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The Price of Freedom is Eternal Vigilance

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**THOUGHT OF THE WEEK:** In nature there is no such thing as equality. It is a completely abstract concept that cannot exist, because it has no place in the infinitely complex real world. For centuries politics has been contorted in quest of a chimeric ideal that has inevitably brought misery and death in tow. Trial by jury does not exist in the justice system to ensure equality, but, rather, to ensure fairness. The only place where we can realistically aspire to achieving equality is in the grave.

Except as applied in the narrow domain of abstract numerical calculation, the pernicious word "equality" should simply be banished from our vocabulary. No free individual is "equal" to any other; within the care of the ethic modelled for us by Christ, each is unique. *-- Robert Klinck, Canada 2020*

#### RELEASING REALITY

#### SOCIAL CREDIT AND THE KINGDOM OF GOD By ED Butler 1979

##### INTRODUCTION

In 1935, at the age of 19, I read a letter in a country newspaper (Benalla, Victoria. Australia) which was my first introduction to the ideas of C.H. Douglas, founder of the Social Credit Movement. The course of my life was changed by that introduction to Douglas and the subsequent impact of Douglas's thinking.

My youthful aspirations were towards a life on the land, but, while I have fortunately been able to maintain a close practical association with farming, my introduction to Douglas led me into a life of attempted service to Truths which, if applied, would certainly lead to the growth of a Civilisation surpassing all those of the past.

At school, history was a subject of intense fascination for me. I wondered why great Civilisations had collapsed. At an early age I had read all of the generally recognised historians like Gibbon, Leckey, Macauley and others. But not until I read Douglas, who indicated a more realistic approach to history, did I completely grasp that the excessive centralisation of power over individual initiative was the major cause of Civilisation collapsing and that the creation and control of money was a major instrument of power.

In one of his many profound observations, Douglas said that history was not merely a series of disconnected episodes concerning the birth of Kings, wars and other events, but was "crystallised politics." And policies are manifestations of underlying philosophies. While the development of policies may from time to time, be influenced by what Douglas described as "unrehearsed events", they are in the main the result of conscious effort by individuals organised to pursue policies reflecting philosophies.

In an address given at Liverpool. England, in 1936, *The Tragedy of Human Effort*, Douglas said: "The general principles which govern association for the common good are as capable of exact statement at the principles of bridge-building, and departure from them just as disastrous".

The modern theory, if it can be called modern of the totalitarian state, for instance, to the effect that the state is everything and the individual nothing, is a departure from those principles, and is a revamping of the theory of the later Roman Empire, which theory, together with the financial methods by which it was maintained, led to Rome's downfall, not by the conquest of stronger Empires, but by its own internal dissensions. It is a theory involving complete inversion of fact, and is, incidentally, fundamentally anti-Christian.

Astronomical debt, crushing taxation and inflation produced in Rome the same disastrous economic, social and political results which are a feature of what is now clearly another disintegrating Civilisation. The lessons of history are vital. Those who refuse to learn from the disasters of history are doomed to repeat those disasters.

It is equally important to learn from man's successful achievements throughout history. Douglas observed on a number of occasions of valuable knowledge of the past which has either been lost or deliberately suppressed. Tradition has been derided, which means a turning away from the accumulated wisdom and experiences of the past. The downgrading of classical literature has deprived modern man of priceless knowledge.

Very few modern students of history have even heard of the great work of one of the famous American Adams family, Brooks, *The Law of Civilisation and Decay*, first published in 1895. Brooks Adams assembled a mass of carefully documented material to demonstrate that excessive centralisation of power had been the basic cause of the collapse of all Civilisations, to date.

Douglas described William Cobbett as the greatest Englishman of last century. The remarkable Cobbett, a self-taught master of the English language, vigorously attacked the debt system at a time when Karl Marx and his backers were laying the foundations for a movement of ideas now increasingly threatening what is left of Western Civilisation.

Cobbett's *Rural Rides* and other writings are essential reading for an understanding of real English history. Today William Cobbett is generally unknown while Marx is treated as an outstanding philosopher, even by some who call themselves anti-Communists.

Douglas's vital contribution towards an understanding of real history was to show how the money system has over centuries been a major instrument through which power has been centralised. Douglas described how when he first made his discovery about the basic flaw in the present finance-economic system, he thought that all he had to do was to tell those in control of the system about the flaw, that they would thank him, and then proceed to correct the flaw. But he soon discovered that so far from wanting to correct the flaw, those in control of financial policy were determined to resist any suggestion of correcting a flaw which made the progressive centralisation of power appear inevitable.

The Marxists and other will-to-power groups also strongly resisted any corrective policy which would remove the conditions they require for revolution.

As Douglas said, he soon realised that he was embarking upon a project which would not only absorb the whole of his lifetime, but many lifetimes to come. In revealing the basic flaw in the finance-economic system, Douglas was brought face to face with the more basic question of the age-old power question.

If the present state of the world is not the result of policies fashioned by individuals who are organised to advance those policies, but is the result of blind forces and mere chance, then clearly there is nothing the individual can do about averting further disasters. This is the village idiot theory of history and naturally it tends to produce a passive attitude towards events. It cripples individual initiative.

But the absurdity of the theory can be demonstrated by asking did Western Christian Civilisation develop over nearly two thousand years by "mere chance?" The development took place because sufficient individuals strove, sacrificed, many died, to advance a concept of how individuals should live together in society.

***The retreat from that Civilisation has taken place because individuals with an anti-Christian view of how men should live, have used instruments of power and influence to strive to create a world in which their philosophy prevails. They must be described as conspirators, even though many of them are in competition with one another.***

Since Douglas outlined this realistic concept of history, there has in recent years been a spate of works on what is often described sneeringly as the "conspiratorial view of history." But many of these works, from the pens of outstanding academics with access to documentation not so readily available when Douglas was writing, have confirmed his central thesis.

Douglas's warning that the drive towards creating a World State was designed to ensure that centralised Money Power was reinforced with centralised economic and military power has been dramatically confirmed by the promoting of programmes such as *The New International Economic Order*, which specifically lists basic raw materials, food, oil and minerals, for international control.

But Douglas's most profound impact upon me has been in the sphere of religion. During my late teens, when I had time to do a prodigious amount of reading, I had read most of the "rationalist" literature of that period. As one whose religious education consisted of little more than what I learned at a Sunday School, where I recall that in the main stories from *The Old Testament* were presented as literal truth — I recall winning a prize for an essay on one of these stories — I drifted towards an agnostic attitude towards Christianity when I realised that even *The New Testament*, the word of God, reflected obvious human imperfections in the narrative, while there was at least one major contradiction as witnessed by the glaring discrepancy between the alleged genealogy of Christ as given in *Matthew* and *Luke*. One of my greatest difficulties was in attempting to reconcile the Christian God of Love of The New Testament with the God of The Old Testament, where the most savage and treacherous acts are recorded as having been committed in His name.

Later I came to realise that, irrespective of the imperfections of the record of Christ as given in the four synoptic Gospels of Matthew, Mark, Luke and John, ***nearly two thousand years of history had convincingly demonstrated that when the Truths enunciated by Christ were applied in human affairs, a new and creative type of Civilisation came into existence.***

Douglas shed a blinding light on much of what had appeared obscure or irrelevant concerning Christianity. His presentation of the vital importance of the Doctrine of Incarnation was a revelation to me and I have long come to the conclusion that Social Credit is, as Douglas said, "practical Christianity," and that the very future of

genuine Christianity now depends upon Social Credit and the Douglas revelations.

It is relatively easy to criticise the alleged disastrous effects of Christianity on the human drama, but G. K. Chesterton was right when he said that so far from Christianity having failed, it had not yet been tried. To the extent that it had been tried, it has resulted in a tremendous advance for mankind.

Without the Christian influence the high-water mark of Western Civilisation, reached before the First World War, would never have been possible. Since then there has been a retreat from Christianity. **That retreat can, however, be reversed if sufficient individuals will, with proper humility, search for what has gone wrong and how realistic repentance may take place.**

Douglas has shown the way by advancing policies which can make the Word flesh.

When I entered the Social Credit Movement in Australia it was in the first full flush of enthusiasm. I came to know the pioneers of this unique movement, some of them outstanding men in their different fields. I participated in the many discussions, and controversies, which took place. One of the most vital of these concerned what type of political action should be taken. I was fortunate to see at the beginning the realism of what Douglas had to say concerning the dangers and futilities of orthodox party political activity and was associated with those who were determined to follow Douglas. Because the main stream of Social Credit activities in Australia followed Douglas's advice, Social Credit never became trapped in the bog lands of party politics and maintained a vitality which can now be seen as having played a major role in the re-generation of the Social Credit Movement throughout the world.

I studied Douglas's writing carefully. I found my understanding of reality progressively expanded. I later corresponded with Douglas and have had the opportunity during international tours to meet with those who had known Douglas and worked with him. Throughout my public life I have known large numbers of politicians, observed party politics at first hand, and met with influential and distinguished people in all walks of life. Invariably I have found the understanding gained from Douglas of vital importance in assessing my experiences.

1979 is the centenary of Douglas's birth. This collection of lecture notes, used in a series of Douglas Seminars in 1978 and 1979 are offered as a modest contribution towards commemorating one of the greatest men of recorded history. They seek to demonstrate that the attempt to "release reality" by Douglas covered every aspect of life, ranging from religion to the land question. They are also designed to ensure that unlike other great men who have been obliterated from the written history records, Douglas's unique contribution to the service of Truth shall not be lost and forgotten.

The Douglas Revelation is essential if there is to be a re-generation of a Civilisation now sick to the point of death...

## REGENERATION

The regeneration of a Christian civilisation which is near death, requires first an honest assessment of its critical plight.

The dominant philosophy of today is collectivist, with worship of bigness, which is allegedly more efficient. Nations are urged to become part of Common Markets which later can be merged into some type of New World Order. As the power of the state and its instrumentalities increase, so is the power of the individual further weakened. What is taking place is a retreat from the degree of practical Christianity that once existed.

The individual feels increasingly helpless in the face of centralised power, or resorts to violence in a blind reaction to what is happening. The Church has been reduced to the role of being little more than a social welfare agency, and when any economic policies are advocated, they take the form of a request to the State that it takes from some to give to others. The spirit of collectivism is all pervasive.

The seriousness of our plight is masked by the fact that many of the outward material forms of our Christian civilisation still exist. But the spirit, which produced them, has been progressively killed.

We do not make the mistake of believing that because we can still admire the ruins of Greek art on the Acropolis at Athens, or read the works of the great Greek philosophers, that the Greek civilisation is still alive. It died over 2000 years ago, when its spirit died.

Western Europe is still dotted with the famous cathedrals and other expressions of the Christian faith, but today they are little more than museums relying upon paying tourists for their upkeep. What we are left with is but the shell of a Christian civilisation that, with all its imperfections, promised so much hope for the future of Mankind. Today it lies broken and bleeding.

But we must not despair, always being sustained by that paradoxical truth that **"the present plight of the world is the only hope for the world."**

The plight of the world is the result of violating the truths of that Absolute Reality we call God. That reality remains. Just as the man who jumps over the cliff not only violates that absolute known as the Law of Gravity, but demonstrates the truth of the law, so does today's world demonstrate that there is an answer. That answer was revealed two thousand years ago and over the centuries.

The Eternal Kingdom of God still remains within each one of us, waiting to be found and developed.

Those who have some understanding of the nature of the crisis, through which we are passing, have a special

responsibility to provide that type of Christian leadership that will challenge the forces threatening a new Dark Age. By deepening their faith in and understanding of reality, they are like the sailor on a dark and stormy night who is confident that he will make port because he knows that the compass by which he is guided is a constant reflection of an unchanging reality.

The truth is that so far from Christianity failing, only Man has failed to remain faithful to those Truths which Christianity revealed. ---->>>>

## ALOR WEBINAR

1pm-5pm (EST) Saturday 19th September 2020

**ONE VOICE AGAINST EVIL,  
ONE VOICE FOR FREEDOM**

1pm-5pm (EST) Saturday 19th September 2020

**First speaker:** Douglas suggested that security in what we have is required: freedom of action, thought and speech, and a more abundant life for all is wanted.

**Second speaker:** The need to face up to the encroachments of bureaucracy. The business of bureaucracy is to get us what we want, not to annoy and hinder us by taking from us by taxation and irritating restrictions those facilities that we should otherwise have.

**Third speaker:** Douglas insisted, and most importantly, we have to obtain control of the forces of the Crown by genuine political democracy.

*The battle to regain the ground lost and insist on changes to the mechanisms of society, at present being used to encroach more and more on our freedoms, is before us. Neither I nor any other individual can help you if you will not help yourselves, and neither I nor any other individual who has endeavoured to arouse you to a sense of responsibility can take that responsibility from you. You are responsible for the poverty, grinding taxation, insecurity and threat of war. Yours is the responsibility, yours can be the power. Will you, individually and collectively, assume the responsibility and the power? If not, there is no legitimate ground for hope. - CHDouglas*

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1pm-5pm Saturday 19th September 2020

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**But God in his great wisdom has provided Man with free will by which he can repent for past mistakes and make a fresh start. That is what is urgently required today, a fresh start. For the true Christian, this is a most challenging and exciting prospect.**

**Read further here:** <https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Releasing%20Reality.pdf>

**or available in printed form here:**

<https://veritasbooks.com.au/index.php/releasing-reality-eric-d-butler>

## HEROIC SERBIAN PROTESTORS FORCE GOVERNMENT TO DROP LOCKDOWN

The relentless advance of coronavirus terror has been broken. Recalcitrant Serbs rebelled against their President when he ordered them back under house arrest. After two days of street battles with dozens of policemen hospitalised, the sturdy protesters won; the authorities surrendered and gave up their plans to lock Belgrade down...Prime Minister Ms Brnabic complained that she could not understand why her people were protesting. She must be uncommonly dense, this lady, if after two days of protests she could not understand that people do not want lockdowns....Until now, there were countries that avoided lockdown altogether (Japan, Sweden, Belarus), but there wasn't a country where people demanded and then obtained their freedom. Serbia is the first one. This small (pop. 7 million) country in the Balkans has a long history of resistance – they fought the Turks for centuries; they resisted Nazi Germany longer than France; they had the strongest guerrilla movement outside of Belarus, and yes, they fought mighty NATO for quite a long time. The Germans bombed Belgrade in April 1941, followed not long afterwards by America (aided by the British of course). In 1944, on Easter Day, six hundred American bombers carpet-bombed Belgrade, destroying its palaces, theatres, railway stations, and hospitals. That was America's Easter Bunny gift to the Serbs... -- *Israel Shamir*

Continue reading here: <https://russia-insider.com/en/victory-heroic-serbian-protestors-force-govt-drop-lockdown-1st-nation-do-so/r30886>

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