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The Price of Freedom is Eternal Vigilance

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THOUGHT OF THE WEEK: "Part III: The Design of Economic Freedom - Ch. III: The Critical Moment

There are two hypotheses as to the method by which changes of so far reaching a character as those we have been discussing might come about, one of which may be described as the evolutionary method, and the second as the revolutionary. For my own part I am inclined to believe in the probability of a combination of the two. The outstanding fact in regard to the existing situation in the world at the present time, is that it is unstable. No person whose outlook upon life extends even so far as the boundaries of his village, can fail to see that a change is not merely coming, but is in progress; and it requires only a moderately comprehensive perception of the forces which are active in every country of the world today, to realise that the change which is in progress must proceed to limits to which we can set no bounds. That is to say, the break-up of the present financial and social system is certain.

Nothing will stop it; "Back to 1914" is sheer dreaming; the continuation of taxation on the present scale, together with an unsolved employment problem, is fantastic; the only point at issue in this respect is the length of time which the break-up will take, and the tribulations we have to undergo while the breakup is in progress. But while recognising this, it is also necessary not to fall into the error which has its rise in Darwinism; that change is evolution, and evolution is ascent. It may be; but equally it may not be. That is where the necessity for the revolutionary element arises; using, of course, the word revolutionary in a constructive sense.

There will probably come well within the lives of the present generation, a period at which the blind forces of destruction will appear to be in the ascendant. It does not seem to me to be necessary that this should be so, but it does seem to be probable. There is, at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort for the regeneration of Society. This being the case, we are merely witnesses to a succession of rear-guard actions on the part of the so-called Conservative elements in Society, elements which themselves seem incapable, or undesirous of genuine initiative; a process which can only result, like all rearguard actions, in a successive, if not successful, retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism; but it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

When that pause occurs mankind will have reached one of those crises which no doubt have frequently been reached before, but which so far have failed to avert the fall of humanity back into an era of barbarism out of which new civilisations have slowly and painfully risen. The position will be tremendous in its importance. A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us; and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of a day of such splendour as we can at present only envisage dimly. It is this necessity for the recognition of the psychological moment, and the fitting to that moment of appropriate action, which should be present in the minds of that small minority which is seized of the gravity of the present times.

To have a clear understanding of the principles which underlie the problem is essential to those who may hope to play a part in its solution; it is even desirable that skeleton plans should be in existence to meet the situation as it can be seen to exist; but nothing can be more fatal to a successful issue than the premature publication of cut-and-dried arrangements which are likely to be out of date before their adoption can be secured. As the world is constituted today, effective action is only possible through certain centres of influence; that is to say, short of complete social anarchy as a preliminary to a new world, it is necessary to work through the arrangements which have grown up in the system with which we are all familiar.

(continued on next page)

(continued from previous page) While the evolutionary process depends most probably on the formula to which the present civilisation is working, and, given adherence to that formula, is independent of human psychology, it is fairly obvious that the effectiveness of "constructive revolution" does depend, to a large extent, on this latter factor alone. In other words, although we can float down the Rapids and over the Falls without any struggling either on our part or on the part of those with whom we come in contact, the possibility of avoiding that uncomfortable journey, if there remains a possibility, requires definite exertion. And if the cataract must be run, a safe arrival on the waters of the placid lake which may lie beyond, is surely conditional on some sort of expert navigation. If the present onerous taxation is continued into an era of rising prices, we shall not have long to wait.

There are certain factors operative in human psychology which it is possible to recognise as helpful or the reverse. During a visit to New York I saw considerable numbers of fervent men and women carrying sandwich-boards and collecting-boxes through the financial quarters in and around Wall Street, bearing on them the legend, "The Salvation Army is Father Knickerbocker's best friend." It is perhaps hardly necessary to explain that Father Knickerbocker is generally taken to represent the respectability of solid, or perhaps preferably, liquid capital. That is to say, it may be taken as a scientific statement of fact that one of the most dangerous opponents of a better, cleaner world, is the sentimental spirit which is entirely concerned with the beauties of a prospective Heaven, whether that Heaven is theological or moral. The head of the institution to which I have just referred, has recently elaborated the preceding statement by an intemperate attack on the "dole," basing his objection to it on the "demoralisation" of the recipient and not, of course, on the financial jugglery which accompanies it — an attitude entirely similar to that of the Puritan in his abolition of bear-baiting; not because it was cruel to the bear, but because it gave pleasure to the populace. The practical outcome of this Puritanism is always negative.

In short, there is a type of sentiment which, under existing conditions, is able to attain great respectability, but which can, with very little difficulty, be identified with the formalism against which the Great Reformer of nineteen hundred years ago launched his most bitter invective; and wherever that is found, the prospect of effective assistance is not encouraging. Again, it is only rarely that we find a response from those who have been "successful in business."

On the whole, the most promising type of mind is either that which has always been free from financial anxiety and yet, at the same time, is familiar with the technique of the modern world, or, on the other hand, the worker, whether by hand or brain, whose incentive

is very largely artistic in origin, in the ranks of whom may of course be included practically all persons of really scientific temperament. Most unfortunately this latter class is, of all the divisions of Society, that least equipped, either by temperament or organisation, to exercise effective pressure. Since, however, most men are complex characters, it is probably true that an effective appeal can be made to a large majority if the appeal is made in the right way.

It is my considered opinion that the right way with most people is to discountenance severely any discussion of the general advisability of such matters as we have been considering, and, as far as possible, to put the appeal in the form: "*Suppose that you yourself were offered certain conditions, such as we suggest, under which to carry on your business or your own personal economic life, would you accept them?*" With a majority of persons there is (no doubt as the result of the collective hypnotism generally referred to as education) a tendency to uphold a social ideal from which their personal existence is a continuous effort to escape. That is to say, their social ideals and their social actions bear about the same relation to each other that the aspirations of the average individual in regard to an immediate translation to Paradise, as expressed on his occasional Sunday church-going, do to his wishes as expressed by his business activity during the week, and his concern at the onslaught of a cold in the head.

If he can be kept on the more or less solid ground of his individual tastes, and the means which would enable him to achieve them, he is amenable to reason; let loose on social ideals, and we generally have something of about equal value to the theology of the Salvation Army—a thing which clearly has definite uses in connection with a given set of premises, but is not a hopeful source from which to look for a new direction of objective—is, in fact, frequently a vicious obstacle. It hardly needs emphasis that a constant binding back of proposals for reform, to the moving events of the world, is of the utmost value; in fact, if it be possible to clarify the relation between the analysis of the financial system, the *foci* of discontent, and the logical remedy, with sufficient emphasis and over a sufficiently wide area, then the stage will be set for the greatest victory which the human individual has, within history, achieved over the forces which beset him to his fall."—*from 'Social Credit' By C.H. Douglas (1924) ****

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CORONAVIRUS VISITS ITALY: PIZZA? By Brian Simpson

The coronavirus is marching through South Korea now, showing how ineffective communist China's control mechanisms were. The bigger surprise is that Italy now faces the infection, with a quarantine of 12 towns, so the bug has reached Europe. Italy now has 132 cases of the virus infection, and rising.

<https://www.zerohedge.com/geopolitical/coronavirus-deaths-outside-china-spike-who-team-visits-wuhan>

Medical supplies are fast disappearing, the Chinese getting ahead of the curve. Our "just in time" delivery system is highly vulnerable, operating on the edge of collapse, much like the wider social system.

As detailed in each article I do on this topic, perhaps the main impact upon the West will be economic, due

to the insane level of global interconnectedness that has been created based around China, especially in Australia:

<https://www.zerohedge.com/economics/it-will-be-really-really-bad-china-faces-financial-armageddon-85-businesses-set-run-out>

This is serious stuff, since a collapse of China will almost certainly mean a global economic collapse, produced by the globalist kick-on effect. Thus, imagine how the Australian economy will be. Take the universities, which are trembling at the thought of less Chinese students to keep their nonsense afloat. It will be painful, but I suppose it is like a heroin addict going cold turkey to get over it. Australia and the West needs such a lesson in cold hard reality, that only Mother nature can deliver. ***

POVERTY AUSTRALIAN STYLE By James Reed

Being dirt poor, I can relate to my fellow Aussies sinking into the mud with me. Like not being able to pay for dental treatment, and having to contemplate pulling out one's own teeth with rusty pliers. Don't even ask about do-it-yourself surgery:

<https://www.sbs.com.au/news/>

[one-in-eight-australian-adults-one-in-six-kids-are-living-in-poverty](https://www.sbs.com.au/news/one-in-eight-australian-adults-one-in-six-kids-are-living-in-poverty)

"One in eight Australians adults and one in six children are living in poverty, a new report has found. The Australian Council of Social Service and UNSW Sydney joint study found 13.6 per cent of the population - or 3.24 million people - are estimated to be living below the poverty line, after taking account of housing costs. Of those, 774,000 children are living in poverty, the study published on Friday said. The council's chief executive Cassandra Goldie said Australians were locked into poverty by low welfare rates, a lack of jobs and unaffordable housing. She called on the government to raise welfare payments,

invest in social housing and boost jobs growth. "Our economy is leaving people behind, with persistently high poverty rates despite decades of uninterrupted economic growth," Dr Goldie said. Researchers warned Australia's poverty rate was worse than most wealthy countries, including New Zealand, Germany and Ireland. In Australia, the poverty line was \$457 per week for a single adult, with the poverty line measured as 50 per cent of median income. The average gap between the poverty line and people living in poverty was \$282 per week."

I repeat, the poverty line is \$ 457 per week, single. The old age pension for a single is, maximum, \$ 850.40 per fortnight. Really, it does not go far and it gets eroded away every day, with rising prices. Inflation is just a way for big business to put the screws on harder, and they love doing it, being psycho-sadists, who get off on the misery of us small people. It is the final stage of the school yard bully. ***

IS THERE A RIGHT TO SELF-DEFENCE IN AUSTRALIA? By John Steele

On paper there is a right to self-defence, but there is no right to have a weapon, such as a firearm to make that right real. Thus, if there is no effective means of producing the right, the right does not really exist. Consider then the case of the Dunstan's:

<https://nationalshooting.org.au/blog/f/dunstans-slam-dud-response-from-nsw-mp>

"Many of you know the story about David Dunstan – the farmer from NSW who lost his guns and firearms licence for stopping a bad guy trying to do him harm. The story got national coverage resulting in the NSW Deputy Premier, John Barilaro ... visited his property and called for an inquiry into the matter. That was BEFORE the 2019 NSW state election. Then, AFTER the election, the NSW Government dumped the inquiry and didn't even bother to tell the Dunstans. The government has since done everything it could to

avoid revisiting the matter."

This is clearly a political and legal issue, but I will make some reflections as a practical survivalist.

First, on the facts, the home invader did not have a "7 foot lump of wood," along with the hidden knife, but only the knife. Such a piece of wood would be clumsy in the close confines of a home invasion, and could be disarmed.

In the present political climate, which is strongly anti-gun, going for the gun to defend the family is a problem. Perhaps one could use an improvised weapon of Marxist/feminist/gay books duct-taped together to make a weapon of mass politically correct destruction? Ban that! But, you get my point, use of guns should be a last resort. It would be wise to get as fit as a caveman to defend one's family with one's bare hands. ***

NEWSLETTER - THE WAR AFTER THE WAR

The EU is expanding its sanctions on Syria, thus erecting new obstacles on the road to the country's reconstruction. The sanctions imposed last week affect several entrepreneurs, continuing the EU's practice of discouraging potential investors from participating in Syria's reconstruction. The Trump administration is pursuing the same objective with the sanctions it imposed last December, described by experts as far-reaching and possibly affecting individuals and enterprises in

IT'S TIME TO RECLAIM SYRIA'S ROAD TO RECOVERY By Pepe Escobar

Recep Tayyip Erdogan, neo-Ottoman extraordinaire, is not exactly inclined to commit *seppuku*, the Japanese act of ritual suicide. But if not through the perspective of neo-Ottomanism, how to explain the fact he is de facto supporting al-Qaeda remnants in Syria while facing two unsavory options – a humiliating retreat from or total war against the Syrian Arab Army? Everything about the slowly evolving, messy chessboard in Idlib hinges on highways: the imperative for the government in Damascus to control both the M5 highway between Damascus and Aleppo and the M4 highway between

all countries and "isolating Syria for years to come." According to US experts, these sanctions could drive the population into poverty uprisings, thus reaching, what could not be achieved through warfare—the overthrow of the Bashar al Assad government. In the European Council on Foreign Relations this is referred to as the second "long war," this time with economic measures. Critics call it a "scorched earth policy."

<https://www.german-foreign-policy.com/en/news/detail/8202/>

Latakia and Aleppo. Fully reclaiming these two crucial axes will finally turbo-charge the ailing Syrian economy.. The Big Picture, of course, remains: the US determined by all means necessary to prevent Eurasian unity, and the Russia-China strategic partnership from having access to maritime routes, especially in the Eastern Mediterranean through Syria via Iran. The micro-picture is way more prosaic. It comes down to Erdogan making sure his occupying troops do not get routed by Assad's army. How the mighty (neo-Ottoman) have fallen.

<https://cms.ati.ms/2020/02/its-time-to-reclaim-syrias-road-to-recovery/>

CLIMATE CHANGE AND ANTI-NATALISM By Mrs Vera West and James Reed

One of the lines taken by the climate changers is: don't have children, well, at least if you are white. But, now even within the mainstream, there is a backlash, or at least, the beginnings of a critical response, of course no mention of race:

<https://www.vox.com/future-perfect/2020/2/13/21132013/climate-change-children-kids-anti-natalism>

“A growing contingent of young people are refusing to have kids — or are considering having fewer kids — because of climate change. Their voices have been growing louder over the past year. UK women set up a movement called *BirthStrike*, announcing that they won't procreate until the world gets its act together on climate, and high-profile US figures like Alexandria Ocasio-Cortez amplified the question of whether childbearing is still morally acceptable.

One of the main worries cited by this contingent is that having a child will make climate change worse. Their logic is that anytime you have a kid you're doing something bad for the planet. You're adding yet another person who'll cause more carbon emissions, plus their children, plus their grandchildren ... and so on, in a never-ending cascade of procreative shame.

Driving this logic are studies claiming to show that having a child leads to a gargantuan amount of carbon emissions — way, way more than the emissions generated by other lifestyle choices, like driving a car or eating meat. Media reports have trumpeted the takeaway that if you want to fight climate change, having fewer children is far and away the best thing you can do.

But that's just not true, according to a new report by *Founders Pledge*, an organization that guides entrepreneurs committed to donating a portion of their proceeds to effective charities.

The problem with most studies on the climate impact of various lifestyle decisions is that they don't account for likely changes in government policy in the future. But climate policy will almost certainly get much stricter over the course of our children's and grandchildren's lifetimes, the *Founders Pledge* researchers say.

That does seem likely, at least in some countries, as advances in clean technology are easing the transition to green energy and some governments are already jumping on board. For example, the UK is now legally required to get to net-zero emissions by 2050, and the sale of pollution-causing cars will be banned as of 2035. ***

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