with communication to a rapid response team. Putting invisible dye on products so the culprits can be determined later.

Point 9. Goal Completion of the Medicine Wheel and the Circle of Meditation to where it once again begins. Unity in achieving Oneness with the 9th Point. Jean calls this the Point of Celebration.

A Continuation of the example: In this case it might be at the appropriate time communicating to the community the manner in which the problem was resolved, and the virtues that it was necessary to improve.

CONCEPT SEVEN:**Practicing Administration
Using the Nine-pointed Star
of Consultation**

There should be an odd number of between five and fifteen consultants. An odd number prevents a tie in voting. Fewer than five may not permit sufficient diversity of opinion. Over fifteen becomes too cumbersome in making sure everyone expresses their opinion. When a vote is taken and a majority decision is reached, that becomes the group decision and all must support it and consider it as being motivated by the Source – the Creator – the Great Spirit.

A person, sometimes called a chairperson, who leads a consultation often refrains from speaking except to encourage others to put forth their ideas and to summarize the agreement that has been reached at each of the steps. Voting may be by secret ballot where everyone including the chairperson votes, but in those cases where a hand vote is taken in the last step then the chairperson will usually not vote except to break a tie. Consultations on some subjects can go very quickly – with experienced consultants instinctively working through the process in only a moment or two. Other situations may require a much more formal approach – and much more prayer.

Consultation is an important tool of administration, but it is not in and of itself the only element that is necessary. For consultation to be effective there must also be authority and resources. This book recommends that authority be established through the process of Progressive Democracy. Those in authority need resources and this book describes how in the future this may be accomplished through establishing entitlement and creating money. Without authority and resources the administrators will not be able to take the next two important steps that must follow on the statement of any plan that comes out of consultation.

Implementation

Implementation of the plan is an *essential part* in the administrative process. There must be determined in the consulta-

tive process a method of implementation along with responsibility for implementation.

Evaluation

There also needs to be established in the consultative process a method or standard for evaluating the plan and responsibility for reporting back the success of the plan, or need for further consultation on its modification.

Symbolism:



Consultation has long been a part of the American Indian tradition. Jean and I have studied the subject for over half a century. We have visited reservations, read many books, and a few years ago Jean and our daughter took a weekend course regarding a system of consultation implemented at the Rama Indian Reserve. It was on concepts from there that Jean based her drawing of the nine-pointed star, which we then modified using other concepts that we had learned over the years. There are many approaches to consultation but this is one that we recommend.

The development of our mandala arises from what is called sacred geometry. These emblems found in the world around us have always impressed seekers and artists as symbolism of the higher level of reality that is our heart's desire. The nine-pointed star of consultation forms the outer circle in the mandala. Inside the surrounding star are four different-colored Kokopellis representing the four races from the four quarters of the earth. Their unity comes through consultation as they gather within the medicine wheel. Kokopelli is the symbol of fertility and through the unity and consultation of the four

Kokopellis the earth will again become fertile and supply all of the people abundantly as Kokopelli is also the symbol of agriculture.

Our cover designer felt my original Kokopelli drawing to not be of sufficient quality so Dan Lightfoot re-interpreted it. Anyone wanting to use any of the artwork, including my original, in the consultation process, or to develop materials to teach about consultation, may freely reproduce it from:

www.webpal.org/artwork.htm

Kokopelli also represents the **Divine Flute Player** found in many religions such as the Hindu. The idea we present here within the **nine points** is that "*all songs are from the King, and every **melody** from Him*", that "*these different colors may merge into one color and the **melody** of praise may rise to the kingdom of Thy sanctity.*" We wish to "*raise his **melody** in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.*"

The relationship to consultation and detachment is that "*when the interior of a reed is empty and free from all matter, it will produce beautiful **melodies**; and as the sound and **melodies** do not come from the reed, but from the **flute player** who blows upon it, so the sanctified heart of that blessed Being is free and emptied from all save God, pure and exempt from the attachments of all human conditions, and is the companion of the Divine Spirit. Whatever He utters is not from Himself, but from **the real flute player**, and it is a divine inspiration.*"

But sometimes it seems that "*myriads of hidden mysteries are revealed in a single **melody**; yet, alas, there is no ear to hear, nor heart to understand.*" It is Jean's and my hope that what we have presented here will help you in becoming a hearer of the Divine Melody and that you will "*upraise the **divine melody** throughout those regions, promulgate the heavenly teachings and waft over all, the spirit of eternal life*" and "*in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.*"

“There are many things to be shared
with the Four Colors of humanity
in our common destiny as one with.
It is this sharing that must be considered
with great care by the Elders
and the medicine people who carry the Sacred Trusts,
so that no harm may come to people through ignorance
and misuse of these powerful forces.”

**[Resolution of the Fifth Annual Meetings
of the Traditional Elders Circle, 1980]**