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 individual has always had to struggle to keep from being overwhelmed by the tribe. To be your own man is hard business. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself." – Rudyard Kipling, 1865-1936

It is not necessary to assume that the bankers set out deliberately to will bad trade, unemployment, poverty, revolution, or war. They are probably, in their way, humane men, good husbands and fathers, and hate these things quite genuinely. Nevertheless, they will the policy that brings them about, and must, therefore, accept responsibility for them. At present they have power, supreme power, without responsibility; and the blame for the evil results of their policy is successfully thrown on the Government, or the employers, or the workers, or the Communists, or on foreign competitors – on everybody, in fact, but those on whom it properly lies: themselves. The truth is, their operations are so hidden from view that the bulk of the people, not being given to the practice of hunting for ultimate causes, do not connect them with their own misfortunes. But if the bankers persist in disclaiming responsibility they must make way for men who are prepared to accept it.

– "An Outline of Social Credit" by H.M.M. 1929

KREMLIN TO 'PITCH' FOR WORLD 'SUPRANATIONAL' CURRENCY: It was only a matter of time before the masses were introduced to the idea. The Kremlin has now floated IT. How appropriate. Although Mr. Putin came out denouncing Obama's socialist agenda for industry and production, we didn't hear a word from him about setting the global financial system to rights! This former KBG officer well knows the Soviets controlled both systems and manipulated the financial system from day to day by Government edict. One purpose was the control of consumption according to Plan. Whether in America or Russia, or the rest of the world, the Financial System controls us all, either directly or indirectly.

According to the *Moscow Times*, Issue 4105, Business: "At G20, Kremlin to Pitch New Currency", 17 March 2009, by Ira Iosebashvili:

The Kremlin published its priorities Monday for an upcoming meeting of the G20, calling for the creation of a supranational reserve currency to be issued by international institutions as part of a reform of the global financial system.

The International Monetary Fund should investigate the possible creation of a new reserve currency, widening the list of reserve currencies or using its already existing Special Drawing Rights, or SDRs, as a "super-reserve currency accepted by the whole of the international community", the Kremlin said in a statement issued on its web site. The SDR is an international reserve asset, created by the IMF in 1969 to supplement the existing official reserves of member countries.

The Kremlin's call for a common currency is not the first in recent days. Speaking at an economic conference in Astana, Kazakhstan, last week, Kazakh President Nursultan Nazarbayev proposed a global currency called the "acmetal" – a conflation of the words "acme" and "capital".

He also suggested that the Eurasian Economic Community, a loose group of five former Soviet republics including Kazakhstan and Russia, adopt a single noncash currency – the yevraz – to insulate itself from the global economic crisis. The suggestions received a lukewarm response from Foreign Minister Sergei Lavrov on Saturday.

Nazarbayev's proposal did, however, garner support from at least one prominent source -- Columbia University professor Robert Mundell, who was awarded the Nobel Prize in 1999 for his role in creating the euro. Speaking at the same conference with Nazarbayev, he said the idea had "great promise".

The Kremlin document also called for national banks and international financial institutions to diversify their foreign currency reserves. It said the global financial system should be restructured to prevent future crises and proposed holding an international conference after the G20 summit to adopt conventions on a new global financial structure.

The Group of 20 industrialized and developing countries will meet in London on April 2.

Source: http://www.themoscowtimes.com/article/600/42/375364.htm

NORTH AND SOUTH – THE GREAT DIVIDE by Betty Luks: I recently watched on DVD the 2005 BBC version of Elizabeth Gaskell's novel "North and South". It is an 1850's portrait of life experienced by the various strata of society during the earlier days of the Industrial Revolution. The story focuses on Old Money and privilege (the South), and New Money and manufacturing (the North) with the addition of the newly emerging Working Classes and their battles for better conditions and wages.

Characters in the story include, 'Margaret the Churchwoman, her father the Dissenter and Nicholas Higgins the Disbeliever and Union rep. In reply to an appeal by the former clergyman (the Dissenter) to Nicholas Higgins (the Disbeliever) firebrand union-rep., to seek "good-will on both sides" Nicholas replies: "I can't believe He meant the world to be as it is with Masters ruling over us and the rest of us to live a half-life in the shadows," thus summing up his anger and frustration at the workers' conditions and the Dissenter's 'other worldly' approach to the problems.

John Thornton, the novel's employer 'Master': Whilst visiting London's Great Exhibition of 1851, John thornton was enthralled to see the machines and inventions then brought together under the one roof from all over the Empire. A self-made manufacturer from the North, brusque, straight forward and looked on as a worthy opponent by the workers, Thornton had had his share of industrial strife, pressure from the bank, the Americans flooding the market, low prices, late payments, etc. Sounds so familiar doesn't it?

In spite of all his problems, in the book, Elizabeth Gaskell has Thornton appealing for the Master and Worker to reason together, to at least try to see the other's point of view. A very Christian appeal indeed. Thornton wished for the opportunity of cultivating some intercourse with the hands (workers) beyond the mere 'cash nexus' (wages). He is asked, does he think this approach will prevent strikes, to which he replies:

"Not at all. My utmost expectation only goes so far as this – that they may render strikes not the bitter, venomous sources of hatred they have hitherto been."

In the 2005 film-version the scriptwriter has John Thornton observing: "Technologically, we are the envy of the world – if only there was a mechanism to let us all live together, to take advantage of the great benefits that come from industry." The answer, he thought, will be for future generations to find. "We can bring back Marmosets from Mozambique, but we cannot stop Man from behaving as he always has," he lamented.

In other words, he thought the problem was insurmountable because it originated within human nature. How many a time have I heard that response to Social Credit proposals over my years with the League?

But the John Thornton character was right in one thing; it was for future generations to solve the dilemma. It took another fifty years, along with the right circumstances and the experiences of C.H. Douglas, prior to and during World War I, to reveal the key to the problem.

The key to the problem he said, is CREDIT!

"How so?" you may well ask. Modern man can now see it, but it was not always so. As an example, picture the manufacturer-owner, John Thornton, with his weaving looms in full throttle. The production, in comparison to human energy working the machine, is huge. The workers are not weaving the cotton, the machines are weaving the cotton, the workers are operating the machines. But John Thornton doesn't pay his machines wages, wages being the source of the workers' purchasing power. He is also governed by financial considerations.

Along with the workers' wages, all purchases of the machines, raw materials, etc., plus running costs and overheads, with some profit for his own efforts, ALL these charges have to go into costs – which he must recover in the market place – or he goes financially broke. Ask any manufacturer or businessman if this is not so. Not enough money in the system – not enough purchasing power in the market place.

Human nature is NOT necessarily the problem here: With changed attitudes on both sides, working relations would have been on a more friendlier footing, but, no matter if the Master was the most benevolent of men, and/or the Worker the saintliest, their best behaviour (human nature at its best) would not have resolved the problem as summed up by the character John Thornton.

While Thornton could see his nation as the envy of the world with this huge potential productive capacity, he did not have the key to resolve the dilemma. The ***key*** to resolve the problem which baffled John Thornton was revealed ninety years ago, but the people of the world have yet to demand it be used to unlock their real credit so that all may enjoy the fruits of the plant of civilisation!

Douglas asked himself: "What is it, then, which stands between this enormous reservoir of supply and the increasing clamour of the multitudes, able to voice, but unable to satisfy their demand? He answered: It is Credit!

An excellent outline of Douglas' discoveries appear in "An Outline of Social Credit" first published in 1929. We have made photocopies available for $7.00 including postage, obtainable from Heritage Book Services, P.O. Box 27, Happy Valley, 5159.

THE VICTORIAN BUSHFIRES AND POLITICAL CORRECTNESS by John Steele: The article about the Victorian bushfires by Kate Legge, "Fight or Flee is a Question of Genda", *The Weekend Australian*, 14-15/2/09, p.3, gave a politically correct feminist take on the Victorian Bushfires. Men stay and fight "it's a macho thing". Women like to get going. No objective research is cited, but the smattering of quotes creates the impression in my mind that Legge is having a go at men who stay and defend the homes.

First, let me say that over my time I have done a fair bit of emergency services work and have fought in a number of bushfires in my region. I have found both men and women tremendously brave, defending their own and their neighbour's homes. It's not a "macho thing" to defend one's home: it's the natural thing to do and only someone peddling stale feminist dogmas would be pushing a feminist line on this.

What does Legge want? People to flee? But many people who did flee, tragically died. Really what is needed is <u>macho</u> survivalist values to prevail over pinko, politically correct ideologies. The idea of fireproof bunkers being built in fire-prone areas is an excellent idea, and one that survivalists have championed for decades. It makes more sense than the feminist nonsense pursued by Legge. Fight or flee is really a question of strategy.

<u>WHO REALLY DESERVES OUR SYMPATHY</u>? by James Reed: Sadly, the Victorian bushfires seem to have brought out the worst in some journalists. Ross Gittins from the Sydney Morning Herald has said that city slickers "enjoy a good natural disaster." After all, how does one explain the presence of all the sightseers?

Well, some people are ghouls and like to look at misery, but most people are not. Almost everybody I know, knows someone who was killed or injured or lost their home - nobody I know "got off" on this most unnatural disaster.

I suggest if Ross Gittins is struggling for controversial copy that he sinks his boots into those high fliers, who are now crashing because of the "global financial crisis". A series of sob-sob stories appeared in the February 2009 edition of The Australian's "The Deal", which described the fates of various financiers and corporate lawyer types who are now looking for work.

Also of interest is the headline "Millionaire's Row Going, Going... Gone" (*The Australian*, 21-22/2/09, p.5), as the number of properties up for sale along Australia's wealthiest coastal strips, pile up. What an illusion. The bubble has to burst.

Really these people should reflect on how much they have compared to the sufferers from the Victorian bushfires – and be glad that they are alive, or not in some burns unit in living agony.

<u>THE DUNSTAN DECADE: HOW COULD IT HAVE HAPPENED</u>? by Len the Cleaner: Adelaide was once the city of churches. It is nighttime now. I am in the city, walking along North Terrace where Parliament House can be found and two universities are sitting next to each other – Adelaide University and UniSA.

Asian and Black students are everywhere – the future technocrats in the world just around the corner. Walking up Frome Road we can see the *al fresco* restaurants – if that is what they are called, after all I am not educated or 'cultured'. But you know what I mean, the patrons sit at a table on the footpath less than a metre from the gutter. I struggle to walk between the restaurant buildings and the 'chattering classes' milling on the footpath. I can feel the spirit of Don Dunstan around here, a ghost in hot-pink pants.

I have asked before how it all could have happened. I came across one explanation by a Jewish professor. Benjamin Friedman in "The Moral Consequences of Economic Growth" presents evidence that people (he doesn't say it but it is Whites) are more generous and empathetic to racial minorities, gays and other trendy groups during times of economic security. As I see it, the 60s revolution was an alignment of all the right forces for the global elites. They could push their social agenda and they did.

Dunstan, Whitlam, Hawke, etc., are nothing, their job could easily have been performed by some other instrument of the financial elites. These bit-players are like pins in a pinball machine of the beast of globalism. With the fast approaching growing insecurities, it will be interesting to see what the pinball wizards' next tricks are.

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