



- NEWS HIGHLIGHTS
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The Price of Freedom is Eternal Vigilance -

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THOUGHT FOR THE WEEK: “The Grand Madam of Babylon was drunk and in maudlin mood. She sat on her throne beside the meeting place of the abundant waters from many rivers. All peoples, all nations of every language congregated here in submissive obeisance to her. All the kings and rulers of the world had come to her and committed fornication with her. All the dwellers of the earth had offered tribute to her and become drunk with the wine of her dalliance and adulterous deceit... Once more she would ride out into the desert and survey the wilderness her greed and financial follies had created...”

- Peter Lock, “The Great Whore of Babylon”

“... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom...”

- Book of Revelation 13:13-15, King James Bible

SOCIAL CREDIT - POLITICS, ECONOMICS & FINANCE by Betty Luks

I am in a ‘group email list’ which was discussing Social Credit, in particular matters relating to finance and economics. Some folk who recently entered the discussion seemed to be unable to grasp just where social crediters are coming from... and in the meanwhile their tempers became a little frayed with the whole exercise. I was reminded of the time when I was first introduced to the Australian League of Rights and Social Credit. It was so difficult because there were so many things I first had to ‘unlearn’. It was also just as hard for me to grasp what were the ‘core’ messages of the New Testament. But over the years I began to ‘get a glimpse of the picture’. Both, Social Credit and the New Testament, are inter-related.

By going back to basics, there are keys that may help that group in their discussions and also those of our readers who are having similar problems. The following material comes from many articles previously published in League and Social Crediter journals over the many years.

THE GREAT WHORE OF BABYLON

Anyone pouring over a map of modern Iraq, would be struck by the fact it was in that region the first recorded civilisation - of which we have knowledge - sprang up; i.e., the Land of Sumer, the Sumerian civilisation (4,000-3,800BC). It is to that region that the New Testament “Great Whore of Babylon” can be traced. Over time the city/state of Sumer came to be known as the city/state of Babylon and great banking/financial institutions developed there. The power and corruption of the systems and institutions had grown such that Babylon became known as the ‘Great Whore’ and ‘Mammon’ to early Christians as recorded in the New Testament.

Financial institutions and banking are not modern institutions, this is what Wikipedia has to say:

House of Egibi:

“The House of Egibi were family from within ancient Babylonia who were, amongst other things, involved in mercantile activities. The families’ financial activities are known to archaeologists via an archive of about 1,700 clay tablets spanning five generations of the family, dating to a period from around 600 to 482 BC. The tablets give us a glimpse of the exchange of goods within southern Mesopotamia and abroad.

(continued on next page)

(continued from previous page) Many documents found in the archive show shipments of barley, dates, and other bulk items. Enterprises of this nature were financed by the house of Egibi, among other later houses from within Babylon. [1]...”

Families activities:

“A business house of Neo-Babylonia and Achaemenid Babylonia, the earliest known of to archaeology, were involved in selling, buying and exchanging houses, fields, slaves and banking operations; as creditors, accepted deposits for safe keeping, financing international trade, and founding commercial companies. All monies the members of the family used for these purposes were from the houses’ own monies rather than the members of the family instead using money which they had from deposits made by others.

(Comment: ‘Credit’ is not ‘money’ in the sense intended in this sentence... and emphasis is added... ed)

They accepted deposits, provided loans, paid off clients’ debt, and enabled the acquisition of goods for future payment by providing credit. The family was very successful in its trade of agricultural products, which enabled it to acquire large tracts of land, and some of its members became leading officials in Babylon.

[25][26][27][28][1]

The family were involved in land management sometime between 518 and 501 for the treasurer to the king.[29]

A notable ruler who helped the House of Egibi become more powerful was Nebuchadnezzar II (c. 605 BC – 562 BC). Nebuchadnezzar formed his military by giving people land, allowing people to possibly free up time to not farm, therefore a need for farming the land was brought up. This is where the house of Egibi came in. They were a form of property management during the reign of Nebuchadnezzar in the Neo-Babylonian period. This let the men who owned land go and fight in the military for Nebuchadnezzar’s purposes.[1]

Some of members also were employed by Persian royalty (for instance Nebo-akkhi-idin [30] as judges [31])....”

Read further here, including references...https://en.wikipedia.org/wiki/House_of_Egibi

The Babylonian Woe

David Astle wrote of this ancient power in his book “*The Babylonian Woe*”. He concentrated on the priest-kings, because they had ‘played the harlot’ with the Grand Madam. They had come to forget they were responsible to their Heavenly Father, for the maintenance of right(eous) relationships and peaceful associations of their peoples. They had forgotten that the foundations of their true power were the laws of the distribution of surpluses (*tithing system, payment in kind.... ed*) as written on the scribe’s tablet.

ON TARGET

The priest/kings administrators, in this case the scribes, had resorted to ‘cooking the books’ of the national accounting systems. No longer did they keep true records.

The Grand Madam of The Book of Revelation

The seductive power of the Grand Madam had usurped the law of the priest-kings (just as today) previously exercised towards the well-being of their people. The law itself was now an empty shell, a symbol, raised before the eyes of the people, in order that they might not look down and see the evil gnawing away at the roots of the Tree of Life itself.

C.H. Douglas (“*Programme for the Third World War*”) believed there was still in existence, somewhere, a baked Chaldean tile which has inscribed on it an almost perfect prototype of the modern Bill of Exchange - the basic document of international finance. He thought the technique probably came via Egypt from Chaldea.

The Prostitution of the Role of Money

In his brilliant paraphrasing of chapters 17,18,and 19 of the *Book of Revelation*, author Peter Lock explained the Great Whore of Babylon, thus assisting us to understand that the Great Whore was not a person but a symbol for an international financial power. A power which had, over time, prostituted the role, the true purpose, of money.

He writes:

“The Grand Madam of Babylon was drunk and in maudlin mood. She sat on her throne beside the meeting place of the abundant waters from many rivers. All peoples, all nations of every language congregated here in submissive obeisance to her. All the kings and rulers of the world had come to her and committed fornication with her. All the dwellers of the earth had offered tribute to her and become drunk with the wine of her dalliance and adulterous deceit... Once more she would ride out into the desert and survey the wilderness her greed and financial follies had created...”

The insignia of the Grand Madam’s “New World Order” appears on the reverse of the American dollar. Those who have studied the Grand Madam’s ancient order will recognise the insignia. William Guy Carr wrote about it in “*Pawns in the Game*”. ***

Further reading:

Peter Lock, *The Great Harlot*;

William Guy Carr, *Pawns in the Game*;

C.H. Douglas, *Programme for the Third World War*.

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MAKING THE WORLD SAFE: FOR THE PEOPLES, NOT JUST THE BANKERS

It took about 100 years for modern man to rediscover the dark secrets of the Grand Madam, but discover them he did. C.H. Douglas did more than just 'dis-uncover' the dark secrets of the Grand Madam, he set about showing just how a nation's financial system could be used for the benefit of all its people in this day and age – hence the concepts in Social Credit, including the National Dividend and the Just Price.

The Great Harlot: The prostitution of the role of money in the marketplace by Peter Lock

There can be no adequate understanding of the suicide or survival alternative facing humanity, without a proper perception of the financial reality, that it is the abuse and prostitution of the role of money, which is the root cause of all economic evil, and hence of most of the social disorders threatening the future of society.

In a sense money must be priceless. It is the priceless lifeblood and catalytic reactor of the economic body. It is the priceless measurer of prices which the community uses to value its own real wealth of natural resources and talent. It effects the priceless credit and faith, which the community has in its own ability to produce goods and services.

It is a flagrant violation of the community's common good, if individuals are legally permitted to prostitute the community's own most priceless possession: its financial lifeblood; by monopolizing the creation and supplying of all money, and also by manipulating its planned scarcity for their own base personal profit and power.

A National Credit Authority

Once a nation loses control of its currency and credit to selfish private interests, it matters little what political party is in power or who makes its laws. Usurious banking, by its intrinsically evil and antisocial nature, will wreck any nation once it usurps power and will ultimately destroy itself, as will any finite self-centred positive feedback evolutionary system.

Until governments of countries resume control of the issue of their currency and credit and understand that the creation of the lifeblood of the economic body is its most godlike activity and responsibility, all talk about real democracy is just hypocrisy and deceit.

The same applies to all the statements of Christian leaders about Social Justice, Development and Peace, as long as they fear to bite the hand of the Great Harlot to whom they have surrendered the role of feeding Mother Nature's children with their daily bread of planned scarcity in the midst of Her Providence's plenty.

There are two fundamental questions arising from

marketplace situations which are the concern of general morality and social justice.

The First Great Social Question

Who is the rightful owner of the financial credit or monetized estimate of the real wealth of a community or nation?

Does it not belong in justice to the people by whose toil of mind and body, sweat and tears, the real wealth was produced? Have they not an intrinsic title to its ownership? Or does it belong to the banking system by whose virtually costless signature the money or make-believe ticket entitlement to real wealth is created out of nothing and put into circulation as their very own commodity and their monopoly in the distribution of all real wealth'?

Ethics and Sociology have devoted much time and argument to establishing plausible rights and limits for individuals' ownership of private property and privatization in general. These disciplines have yet to address the social obligations arising from the community's ownership of the creative source and sink of all financial credit, without which private ownership of property or goods is mere lip-service and useless.

The Second Great Social Question

The second fundamental question relates to the attitude and way the banking system itself operates in the marketplace. The banks have usurped the business function of monetizing and demonetizing the real wealth of the community. In claiming that the money they create out of nothing is their own and must be repaid to them, they are perpetrating a fraud which differs in no respect from treason's counterfeiting. In demanding repayment, they are holding both industry and the community to ransom. In taking possession of the real wealth-goods of others in default of the payment of credit-money loaned and created out of nothing, banks become legalized robbers. Bank loans are only created on the strength of the community's capacity to produce and deliver consumable goods and to consume them. Not only do banks thwart the consumption of these goods by maintaining a fictional scarcity of created purchasing power money, but with avaricious stand-over tactics, they charge the community interest for the community's use of its own real basic wealth and turn the true credit of the nation into a catastrophic suicidal debt for all, except their international selves who profit handsomely by this dishonest, fraudulent and usurious trick.

The above questions and accusations are treated at length in Peter Lock's book *"The Great Harlot: The prostitution of the role of money in the marketplace."* ***

THE BASIC CANON OF WESTERN CIVILISATION

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid”. - *Micah iv, 4*

James Reed wrote of what earlier social crediters ‘envisioned’ that some in the Social Credit discussion group finds so hard to grasp:

Literature, Religion and Philosophy

“Thus begins Volume 1, 1936 of the Douglas Social Credit Quarterly Review, “*The Fig Tree*”. I have been fortunate to be able to look over and reflect upon issues in those early years from 1936-1938, right to the war years. The articles are as crisp and relevant to today as they were then.

C.H. Douglas, “Regarding the Canon”, begins the short but fertile life of the journal with the remarks that culture, as represented by the media and political life, has ignored the basic “Canon” of Western civilisation – the core values and beliefs as expressed in the great literature, religion and philosophy. This has occurred, Douglas said because “a financial criterion rather than a realistic standard of Rightness has become its guide, and that in consequence the world is given over to the Father of Lies – the Enemy of Truth – and that the Money System is his chief tool”. (p.3)

(I wonder, am I right in believing ‘the Father of Lies’ ‘Mammon’ are the same creature? ...ed)

One should not despair about this, Douglas also says “because we know how the Money System works, who

controls and benefits from it, and further, what changes would tend to make it realistic”. (p.3) Such are the broad themes explored in “*The Fig Tree*”.

Thus we have the Marquis of Tavistock, also in Volume 1 writing on “Social Credit and Bird Life”, an early ecology piece where one of the benefits of social credit, through humanising the economy, will be to lessen pollution and increase the quality of life of birds, and indeed, all of nature.

Father Coffey, “God or Mammon”, Vol.1 No3, 1936, pens a powerful piece from a Catholic perspective, arguing that the point of the economy is to serve man and that the point of man is to serve God. Father Coffey notes that the Popes, such as Pope Pius XI have condemned the international world-monopoly of Finance “and that is enough for Catholics”.

The Rev. T. Dixon in “The Laws of Nature and the Laws of Man” (No.2, September 1936) agrees, looking at things from the perspective of natural law: “*Men must be made free to move in harmony with the rhythm of the natural law. They must be made free to follow the leadership of the wise physicists and saints, who are what they are because the rhythm of the natural law has beat its measure on their pulses*”. (p.157)...” ***

ONE LONG SORRY RECORD OF CORRUPTION AND FRAUD

The historian, Josephus, in “*Antiquities of the Jews*”, records: “He (Cain) introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness.” The ‘measures and weights’ were ‘precious metals’ - a money system by weight.

We know the Sumerian civilisation had developed to such a degree that:

- they had knowledge of building in brick or stone.
- many lived in towns or cities linked by roads.
- they cultivated food-plants.
- had domesticated animals.
- they had knowledge of the use of metals
- used the wheel.
- exchanged property by the use of money.
- used a script to communicate ideas.
- used a calendar, accurate to within a few days in the year.
- instructed the young in intellectual subjects.

Archaeologist, Sir C. Leonard Woolley, in “*The Sumerians*”, describes the business-like approach of these people to their public records:

“Practically every act of civil life, of buying and selling, loans, contracts, legacies... was a matter of law and as such was duly recorded in writing and confirmed by the seals of witnesses... The temple officials duplicated in title and in function those of the king’s palace; besides the priests proper, there were Ministers of the Harem, of War, of Agriculture, of Transport, of Finance, and a host of secretaries and accountants responsible for the revenues and the outgoings of the temple.

To the Great Storehouse the countrymen would bring their cattle, sheep and goats, their sacks of barley and rounds of cheese, clay pots of clarified butter and bales of wool; all would be checked and weighed and the scribes would give for everything a receipt made out on a clay tablet and would file a duplicate in the temple archives, while the porters would store the goods in the magazines which opened off the court...”

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Here we have an account of the authorities keeping an accurate record of the physical facts of their city/state economic system. The merchants of those ancient city/states, the agents of the Temple Corporations, such as in Sumer, plied their trade and commerce along well established trade routes; at times to far distant outposts or colonies - much of it on very modern lines.

Although no coined money existed in that day (3,500BC), gold and silver had become the standard of value for reckoning of accounts between merchants and traders.

Locally, barter was still the way of exchange and the values of the produce were generally reckoned in barley. Money, in this case, in the form of gold and silver by weight, was created for the very purpose of facilitating trade and commerce. What is important in this case, is the comprehension, the realisation, that the true basis

of all growth, of sustaining and maintaining all Life - in fact the basis of all civilisations - is the system whereby the surpluses of the earth are allocated to the people, according to their place in the community, i.e., according to their place in the pyramid of Life and to their need. Originally, this allocation was based on the tithing system.

In the beginning, the tithing laws were the basis of the authority of the king-priests – and as C.H. Douglas noted - were essentially just. The maintenance of the True and Natural Order of Life was the aim of these laws. This aim was ensured by the benevolent laws of a ruler dedicated to the service of his people.

True riches, i.e., wealth, is the real thing; money is the record or the symbol of the thing. The priest-king in his temple (counting house), through his servants, was the custodian of the accounting or the recording system. ***

A LESSON FROM HISTORY — TITHES, TAXES AND MAMMON

Let's turn back again to that time in human history when human associations had developed into city/states, in particular, in the land of Sumer, Mesopotamia.

The temples were not only the shrines to the local god or gods, but had also developed into the education, economic, commercial, and banking centres of the communities.

Archeologists, such as Sir Charles Woolley, believe the ideals of social life and justice which informed the history of the ancients can be traced back to the Sumerian civilisation from 5,000 BC onwards.

P.W. Thompson in his book, "The Whole Tithe" wrote: "In any advanced social order, social financing was seen as a necessity for the upkeep of the network of social institutions. The practice of tithing, the custom of setting aside for the upkeep of the city-state temples and the maintenance of the priests, a portion of the increment of the land, was almost universal amongst the ancients. This portion seems to have varied between one-tenth in Greece and one-sixth in Egypt."

The above sentence reveals the author's confused thinking. Social financing is not the same thing as social tithing. Finance has to do with a money system. It is a man-made system and does not necessarily reflect the physical facts of a production system.

'Tithing' in the Old Testament ancient world meant 'one-tenth' and, in the context above, it is 'one-tenth of the increment of the land'. The tithe's origin - its absolute origin, was in the land and was based on the increase, the

increment of the land. "The tithe paid was of everything from the (cultivated) land, whether grain from the soil or fruit from the trees... and the tithe of the herd or of the flock - every tenth animal that passes under the shepherd's rod."

- Old Testament (OT), Leviticus 27: 30-32

The tithe's purpose is clear. It was to be given to the Levites as their inheritance in return for the work they were to do while serving, first at the Tent of Meeting, whilst the community were still wanderers; later in their settled agricultural/pastoral phase, at the Temple.

A tenth (a tithe) of the tenth (tithe) was to go to the Aaronic priesthood.

- OT, Numbers 18:21.

The allocated tasks of the Levites in serving the community included: composers, musicians, officers and judges, medical practitioners, scribes, and treasurers (who kept the imperial accounts and records). - OT, 1 Kings, 1 Chronicles

There were other tithes paid for the social upkeep as recorded in the OT, but don't get bogged down with how many or how often they were paid; the important point is that the tithes were paid in kind from the fruits of the earth! Not only that, they were paid from the increase! If the people had two crops a year, they would still have paid a tenth of the increase from each crop, but always the tithe was calculated on the produce of the earth.

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Why is this of such importance?

The people were governed by natural law, as long as they worked in harmony with nature, and continued to recognise and be true to their organic roots - the absolute origin of their earthly physical existence. Their systems and institutions would have simply reflected the truths they had discovered about Life.

The absolute origin of all their economic activity had its organic roots in the soil and in nature. The tithe was paid in kind. What does this mean? It means that when the wheat farmer paid his tithe - his tenth - he would pay it in grain, in produce; the pastoralist would pay his tithe in cattle; the shepherd, in sheep.

The Poll (Money) Tax

But what of a money tax? As Douglas observed: "There is extant in the world, a common, if somewhat nebulous, idea that whoever, for instance, grows a ton of potatoes grows thereby in some mysterious way, the purchasing power equivalent to a ton of potatoes..."

- C. H. Douglas, "Social Credit"

The production of a crop of wheat creates a physical asset, but it does not create an equivalent in 'money'. Consider the indirect impact of a money tax upon agricultural land, which is the form the poll tax took.

The Temple Corporation instituted a Poll Tax

This was an annual fixed amount of money for every male, 20 years or older. It was to be paid in precious metal, by weight - 'half a shekel'. To test its purity and weight, it was weighed against the 'shekel in the

sanctuary'.

- OT Leviticus 27:25; 2 Chronicles 24:9.

Cost Accounting

To obtain that half shekel, the farmer would have to sell a portion of his produce. (This also assumes there was a ready buyer with the correct amount of shekels). The half shekel added to the farmer's costs and therefore the price he had to charge in the market place. If he did not raise his price, which could often be the case, he made a money loss, and if that continued, ultimately, he would cease to farm, because he did not grow money (shekels), he grew produce, and money (shekels) was demanded from him.

The evil would not stop there; because the farmer could not make a reasonable living, he wouldn't be able to keep his land in good order, neither would he have spare money to spend on the products of other industries.

"Purchasing power is not... an emanation from the production of real commodities or services much like the scent from a rose, but on the contrary, is produced by an entirely distinct process; that is to say, the banking system."

- C.H. Douglas, "Monopoly of Credit"

For the nation's accounting system to be a true record, whatever medium was used by the Levites of the Temple Corporation, it should have reflected the physical facts, just as did the (ac)counting records of the tithing system.

It should have been no harder for the farmer to pay the Poll Tax than for him to pay the Tithes. ***

POLITICAL, ECONOMIC AND FINANCIAL POWER

*"Mammon, the least erected spirit that fell
From Heaven; for ev'n in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold
Than aught divine or hole else enjoy'd
In vision beatific . . ."*

Excerpt - *Paradise Lost* - John Milton, (1608 - 1674)
(Book 1, L 679)

The late Edward Rock dealt with these three important concepts in his booklet "*Trinitarianism: The Threefold Substance of Reality*" (2000). A treatise on the Holy Trinity, Creation and the Social Order.

"The Trinitarian Function of Political, Economic and Financial Power are three areas which should have one objective: **service to mankind**. In trinitarian terms, the three should overlap into one, and the one into three, if the pattern of reality established by the Holy Trinity is to be observed.

When finance is elevated above the other two, there is no affinity with Christ's teaching, and balanced harmony is fractured.

A Christian gospel which ignores the power of finance over politics and economics is a filleted gospel, robbed of Christ's power and authority. It fears confrontation with the one power on earth Christ said was opposed to God; the power of materialism, money or as Christ named it, Mammon. Christ said no person could worship God and Mammon. Mankind will only serve God when the power of Mammon has been subjugated to God....

Can Christians get their mind round the concept of an economy of such abundance that all have enough, operated with such precision, that man's toil is no more than incidental, and in which the Holy Trinity is the provider in love? What appears impossible to uninspired man is more than possible to those of faith through whom God works". ***

STAGES OF LEARNING ABOUT ‘SOCIAL CREDIT: FINANCE’

From the Social Credit Discussion Group

...Perhaps the greatest insight I believe I have obtained from reading the old threads in this list is understanding how the (*financial*) gap relates to the debt virus. I... believed in the debt virus theory at one point, the same as many people when they get introduced to the process of money creation.

The different stages I have followed look something like this:

- 1) Discover that money is created by banks out of thin air when they give out loans. *Outrage!*
- 2) It's worse. The banks request interests for those loans, which are impossible to pay because the money for them does not exist. This is why more money has to be created and debt expands exponentially. *More outrage!!*
- 3) Proceed to express your outrage in different forums until someone explains that you are confusing stocks and flows. Bankers also have to eat, and they spend the money they get from the interests.

4) Realize that it is perfectly possible to model a stable system in which companies can take loans, pay the interests of the loans and also make profits. *Now you feel silly for being outraged.*

5) However, this only works as long as bankers distribute all their revenue flow into the economy in some way. If they save part or if they create a lack of purchasing power in the rest of the economy, which can only be compensated by creating more money, that is, with more debt. *So we're back to banks as villains that enslave us with eternal debt.*

But here is the insight I got from Social Credit:

6) Any company, not only banks, creates a lack of purchasing power when it distributes less of it in salaries and dividends than what it takes in with prices. This is one of the sources of what in Social Credit is called THE GAP, which is the real cause of the problem. Exponentially increasing debt is a symptom of the gap.

Extract from SOCIAL DYNAMICS by ED Butler

It was the coming of the explosive Christian revelation which resulted in the progressive freeing of the individual from the domination of the group. Christianity stressed the uniqueness of each individual, resulting in a much more highly developed concept of personal dignity and worth, while the fundamental Christian law of love provided man with a new concept of living together and of minimizing the corrupting threat of power.

So far from being a piece of sentimentalism, the great Christian Commandment enunciated a fundamental principle for successful co-operation between individuals in society.

The modern pseudo-intellectuals sneer at the Law of Love because it cannot be measured “scientifically”. But the fruits of the application of the law were to be seen in the

flowering of Western Civilization - chivalry, culture, the concept of the gentleman, ethical standards in man’s conduct. True, the ideal was never completely fulfilled. But it did exist and large numbers at least strove towards it. Even wars were fought with some reference to the

ideal. Civilians were respected. “Total war” was a return to barbarism.

But the truths governing the Universe existed from the beginning of time, and what is termed Natural Law Philosophy preceded Christianity.

The early Christian philosophers like Thomas Aquinas borrowed heavily from the early Greek and Roman philosophers.

The great Roman, Cicero, provided the following clear exposition of Natural Law philosophy in his book, *De republica*, published in 43 B.C.

“True law is right reason in agreement with nature. It is of universal application, unchanging, everlasting... We cannot be freed from it by Senate or people... The law is not one

thing at Rome and another at Athens, but is eternal and immutable, valid for all nations and for all times. God is the author of it, its promulgator, and its enforcing judge. Whoever is disobedient to it is abandoning his true self and denying his own nature.”

The Founder of the Christian faith would have saved both religion and human society from error, and would save them both today, if we not merely said “Lord, Lord,” to Him but attended more closely to the things he said, and endeavoured to act according to them...

A democracy must use its Constitutional rights in the domain of government to secure its democratic rights in the domain of the economic structures.
-The Fig Tree, 1936

THE IMPORTANCE OF CONTACTING YOUR MP

I often recall the words of Eric Butler and while he recognised that among those interested in political issues, some would feel the urge to seek election to Parliament; he wished them well but maintained the point that we already have an abundance of candidates seeking election - the problem was to get one of them to truly represent the electors.

The Institute of Public Affairs in a recent newsletter supported these comments in an item reporting the successful speaking tour by Mark Steyn. The IPA wrote ... "The third thing that really inspired me. It's up to us!!! As Mark said, and as we know it's true - politicians follow public opinion, they do not lead it. Mark quoted Milton Friedman on this - 'Don't wait to elect the right politician to do the right thing, create the conditions whereby the wrong politicians are forced to do the right thing.'"

That is the core of the action suggested in the *On Target* - to contact your MP requesting he represent your wishes. How would he expect to know what you want unless you tell him? To criticise him without having made a request is very unfair.

Nat Dir

SOCIAL CREDIT TRAINING COURSE

We have recently expanded the Training opportunities for Social Crediters. Go to <http://thecross-roads.org/sct/> and register for more information.

Nat Dir

TO THE EDITOR

"When all is said and done; it is the money!" is a phrase brought to life again at government levels. The State Labor Government has reversed its policy and is prepared to host a nuclear waste dump. The two factors are the amount of money the dump would allegedly earn and soothing the massive debt.

Likewise Canberra and Treasurer Scott Morrison in particular, have permitted the sale of Australia's largest dairy to Chinese interests. It is also reported that the sale of the Kidman empire to the Chinese will soon meet approval from the Treasurer.

The Advertiser (Feb 25) reported the government would gain some \$27m from the dairy sale, \$9m more than would have been the case if it was sold to an Australian under-bidder. The Kidman sale will obviously be an even larger earner for Treasurer Morrison.

Selling Australian land to foreigners is opposed by most people and the Government is well aware of it. Many within its own ranks oppose the sales too, so it must be the lure of the money.

No matter about principle; when all is said and done; it is the money!

Ken Grundy

ON TARGET

REPORTS FROM ACTIONISTS:

Labor Senator McEwen from SA is concerned over the ISDS Clause in the TPP as well as the possible impact on the cost and availability of medicines in Australia. The Senator says there are 30 chapters and some thousands of pages of the proposed 12 country agreement. (You can imagine how few people, let alone MP's have read it in full. Ed).

Senator McEwen also advises that member countries are able to withdraw from the final agreement after a certain period. She says there is no reference to a date when the TPP deal would expire.

Keep reporting action results to Head Office so the message can be spread.

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