



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: The Nature of Democracy: "Once Douglas realised that those who controlled the credit monopoly were not going to correct the flaws in its operations, Douglas faced the reality that those possessing power were not going to relinquish it unless forced to do so. Appropriate political action would have to be devised to reverse what Douglas could see was a policy of disaster. As early as 1924, when the first edition of *Social Credit* was published, Douglas was predicting that Civilisation would inevitably disintegrate unless action could be taken to reverse the growing centralisation of power.

He warned: 'There is, at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort...'

By the time he had concluded his 1934 world tour, during which he visited Australia, New Zealand, Canada and the United States, Douglas had crystallised his thinking concerning the problem of the type of realistic political action essential by which individuals could force a change in the policies of centralisation being imposed upon them. Douglas presented his first formal concept of political action in 1934...

Douglas said, 'The drive behind the desire to substitute various forms of dictatorship for the democratic machine is the desire to employ the forces of the State to impose the policy of international finance and trustified industry upon the general population.'

The essence of what Douglas proposed was that a mechanism was necessary whereby the electors could unite to demand *results* from their parliamentary representatives instead of being divided in controversies about technical methods which not many are competent to assess..."

– Eric D. Butler in *"Releasing Reality: Social Credit and the Kingdom of God"*, 1979

SAVING WESTERN CIVILISATION PART II by James Reed: Stratford Caldecott's *Secret Fire: The Spiritual Vision of J.R.R. Tolkien* (Darton, Longman and Todd, London 2003) is a remarkable book about a remarkable man. J.R.R. Tolkien, an Oxford academic and devout Catholic, is author of *The Lord of the Rings*, the second most widely read book in the 20th century (the Bible is first). Many opinion polls over decades have come up with J.R.R. Tolkien as "author of the century" and with *The Lord of the Rings* as his masterwork.

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"ON TARGET"

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On the surface level *The Lord of the Rings* is a romantic adventure story, with good versus evil and the ultimate triumph of good against evil. As Caldecott points out in *Secret Fire*, Tolkien's surface plot was so simple, with the distinction between good and evil so easily made, that at the time of the publication of *The Lord of the Rings*, literary critics of some note, such as Edmund Wilson, had dismissed the work. Obviously they were either not aware of the spiritual depth of Tolkien's vision or did not care for it.

Drawing upon Christian Faith, Tolkien attempted – and I believe succeeded – in embodying the wisdom of Christian Faith through the virtues of courage, integrity, honour, justice and love, which the noble characters such as Frodo, Aragorn and Gandalf the White embody. As well, Tolkien believed that the mythology of England had been destroyed, not only by the relentless march of modernity, but "overlayed by Celtic or French influences" (p.13). He wanted to restore a sense of mythology to the English people drawing upon the ancient Norse myths of the *Elder Edda*, especially about the beginning of the world in ice, and its end in fire (Ragnarok). In this sense Tolkien is like the monk Snorri Sturluson who composed the Icelandic *Prose Edda* in the 13th century to preserve the noble ancient myths.

In *The Hobbit*, written before *The Lord of the Rings*, Tolkien introduced these small agrarian folk who lived a life of simplicity, close to nature. Although written as a children's tale, the story of Hobbit Bilbo Baggins accompanying dwarves on a quest to rescue treasure from a dragon, metamorphoses from a child's fable to a myth of chivalry, heroism and romance. *The Hobbit* introduced the Ring of Power, something which the Dark Lord had had cut from his hand at the end of the Second Age, and something he needed to recover for his full evil powers to reign triumphant.

The story of *The Lord of the Rings* at one level is simple. The fellowship – Bilbo's heir Hobbit Frodo, Sam, Merry and Pippin are accompanied by Aragorn, Boromir, both men, Legolas of the Elves, Gimli of the Dwarves and the Wizard Gandalf the Grey (later "The White") to take the Ring of Power to Mount Doom, where it can be destroyed in its fires. This is a spiritual quest that needs to be conducted by humble people through great hardship and suffering.

This, all of the characters face: each has their own "dark night of the soul and their own crucifixion." Caldecott quotes from Scripture, 1 Cor. 1:25 : 27-28 that "God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are." For Christianity, the individual can aspire to be a hero as every individual is equally important in the eyes of God. That, of course, is a message of social credit as well, being based on the philosophy and epistemology of Christianity.

Consistent also with social credit is the merit of the team, of individuals working together for a higher good. This is seen very clearly in *The Lord of the Rings* where after the fellowship breaks up, each little team plays their part to contribute to the overall success in the defeat of the Dark Lord. Yet, as seen in *The Return of the King*, Frodo in the end, cannot destroy the Ring of Power, but claims it, briefly as his own, because at the end of the day Evil cannot be defeated by our own Will, however much we try.

Many of these themes of Christian theology can be seen in the movie version of *The Lord of the Rings*. Missing though from the conclusion of *The Return of the King* movie version is the devastation of the Shire which the Hobbits find upon their return after the Dark Lord has been defeated. The countryside has been polluted and destroyed and the Hobbits enslaved. Unlike the film, the evil wizard Saruman has done this by way of revenge (in the film he dies upon this tower and dramatically falls on a spiked wheel).

The returning Hobbits have been battle-hardened on the anvil of life and unlike the enslaved Hobbits, stand battle-ready for combat, the eternal Christian soldiers. Caldecott says in reflection on this,

"Tolkien hints that a similar heroism is called for in us, as we see the England [or Australia] of our own day labouring under the disguised slavery of consumerism and overrun by half-orcs who despise our traditional way of life." (p.44)

That is what we face today. We do not have the armies of soldiers, however outnumbered, to face the invading Orcs. We do not have the citadel, however vulnerable to face them. Our plight is infinitely more desperate than even the final battle at the gates of Mordor : we are ruled by the Dark Lords who have the control of the technological and financial Rings of Power. The Orc armies rule over us, run our institutions and universities, and our media, and mate with our women (and men). Our world has become a ruined world like the Shire world.

Nevertheless, with faith and Christian virtues we must fight on to fight the good fight. What counts now is fighting this fight, putting up resistance to the gut-churning evil that we discuss in these pages each week.

The spiritual message of *The Lord of the Rings* relevant to our time is that the first step in saving Western civilization, our traditions and our people, is saving ourselves. We must rise above the methods of our enemies and become like Aragon and friends, noble Christian knights in the battle against the engulfing Forces of Darkness.

DEMAND FOR A MONETARY SYSTEM THAT PUTS PEOPLE FIRST: The following open letter was presented to the leaders of the nations taking part in the recent G-20 Meeting in Washington, D.C. There were a number of signatories to the letter from around the world and included American Richard C. Cook, Author, www.richardccook.com and Englishman Rev. Canon Peter Challen, of the Christian Council for Monetary Justice.

Will you present such a letter to your political representative in both State and Federal Parliaments? Make sure PM Rudd gets other copies as well. Just to ensure he knows you are aware he was presented a copy at the G-20 Washington DC meeting.

The letter stated: The International Monetary System Should Serve the People of the World, Not Enslave Them. We have noted with deep interest and concern that leaders of the G20 are meeting in Washington, D.C., November 15th for the "Summit on Financial Markets and the World Economy." Such a summit is surely needed, but not just to fix the catastrophically failing world financial system. No matter how much tinkering around the edges the leaders might engage in or how many bailouts are provided to financial institutions, we all recognize that nothing worthwhile will have been accomplished without a paradigm shift in the relationship between finance and the daily lives of the citizens of the globe.

The world today is suffering under the crushing burden of a debt-based monetary system operated by privately owned banks. The system's main characteristic is to channel wealth upward from those who work for a living into the hands of those who lend money. Financial profits are then supposed to work themselves downward through investment and spending. We know it in the U.S. as "trickledown" economics, and it has failed. This system by its nature is unjust and is the root cause of today's crisis.

We demand that this system be changed into one that reflects real economic democracy. In the words of President Abraham Lincoln in his December 3, 1861, address to Congress: "Labour is prior to, and independent of, capital. Capital is only the fruit of labour, and could never have existed if labour had not first existed. Labour is the superior of capital, and deserves much the higher consideration." The monetary system should reflect these truths through the following changes:

- Monetary systems should be controlled by sovereign national governments, not the central banks which mainly serve private finance. The main economic function of the monetary system should be

to assure adequate purchasing power to consume an environmentally sustainable and optimal level of production whereby the basic needs of every person in the world community are satisfactorily met.

- Income security, including a basic income guarantee and a national dividend, should be a primary responsibility of national governments in the economic sphere. A right to adequate purchasing power should be part of every national constitution.
- The primary function of international finance should be to assure fair transferability of value among national economic systems, utilizing, to the extent possible, fixed and transparent exchange rates. Speculative attacks on sovereign currencies should be outlawed.
- Private creation of credit for speculative purposes should be abolished, and capital markets should be regulated to assure fairness, openness, and freedom from predatory practices.
- Every national government should have the right to spend low cost credit directly into existence for public purposes – including infrastructure, environmental protection, education, and health care – without incurring new debt.
- The physical backing for every currency in existence should be the actual production of national economies.
- National governments should treat credit as a public utility – like clean air, water, or electricity – and should assure its availability to all citizens as their social heritage and as a basic human right.
- National credit policies should favor the development of sustainable local and regional economies, of small business, and of family farming.
- Credit should be regulated in order to encourage maximum ownership of property by individuals without artificially inflating its price.
- The private banking system should be utilized to provide liquidity for business operations but should not be needed in a properly constituted system to finance consumption or capital formation.
- There should be an immediate worldwide moratorium on home foreclosures and recognition of the right of each person to a secure home.
- An International Debt Settlement Commission should be formed and charged with producing a clean financial slate by reviewing all existing public and private debt and determining through due process what can reasonably be repaid, restructured, or forgiven.

It is time to assure that the world financial system is no longer operated for the benefit of the few over the many and that it reflects the spiritual principle that the natural resources of the Earth belong to all of humanity and must be rationally distributed to every individual, such that no one is left behind on the path of human progress.

OUR WASTED RESEARCH DOLLARS by Brian Simpson: A scientist, Carola Vinuesa has said that much of Australia's scientific funding is wasted because better work is done overseas. (*The Australian*, 30/10/08, p.6) Australians wasted research money in areas such as the cause of obesity, which merely replicates overseas research. It would be better to spend the money on problems unique to Australia, e.g., the drought.

I agree. But don't stop there. Most research done in the humanities and social sciences is useless not because of the replication problem, but because it is politically correct nonsense. I say eliminate all such funding, full stop.

Academics get good pay. Let them use some of this money to finance "research" attacking Anglo Australia if they must. But if the public teat is withdrawn, the little piggies will sink back to sleep in their beds of straw – and their excreta..