

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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THE FUTILITY OF ENVIRONMENTAL SENTIMENT By William Waite

Ref: <http://www.socialcredit.com.au/social-credit-angles/entry/82-the-futility-of-environmental-sentiment>

This weekend gone I was happy to sign a petition objecting to the Adani development in the Galilee basin, Queensland. The information given me at my local farmers market accurately reported on a number of concerns relevant to the Adani project. At the heart of the protest lay the concern about the environmental impacts of the mine. The commitment of those involved in these campaigns is admirable, and I sense that the public is increasingly receptive to environmental issues. However, in my view the strategy of the environmental movement is critically incomplete.

In 1918 a Scottish Engineer named Clifford Hugh Douglas wrote an article called "The Delusion of Super Production"¹ for *The English Review*. In it he lay out a problem he had discovered with the functioning of the economic system.

Having investigated more than a hundred companies he found that production costs always exceeded the money made available (from wages, salaries and dividends-ed), except in businesses going broke.

The reason for this was plain to see. Industrial production differs from pre-industrial production in three important ways:

- The length of time, or the production stages, from raw material to finished product (lead time) increases - modern production is increasingly reliant on automated machinery and, therefore, decreasingly reliant on human labour
- The need for human involvement in production is being displaced
- The amount of product generated by power driven machinery is much greater than things made by hand over the same period of time.

Because lead times are longer, human involvement diminishing, and rate of output greater, the costs that accrue to each piece, which forms the basis of price, cannot be met by the consumer at the rate that production appears for sale. This is because under modern-industrial-conditions labour costs – which form the bulk of incomes available for cancelling retail prices – make up a diminishing portion of total manufacturing costs. In other words there is a gap between the money in consumers' pockets and the items they are expected to be able to purchase. In short, the market cannot clear.

Economics had (falsely-ed) accepted (and essentially still does) as a central assumption that production generates its own demand. That is, the making of a product distributes enough money to buy it. In different times that may have been true, but under the conditions described above it is demonstrably false. The thrust of Douglas' article was first to outline this dysfunction and secondly to expose the wrongheadedness of the eternal push by government and finance for a policy of full employment.

If 'costs accumulate to products' faster than 'purchasing power is distributed to consumers', then there is no sense in promoting a plan for more work that can only increase stocks of unsaleable goods. The only known remedy to the problem, as proposed by Douglas, was to increase the purchasing power of the consumer to the point he could afford to buy production. In other words, distribute debt-free credit direct to the consumer in sufficient quantity to bridge the price/income gap.

This plan was rejected by the financial powers because it dismantled their monopoly control of credit creation. Simply put money is created from nothing when banks lend. This has been known for hundreds of years but only now is this knowledge filtering down to the ordinary person.

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In the main, the public is under a combination of vague illusions about money including, among others, that banks lend deposits, that credit is leveraged against gold and that money is made by the government. Of course, none of these assumptions stand up to the slightest scrutiny². The gap between prices and purchasing power has traditionally been addressed by governments, business and private people borrowing more money into existence. This means that we commit to work in the future in order to consume in the present and is the primary reason for exorbitant debt levels. One of the problems with creating all money as interest bearing debt is that the method itself is a cost that adds to prices and therefore cannot bridge the price/income gap.

Despite this understanding being in the public space since Douglas explained it to us, the typical approach to managing economies (and populations) remains the full employment/debt nexus. This approach leads to an over supplied market that creates the need for mass manipulation of social psychology as business engages the advertising industry to inflame material-want to compete for insufficient dollars. Thanks to the work of advertisers who manipulate our sub-conscious, the quantity of production consumed, not to mention that which cannot be consumed, is far beyond the level of normal, unstimulated demand. This manufactured appetite for material consumption lies behind another basic economic fallacy: the Malthusian idea that economics is about managing scarcity.

Over-consumption made necessary by the universal policy of full employment is not only chewing up and spitting out the natural world but has literally led us into a national health crisis. Actually, in 1918 Douglas warned in his *Delusion of Super Production* that:

There is no more dangerous delusion abroad in the world at this time than that production per se is wealth. It is about as sensible as a statement that because food is necessary to man he should eat continually and eat everything.

How unfortunately prophetic.

So, we have a situation that does not allow us to slow down the machines because it is the only way of distributing purchasing power to individuals. According to Quigley, in America between 1830 and 1930 the number of British Thermal Units (BTUs - a measurement of heat energy) expended per capita rose from 6 million to 245 million. I doubt the numbers can be accurately calculated today but they must be staggering. The fact is that the quantity of production is relative to the quantity of energy used by industry,

not the number of people employed. It is increasingly dangerous, and patently ridiculous, when we have machinery of such immense power to run it, not for the limited goal of efficient provision of demanded goods and services, but for the open ended one of keeping everybody as busy as possible. It seems we are enthralled by a pitch-fork mentality better suited to the Middle Ages and the problem is that in place of the pitch fork we have the Komatsu PC8000 *.

** PC8000-6 Mining Shovel*

Two 2010 hp diesel engines or, if you'd rather use electricity, two 1450 kW electric motors provide power for the massive hydraulic PC8000-6. The PC8000-6 is a high production truck loading system that will out cycle rope shovels and load trucks from 240 ton and higher.

Even if we managed the much-feted transition to renewable energy sources, I would expect the amount of damage done by machines powered by fossil fuels will be maintained and expanded by machines powered by the sun's energy harvested directly. The factory system's vast capacity for raw material throughput, and its generation of long lasting synthetic pollutants demands we operate it only when we must, regardless of the energy source. The fact is that we simply cannot achieve this moderation while incomes remain linked to work in progress. I doubt a doomed forest will register the difference between a diesel-powered bull dozer and one with solar panels on the cab. Furthermore, I can assure you that the source of energy that powers the dozer will make little difference to the driver's motivation for destruction if his bed, beer and board remains conditional on him driving the machine.

Those concerned about the environment are always running up against the 'jobs' obstacle but never once have I heard its leaders declare the dangerous stupidity of full employment in an age of automation. For instance consider the Adani project. The chief political argument for allowing the mine is that it will create jobs in depressed North Queensland.

I can tell you right now that the people of North Queensland have no personal conviction that they should provide Indians with coal and more billions to billionaires; what they want is money.

Something that Douglas taught us, and something you don't have to look far to confirm, is that you don't need to carry out a programme of production in order to get a financial outcome. It is quite within our power to give these people money enough that would allow them to live a dignified life without having to rip a great hole in the ground. But the conditioning that connects work with money has been so effective that the relationship is never questioned.

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There is absolutely no one in sight that represents the common-sense view that no longer do we need to put all the men to work on all the machines.

It is interesting to observe that the so-called Socialists and Capitalists (or whatever tag they adopt at any given time) are in perfect accord on this point. As far as the ordinary person is concerned there is no political spectrum at all - just insuperable government by debt, tax and work.

There is a lot more to be said about the material briefly touched on here, but I doubt very much that any honest person can dismiss these ideas as unimportant to the solution of our present entanglements, and specifically, the environmental crisis we are amidst.

Until we pull these issues into the light and address them directly I fear that a lot of the hard work of people properly concerned with the conservation of our wonderful natural world will be wasted fighting the rear-guard actions of a retreating army.

I leave you with some quotes for your consideration:

“I do not regard it as being a sane system that before you can buy a cabbage it is absolutely necessary to make a machine gun.” - *C.H. Douglas*

“The morality of work is the morality of slaves and the modern world has no need for slavery.” - *Bertrand Russell*

“You live with the butterflies, you’ll die with the butterflies.” - *Barnaby Joyce in an interview defending the Adani project.*

“The issue which has swept down the centuries and which will have to be fought sooner or later is the people versus the banks.” - *Lord Acton*

1. C.H. Douglas. 1918. *The Delusion of Super Production.* <http://www.socred.org/index.php/pages/the-douglas-internet-archive> accessed 1.07.2017

2. Money Creation in the Modern Economy 2014 By Michael McLeay, Amar Radia and Ryland Thomas of the Bank’s Monetary Analysis Directorate. <https://alor.org/Library/bank-of-england-money-creation-in-the-modern-economy.pdf> ***

THE LEFT, THE RIGHT AND THE TRUTH

Ref: <https://www.youtube.com/watch?v=Nyw4rTywyY0>

Professor Jordan B. Peterson says:

Conservatism has all-too-often found itself unable to articulate a coherent positive doctrine. By this I mean specifically that the laudable conservative tendency to preserve the best of past has too-often manifested itself in a series of “thou shalt not” statements, instead of laying out a manifesto of fundamental values that might serve to unite people around a set of common ambitions. I am attempting to rectify this problem with this statement of principles, some of which I believe might have the additional virtue of being attractive to young people, looking for mature and forthright purpose and responsibility. I am not making the claim that the statement is perfect, comprehensive or final.

Tenets of a viable 21st century conservatism

1. The fundamental assumptions of Western civilization are valid.
2. Peaceful social being is preferable to isolation and to war. In consequence, it justly and rightly demands some sacrifice of individual impulse and idiosyncrasy.
3. Hierarchies of competence are desirable and should be promoted.
4. Borders are reasonable. Likewise, limits on immigration are reasonable. Furthermore, it should

not be assumed that citizens of societies that have not evolved functional individual-rights predicated polities will hold values in keeping with such polities.

5. People should be paid so that they are able and willing to perform socially useful and desirable duties.
6. Citizens have the inalienable right to benefit from the result of their own honest labor.
7. It is more noble to teach young people about responsibilities than about rights.
8. It is better to do what everyone has always done, unless you have some extraordinarily valid reason to do otherwise.
9. Radical change should be viewed with suspicion, particularly in a time of radical change.
10. The government, local and distal, should leave people to their own devices as much as possible.
11. Intact heterosexual two-parent families constitute the necessary bedrock for a stable polity.
12. We should judge our political system in comparison to other actual political systems and not to hypothetical utopias.

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This edition of NTS our researcher Betty Luks, has aligned the first 7 of these principles with Social Credit

Tenets of a Viable 21st Century Conservatism

1. The fundamental assumptions of Western civilization are valid.

S.C. comment: Reality or 'Opinion' - Which? The choice has massive practical consequences.

It is a matter of great importance to understand to what an extent progress in any subject depends on a correct positing of the problem. A classic example is the problem of Achilles and the tortoise. In its classical form, with the classical pre-suppositions, the problem is insoluble.

As stated by William James, the problem, or paradox as it is usually known, runs: "Give that reptile ever so small an advance and the swift runner Achilles can never over-take him, much less get ahead of him; for if space and time are infinitely divisible (as our intellects tell us they must be), by the time Achilles reaches the tortoise's starting-point, the tortoise has already got ahead of that starting-point, and so on *ad infinitum*, the interval between the pursuer and the pursued growing endlessly minuter, but never becoming wholly obliterated."

The modern mind can "see through" this problem at once—because we are the possessors of new points of view to encompass such paradoxes; the problem has in fact vanished, and we concern ourselves with the more practical problem; "Given that the tortoise and Achilles have such and such speeds, and start with such and such a distance between them, how long will it take Achilles to overtake the tortoise?"

The technique of algebra brings the solution within the competence of a child.

Yet behind the simplest algebraic technique lies a vast domain of abstract knowledge, whose nature makes a short answer to the question "What is algebra" as impossible as in the case of Social Credit. One might say "Algebra is the technique of a mathematical conception," and that would be a correct and penetrating answer.

Similarly, Social Credit has been described by Major C. H. Douglas, its originator, as "The policy of a philosophy." And just as algebra enables us to give a short answer to a particular mathematical problem, so Social Credit enables us to give a short answer to a particular problem of political economy. But neither the answer, nor the technique by which it is found, is algebra or Social Credit as such. Social Credit possesses

its appropriate techniques, but stands to them exactly as does mathematical philosophy to its prosaic calculations, transcending them, and reaching back to what we call Reality.

Social Credit does indeed enable us to grasp an aspect of Reality, and it surely belongs among the great historic insights. By the accidents and necessities of its development as a social dynamic, Social Credit has come to be widely and superficially identified with monetary reform until recently. Now, however, a renewed interest and great curiosity concerning the fundamental ideas of Social Credit is becoming apparent as never before....

The materialist delirium is passing; everywhere men are looking for a re-birth of those spiritual realities which underlay the great achievements of civilisation in other epochs. Though much can delay, or even set-back still further, that rebirth, nothing except utter destruction can prevent it.

What form it will take none can say. But it is to that re-birth, and a fresh expansion of the achievements of the Spirit incarnated in Man, that Social Credit belongs.

Just as mathematical philosophy has entered into the being of civilisation, so does Social Credit. What forms and developments this living force will take are essentially unpredictable, but we may be sure that as the tide of our disasters is turned, the great conceptions embodied in Social Credit will come to fruition.

- "An Introduction to Social Credit" by Bryan Monahan

2. Peaceful social being is preferable to isolation and to war. In consequence, it justly and rightly demands some sacrifice of individual impulse and idiosyncrasy.

S.C. comment: "Do unto others as you would have them do unto you". In other words, for a peaceful 'social being' we need to practice mutual love and co-operation. We are free, moral and responsible human beings!

Conscious Sovereignty

In totalitarian states experts have been told, and are told, what to produce, to produce results. It is not the people who have specified the results that they want, but the dictator; and the assumption of dictatorship is that the dictator knows what is good for the people.

As a theory of government this is similar to the idea that you must have strict supervision to see that the girls in a chocolate shop do not eat the chocolates, whereas, as everyone knows, it is quite unnecessary, because after the first orgy which makes them sick, they tend not to eat chocolates.

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There is too much attention paid to the material aspects of these matters. What is important is that we should become conscious of our sovereignty—that we should associate consciously, understanding the purpose of our association, and refusing to accept results which are alien to the purpose of our association.

We must learn to control our actions consciously, and not act at the behest of some external control of which we are not conscious. That is exploitation, and is similar to the behaviour of an insane man led to the edge of a precipice because he has no control over his own actions. (emphasis added..ed)

-“The Tragedy of Human Effort” C.H. Douglas

3. Hierarchies of competence are desirable and should be promoted.

C.H. Douglas said: “In one of those dreadful books which are always being quoted against me—*Credit Power and Democracy* or some other—I think I said that the essential nature of a Social Credit state was a democracy of consumers accrediting, and being served by an aristocracy of producers. Now that is the materialistic aspect of certain relationships to which we think we have claims in reality and I don’t want you to take my word for it, but to consider it for yourselves whether, in fact, in the world that is working today, there is anything working successfully which does not really work along these lines.

“Nobody knows of a successful democratic producing concern. There is no such thing—or at least, I have never heard of it. It certainly does not exist in the Co-operative Movement, or in the Labour Movement. On the other hand, we have working today, to a certain extent, with powerful reservations, a democracy of consumers. The democracy of consumers is not properly financed, but it is a fact that no producing concern can go on producing against the inflexible dislike of all its consumers; to put it plainly, it cannot sell its goods, so it goes out of business.

The Power to make Decisions

“Examine that statement for yourselves. Does it appear to be, and is it, in fact, in the nature of things that all producers must be hierarchical, that you must have a grade of precedence in all people employed in producing, so that you can always get a decision, so that there is always the possibility of a decision?”

“Anybody who has any experience of very large undertakings will probably know as well as I do, and I have some experience of large undertakings, that the whole problem of making these undertakings successful is to devise a method by which you get quick decisions...”

There is too great a length of time before decisions come through; that is the great problem, and in order to solve it you have got to have hierarchy combined with the power to make decisions quickly...

“Whilst what I have been saying has received, at large, a certain amount of lip service, when it actually comes to doing something about the Social Credit Movement—and you must remember that actually doing something about Social Credit falls quite naturally into the relationship of producer and consumer, just exactly as everything else does, *because when you have got to do something everybody cannot take executive positions—you have got to have this fundamental relationship which is one of the primary conceptions of the policy of Social Credit. That you must have **policy** democratic and **execution** hierarchical is one of our fundamental conceptions in Social Credit... (emphasis added...ed)* - “The Policy of a Philosophy” by C.H. Douglas

4. Borders are reasonable. Likewise, limits on immigration are reasonable. Furthermore, it should not be assumed that citizens of societies that have not evolved functional individual-rights predicated polities will hold values in keeping with such polities.

S.C. Comment: Race, Sex and Perverted Verbiage

“... the howling confusion of perverted verbiage about race and sex is particularly susceptible to resolution in the light of Social Credit analysis”.

“In the matter of race it is our awareness of the cultural and genetic inheritance, which is applicable. It is obvious that the word ‘discrimination in its correct meaning of the accurate and loving discernment and appreciation of the essential differences between things, and especially between people, is the key to all social, and especially to racial harmony. The first step, therefore, is to re-invert the word ‘discrimination’ from its viciously, and even legally, inverted sense of its precise opposite (action based on prejudice, lack of discrimination) to its proper and traditional sense; and having done so, to draw attention to the fact that at least 90 percent of the racial prejudice which is being promoted on the media is being done under the cover and excuse of ‘anti-racism’”.

“Consider, for instance, the frequency with which ‘race’ is dragged into the human consciousness by our opinion-manipulators in an antagonistic way, crudely flogging up racial prejudice on the widest possible scale by constant, indiscriminating reference to human beings in bulk as ‘blacks, ‘whites, etc. as if skin-colour, and nothing but skin-colour, was the only important characteristic of men and women”.

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“Compare the quantity and publicity given to hate-propaganda against hate-propaganda, with that of its alleged hate-object; the frequency with which the ordinary citizen hears genuinely felt abuse of other races as against the wholesale broadcasting of it by its alleged opponents, so that something that might perhaps have offended one person now offends a million, with all its massive repercussions”.

“While at the core of this ‘anti-racists’ racism are those who enjoy the power that it gives, who seek to extend the sense of grievance on one side and of guilt on the other and even encourage the making of complaints and complain when there are not enough of them, the vast majority who go along with it do so because, like ourselves, they instinctively dislike racial prejudice, but have been confused by perverted language...”

“Much of this racial question is concerned with the denial of freedom of association in work—the basis of all social credit—and with the glorification of State-forced contact and friction (backed by threats of fines and prisons) between people who are incompatible or even may detest each other...” (emphasis added..ed)

- Geoffrey Dobbs ‘The New Times’ 1985

5. People should be paid so that they are able and willing to perform socially useful and desirable duties.

S.C. Comment: Events and Douglas:

The best-known contribution we (*social crediters-ed*) have to offer is, of course, in the economic field. Douglas’s analysis of over 60 years ago can no longer be dismissed with any credibility as ‘a fallacy’, mistaking temporary fluctuations of the trade cycle for a permanent feature, etc., writes Geoffrey Dobbs.

The permanent and growing time-lag between incomes and prices, as demonstrated in his A + B Theorem and rejected with ridicule, is now an inescapable fact, established on a vast scale by the essential part played by various forms of consumer credit in the economy without which it would collapse. Such a thing had barely been heard of when Douglas first published; it came in only gradually during the 1930’s under the name of ‘hire purchase’.

Inflation, as a permanent, built-in feature of the World Monetary System, as seen to be logically inevitable, is now a dreary fact of everyday life, while the accelerating displacement of human labour by technology, as perceived by Douglas, himself a pioneer in automation (the Post Office Tube, 1914) is at last forcing itself upon public awareness, and intensifying the economic war for export markets in a World in which international debt is perennially at crisis level.

All the Douglas chickens have now come home to roost, and all the consequences of ignoring his insights, in labour troubles, strikes, violence and social division, have now more than fulfilled the logical expectations of his many sane and intelligent followers, whose knowledge of at least some of the means of resolution of these miseries, inherited as a legacy from Douglas, places upon them a duty to make them known—to ensure that they have currency and give people a choice of a better alternative.

But how can we do this if we ensure rejection by starting with a wholesale condemnation of prevailing aims and policies, (commonly called socialism) including, or not excluding, those genuine objectives which induce people to become socialists and which have a historical basis?

The Historical Role of Social Credit

Geoffrey Dobbs wrote “In an earlier talk... I stressed the historical role of Social Credit in the main stream of the advance of Christian civilisation. Among other things it offers, at last, a rectification of that great social injustice which in the 18th and early 19th Centuries allowed a major increase in wealth and productivity to deprive people of their independent subsistence on the land and in their home industries, and drive them into the towns to become a property-less, money-less, employer-dependent proletariat”.

“It was a combination of paper debt-money (available only to employers) with Puritanism in its meaner aspects which inflicted this new form of serfdom upon ‘the lower orders’, henceforth to be called ‘the working class’ (born to be hirelings) and which gave rise to the policy of ‘employmentism’ which is the essence of socialism”.

The Two Directions

“But there are two directions in which to move from this injustice of growing poverty and dependence in the face of growing wealth and independence. The normal, sane, direction is surely to insist that, in the face of growing abundance this dependent-proletariat should be abolished by their inclusion in our common inheritance of cultural and technological advance. This satisfies all the legitimate demands of the Left, which are compatible with our Christian civilisation: for social justice, for equality (since work or merit does not come into it) for the dignity of labour and the right to work by choice rather than the compulsion of poverty”.

“It satisfies also the requirement for a true, free market in labour, from which the wholly job-dependent are at present excluded, as well as the desire of both employer and employed for freedom of association in work, i.e. both the right to sack as well as the right to contract out, without the direst penalty of poverty”.

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“The other direction is that taken by the Marxists: to glorify the status of dependent hired underlings; to maintain that it is ‘unfair’ that any should be independent, that for a worker to have a choice of employers, or to make his own contract and decide for himself when to work or to withdraw his labour, is to be a ‘scab’, a traitor to the working class. All should be totally dependent upon the one employer, the State...”
- Geoffrey Dobbs, *The New Times*—February 1985

6. Citizens have the inalienable right to benefit from the result of their own honest labour.

Yes, citizens do have the right to benefit from their own honest labour but it must be recognised that in this money-controlled economy, there is more to consider than the honest labourer’s ‘benefits’.

A National Dividend – in This Age of the Robots and Machines

Major Douglas said that the essence of the Electoral Campaign was an assertion of sovereignty—of power. We must demand something concrete. In order to be effective it was necessary that the demand should be for something reasonable. A demand for a National Dividend was not necessarily a demand for money, but for a share in what we know exists or could be made to exist, without taking anything away from anybody. That was/is a reasonable demand.

- “The Tragedy of Human Effort” C.H. Douglas, 1936

7. It is more noble to teach young people about responsibilities than about rights.

S.C. Comment: Social Credit’s Major Strategy—Resolution, not Revolution or Confrontation!

“So now, what is our major strategy as Christians (social crediters) in the spiritual war? It is resolution, not revolution, or confrontation”.

“We have our orders: “Love your enemies! Do good to them that harm you!” This is often dismissed as impracticable idealism, but it is the very reverse. It is hardheaded, practical common sense. It is the only thing that actually works and defeats evil provided, of course, that it is bound back to reality in practical detail every time”.

“For instance, how can we love our enemies if we do not identify them, meet them, mix with them, and discover what sort of people they are, why they are our enemies, and what truth as well as falsehood there may be behind their enmity?”

“We do not have to like them, though it helps if we can; but to join in the game of mutual denunciation by groups of people beating the air with spoken or written words of fury at the evil of others mostly directed at

those who agree with them, divides the truth, and gets us nowhere except into a morass of futility”.

“‘Doing good’ does not mean ‘do-gooding’, a perverted word for a horrible perversion of the instinct of compassion, meaning the denial of sin and therefore of forgiveness and the indulgence of corruption, taking away free will and responsibility”.

“On the contrary, it means appealing to and stimulating the qualities of integrity, responsibility, intelligence and courage. It means sympathising with and sharing other people’s real aims and helping them to achieve what they want, in the world of reality, rather than what we want”.

“This being our strategy, let us now try to apply its principles to the tactics of our actions in the current world. If we think it over we find that, as social crediters, we have something vital and constructive to offer to the resolution of practically every ‘problem’, which besets our fellow men, and once this is realised we soon find we have very little time for anything else...”

Real Social Justice

“Rather than attacking the concept of ‘social justice’ because of its perverted use, we should ask:

- “Where is the social justice in taxing the workers to supply the non-workers when technology can now supply more than enough for all?”
- “Where is the ‘fairness in refusing the right to work and supplement their income to the unemployed and ‘pensioners?’”
- “Where is the ‘dignity of labour’ in insisting that it takes thousands of forced and intimidated units of the hired-underling class to bargain with one employer?” ”

“Would not a national dividend, providing access to the wealth and productivity now wasted or sabotaged because human labour and wages are being replaced by electronic devices, provide everything that any genuine champion of the poor and the oppressed could hope for?”

“In many public controversies the social creditor will find himself aligned with the genuine aims of both sides, those which attracted people in the first place to join a Group or a Party, and in such cases it betrays our own duty of resolution wholly to take sides, though of course there are false controversies promoted by the media for purposes of sensation in which, in a sane world, there are not ‘two sides’ (e.g. drug-pushing, child-sex, political murder) and it is fatal to accept the pretence that there are...”

- Geoffrey Dobbs, *The New Times*, February 1985 ***

THE PASSING OF A BRITISH ON TARGET GENTLEMAN AND TRAIN ENTHUSIAST

Colonel Barry S. Turner who for years wrote the United Kingdom edition of *On Target*, passed away just over a month ago suddenly at home at the age of 84.

Colonel Turner retired from the army in 1987, he then spent the next twenty years writing and researching on various topics, which led to him becoming virtually the sole contributor to *On Target*.

He saw and chose not to ignore the enormous political treacheries happening, treacheries he became suspicious of as a serving officer.

He served with the Royal Electrical and Mechanical Engineers, REME and spent much of his early career in the Middle East. Whilst stationed in Cyprus for three years he heard that there was a steam engine on a plinth outside the police station in Famagusta. Immediately, he went to inspect it and found it in a very sorry state of neglect. This locomotive was the Hunslet Locomotive Number 1, first delivered to Cyprus in 1904.

Barry successfully negotiated with the Minister of Works and Supplies to move the locomotive to 48 Command Workshop, which he commanded. Between January and June 1972 he worked on the locomotive in his free time together with Fletcher, a prisoner from the Royal Air Force base, restoring the locomotive to its former glory. Once restored, Number One went back to its plinth in Famagusta and Barry then decided to write a Book about *The Cyprus Government Railway*.

As he was in the United Nations, he was able to travel into both the Turkish and Greek areas to meet people who remembered or could contribute information for example what happened to some of the carriages as some were being used for all kinds of activities, even as a changing room for the girls in a night club.

As a result of his activities, there has been a resurgence of interest in the railway and now a museum has been established in Nicosia with his name top of the Honours Board.

He wrote copiously for various journals, as well as being a regular guest on the radio, topics ranged from Marxist doctrine, to the need for monetary reform.

He subscribed to various political and humanitarian organisations.

Whilst in South Africa he met and advised Prince Buthelezi head of the Zulu Inkhata Freedom Party regarding the post Apartheid transition.

He joined various groups that fostered Arab-British friendship supported the rights of the dispossessed Palestinians.

He opposed Great Britain's illegal intervention in Iraq, predicting the chaos that has ensued, giving a talk on the matter before the Oswestry Peace Group. His view of the need for Money Reform appeared regularly in the pages of the *Oswestry and Border Counties Advertiser*. Clear and to the point, he was often forthright. For example, here is part of a letter he wrote to the Editor on the 18 April 2016.

‘Sorry – There’s No Money...’ (12 April). This is a blatant misrepresentation of the truth about the generation of money to meet our legitimate needs, and the sooner we get to grips with the deception the better.”

It appears unfortunate that our leaders seem so oblivious to the fact that all plans are doomed to disappointment and ignore the chief cause of economic chaos, namely, counterfeit book entry of money of their own creation, whereby nearly all money passes into circulation as a debt to the banks, instead of a national asset. Money reform is more of a logical matter than a financial question.

Thankfully, he was far from a lone voice. Latterly, the well-organised campaigning group PositiveMoney.org has been spreading such awareness, and promoting this solution, throughout the UK.

Barry was described by Jani Allan, the South African journalist, as a ‘towering intellect and a deeply moral man.’

R.I.P. Barry Turner.

THE LEAGUE'S WEBSITE: — alor.org

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