




ON TARGET

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The price of Freedom is eternal vigilance -

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THOUGHT FOR THE WEEK: "The finest words heard for a long time came from Mr. Bruce Ruxton, a Second World War private in the infantry. Mr. Ruxton is President of the Victorian Branch of the Returned Serviceman's League. He was asked: "Does it disturb you that people might refer to you as Australia's answer to Enoch Powell?"

Mr. Ruxton answered as a man of high purpose: "Maybe. I don't want to go into that. I'd like to leave this as it is. Pragmatism is the key-note to the old Diggers. They have the spirit of mind to get straight to the point... that's how we are. We speak our mind... what we believe in." Melbourne Herald, July 8, 1981.

– Taken from "*Red Over Black*" by Geoff MacDonald, 1982

SOCIAL CREDIT: AND THE CANCER OF COLLECTIVISM by James Reed: From Eric Butler and Jeremy Lee to League writers such as Betty Luks, Brian Simpson, Peter Ewer, Ian Wilson and myself (and others) there runs a common thread: Western Civilisation is under severe threat and without action and resistance, faces oblivion. A little Social Credit booklet "The Crime and the Cure" (Sydney 1980) begins: "The signs are all round us of the collapse of our civilisation."

The problems discussed each week are many and seen outside of a philosophical world view, may produce in the individual feelings of despair and hopelessness. What can be done? Can civilisation be saved?

Many of us believe that we have degenerated to such a degree that some nations cannot be saved. France, perhaps, South Africa and Zimbabwe (once called Rhodesia) have fallen and have descended into chaos.

The Downfall of Beauty: Social Credit writers have been well aware of the threat to civilisation and even in the 1930s were addressing questions that social critics and environmentalists are thinking about today. Norman Webb, writing in 1936 in the Social Credit journal "The Fig Tree" published an insightful essay entitled "The Downfall of Beauty".

Industrialisation – and what today we would call globalisation – fuelled by the pursuit of money and utility, has reduced man to a machine, levelled traditional cultures and produced a world crippling ugliness.

"This present civilisation is not only failing in the achievement of the object for which it came into

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being, the enjoyment of the increment of association, but it is fast losing consciousness of what that object is – is actually ceasing to know for what it is in association. There is no Canon today other than that of Finance – a static, book-keeping theory, related at no point to the spiritual, dynamic facts of existence.

The lover of beauty looks at the pre-industrial world and recognises that in some particular denied to us, it was good; it was right. IN those days, in spite of the fact that there were wars and pestilence, cruelty and hunger..., there was a focus; there was homogeneity; there was unity in diversity; there was fitness; there was taste."

"Even if he caught only fleeting glimpses of it, man still knew what he was concerned to achieve. The present industrialised world has forfeited all this, not because it has been mechanised, as artists have thought, but for the single, simple reason that it has been beguiled by an artificially imposed condition into desiring an abstraction – money – in place of the substantial things it can make."

Realism and beauty are one, and the age that has lost the sense of what it wants to such a degree that it mistakes the shadow for the substance, is incapable of creating real beauty."

C.H. Douglas also observed the process of the levelling of community. In the "Big Idea" he said: "There is, a memory-history of still greater importance [than personal experience], and that is heredity. Many of the country villages of England and Scotland were full of it. The first essential of its growth is stability... Family-traditional history ... may have taken the form of 'feeling for the land', water divining, boat-building, or anything else which has been carried on in the same place by the same families over a considerable period. For the purpose of a 'feeling for a policy', which is really a subconscious memory of trial and error, the same consideration is equally true, if we are to accept the theory of a continuous policy [as we do boat building]."

Along with this, the ruthless pursuit of growth at all costs to serve the financial system, grounded upon the creation of credit from nothing as a debt to the financial money-men, was leading to the devastation of the countryside.

In "The Land for the Chosen People Racket" Douglas said of one once-beautiful town: "Two hundred years ago it was a lovely little country borough beside a sparkling salmon river, surrounded by wooded hills with hundreds of modest manor houses within an hour's canter, and a half dozen famous mansions within a radius of fifteen miles, each of them a little community in itself."

However now it must "be well in the running for pre-eminence as a faithful similitude of Dante's *Inferno*... There are hundreds of such districts in various parts of Great Britain. The general deterioration has been more rapid in the last fifty years than in the previous century, and a wide extension of this deterioration is threatened."

Douglas would not be surprised at what the forces of globalisation – the last battle of financial capital over the soul of man – have done to China and most of Asia. Choking pollution, the by-products of de-humanised economic growth at all cost, unconnected with real human need, is poisoning rivers, the land and the air.

Ultimately the people themselves, being reduced to the level of robot workers, face destruction. Capital then moves on, on its rampage over the planet, until all that remains of earth is a burnt-out shell, purposelessly orbiting the sun.

Collectivism and the Philosophical Anthropology of Social Credit: On the threat facing Western Civilisation (and increasingly Oriental culture as well), Wilhelm Ropke in "Civitas Humana" (William Hodge and Co. Ltd.) said: "If we then describe the deadly danger which threatens our whole Western civilisation as Collectivism we do not doubt that we shall be fully understood by everybody. We are surely within our rights in speaking of Collectivism as the fundamental and mortal danger of the West and in describing it as nothing less than political and economic tyranny, regimentation, centralisation, the despotic organisation of every department of life, the destruction of personality, totalitarianism and the rigid mechanisation of human society. And we do not doubt that we can count upon general agreement when we say that this resulting insect State would not only destroy most institutions and values which comprise a development of three thousand years and which, with a conscious pride, we designate Occidental civilisation.

It would not only rob society of that organic structure, and internal support which gives it its stability, but above all it would take from the life of the individual just that essential purpose which only freedom can bestow, and with the loss of individual liberty every vestige of intrinsic worth and dignity would perish from the earth. In speaking thus we are expressing convictions which comprise the very core of Christian thought and which must perish with it."

The Common Good: The problem of de-humanisation of man by the global economy has been dealt with by many, but usually in a limited fashion. Thus "The Common Good and the Catholic Church's Social Teaching" (1996) Statement by the Catholic Bishop's Conference of England and Wales contains valuable criticisms of collectivism and *laissez-faire* economics, but does not address the key role of the monetary system upon the production/consumption system.

Money, debt and credit do not essentially feature in the scheme of things of "The Common Good". However the social credit movement addresses this deficiency.

C.H. Douglas writing in "The Control and Distribution of Production," was well aware of the important links between the economy and the common good. Thus:

"Society exists for the individual, not the individual for society." And: "The root problem of civilisation – not the only problem, but that which has to be disposed of before any other – is the provision of bed, board and clothes, and this affects the ordinary man in terms of effort. If he has to work hard and long hours to obtain a precarious existence, then for him civilisation fails."

C.H. Douglas defined 'Social Credit' as "The Policy of a Philosophy" and held that the philosophy was Christianity so that Social Credit was applied Christianity. But what is 'applied Christianity'? It involved belief in a certain metaphysics about the world and society, because all theories, be they scientific, mathematical or social have metaphysical presuppositions. Michael Lane in his article "Power and Freedom" neatly sums up Douglas' social metaphysics: "The individual soul is the centre of the universe; the group derivative, limited. Contingent. The -tion ending of association makes it an action word, "associating". The individual soul is the substantial reality, whereas the association is merely the doing of something by individuals. If the doing assumes a life of its own, with needs and demands of its own (the result of some individuals' identifying themselves with the 'group'), the group becomes a tyranny." Social credit itself reflects the power of human beings in association to produce intended goals and results, measured in terms of human satisfaction."

Social Credit Applied Christianity: Readers new to League material will do well to purchase a number of 'big picture' booklets that put Social Credit into a clear philosophical and spiritual context.

"Social Credit and Catholicism" by George-Henri Levesque (introduced by Eric D. Butler) is an excellent little booklet which shows that monetary reform is only part of Social Credit.

However life is a Whole, not a set of disorganised atoms. As Pope Pius XI recognised the international financial system has rendered life, "hard, horrible and cruel" and economic conditions "make it difficult for an increasing number of men to operate the capital work of their eternal salvation."

Eric D. Butler in his superb "Releasing Reality: Social Credit and the Kingdom of God" gives an extremely clear introduction to the idea of Social Credit as applied Christianity. He gives an extremely readable outline of C.H. Douglas' thought on Christianity and the evolution of Western European civilisation.

The Jewish problem, something that is difficult to discuss today (since now, we are the problem) is also concisely discussed. Reasons why the social credit idea - of the individual receiving a dividend based upon the cultural heritage - has been so ruthlessly attacked are also given. Commenting on the theme of this essay, the survival of Western Christian civilisation, Mr. Butler said:

"Traditional Christian philosophy has always insisted that God reveals Himself through history; through the continuous application of policies - economic, financial, political and social - rooted in philosophies. The very chaos of today's world is a demonstration of God's power; that God does not permit a violation of His truths to take place without a price being paid. The disintegration of Civilisation is not a sin in itself: it is the wages of sin. The individual defies God's truths at his own peril."

Social Credit opposes the disintegration of civilisation. It has an economic programme for doing this of course, which has been well discussed in a multitude of booklets.

Some as an introduction include: "The Crime and the Cure"; "Social Credit" by C.H. Douglas; "The Truth About Social Credit," by Eric D. Butler; "Social Credit and Christian Philosophy" by Eric D. Butler; "The ABC of Social Credit" by Elizabeth Holter and many more books and booklets. Send for a list.

Beyond all of this though, the battle we are facing is a spiritual one, the archetypal fight between good and evil. Both Douglas and Butler recognised that our age is one where the anti-Christ is wreaking havoc upon the world. Mere economic reform alone is not enough - there must be a spiritual regeneration. This is the real challenge confronting us. As Mr. Butler concluded in "Releasing Reality" the starting point for a genuine spiritual renewal is not found in mass rallies but within the individual:

"As the Kingdom of God is within each individual, access to the Kingdom is available NOW. Regeneration of Civilisation must start with regeneration of the individual. The development of the Kingdom of God can start now with individuals seeking to use their initiative, in association with others, who are also 'practical Christians', to resist wherever possible the policies of evil. Refusal to act is a failure to strive to enter the Kingdom."

For Social Crediters: "The future of Christianity now depends upon those who have grasped the truths - the glimpse of reality - discovered and presented by Douglas."

"Releasing Reality: Social Credit and the Kingdom of God" by Eric D. Butler \$7.00 posted

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