



A WEEKLY COMMENTARY

ON TARGET



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The price of Freedom is eternal vigilance -

Print Post Publication Number 381667 00258

Vol.41, No.7

February 25th, 2005

THOUGHT FOR THE WEEK: "Courage is being scared to death but saddling up anyway."
— John Wayne (1907-1979)

SOCIAL CREDIT OR A NEW DARK AGE by James Reed: Things must be bad: the mainstream publishers are releasing books with titles such as *Dark Age Ahead* (author Jane Jacobs, 2004) and *Collapse: How Societies Choose to Fail or Succeed* (author Jared Diamond, 2005). Both books have been reviewed by Paul Sheehan in *The Sydney Morning Herald*, 15/1/2005, under the title, "Why the West is Riding for a Fall."

Jane Jacobs in *Dark Age Ahead* believes that on a 'business as usual' scenario, the United States and much of the West is heading towards cultural collapse. The end result of this collapse will be a dark age, a period of cultural collapse and mass amnesia, similar to the collapse that followed the fall of ancient Rome.

Jacobs is in her late eighties and wrote a number of successful books on urban planning and philosophy, including *The Death and Life of Great American Cities* (1961), *The Economy of Cities* (1969) and *Cities and the Wealth of Nations* (1984). She documented the havoc created by highway building and urban renewal projects. She led the fight to save New York City's Soho neighbourhood from the proposed Lower Manhattan Expressway project of Robert Moses. Jacobs thus has a clear urban planning bias which colours her worldview. Other American conservatives have been concerned about the loss of 'social capital,' the networks which held communities and societies together, such as Robert Putnam in *Bowling Alone: the Collapse and Revival of American Community*. Jacobs' idiosyncratic view is that "Not TV or alleged drugs but the automobile has been the chief destroyer of American communities". She says nothing about how the automobile ended the isolationism of rural America, and rural Australia for that matter.

Five pillars of Western culture:

Jacobs gives brief consideration to the erosion of five pillars of Western culture. They are: (1) the family and community under siege; (2) the dumbing down of education; (3) the corruption and prostitution of science; (4) the inefficiency of centralised taxation and (5) the corruption of the learned professions with their failure to self-police. She should have devoted more time to consideration of the legal profession, one where corruption and god-like arrogance is a way of life. *The Australian* of February 7th, 2005, "Judges Prove Lax on their Tax with 66 Late to Lodge Returns," is a good

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example. Australian judges are considerably lax in their tax lodgements. Barristers are a group committing considerable taxation evasion. This is the tip of an ugly iceberg that needs to be looked at in more detail in another article.

Feminism, Finance and Fertility: Jacobs rightly identifies the decline of the family as one of the greatest threats to the survival of civilised society. Yet despite there being a wealth of theoretical and empirical material on these issues she does not identify the core problem. The family is necessary for the creation of a stable environment for the addition of children. Remember children?

The fertility of all European peoples is below replacement level, and it is only Third World migrant women who have large families in the West (with a small contribution from conservative Catholics). Thus a Sudanese community health worker in Adelaide recently said that most Sudanese refugee women who were single mothers had "a minimum of three children." *The Advertiser*, February 7th, 2005. High African and Islamic migrant birth rates throughout Europe threaten to displace White Europeans in this century. High Hispanic migration and birth rates will transform America into a Hispanic nation.

A decline of fertility in White European, especially Nordic (Northern European) women cannot be explained purely on the basis of feminism. A survey of 3,500 Australian men and women aged 20 to 39 years by the Australian Institute of Family Studies explored why they were delaying having children, or not having them at all. The results of the survey was that Australians still wanted to have children but that job insecurity and emotional security about relationships were barriers. Most men and women in the 20s and 30s wanted two children.

Big on Problems Short on Solutions: Jacobs nowhere isolates the fundamental economic roots of many of the social problems which she considers. Thus she can only somewhat lamely suggest as an answer to the coming dark age: "Let things grow. Don't let currently powerful government or commercial enterprises strangle new departures, or alternatively gobble them up as soon as they show indications of being economic successes." (*Dark Age Ahead*) Tell that to the forces of globalised capital.

Jared Diamond in *Collapse*, also exhibits the same myopic bias towards his subject. He looks at the problem of the decay of civilisations from a biological perspective, but a politically correct one, where races don't exist or don't matter. Civilisations come and go for environmental reasons. This is undoubtedly true – in part. The destruction of soil and biodiversity has, and is, affecting agricultural production. Diamond lays the blame on a consumer culture, and the cult of greed, of acquiring more. But where did this culture and its values come from? And who promoted these ideas? To investigate such questions is far outside of the brief of politically correct environmentalists.

THE MEANING OF SOCIAL CREDIT: "As I conceive it, Social Credit covers and comprehends a great deal more than the money problem. Important as it is, primarily because it is a question of priority, Social Credit fundamentally involves a conception ... of the relationship between individuals and their association in countries and nations, between individuals and their association in groups." – C.H. Douglas, *The Approach to Realty*.

The issue of the survival of Western civilisation has been more satisfactorily dealt with by other writers than those considered above. Sir Raphael Cilento, in *Australia's Racial Heritage* (1971) a booklet still available from the League, foresaw the chaos of a multiracial Australia. D. Watts, *The Equality Dogma Leads to Communism* and K.R. William's *Our Nation is Being Destroyed: The Conspiracy to Destroy Western Civilisation* are two realistically written booklets that have greater analytical insights than most of the learned treatises peddled by the received presses.

But the most important writer of the twentieth century to address the question of the crisis of Western civilisation was Clifford Hugh Douglas.

Much has been written about social credit as an economic movement and these aspects will not be re-addressed here. Douglas and his leading disciples such as Eric Butler repeatedly said that social credit is not a mere financial or economic movement. It is essentially a philosophical movement which attempts to give an integrated worldview of the human condition – or a philosophical anthropology – as it used to be called.

The core idea of social credit, derived from Christian theology, is as Butler puts it in a magnificent little booklet *The Truth About Social Credit*, the supremacy of individuals over collectivities of all types – be they financial, industrial or political.

The ruling ideologies of both our day and Douglas' are, in one shape or form, varieties of collectivism that sacrifices, as Douglas noted in chapter 3 of *Social Credit*, the individual to the group.

Multiculturalism does this by reducing individuals to their culture and sociology, seeing the individual as nothing more than a social construct. Global financial capitalism, like communism have a common metaphysical root, Douglas and Butler argued in their work. Both subdue the individual and reify collectivistic entities such as "the Party" or "the Corporation" which become more real than flesh and blood individuals. Collectivism is the "exaltation of the group over the individual," Douglas put it in *Social Credit*.

Contrary to this false collectivist metaphysics, which forms the basis of standard economics, sociology and politics, the social credit movement developed alternative principles for the scientific understanding of social organisation, known as social dynamics. It is not possible to outline social dynamics in this paper in any depth, but for our present purposes we note one of Douglas' insights.

In *These Present Discontents and the Labour Party and Social Credit* (1922) an early work by Douglas, he identified two types of policies: domination and freedom.

Policies of domination aim at complete sovereignty, whether they be State policies or Trade Union policies. Policies of freedom are any policies which make it easier for individuals to benefit by association.

As Eric Butler noted in *The Truth About Social Credit*, social credit is not concerned about nebulous talk about 'public interest', which is meaningless unless real individual people benefit. Social organisation should exist so that individual members in an association can get what they want.

That a faulty philosophy lies at the core of the problem confronting Western civilisation's survival, is the central message of the social credit movement. This thesis is beautifully illustrated in a number of booklets published by the *Australian Heritage Society* which give the social background to Social Credit. Michael Lane's *Charles Ferguson: Herald of Social Credit* discusses the influences on C.H. Douglas.

Social Credit as a philosophical system is brilliantly outlined by Anthony Cooney in *Social Credit: Aspects*, Clifford Hugh Douglas, *Social Credit: Obelisks* and *Social Credit: Asterisks*. Michael Lane has also written a tremendous exposition of Tom Robertson's *Human Ecology*, entitled *Human Ecology and Social Credit*, which outlines the philosophical and anthropological basis of social credit.

Editor's note: James Reed will continue exploring social credit's response to the challenges and threats of our time in further League publications.

THE REAL 'VALENTINE'S DAY' MASSACRE by Betty Luks: Anyone who has read David Irving's book on *Dresden* knows just what a holocaust the Allies 'rained down' on the people of Dresden on that fateful night.

This last week on the 60th Anniversary, that slaughter was brought to remembrance. I would think anyone who lost a loved one in such or similar circumstances would have felt empathy for the German people on this occasion.

Indeed, it reminded me of a cautionary warning I once read: "Be careful that you do not become the very evil you see in others."

Whilst in the U.K. a number of years ago, I had the privilege of staying in the home of a wonderful old lady – a WW2 war-widow. We would sit up till all hours of the early morning discussing all sorts of matters including some of her family background history during and after WW2.

This grand lady told me of her sister's experience; having married a German chap before WW2, she lived in Germany during the war. On the point of starvation immediately after the war – as were so many German people at that time – British 'tommies' who were stationed in the region and knew of her plight, would slip food, etc., over her front fence; often signalling their presence by whistling a British army tune as they pedalled by on their bikes, or by some other such means.

They were forbidden to 'fraternise' with her, but found their own ways of helping her and getting messages to and from her family in the UK.

Honourable deeds: Another story my hostess told me was about a family friend of long standing; a French doctor. Taken prisoner during the hostilities, he was in a POW camp outside of Dresden when so many human beings were sacrificed to the god of war in that holocaust.

We now know, more than 700,000 phosphorus bombs were dropped on 1.2 million people. One bomb for every 2 people. The temperature in the centre of the city reached 1,600 centigrade. More than 260,000 bodies and residues of bodies were counted. Approximately 500,000 children, women, the elderly, wounded soldiers and the animals of the zoo were slaughtered in one night.

From their POW camp, the prisoners could see the magnitude of the bombing and they knew a dreadful destruction was taking place. Suddenly their German guards just 'disappeared' (probably had loved-ones in that holocaust) and the Frenchman thought to himself: I am a Christian first, a doctor second and then a Frenchman, I must go and try to help where I can.

With that, he asked other prisoners to join him and the story goes they gathered what medical supplies they could find, commandeered a truck, and went to help their fellow man, to do what they could, after which they returned to the camp.

When the German authorities heard of what they had done, they wanted to honour the men for their deeds, but the doctor for one refused. He knew his people back home wouldn't understand – and they didn't.

He was ostracised by the townsfolk for many years after the war; he had "given comfort to the enemy."

Do you think he did that which was right? And, whose actions were the more honourable?