



A WEEKLY COMMENTARY

ON TARGET



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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: Our century of conflict is the product of an alliance of money and intellect, with intellect almost invariably subordinate to, and at the service of, money; money being in the 20th century the primary source of great power. We need to find and identify the changes which have occurred in the realms of money and of intellect, changes which have made this century so different from all others in recorded history.

The change which has occurred in the realm of money is this: Constellations of finance-capitalism which had been separate and nationally oriented were absorbed into a greater constellation of finance-capitalism serving a different set of long-term interests.

The change which occurred in the realm of intellect is this: Christian orthodoxy was replaced by an ideology of socialism as the basis of a consensus intellectual frame of reference and system of values. This socialism or secular religion has given rise to what the psychologist Carl Gustav Jung has described as a "psychic epidemic" now afflicting the educated classes in the West.

The greatest possible source of resistance to illegitimate power is to be found in a people's religion, whose central purpose is to give the individual a spiritual and intellectual firm base from which to relativise all the pressures and influences he encounters and secure a deep-seated sense of purpose and direction... Nationalism is inseparably joined to a people's cultural heritage – it follows that all attacks on nationalism must include cultural sabotage and subversion.

– Ivor Benson in *"This Age of Conflict"*

FINE WORDS ARE NOT NEARLY ENOUGH by Betty Luks: For 'National Homeless Person's Week', *The Age*, 5/8/08, a Melbourne newspaper, carried an article by Chris Middendorp, co-ordinator for the central division of the Sacred Heart Mission. Mr. Middendorp wrote on the plight of the homeless and those without hope in great numbers in that great city. He takes us to task in his article: "We should be deeply ashamed that we permit anyone to live like this. And because so many of our homeless are poorly educated and come from disadvantaged backgrounds with a limited capacity to speak out, we don't hear much about their plight. The powerless can be easy to ignore..." and goes on to explain what it means to these people to be homeless.

All fine words indeed appealing to our consciences for help in the plight of the homeless and hopeless. But are they enough? The Church I attend Mr. Middendorp has an outreach to the needy and gives

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generously to those within its own parish as well as others from across the other side of town. But, the core problem is not that people are miserly towards their neighbours in need.

The core problem is one of distribution and is financial and institutional. As the greedy banking/financial system crumbles before our eyes and more and more people end up homeless and helpless, maybe the Church leaders could see their way clear to have a sustained look at what Jesus meant when warning us: "You can't serve God and mammon."

Or what 'idols of the mind' was Jesus referring to when he took the Jewish leaders to task for placing more value in the gold upon the altar than upon the Holy God whose presence dwelt there? (After all, since the time of Moses they had been commanded to destroy all their *neighbour's physical* idols, but couldn't see the idols they had built in their own minds).

'And when a man swears by the Temple he is swearing by that and by the One who dwells in it. 'And when a man swears by heaven he is swearing by the throne of God and by the One who is seated there... 'You blind men! For which is of greater worth, the offering or the altar that makes the offering sacred? Therefore, when a man swears by the altar he is swearing by that and by everything on it...

'Alas for you, scribes and Pharisees, you hypocrites! You who pay your tithe of mint and dill and cumin and have neglected the weightier matters of the Law – justice, mercy, good faith! These you should have practised, without neglecting the others. 'You blind guides! Straining out gnats and swallowing camels!'

LONGING FOR SOMETHING BETTER: In 1996 a Statement was issued by the Catholic Bishops' Conference of England and Wales titled: "The Common Good: and the Catholic Church's Social Teaching." Anthony Cooney responded ("Fine Words Are Not Enough"*) trusting the "Bishops of the Church will address themselves to the absence of any consideration of the key role of the monetary system in our present" longing for something better than the present situation.

That request is just as relevant now as it was then – even more so today as we witness the crumbling of the financially debt-burdened economies of the world.

The Common Good and The Dignity of the Human Persons:

No. 13. "We believe each person possesses a basic dignity that comes from God, not from any human quality or accomplishment, not from race or gender, age or economic status. The test therefore of every institution or policy is whether it enhances or threatens human dignity and indeed human life itself. Policies which treat people as only economic units, or policies which reduce people to a passive state of dependency on welfare, do not do justice to the dignity of the human person.

No. 14. People who are poor and vulnerable have a special place in Catholic teaching: this is what is meant by the "preferential option for the poor. Scripture tells us we will be judged by our response to the "least of these", in which we see the suffering face of Christ himself..."

Key role of the monetary system in a modern money economy: Cooney (himself a Roman Catholic) responded: "But nowhere in the Statement do the Bishops address themselves to the absence of any consideration of the key role of the monetary system in a modern money economy..."

Section, Option Against the Poor (paras. 81-98) gives no consideration to the monetary system. Is it not just possible, one must ask the authors, that the key to the operations of a monetary economy might be its monetary system?

Paragraph 84 for example argues that "The search for profit must not be allowed to override all other moral considerations. For instance the creation and stimulation of markets by advertising" Is it not possible that both are a necessity of a monetary system which makes 'growth' mandatory?

Paragraph 85 argues that "the idea that the individual is primarily to be considered as a consumer" is

contrary to the Gospel; further (a pragmatic touch here) "It gravely disadvantages those who do not have wealth to spend."

"Ah" insists Anthony Cooney, " but they do!" They have the common inheritance of wealth to spend. What they do not have is MONEY to spend. Whilst we agree that the individual is not merely a "consumer", that is not to say that the individual, in his function as consumer, should not be sovereign. (C.H.) Douglas once illustrated this point with a play on the word 'sovereign'. I paraphrase, since the passage is uncollected –

"When a man went into a shop and proffered a sovereign to justify his demand for an article on the shelf, he issued a chain of orders. For him ships sailed, farmers farmed, carriers carried, machinists machined, all to replace the article on the shelf."

There is no need to assume, as the authors of *The Common Good* sometimes seem to assume, that this work is done miserably and grudgingly, simply because it is paid for by some fraction of the 'sovereign' which set in motion the chain of commands. Might not some at least of those who worked to fill the demand have taken moral pleasure in doing so because they were "governed by moral considerations, not least the demands of justice"?

To deny this possibility seems to me to concede absolutely the *laissez-faire* case. Douglas ends his illustration however with this observation – "The defect of *laissez-faire* was that not enough people had a 'sovereign' to make their demand for goods and services effective."

It is clearly not beyond the remit of *The Common Good* to consider the possibility that the monetary system is working unjustly, nor to ask if it might have some bearing upon the working of the production/consumption cycle. Is it claimed that whereas the Free Market System is not "God-given natural law" the monetary system is, and must not be questioned nor examined by impious minds? ..."

* The Fine Words Are Not Enough" on League's website in Race/Culture/Nation section.

** Download the "Social Dynamics" Video/DVDs from the League's website front page and study for yourself the fraudulent overpowering role of the financial system in a modern money economy.

LITTLE MANILA : KISS ADELAIDE GOODBYE by James Reed: Get ready for it Adelaide – you are going to get a dose of what the Eastern States have come to accept with numbness and paralysis. According to an 'exclusive' (M. Owen, "Little Manila", *The Advertiser*, 12/7/08, p.1) the South Australian government has signed an immigration agreement with the Philippines, which the elites hope will bring 50,000 skilled workers to South Australia over the next decade. This is a common practice for the Philippines, where nine million Filipinos work overseas, sending home 'remittances' of about \$15 billion a year. South Australia is the first Australian State to do this, and it won't be the last if we don't stop this.

The workers from the Philippines are expected to flow into S.A. early in 2009 and most will become permanent residents as occurred in Manitoba, Canada.

What is happening here is that Corporate Capitalism, just as it did before the implementation of the White Australia Policy, is attempting to recruit cheap Third World labour. The government's agenda is to Asianise the Australian population, and, having got away with what it has done over the last 30 years, is moving on with ever bolder strokes.

Beyond all of this is the inevitability of endless chain migration as is occurring in Manitoba Canada. This alone will make Adelaide into a Fourth World Colony of the Philippines in a generation.

The Philippines is politically unstable and a full-scale war could erupt between southern Philippines insurgents and the status quo ("War in Philippines 'More Likely Than Not", *The Australian*, 1/7/08,

p.11). This will speed up Adelaide's ethnic change as the inner city elites plea for more Filipino refugees.

With runaway immigration, multiculturalism and multiracialism, there is no hope of sustaining this nation as an expression of western civilisation. That is why the cultural wars are so important.

ENRICHING BRITISH CULTURE? Where's the sense in it all? While the following article relates to Britain one wonders how many Australian Muslims are fighting our troops in Afghanistan? According to the *Daily Telegraph's* Con Coughlin, Duncan Gardham and Thomas Harding, 2/8/08:-

British Muslims 'fighting with Taliban in Afghanistan': British Muslims are helping the Taliban in their war against U.K. soldiers in southern Afghanistan, according to the former commander of Britain's forces in Afghanistan.

Brig. Ed Butler: 'There are British passport holders who live in the U.K. who are being found in places like Kandahar' Brig. Ed Butler, who spent six months commanding British forces in Afghanistan, also revealed fears that militant Islamic groups in south-east Asia are supporting terrorist plots in the U.K.

The brigadier, a former head of the SAS, spoke exclusively to the *Daily Telegraph* in the week when the British death toll in Afghanistan reached 114, with 17 fatalities in the last two months.

U.K. forces have uncovered evidence that British Muslims are actively supporting the Taliban and al-Qa'eda in attacks on coalition forces in southern Afghanistan, Brig Butler said. "There are British passport holders who live in the U.K. who are being found in places like Kandahar."

Earlier this year, it was revealed that RAF Nimrod spy-planes monitoring Taliban radio signals in Afghanistan had heard militants speaking with Yorkshire and Midlands accents. Privately, British officers in Afghanistan estimate that several thousand Taliban fighters have been killed since 2006, among them people from outside the country.

One officer said: "While my troops have not actually found British passports on enemy dead there has been a suspicion that with the high number of Taliban casualties they have needed to recruit a lot of foreign fighters and some of these are likely to be of British-Muslim descent."

Disturbingly, Brig Butler suggested the traffic between Britain and Afghanistan may flow in both directions, with some British Muslims returning from the region and posing a domestic security threat.

Brig. Butler, 46, said he had seen evidence that terror groups based in southern Afghanistan were plotting with Muslim extremists in Britain to carry out terror attacks in the U.K. "There is a link between Kandahar and urban conurbations in the U.K.," said Brig. Butler. "This is something the military understands but the British public does not."

Western intelligence agencies are increasingly concerned that Afghanistan and its lawless border with Pakistan are now home to many training camps used by Jihadi groups to prepare radicals for attacks in the West.

A Whitehall source confirmed that the security services are aware of some radicalized British Muslims returning to the UK from Afghanistan. The source said: "There are very small numbers of British citizens travelling out there, being trained up and then returning to the U.K."

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