

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



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PURSUING THE CANON - A TRINITY IN UNITY By Arnis Luks

David Graeber, author of *'Debt, The First 5000 Years'*, highlights that the fraud of finance is not new. In fact history shows its usage has always pivoted around controlling the masses. It's current purpose is still a tool of control and oppression. Modern finance, as we can see, has endeavoured to irredeemably enslave the entire world. The world will never ever get out of debt under the existing system. It is not meant to. In fact, if we follow the example set by Old Testament Joseph (with his coat of many colours) as the chief economist and monopolist merchant in the time of ancient Egypt, the plan is to cause famine (*man induced poverty and starvation, not of naturally occurring drought, nor pestilence*), until such time as the entire world is enslaved to the money power. Jesus warned about not serving two masters and also the root of all kinds of evil.

The vision that Douglas presented with Christ-centred Social Credit, is that not only does the policy challenge and overcome the money power, but as the social credit policies are implemented, will place finance, politics and organised religion at the service of humanity (the individual). How is that so? Read on!

Douglas sought the Truth. That Truth (Canon) is incarnate in the world we live, if we opened our eyes to see it. It begins with a fundamental thesis that God Is. That He who created everything, personally came on earth by taking manhood into the Godhead. He lived, suffered and died amongst us as an actual historical event. That each individual human being is created in His image. That, as 'beings created in this image', we are born free, moral and responsible. That in this life, each and every individual is given the opportunity to place themselves firmly on the road to 'eternity in the presence of Him who made us'.

The Athanasian Creed states that God is a Trinity, and this Trinity is in Unity. The Creed was developed by the church fathers as a tool to combat heresy - error. Water-ice-steam, past-present-future, space-time-matter, length-breadth-width, husband-wife-child. Each a trinity in unity.

Manichaeistic Dualism (marxism) teaches an elaborate dualistic cosmology of eternal conflict.

Dorothy L. Sayers refers to the 'Idea, Energy and Power' in each written work. In fact, for this article I am using this understanding to bridle my methodology. We, as Christians, are to always think in trinities.

<https://alor.org/Library/Dobbs%20G%20-%20The%20Church%20and%20the%20Trinity.pdf>

PRODUCTION, DISTRIBUTION, CONSUMPTION

The economy is a trinity. The purpose, the only reason we even begin to produce, is so that the items we produce are consumed. The farmer does not grow the crop so that he may dump it into the ocean or plough it back into the field. He grows it so that his family and the community will consume it. What is blazingly evident in the existing economic system, is the imbalance (over emphasis) of the Distribution-financial system *vis a vis* to the Production and Consumption systems.

We see trinitarian imbalances elsewhere. Currently under discussion in our online forums is the imbalance of the State over the organised Church and also the People, another trinity. "*Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's*". The organised church, especially since Henry VIII, has been brought under the domain and control of the state. Democracy and freedom is suffering because of this. The organised church has been kept silent, but must now again speak boldly on these moral and ethical issues.

In South Australia the government is legislating to make it mandatory that the Roman Catholic confessional is no longer sacrosanct and certain issues must be reported by the confessional priests to the state authorities. The state wishes to control the organised church even further (as Henry VIII did as the puppet for the money power).

The organised church must condemn the actions of the state. It must restate the philosophy of the Trinity to place the correct balance of power and authority between the State, the Church and the People. *(continued next page)*

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The state overstepping the mark must be resisted until it again yields as King John was forced with signing Magna Carta 1215. An observation about this issue is that the current government in SA is supposedly conservative - nothing of the sort. They are totalitarian as are the other states' governments whether socialist or conservative.

Even though technology has removed the need for most physical work from man's shoulders, the suggested answer (from some church leadership) is more taxes in an age of automation and abundance. They have missed the point completely with the projected result to place us permanently into the chains of debt-finance. Where is this 'life more abundant'?

The financial system, as a method of 'counting' production and consumption, is not fit for purpose. For more than 5000 years it has been used as a method of control and fraud. We must, we have no choice unless we wish to revert to barbarism, to sort this anomaly. Douglas showed, with a National Credit Authority, National Dividend and Consumer Price Discount, how the financial system could be brought to order and finally become a servant of the people instead of the tool used by the current money masters.

Last month's *New Times Survey* spoke of the American Bishop's sermon of the 'power of love' in the same manner as the power of harnessing fire. This power of love is reflected in the 'Canon of Rightness'. Inheritance is the ingredient missing from the economic system. Technology (including robotics, automation, advanced control), energy, know-how, and people working in community, all falls within the bounds of 'inheritance'. This belongs 'rightfully' to each individual born into a nation, paid as a dividend, as their part of the cultural inheritance, an act of love.

Marxism, or collectivism, presents the philosophy of dualism, dialectical materialism, positing planning as the key to the successful administration of communities.

Bureaucrats, who have this psychological affinity, make projects larger and larger, enjoy being at the centre of this planning. In fact, a view is that: if an issue can be large enough, or its borders extended far enough, the overall view will not be perceived by anyone but the

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'authority' in power. Their ideology or philosophy is one of the dictator, monotheistic or dualistic, not 'trinitarian with a balance of power'. Neither are they in the service to the community, but demanding more and more power to themselves.

The Murray Darling Basin Authority is an illustration

of what the former merchant banker and centralist Malcolm Turnbull came up with. What a mess! Irrigation flooded rice paddocks in the middle of the parched and barren Hay Plains. Crops produced by our precious water predominantly for export, while the local Aussie farmer is hard pressed to pay exorbitant fees for water usage, instead of having a sufficient quota automatically allocated with the land. In terms of human satisfaction it is a disaster, usurping the control of waterways from the states against our own Federal Constitution.

The recently constructed multibillion-dollar Adelaide Hospital is another example of this planning mentality. At the expense of human satisfaction, many regional hospitals were closed to justify the efficiency gains of having one 'major' facility for the entire state. The outcome is that regional communities, who had established and continued to 'sacrificially support' regional hospitals, no longer benefit directly. Facilities, that had been built up over generations are abandoned in favour of what can

only be described as a monolithic monstrosity. Are the health services better in terms of human satisfaction as a result of this folly? Patients need to travel hundreds of kilometres in order to be serviced as if they are part of a giant sausage machine. In one end and out the other, all perfectly shaped to the 'one size fits all' planner's mentality. The human factor is completely lost.

Another illustration of 'planning by ideology or philosophy' is the UN Agenda 2030 medium-density housing, and let us not forget 'sustainability'. Several relatives and children live in these type of homes. There is not enough room to swing a cat. The children are limited to playing outside where pets share the same 'soiled' several-square-meter lawns. I am reminded of the Flemington flats in Melbourne, or the Stalinist flats behind the iron curtain - chicken coupes for humans....

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The Tiger by William Blake. (1757–1827)

*TIGER, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?*

*In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?*

*And what shoulder and what art
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand and what dread feet?*

*What the hammer? what the chain?
In what furnace was thy brain?
What the anvil? What dread grasp
Dare its deadly terrors clasp?*

*When the stars threw down their spears,
And water'd heaven with their tears,
Did He smile His work to see?
Did He who made the lamb make thee?*

*Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Dare frame thy fearful symmetry?*

(continued from previous page)on the ideological or philosophical basis that humans need to be managed and controlled by the bureaucratic class. Isn't it ironic that the bureaucratic class don't stand up to be controlled like this or some similar concocted utopia, only their utopia 'for others' and they as master, or more correctly commissars.

The financial cost of homes has placed the young in servitude to the money masters for generations to come. They cannot get out of debt and the 'organised' church currently will not throw the money changers out of the temple. It is now time for the church communities to take the initiative, individuals in service to their communities.

We are metaphysical creatures, not just biological. The purpose for which we exist is in regard to eternity, not just food for the belly. And even the belly is now revealing that we are a community of organisms. Within our colon, Microbiome DNA is 98% to our human DNA 2%. Also Christine Jones (amazing carbon) teaches about the enhancement of mycorrhizal fungi and the need for a 'chorum of plants' to optimise the soil condition.

We, as humanity, are only just beginning to understand the nature of things on our journey through to eternity. What impertinence to think we can create a utopia for all others from our own thinking when we cannot by thought add to our stature one cubit.

Our purpose with this life is to dis-un-cover the canon and abide by it, using our observations and trialing to demonstrate how it best works - Social Credit.

TRANSFORMATION: AN EXPLORATORY VENTURE By Hewlett Edwards

Every kind of publicity clamours for the conversion of raw materials into manufactured products. This is a physical transformation to which everyone is well accustomed; but it is not so commonly realised that the essence of the process consists in the transformation of ideas into things. Therefore if we are not satisfied with what comes or does not come out of it, it is to the ideas that attention should first be paid, for it is they which decide what we are going to get. It is not a load of bricks but an idea which starts the proceedings from which a house emerges.

In the making of things, thought orders, as it were, upon our general store, the physical universe. We have, as the Scot might say, sorted that store to some effect, therein discovering rules or 'laws' which when observed, greatly facilitate transformation.

These are rules which cannot be broken with impunity; it is known, for example, that a given beam will carry such and such a load, and that if that is much exceeded it will break. The advantage gained by knowledge of such physical laws is impressive and suggests enquiry as to whether there are metaphysical laws which, if understood and observed, would provide means more effective than those we use, to ensure that

So, what is the answer and what can be done about it? Is there something that can so stir the imagination as to regenerate society and restore order within community? The 'local autonomous church community' can grab this bull by the horns, wrestle it to the ground and shake it until it yields. How? Our Constitution allows for petitions to the Queen or her representative. The local church community can hold Citizens Initiative Referenda events every quarter with petitions to our Governor General (or Governor for state matters). Every first Sunday of the new season the local church community can conduct a referendum on pressing social issues by assisting people to fill out a 'petition for one', duly signed and addressed (responsible vote). The filled out 'petition from one' can then be forwarded to our Governor General to act on the matter. This action also restores relevance (civics lesson) to our system of government - Limited Constitutional Monarchy. The first cab off the rank may be something like 'safe schools'.

Do we really want our young children prematurely sexualised, or even at all, by public education?

Do we really want our higher institutions of learning to become indoctrination camps for marxist ideology and philosophy at the financial expense to the taxpayer?

Do we really want to be sovietised by our bureaucratic public servants - commissars?

This correctly places the 'local church' back in the midst of their community and again becoming relevant by 'calling caesar to order' on the issues of the day. ***

we get what we want to get; and which if disregarded result in failure as understandable as that of a beam which collapses. It is evident that this enquiry should come first.

The present concentration upon production instead of first dealing with this pre-production problem is an order of priority which social credit reverses in assuming that society is primarily metaphysical; that its roots are in thoughts, not things. Further, a stable society must ultimately depend upon a particular idea; the belief that society itself is worth while.

This necessary metaphysic is threefold, holding that Truth, ascertainable, but unalterable exists: that Truth is accessible to human beings (however difficult its verbal formulation may be); and that Truth, ascertained and sustained, provides the common focus necessary to joint activity. Without adherence to this triple belief - and enough' adherence to cancel out the opposing metaphysic - society must fall apart; or be held together only by some form of arbitrary tyranny.

Contrasting the physical with the metaphysical: - The production and stability of a physical structure (as a building) depend upon: -

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The availability of material for construction.

Physical conditions which ensure that material will stay where it is put.

The ability to put, or build material in position.

Whereas the production and stability of a metaphysical conformation (as society) depend upon: Belief ~ Truth: the 'building material' of metaphysics. Belief in human beings: that they are able to gain access to Truth.

Belief in society: that individuals, acting in association, are able to use this 'material,' Truth.

These beliefs, which are basic in Christian doctrine, form the prototypes: of a stable society, the degree of whose stability varies directly with the presence, quality and strength of this metaphysic. Social credit holds that society must have regard for the organic relationships of its prototype. This is imperative rather than optional. As gravitation sustains the bricks and beams of a building, so long as their constitution and arrangement conform to gravitation's own laws, so, inherent in the prototype there are organic relationships which govern the development and stability of society, the disregard of which carries the certainty of damage to society and the perversion of its individual members.

It is thus that another prototype gains the ascendancy — one where it is believed that man may mould Truth to his own purpose: where individuals have no common focus other than strive for personal supremacy: and where belief is in domination, not association. Such a society inevitably acquires an accelerated instability, and contains the certainty of disintegration as e.g., Collectivism, Dialectic Materialism, Totalitarianism and Judaeo-Masonic Philosophy and Policy. These are instances of what is incompatible with and repugnant to social credit.

Out of the one prototype stability grows: an organic growth primarily intensive in respect of quality: and out of the other instability is organised; primarily an extensive organisation in respect of numbers and equality (without quality).

Many remember the time when social credit was discussed largely in terms of costs and prices, and the impossibility under the present financial system of securing consumer control of production through the operation of a 'right' flow of effective demand. The substance of this thesis is a flow of something which proceeds from one stage to another: But (when paid out in wages, etc.), costs become purchasing power and (completing the cycle) are recovered (or are supposed to be recovered) as prices. One thing with three phases. At present the process is radically defective, but simple adjustment could make the 'flow' turn over from phase to phase without loss or friction. The point here is that, that which flows is one thing and yet at the same time it

is three things. If, consistently and always, its three parts had been adequately distinguished but never separated, had been defined and re-defined in use in accord with the passage of events, but still unceasingly welded into one and used as one, then, I think, this process could never have been perverted.

The organic relationship which in the prototype supercedes all others is that laid down in the doctrine of the Trinity: * a statement of the 'structure' of metaphysical reality. Social credit must have regard for this relationship in and throughout every phase; each drawing Authority, engendering Power, and performing Works.

Authority is all-dimensional, immutable; distinct from, yet incarnate through and in Power and Works. Humanity is finite and mutable; yet life consists in a ceaseless reply to inescapable, consecutively presented choice — to accept Authority or to deny it. It is our responsibility to make the 'right' answer, for in our own degree we are of the same order of threefold metaphysic. Everyone has (1) Ability to Choose and (2) Power of (3) Action: to possess these is life; to lack them is death. Within us these are one: distinguishable, inseparable - but finite and mutable.

How to bring the all-dimensional and immutable to bear upon our practical doings? How to choose 'right'? How to pay attention to Authority? In making the attempt we follow the innumerable who have struggled towards the resolution of these questions; and we have the advantage of precedent, success, failure, example. The Voice of Authority is to be heard through many channels. Within us there is, in whatever degree, a canon of rightness which may be exemplified in the humblest and the highest; from a well-laid hedge, laid by the authority of Tradition and with the strength of the hedger's arm, to the Quebec Bridge, where a thousand possibilities existed and the right one was chosen. Outside ourselves there is sound tradition and its accretion around institutions; as in the Church, the common law and the Constitution — insofar as sound traditions are maintained therein. And we have the guidance of those whose vision penetrates what is contemplated, and are able to precipitate understanding in practical terms of what is required.

Authority sees: seeing is the function of the seer, recognising what is required, e.g., to hold society steady, and reducing that need from the abstract to the concrete: responsible voting (*and-ed*) integral accounting. Flowing on out of this metaphysical grasp of reality and engendered by this vision comes Power, which again proceeding demonstrates its own transformation in the actual doings of Administration.

Philosophy is the field of gestation of ideas; the compost from which policy ("Action taken towards a recognised and conscious objective") may spring.

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(continued from previous page) There is a sense in which the beginning (policy) and the end (results) are one; for the end must be 'seen' before the objective can be stabilised. The bridge between the unseen and the seen is the means, joining metaphysics to physics, the idea to concrete objectivity.

Inasmuch as policy in Spirit and in Truth proceeds from Authority, the Power engendered in its growth will bring itself (power) and all its works into accord; nor will it permit performance (in Administration) to depart from harmony with it, and therefore with Authority. So used, this tripartite structure is the vehicle for the threefold results of the operation of Truth in respect of policy; for every human thought which finds its issue in action has a triple effect: the impact upon the exterior environment of the doer, the impact upon his mind and its operations, and that upon the person who remains aloof within him;

Luke 12:22-31 KJV 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. ***

DOUGLAS'S CONFESSION OF FAITH [EXTRACT]

The following has been extracted from a speech given by Major C. H. Douglas at *The New Age* Dinner, March 18, 1933:

"Now, it is my own belief, and I might almost say that it is almost my only religion, that there is running through the nature of the Universe something that we may call a 'canon.' It is the thing which is referred to in the Gospel of St. John as the 'Logos,' the 'Word.' (Logos-'The Word' or 'Reason'.)

St. John 1: 1, "The Word (Logos) was with God, and the Word was God." (I am the Word, the Truth, and the Light)

Social Credit is based on Truth and Reason.

"It (the canon) has an infinite variety of names. The engineer and the artist refer to it when they say they have got something 'right.' Other people mean the same thing when they talk about absolute truth or reality. By whatever name you wish to refer to this idea, it does not matter very much; we all instinctively recognise its existence whether we meet it in something like architectural propositions as, say, the cenotaph, or even in the grim lines of a battleship.

"Genuine success only accompanies a consistent attempt to discover and to conform to this canon in no matter what sphere our activities may lie. For instance, I have no doubt whatever that there is one single test which can be

his spirit. Harmony between these is the integration of means and ends; and in it lies the social stability which is the objective of social credit.

This thesis originally appeared in *The Social Crediter*, January 26, 1952.

Metaphysics: Used in the wide sense of other than physics; the working of the mind: thought: ideas: belief.

Prototype: An original or model after which anything is formed, a pattern.

St. Athanasius. "And in this Trinity none is before or after the other; none is greater or less than another ... neither confounding the Persons; nor dividing the Substance". Without adherence to this triple belief - and 'enough' adherence to cancel out the opposing metaphysic - society must fall apart; or be held together only by some form of arbitrary tyranny. ***

applied to any financial scheme which is put before you for your consideration, and that is, whether it represents reality, just as we know that the fundamental falsity of the present financial system is that it distorts and perverts reality.

"I am confident that single-mindedness of purpose directed to the pursuit of this canon to which I have referred is the only thing of absolute primary importance in any undertaking... Given that, forms of organisation and other mechanisms for the attainment of the end, necessary as they undoubtedly are, will, as one might say, provide themselves both at the right time and in the most perfect form that the necessities of the case require.

"Because the canon is a spiritual thing, the forms embodying it are of infinite variety, and, not only that, change from time to time, and a slavish adherence to the form is a certain method by which to miss the canon.

"... I am confident, however, that just as departure from the canon has produced the appalling condition of the world at the present time, so the existence of a growing body of people who are aware of the situation, and singly devoted to bringing back understanding into relation with reality, constitutes not only the great, but the only certainty that eventually a world system founded upon lies will give way to one which is formed upon truth!"

THE PURPOSE OF POLITICAL ASSOCIATION ACCORDING TO SOCIAL CREDIT

By M. Oliver Heydorn Ph.D.

In my book, *Social Credit Economics*, I began my reconstruction of Douglas' economic thought by identifying what Douglas regarded as the true purpose of economic association. That the economy exists "to deliver the goods and services which people need to survive and flourish with the least amount of labour and resource consumption" served as the point of departure for a proper understanding of Douglas' diagnosis of our economic ills, and it also served as the Archimedean point over and against which any proposals for economic rehabilitation were to be judged. When it comes to discussing Social Credit political theory, perhaps it would be best to adopt the same method and to return to the beginning, as it were, by identifying the true purpose of political association.

Political association is, at least from one specific point of view, the association par excellence; it is the association of associations or the association in which all other associations move, live, and have their being. It is concerned with the regulations (laws, etc.) and corporate actions which coercive institutions introduce and undertake in order to determine the overarching parameters within which all other associations within a society are to function. Political association is thus comprised of the relationship between the government and the governed.

Like any other association, the specific sort of activity which political associations engage in must be carried out for some reason or purpose. No human grouping arises 'just because'; they all possess a final cause or reason for being, to speak in Aristotelian terms. In order to properly understand the Social Credit diagnosis of the problems with contemporary political associations and the remedial proposals which Douglas presented, it is first necessary to discern what the true purpose of political association actually happens to be.

Theoretically speaking, there are only three possible ends which a political association can serve. Its activity can be regarded as an end in itself, or it can be viewed as a means to an end. If it is treated as a means to an end, its de facto purpose may coincide with the reason that motivated and continues to motivate individuals to form political associations in the first place, or it may deviate from that end and serve some extraneous goal.

With respect to this particular set of alternatives, Douglas noted the following:

"Either the normal desires of the community when they are capable of realisation, are entitled to recognition and satisfaction, and the whole machinery of government exists to that end, or they are not. If they are not, there presumably exists somewhere an alternative set of desires of which the government is the representative."

On the principle that the true purpose of an association necessarily coincides with its *raison d'être*, we must conclude that political association is a means to an end and that, in this case, the specific end in view must be the objective which motivates human beings to establish political associations in the first place.

So what is that objective? Why do people willingly enter into or otherwise acquiesce in this compact between the governed and the government? Clearly, people associate politically in order to gain for their own use the various types of benefits which political associations can deliver with the least amount of cost. But what are those benefits?

Unfortunately, to my knowledge, Douglas never did provide a suitable definition that would capture the true or correct purpose of political association in the same way that he did when he defined the purpose of economic association as delivering the goods and services, as, when, and where required, with the least amount of trouble to everyone. The closest statement I have been able to locate along these lines is found in one of his later works that was dedicated mainly to political issues, *The Brief for the Prosecution*. In that book, Douglas introduced the following principle as a sort of central axiom for the political sphere:

"It is a legitimate corollary of the highest conception of the human individual that to the greatest extent possible, the will of individuals shall prevail over their own affairs."

Building on this principle, we could say that the true purpose of political association is to ensure that the will of each and every individual will prevail over his own affairs to the extent that this is physically or objectively possible and to do this with the least amount of trouble to everyone. In other words, political associations exist to ensure that an individual's effective sovereignty (the power to determine and then implement policy) concerning his own affairs might be maximized within the context of human society.

The achievement of this end is the only justification for coercive institutions. Regulations of various sorts and corporate governmental action can only be justified in virtue of the inherent nature of reality, i.e., only if and insofar as they show themselves to be necessary or otherwise helpful in placing each and every individual (to the extent that this is objectively possible) in a position of effective sovereignty over his own affairs:

"There is only one sane objective of government and that is to make it easier for everybody to do those things that are possible. (continued next page)

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That is the only justification for government – that by organisation and doing things according to certain rules you can do things more easily and comfortably. To imagine that we are born into the world to be governed by something not inherent in the cosmos is one of the most astonishing pieces of hypnotism that has ever afflicted the world.”

The preceding statement regarding the true purpose of political association contained four key components:

- 1) ‘the will of each and every individual will prevail’,
- 2) ‘over his own affairs’,
- 3) ‘to the extent that this is physically or objectively possible’, and
- 4) ‘with the least amount of trouble to everyone’. For the sake of clarity, it will be useful to flesh out the meaning of each of these elements.

That ‘the will of each and every individual shall prevail’ is an affirmation of effective sovereignty. Effective sovereignty as applied to individuals possesses two distinct aspects: there is the individual’s sovereignty or the power to determine policy and then there is the access to the various sorts of resources which are necessary if the individual is to possess sufficient power with which the policies he has selected might actually be put into effect. The first element might be described as negative liberty (freedom from), or the ability to do what one wishes without being interfered with by political or other external authorities. The second refers to what many thinkers have in mind when they speak of positive liberty (freedom for), or the possession of that raw power (made available to an individual directly or indirectly by his political association) which is needed to actually do what he wishes.

The recognition of these two aspects permits us to see that while the ultimate end of political association involves the maximization of the effective sovereignty of individuals, the achievement of this objective necessarily presupposes the adequate fulfillment of three penultimate ends: the maximization of security, of freedom (sovereignty or negative liberty), and of access to prosperity in all of their politically deliverable forms:

“... we want, first of all, security in what we have, freedom of action, thought, and speech, and a more abundant life for all.”

‘Freedom of action, thought, and speech’ is constitutive of negative liberty, while ‘security in what we have’ and ‘a more abundant life for all’ represent the sources of positive liberty, without which negative liberty is useless.

As I have sought to stress in some recent articles, maximizing the effective sovereignty of every individual within the context of a political association actually requires the placement of appropriate limits on both negative and positive liberty. The nature of these

limitations is implied by the second phrase which was used in defining the true purpose of political association. ‘Over his own affairs’ is an indication that the exercise of the individual’s effective sovereignty is to be duly restricted to those activities which are compatible with the full flourishing of political association. The individual is to have the maximum effective sovereignty possible over his own affairs, not over the affairs which genuinely belong to others, nor over the bona fide functional necessities of any association.

Another sort of limitation on the individual’s effective sovereignty is that which is referred to by the third phrase used in the formula, i.e., ‘to the extent that this is physically or objectively possible’. There are, on account of the inherent nature of things, objective limitations on what human beings in association can achieve. It would not be reasonable to expect or demand from a political association that it deliver a kind or degree of effective sovereignty which cannot be metaphysically accessed, either in principle or as a matter of fact, by the individuals composing that association.

Finally, the fourth phrase, ‘with the least amount of trouble to everyone’, simply means that political associations should achieve their proper end in the most efficient manner possible, i.e., without imposing artificial burdens or unnecessary decrements of association on their individual members.

Now perhaps the most important implication of the true purpose of political association as this is, might be defined by Social Credit, has to do with the fact that this correct end or purpose also constitutes a democratic policy in the truest sense of that word; i.e., it is the policy which any rational human being would choose as the governing policy of the political association in which he is to live if he were forced to choose amongst the various alternatives from behind the Rawlsian veil of ignorance. In other words, the decentralization of effective sovereignty to each and every individual to the greatest extent possible (i.e., keeping in mind the objective limitations and the functional necessities of political association) is the one objective upon which we could all agree. This common policy may be succinctly described, if sufficient care is taken to understand the term in its Social Credit, rather than in its libertarian, ‘liberal’, or libertine senses, as the policy of universal ‘freedom’:

“There is only one policy which will obtain the unquestioned acceptance of everyone for himself, and that is comprised in the word ‘freedom’. And it is exactly that policy which, in my opinion at any rate, requires to be made universal.” The reader will duly note that the Social Credit vision of a free society as the true purpose of political association is not the vision of a society that is free of all coercive institutions (i.e., anarchism),

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(continued from previous page) nor is it the vision of a society that is only concerned with maximizing the negative 'rights' of individuals – whether these constitute authentic liberties or not (i.e., libertarianism). A truly free society is one in which both the bona fide negative and positive freedoms of each individual are maximized to the greatest extent possible. This goal can only be reached, however, via organized obedience to the political Canon. In the words of Geoffrey Dobbs, there is a "... real meaning which can be attached to the words: A Free Society. This is not ... a 'free for all', in which everyone can do what he likes, irrespective of everyone else, but a Society based upon Natural Law, i.e. upon the nature of things, and particularly of people."

It should also be pointed out, in close connection with latter part of Dobb's statement, that the distribution of real freedom to individuals ought not to be understood as an end in itself but as one of the necessary means for the fulfillment of the proximate or penultimate end of human existence: self-development, and, through self-development, the proper use of freedom is actually a means to the fulfillment of the ultimate end of man. Political systems are justified if they maximize, not some amorphous negative or positive 'freedom', nor a lowest common denominator 'equality', but the conditions under which man can develop most freely, because the free expansion of individuality is the essential condition of his well-being.

In summary, government, like political association in general, is a mere means to a transcendent end which represents one manifestation of the common good (distributively defined). The permitting, prohibiting, and organizing functions of government are to serve as a mere function of that proper end, i.e., all governmental activity should effectively aim at maximizing each individual's effective sovereignty over his own affairs with the least amount of trouble to everyone. From this it follows that political association is not an end in itself, nor is it a means to usurp the unearned increment of political association in the service of oligarchic interests. To treat political association as a tool for forwarding one's own aims or those of one's class at the expense of the common good is to pervert its essential nature. Such dysfunction can only result in a general state of dissatisfaction. ***

FORUMS AND BASIC FUND

The League is outreaching to the younger generation via YouTube and our other websites. Actionists are taking up the battles. Thank you to those who have participated. There will be further reports in the days ahead. The current fund stands at a little over \$ 19 000. Thank you to those who have donated and for those who wish to assist us reach the target of \$60,000 please send your donations to our Office. -- Nat Dir

REFERENCES:

1. As any serious student of Social Credit has discovered, Douglas' thinking contains a normative dimension that has been largely eschewed by many other post-Humean* manifestations of the British intellectual tradition.
* Philosophy of David Hume (1711–1776)
2. C.H. Douglas, *The Alberta Experiment* (Western Australia: Veritas Publishing Company PTY. LTD., 1984), 54-55.
3. C.H. Douglas, *The Brief for the Prosecution* (Liverpool: K.R.P. Publications Ltd., 1945), 72.
4. C.H. Douglas, *The Approach to Reality* (London: K.R.P. Publications Ltd., 1936), 12.
5. The essence of positive liberty was described by Douglas in the following terms: "... power to make decisions is freedom for the individual, ..." C.H. Douglas, *Credit Power and Democracy* (Melbourne: The Social Credit Press, 1933), 6.
6. C.H. Douglas, *The Tragedy of Human Effort* (Vancouver: The Institute of Economic Democracy, 1978), 7.
7. This is a reference to one of the chief conditions of John Rawls' well known 'Theory of Justice'.
8. C.H. Douglas, *Security Institutional and Personal* (Liverpool: K.R.P. Publications Ltd., 1945), 19. Cf. C.H. Douglas, *The Control and Distribution of Production* (London: Cecil Palmer, 1922), 90-91: "There is no possible definition of a policy which is all-embracing in its acceptance other than the word 'Freedom'. People only unite in wanting what they want."
9. Geoffrey Dobbs, *Responsible Government in a Free Society* (Fitzroy: W. & J. Barr Pty. Ltd., date unknown), 17.
10. It is not the task of governments or political system to make people happy; they are in no position to guarantee happiness for any one individual or group of people. What they can and ought to do is to use those powers which legitimately fall to them to promote well-being by ensuring that social conditions are most propitious for the establishment and promotion of the life more abundant for every citizen. As we have noted in the main body of the text, those conditions have often been summarized in one word: freedom. ***



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