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The Price of Freedom is Eternal Vigilance

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“THE ECONOMIC VOTE — OR SOCIALISM.”

FREEDOM OR PENAL SERVITUDE By James Guthrie (*circa 1943-ed*)

Most of the men of this State (Tasmania-ed) have been working at some job since they left school, and usually they work for fifty years of their lives until, in fact, they are too old to be of much more use to the community. Then they retire on an old-age pension.

But not only do the majority of men give fifty years of their lives in service to the community, they also give those years during which they attend school, because, as most schools are conducted today, they are more in the nature of training barracks for the preparation of efficient and disciplined wage slaves than for the production of happy, well-developed, and independent men and women.

Therefore, we can say that about sixty years of a man’s life is given in service to the community — that is, if he doesn’t break down in the process.

Not only does the ordinary man give these sixty years, but he gives to the community the best part of each day, and receives for himself only the end of the dying day when he must rest to repair the wastage in preparation for the next day’s labour. A man is giving his services to the community whether he is delivering milk, driving a tramcar, or selling goods in a shop.

But some critics are not satisfied with these sixty years of service which we are forced to give; they tell us that we must be prepared, under the “New World Order,” to give up a great deal of our privileges—what’s left of them; that we must be prepared to submit to more regimentation and more discipline; they tell us that freedom of choice is extravagant and must be severely curtailed, and so on, and so on.

Now this mania for regimentation is reaching serious dimensions, and the Socialist literature which floods this country is full of its advocacy. Let us try, therefore, to find out what it is all about; let us try to get things clear; let us see if we can find some solid basis to work from, and on which to form judgments.

Obviously, regimentation and planning have no justification unless it is towards some end which will benefit human beings - that is, benefit you and me.

When groups of men collect together and submit to the discipline of a factory to produce for themselves, say, a motor-car, they have done something, they have produced something which has given them more freedom of action and a greater choice. And, of course, you approve of that.

We may say, then, that out of this discipline and concerted effort comes a greater and wider freedom — and that’s what should happen. If it doesn’t happen, then it shows a lack of intelligence and a misplaced discipline.

If, by the use of science, invention, and power-driven machinery, we are able to reduce the time required for drudgery, and so give ourselves more time to devote to more satisfying occupations, then that is a decided gain; that is moving along the lines which intelligent men have tried to move for countless generations.

In these circumstances we can say that our community efforts have been successful because they have released us from needless slavery and given us a greater and wider choice, a more satisfying choice of the use of our own time.

No clerk wants to spend eight hours a day for fifty years adding up figures in books if he can find more pleasant occupation. No one can say that adding up figures in books for fifty years ever increased the moral, physical, or spiritual stature of any man; in fact, he would be a pretty brave man who would dare make such an assertion. Much of the adding of figures in books today is as useful to our health and happiness as are Hitler’s bombs.

The employment system has one, and only one, justification for existence, and that is to give service to the community — that is, service to you and me, with as little inroad into our time and attention as possible.

The industrial system has no more right to claim our time and attention than our sewerage system has; and, as with our sewerage system, it should only be noticed when it breaks down, and then only to be subject to loud protests. It is not the purpose of the industrial system to supply us with work, but to supply us with leisure.

If it fails to do this, then it has failed in its chief purpose.

If the community life and effort does not help men to a greater freedom, does not help them to a greater and sturdier growth, then that community life is a menace and an unnecessary burden. And much of our community life and activity is purely destructive of enterprise, and an obstacle to real progress.

In war time, when Brute Force reigns supreme, and the whole organisation of the community has to be directed into turning out fighting men and their equipment, then, of course, nothing is permitted to interfere with the job in hand. In war time, engineers turn out a vast and spectacular supply of munitions of all kinds because there is a demand for such things, and that demand is balanced by a plentiful supply of money.

DEMOCRATIC CONTROL.

In peace time, there is a demand for many things, but the demand is not backed by money, and so the engineers do not produce them. It is not the fault of the engineers that they are not produced. The organisers of industry are more than capable, and very anxious, to supply us with every conceivable thing we can use; that they don't so supply us does not mean that industry should be reorganised or rationalised or socialised or mesmerised. It simply means that industry is working at half-throttle because it is not given the necessary orders to go full steam ahead. In peace time we witnessed a subtle type of industrial sabotage.

In peace time you and I give our orders to industry when we place on the counter a £1 (\$100 today-ed) note for a pair of boots; we give an order to industry to replace those boots. Without that order from you, industry cannot, and does not carry on.

Money, therefore, is the means by which the population tells their industrial servants what to produce and how much to produce; that is the vote that has power attached to it. A money vote is very much more important than a political vote. A political democracy that is not an economic democracy is not only of little value, it is something of very great danger.

The Socialist planning with which we are threatened promises us everything but a money vote, and freedom of choice.

By increasing the community debts and by vindictive taxation, the incomes of the people are severely reduced, and, of course, men who should be independent have to go cap in hand to the "State" for charity.

If a man has a sufficient income — a sufficient money vote — he requires no charity; he loathes charity. If his income is adequate for the needs of his household, then he has no need to humiliate himself standing in a queue begging for charity from Government officials.

If his income is inadequate for basic needs he has to live in a third-class house, wear third-class clothes, eat third-class food, and send his children to a third-

class school; he has no choice in these things; he has no vote — no economic vote — no money vote; he is disenfranchised.

And until men and women in this country are given an economic vote, it would be better that we stopped talking about independent men and women, about freedom of choice, and all the usual clap-trap that goes with it.

The mistake the Socialist Planners make when they desire to reorganise industry is that they think industry cannot produce sufficient for our needs; industry can produce more than we need. A Socialist bureaucracy will not make industry produce more; it will make it produce less. Industry does not require more interference; it requires to be released from the fetters of an antiquated financial system imposed upon us by a comparatively small group of men.

The fact that Governments have permitted a monopoly in the creation of credit has produced monopolies in industry, in news, and in politics.

The supreme task of the post-war world is not to set up a new monopoly, a new dictatorship, in the form of a National Socialist Government, but to break down monopoly in all its aspects, to decentralise power, decentralise control of policy, and give to every man and woman a share in the forming of that policy by giving them a real vote—an economic vote—a money vote.

When a man is poor he has no real choice; he has no rights; he has no vote in the community. When he has an adequate income, he doesn't worry about his rights; he places his £1 (\$100 today-ed) on the counter and demands service — and he gets it. There is no fuss about it; there is no argument about this method; it works as quietly and unobtrusively as most of the important things of life do.

By vindictive taxation and heavy debts produced by manipulation of the currency, an active country can be robbed of its inheritance and its citizens thus robbed of their economic votes.

If the Government fails to permit the responsible citizens of this country to have an economic vote so that they can order their own lives in their own way, then that Government has failed in its first and most important task. "Free" hospitals and "free" schools and "free" funeral expenses are no substitute for the economic vote; they merely represent confinement in a pauper's institute for men who have been robbed of their estate.

I remember witnessing an angry scene between a father and a grown-up son of over 30 years of age; the son held a responsible position in his father's business. At the end of a heavy year the father rewarded his son with a brand-new overcoat. The son, who was not paid enough to allow him to marry, flung the coat at his father with these words: "Keep your overcoat. I want a man's wage — not charity." Two years later that man was killed in France.

And that's what I have to say to the Socialist Planners:

“Keep your charitable institutions, and give us the right to handle our own money, and decide where and how it is to be spent.”

The Socialist Planners want to handle all our money; they want to spend all our money. They want to design our houses and build them for us; they want to show farmers how to farm —men who have never been on a farm, and have no intention of working on a farm, not only pose as experts on farming, but dictate to farmers what to do.

FREE EDUCATION

The Socialist Planners want to educate all children; they don't tell us who is going to educate the Socialist Planners — and God knows, they need education. I believe in free education — as long as it is free. But if when the control of education is centralised in the hands of a small group, then education is no longer free.

And when a man, (as are most men), is robbed of all choice as to where his boy or girl is to be educated, the community is robbed of one of its greatest powers of discrimination and advancement. Only those who have seen some of the great and wonderful schools of the world can tell what a terrible loss that is.

No group of men are good enough nor wise enough to determine the education of an entire country. One independent school, supplied with sufficient funds, can set the pace for the entire nation, as the schools in Scotland set the pace for the entire world.

THE WAR ON TRUTH By Neville Archibald

The first casualty in an information war is truth! The government proposal for a misinformation bill to stop the spread of false or misleading articles can only be a further push for control. The biggest problem associated with any form of control is who becomes the keeper of the truth. Who decides what is true or not. Our government and its associated bodies have not got a great record in this regard, and quite frankly any control over free speech can only limit the discovery of truth, not ensure it. This push is a world wide one, (especially the developed West) and can only be further recognition that the problem is larger than any one nation.

It should be obvious at this point in time that real facts and political intentions do not always go hand in hand. Now more than ever, this push for control should be ringing alarm bells for everyone. Who ever controls the “allowed knowledge” will direct our lives going forward.

On a social level, a recent talk by Swedish Professor, Werner J Patzelt, was illuminating in regard to how Sweden went from a homogeneous, well run society to the vision today; where Stockholm, the capital, is considered the rape capital of Europe. A directed policy of allowing in migrants/refugees regardless of whether they would fit in or not and then encouraging them

Nothing is more tragic than the way centralised control of policy has arrested the growth of education in Scotland, and helped to destroy and eliminate one of the world's greatest cultural centres. What would the world give today for that virile leadership which a great and independent school can give.

If we could give freedom of thought and action even to but one man in a thousand, then the rewards that civilisation would reap would, I think, be beyond anything we could imagine. But Socialist Planning is designed to eliminate that one man in a thousand; to reduce him to drab uniformity and impotency. This one man is dangerous to the Planners, therefore he is to be ruthlessly eliminated.

But the man of courage and character and independence does not fit easily into the “tidy” uniform plans of Socialist Planners, and so he is to be ruthlessly eliminated; he must at all costs be reduced to the level of drab uniformity.

It is this fiendish desire of Socialists for uniformity that makes them such useful tools to men with a lust for power. It is no mere accident that the dictators of Europe come to power on the backs of the Socialist Parties.

The moderate Socialist may not approve of dictators, but he most decidedly prepares the way for them; that is all that is required of him! When the dictator reaches power, he discards his one-time friends, and then proceeds to reveal his real policy. ***

to retain their cultures even when they differed from Sweden's expectations, has been a major part of the problem. The push for multiculturalism without regard to the adoptive nations own culture is a recipe for the disaster discussed.

This societal alteration has come about over time with its introduction in the 70s and continued guilt tripping of the population playing a large part in allowing these policies to continue and expand. Like so many other programs for change, our affluence in the west (largely due to our stable political and national make up) and the poverty of the migrants has been used to make us believe it is almost a penance for us to comply. We are the ones guilty for being well off, not their wars, corrupt rulers or poor political institutions. Watch *MCC Brussels. Multiculturalism in action: A list of failures* 18th Oct 2023. <http://www.youtube.com/@mccbrussels>

This political manipulation becomes apparent when you watch his explanation of how it slowly came about. A good reason to consider what “truths” are being told to us, how they differ from reality and provides a look at the end results.

Another area where truth has, and still is, suffering a beating is the whole “Climate Change” debate.

Al Gore's *Inconvenient Truth*, since its release in 2006, has led to policy decisions the world over. Much of what he said was well crafted, using graphs, video footage and even cartoons to present a worrying picture of our future. Many of the scientific claims have since been refuted by other well respected scientists. A full list of these can be seen in *Global Warming? Or Global Governance?* A video produced shortly after, in 2007, by Michael S Coffman, Ph.D. Needless to say, much of the refutations by many well qualified people have not been heard. Truth, or even an alternative view, being an "inconvenient" problem for the political direction wanted.

Gore presents his film with the stress that Global Warming "is really not a political issue, so much as a moral one," (https://en.wikipedia.org/wiki/An_Inconvenient_Truth) firmly throws us into, again, a guilt trip. Using our innate compassion to colour our reactions. His carefully worded comments about the connections between hurricanes and global warming, unless you are paying close attention, could have left you with the impression that the two were connected. Yet he never did say that. "Never in the movie does he say: 'this particular event is caused by global warming.'" (*mieszowski, Katherine June 10, 2006. "Did he get the science right?" retrieved march 29 2010. Wikipedia.*)

(see also: *Number of Hurricanes per decade actually striking the US*. Source: NOAA, National Hurricane Centre Tropical Prediction Centre 2006. <http://www.nhc.noaa.gov.pastdec.shtml>) Despite this, the media world wide has continued to point to extreme weather conditions as proof of climate change, inferring it is man made. This political suggestion of correlation is continued on today *ad nauseam*, with major structural changes to our society based upon these predictions. Never have our leaders questioned why so many of the predicted outcomes have not eventuated. Sea levels remain the same. Then there were 183 record cold temperatures for America which were set in 2007 with some places recording the coldest spring in 100 years and more. These contradictions to warming have been glossed over and selected data sets used judiciously to achieve the politically desired outcomes.

Recently released data from a 1994 – 2020 study of Neptune's cloud cover sheds an interesting light on our own earths 'so called' predicament.

In a report by Kirsten Rogers (<https://news.yahoo.com/neptune-disappearing-clouds-may-linked-142531091.html>), she says, "scientists have determined the ice giant's diminished clouds may indicate that shifts in their abundance are in sync with the solar cycle, according to a recent study published in the journal *Icarus*."

It is interesting to note that scientists can report and comment on changes to other planets, yet when it comes to ours, such a suggestion is labelled as climate denial.

Neptune, the planet in question, receive something like 0.05% of the suns output when compared to us here on earth. If fluctuations can effect Neptune's climate, surely much of ours will be effected to a greater extent than any possible man made change in CO².

With water vapour contributing to almost 97% of all greenhouse gasses and CO² less than 2% (and our contribution to all of the CO² being generated each year accounting for around 3% of the total emissions).

It becomes difficult to justify the scientific concern without resorting to fear or guilt as motivators for this political pursuit. Climate change policies remain the most devastating to our way of life and our freedoms. The so called facts used to support them are also some of the most disputed, which according to governing bodies must be protected from questioning.

Finally the truths associated with the vaccine roll outs, being the latest in word control and misinformation slander. This is unravelling faster and faster as time goes on. The much maligned "tin hat brigade", with their claims and accusations, are being justified. It is sad that the lessons that should be being learnt are still in the denial stage – despite the overwhelming evidence coming to light.

From the redefining of the word '*vaccination*' to allow the mRNA shots to be issued as such, to the re-definition of a '*pandemic*', much of the language used and statistics taken were manipulated. Fear and control were the order of the day, along with the promotion of guilt for those who were hesitant to take part in what was admitted to be a trial.

To look at these 3 examples of political manipulation, spanning from the 1970s on to today, you would be right in wondering if there was a concerted effort to deceive us. The misuse of information, accompanied by use of fear and guilt has been an effective tool when used against us.

The fact that guilt works, is a good indication that we are a moral lot and that we want to do what is right. Unfortunately our ability to determine if we are actually guilty has probably been our downfall.

We need to first determine if we really are guilty, before letting ourselves be subjected to the punishment described by those whose changes mean more control over our lives.?

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