



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: *"Description of the Characters – Judas: He is infinitely the most intelligent of all the disciples, and has the boldness and drive that belong to a really imaginative brain. He can also see the possibilities of the Kingdom – but also, he can see at once (as none of the others can) the meaning of sin and repentance and the fearful paradox by which all human good is corrupted as soon as it comes to power... And seeing it, as he does, only with his intellect and not with his heart, he will fall deeper into a corruption than any of the others are capable of. He has the greatest possibilities of them all for good, and therefore for evil..."*

– *"The Man Born to be King"*, play by Dorothy L. Sayers, BBC, 1941-42

THE PASSING OF A SOCIALIST ENIGMA by Jeremy Lee:

Among the glittering array of world-famous figures stopping off in a heavily-guarded Canberra in recent days, the passing of a well-known former federal politician gained a few sub-headings.

Former deputy Prime Minister and Treasurer Jim Cairns was, by today's standards, an old-style Labor politician, although seen as a radical in his day. Among tributes paid at his funeral, former cabinet colleagues Tom Uren and Clyde Cameron paid tribute to him. (Clyde Cameron, surprisingly, since his hostility to the League of Rights, gave a public endorsement for Jeremy Lee's book *"What Will We Tell Our Children"*).

Cairns is remembered chiefly for his leadership of the anti-Vietnam war protests, which were instrumental in the subsequent withdrawal of Australian troops during Whitlam's period in office.

Cairns, a one-time policeman and academic, was a socialist; but he was also opposed to foreign ownership in Australia – a far cry from modern Labor Party figures, who are mere sinecures for the free-market globalism also espoused by the Coalition.

In the book he wrote prior to Labor's victory in 1972, Jim Cairns analysed the Capitalist-Communist dichotomy of the Cold War that dominated so much of the post-World War II era. Although strongly opposed to monopoly capitalism, he acknowledged the evils of Communism, and preferred the gradualistic approach of the Fabians, also advocated by the Marxist theoretician Gramsci. Hence the title of his book *The Quiet Revolution*.

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In his book *Oil On Troubled Waters*, published in 1976 after he had left office and Malcolm Fraser had succeeded Gough Whitlam, Dr. Cairns had modified his views greatly, and was leaning more and more to the belief that the money question was the biggest issue to be faced by all classes of society. He included a lucid and detailed chapter headed *Where Does the Money Come From?* – a detailed and accurate description of the money-creation process. He showed how bank loans create deposits, being a fresh creation which added to the nation's money supply. His conclusion went on:

"... Not only have the banks power to create money within wide limits, but they do so. As well as determining the total volume of money, the banks decide also to whom they will lend. It is obvious they will prefer rich and powerful people and the companies associated with them; they will prefer 'old customers', and they will not be too keen to lend to poorer people, to 'battlers', or to persons or even companies who may be competitive to their associates.

"The power to create money and to decide who should get it is a vast and significant social and economic power and for this reason, the Labor movement has always believed it should not be a privately-owned power but be exercised solely by a public or peoples' bank"

It is hard to believe this was written by a man in the same party as Bob Hawke and Paul Keating, who sold to private interests the peoples' bank (the Commonwealth Bank) which the Labor Party had created shortly after Federation.

Dr. Cairns had moved a long way. Later in the same Chapter he wrote:

"There are three main sources of funds for government expenditure. The first is taxation, the second is private borrowing from banks and other institutions, and the general public, and the third borrowing is from the central or Reserve Banks.

"For many years now the not un-influential Douglas credit advocates have campaigned for the use of national or central bank credit especially for payments or subsidies to consumers in the belief that insufficient demand is never (sic) distributed through production to buy all that is produced and an advantage of a subsidy to consumers is that it does not increase costs of production. Although there is much validity in this view, it has always been rejected by orthodox economists. Keynes, however, did give some recognition to Major Douglas, who originated the theory of Douglas credit.

"Consumers have been substantially and increasingly subsidized in Australia, for that is exactly what pensions, child endowment and other cash benefits are, although not of course the kind of subsidy Douglas advocated. The central or Reserve Bank has been little used as a source of funds for this or any other purpose"

In a private conversation the late Viv Guy, a prominent Melbourne businessman, asked Dr Cairns whether he would favour the introduction of debt-free money in Australia. Viv Guy narrated Jim Cairns' reply. Yes, he would favour such a step – provided the money went to government, rather than be paid to individuals as a dividend. Giving freedom to each individual in society rather than increasing the scope of government was a last step away from Marxism or monopoly Capitalism that Dr. Jim Cairns could not contemplate. Nevertheless, he had come a long way, and was a class above his modern Labor counterparts. (*Oil On Troubled Waters*, Jim Cairns, Widescope International Publishers Pty Ltd., 1976)

THE LAST DEATH-RATTLES OF FULL EMPLOYMENT: There has been a number of statements and articles recently concerning the much-vaunted 'recovery' in the US. Economists are mystified by

THE LAST DEATH-RATTLES OF FULL EMPLOYMENT: There has been a number of statements and articles recently concerning the much-vaunted 'recovery' in the US. Economists are mystified by the fact that unemployment has not gone down. It is now referred to as the 'jobless recovery'. The pundits claim it goes against everything they've experienced before, and they are mystified. If they'd merely turn to the writings of C.H. Douglas, published eighty years ago, entitled "*The Breakdown of the Employment System*", they might be enlightened.

The current picture is well illustrated in a recent article from *The Wall Street Journal*, reprinted in *The Weekend Financial Review* (25-26/10/03), which gave this picture:

"The US manufacturing sector has gone through 38 gruelling months of declining employment, but a new report shows factory job-losses aren't just an American problem. From Brazil to Russia, yes, even to China, manufacturing jobs are disappearing round the globe.

"Economists at Alliance Capital Management in New York looked at employment trends in 20 large economies and found that from 1995 to 2002 more than 23 million jobs in the manufacturing sector were eliminated, a decline of more than 11 per cent.

"Contrary to conventional US beliefs, the research found American manufacturing workers weren't the biggest losers. The US lost about 2 million manufacturing jobs in the 1995-2002 period, an 11 per cent drop. But Brazil had a 20 per cent decline, Japan's factory work force shed 16 per cent of its jobs, while China's was down 15 per cent.

"Joseph Carson, director of global economic research at Alliance, says the reasons for the declines are similar across the globe. Gains in technology and competitive pressure have forced factories to become more efficient, allowing them to boost output with far fewer workers. Even as manufacturing employment declined, says Carson, global industrial output rose more than 30 per cent.

"At the same time, countries everywhere – including developing countries like China – are struggling to reduce excess capacity. 'We've got too many steel plants in the world, too many auto companies,' says Bill Belchere, chief economist for Asia at JP Morgan Chase in Hong Kong...."

The article pointed out that the employment crisis in manufacturing had followed in the footsteps of agriculture.:

"From 1910 to 1990, agricultural employment in the US fell to 2.5 per cent of total employment from 32 per cent; in Britain it fell to 2 per cent from 11 per cent, and in Germany it fell to 3 per cent from 34 per cent, according to statistics provided by Douglas Irwin, a Dartmouth-based economic historian...."

The Social Credit movement has been pointing to this state of affairs for many years. But conventional political movements from left to right have held the common view that full employment is a "given absolute" for every economy.

Yet in the tragic personal disasters of 'down-sized' workers across the world, staring at over-production everywhere, lie the seeds of a different kind of world – where it is not necessary for all to work in order to produce everything that the world needs.

"Well, how are people going to get money to live?" goes the conventional question.

Dr. Jim Cairns was agreeable to the creation of debt-free money for the government to devise ways of employing everyone. "Make-work schemes" would be an essential part of government policy, however useless and detrimental such work might be.

The Social Credit proposal, on the other hand, is to supplement earnings with a National Dividend, paid to every man, woman and child, as part of the inheritance that the technological era has given them. This would provide individuals with a whole range of choices currently unavailable. The mad rush of whole populations going through the rituals of morning and evening rush hours would become unnecessary. Families, communities and, above all, children, would become more important than jobs. Despair and death would retreat before Life more abundant.

The situation so well described in *The Wall Street Journal* article was heralded in 1995 in the State-of-the-World Forum, held in San Francisco under the chairmanship of former Soviet President Mikhail Gorbachev, in which it was agreed by the many world figures attending that all the world's needs in the coming century could be produced by no more than 20 per cent of the workforce.

That situation is upon us. Unless there are changes to the way incomes are distributed, from an employment wage to a national dividend, the promise of a creative world will be dashed to pieces round our ears.

OF RIGHT-WING, JEWS AND CHRISTIAN-ZIONISTS by Betty Luks:

The views of the international group "The Jerusalem Summit" would appear to be similar to some fundamentalist groups in Australia. They note with approval the deadly sacrifice paid by the cream of our youth, those fine young Australians (and British), in the 1917 'liberation' of Jerusalem from *Turkish* (Muslim) dominance; which thus made possible the cruel imposition of an interloping (Jewish) people, mainly of *Eastern-European* background, on 'the holy land'. The reason given then is the same as we are being force-fed today, it is to defend "civilisation" against "Islamic fundamentalism"!

Australians, through their Anzac Day services genuinely honour their brave young men and women. But as to the question of why each war was waged and who or what were the forces directing it behind the scenes, is quite another matter. The facts are slowly coming to the light of day from behind the subterfuge.

Gullible Christians are being force-fed a romanticised version of modern history in order to gain their acceptance for what is being done in Christ's name. These people should ponder on the claims that these things are approved of, and done in the name (power) of their God.

There appears to be something in the psyche of these people which worships suffering for its own sake, and this something is not very far from a desire to inflict suffering. The idea of killing is presented under its most attractive form – that of sacrificial, idealistic killing.

Let those gullible Christian-Zionists ponder on their claims of a God who would sacrifice others (including the people of the Middle East) for the advantage of a 'chosen people,' no matter the right or wrong of the claim, to that of the New Testament record of the love of our Creator which required Him to give *Himself* for our salvation.

If the ultimate reality of Love (God is Love) in their set of beliefs requires the sacrifice of someone else, anyone else, for His purposes for mankind, then those beliefs are quite a different set of beliefs to Christianity.

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