



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance -

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THOUGHT FOR THE WEEK:

"...According to Douglas and Orage, the effect of the report (*Labour and Social Credit*, 1922) was to reinforce the capitalist *status quo*... The report 'goes out of its way to state that, whether sound or not, a scheme which would give the worker higher wages, cheaper living, real control of both policy and conditions, and an incomparably wider outlook on life, and these both at once and progressively, "is fundamentally opposed to the principles for which the Labour Party stands."

In Orage's view, the Fabians translated the word 'socialism' to mean 'the Supreme State (to which every man must bow, and by whose officials all human activities from the cradle to the grave, and after, shall be regulated)'. The Fabian faith in the power of central planning, coupled with their close association with the LSE, that 'unimpeachably orthodox institution', may have constituted an obstacle to the abolition of economic conflict...."

– **Frances Hutchinson and Brian Burkitt in "The Contemporary Relevance of Clifford Hugh Douglas", *The Social Crediter*. Winter 2008, www.douglassocredit.com**

"Russian Prime Minister Vladimir Putin has warned the Obama administration against adopting further socialism, saying Russian history clearly proves it is a recipe for failure.

"Any fourth grade history student knows socialism has failed in every country, at every time in history," said Putin. "President Obama and his fellow Democrats are either idiots or deliberately trying to destroy their own economy."

Economists say Putin's comments serve to illustrate how worldwide markets have made even economic adversaries dependent on each other's financial stability. An Obama spokesman dismissed Putin's claim, saying, "We're going to do socialism better."

– **Putin: Obama "Idiot" For Adopting Socialism : Dhimmicrats <http://762justice.com/category/110th-congress/dhimmicrats/>**

IT IS FREEDOM – OR IT IS NOT! WHICH IS IT TO BE? by Wallace Klinck, Canada: "We have to make up our minds definitively: We either respect our fellow citizen's right to make his or her own choices in life, or we do not. This is a battle of the mind which *must* be resolved. I remember taking a course in comparative economic systems (actually a contradiction in terms because all taught

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economics are of the same genre — being essentially scarcity-work oriented) where a guest professor who had been in charge of central planning for the mining industry in Czechoslovakia under the communist regime had been invited to speak on "central planning".

Originally the planners tried to conceptualize what should be produced and consumed by the population and they attempted to insert this data into input-output tables.

Of course, predictably, the task became so complex that the five-year economic plan fell increasingly and hopelessly behind schedule. So, the planners - ever reluctant to give up their regimentation of other people, decided to use differential equations to facilitate their task of mobilizing the population. After about a full week of writing equations from one side of the classroom to the other the professor suddenly halted, turned to the class and declared, "You see, it is impossible!"

I approached the professor afterward and asked, "Professor (Skoda, his name, if I remember correctly), does it not seem to you that it is the supreme arrogance for a small group of people to sit on a mountain-top and try to conceive what should be produced and consumed by all the people of a nation?" To which he replied, "Yes, when you think about it, it is."

C. H. Douglas stressed that the sole purpose of production is to serve consumption and that genuine democracy requires consumer control of production policy (not of administration). This matter is not peripheral but is central to Social Credit policy, in keeping with Social Credit philosophy.

The dangers to human life and freedom of centralized policy control over economic activity far exceed any expression of individual preferences by consumers at large.

One must remember that the insane quest for survival on the steepening treadmill of debt currently drives industry and society as a whole into an increasing obsession with production and sales in a futile attempt to borrow, produce and consume our way out of financial debt... which increases disproportionately with every genuine advance in production efficiency. Consumers must work harder and harder to meet their escalating debts and this requires support through sales of the products of their effort - irrespective of whether such products are really valuable to, or desired by, them.

Social Credit to the fore... In a Social Credit dispensation no such problem would exist. Consumers would always have full access to the totality of consumer goods without the necessity of contracting debt. They would opt for increasing leisure and cultural activity and no longer be obsessed with "economics".

Being less pressured by the mere task of financial survival, they would have more time for genuine reflection and development through discriminating thought processes of more refined judgement and moral or ethical principles.

The climate of the current financial-economic regime based on the survival of the fittest (except for pathetic crumbs re-distributed via charity and basic social welfare) is destructive of such processes of the development of ethical thought and practice.

We must provide an environment of economic security which affords all citizens a genuine opportunity to develop and grow in their personal intellectual, spiritual and moral stature. They need freedom of choice in order to develop such attributes.

Planning for them merely suppresses their individuality and latent talents - which serves the ends of the financial tyranny under which we all now labour, live and die - a tyranny which seeks primarily a compliant, de-cultured, de-spiritualized mass world proletariat.

One must always bear in mind that in Social Credit we enter into a different conceptual and practical world of awareness and experience."

GOD AND LIMITS OF SCIENCE by Brian Simpson, Chris Knight & James Reed: The article in *SAWeekend* "Faith No More" tells us that atheism is a growing philosophical position in Australia. The Australian Bureau of Statistics figures show that the number of people identifying themselves as "no religion" (i.e. atheism) between 2001 and 2006 grew by a third to 18.8%, and 11.2% didn't answer the question at all.

Among young people born between 1976 and 1990, 48% believe in God, according to a survey by Monash University, the Australian Catholic University and Christian Research Association, conducted in 2006.

Atheists rejoice in quoting such statistics. They shouldn't. According to most past atheists, the advances of scientific rationality that would and should have led to the end of faith as religion, evaporated in the burning sunlight of scientific truth. But this hasn't occurred. In fact, the paradigm cases of religious irrationality (for the atheist and scientific materialist), Pentecostal and Evangelical protestant churches are flourishing. Bad economic times are likely to lead to more people coming through their doors – but not, we think – the rented church halls where atheism meetings are held.

In his recent book, "Why Us?" (Harper Collins), James Le Fanu discusses the greatest scientific discoveries of our time: the unlocking of the genetic code and the neuroscientific understanding of the human brain. These fields, according to scientific materialists, promised to eliminate the 'ghost in the machine' and to produce a purely materialistic and mechanistic account of the world without God, spirit, mind or soul.

But the discoveries in genetics have revealed that diverse organisms are essentially identical as far as DNA goes. Form and morphological variety is not accounted for by DNA alone. Likewise, neurophysiology has yet to solve the problem of consciousness.

By contrast to the highly materialist 19th century, the 21st century world of science indicates the limits of a materialist world view. What is lacking is precisely that which science sought to remove – God, spirit, mind and soul. It is the lack of these concepts which have ultimately philosophically impoverished our sciences.

Materialism has served as a blinker that has narrowed the vision of science. It is time for that blinker to be removed so that God can once more be seen by the once-blinded, scientific eye.

TIME TO PUT SOME OF THE BLAME ON THE THIRD WORLD by James Reed: According to biologist Allen Greer "Fewer People Would Mean Fewer Worries" (*The Australian*, 16/1/08, p.25). It is foolish to put all our hopes on technology to save us because population growth puts us on a technological treadmill: we have to keep running just to keep up. "Is there any problem that wouldn't be easier to solve with few of us?"

Missing from this discussion is a racial dimension: that most of the growth in human numbers that threatens to overwhelm the planet is in the Third World. Also missing is recognition that immigration is environmentally destructive because it merely makes people with less of a 'carbon footprint' into high emitters. If we are to be good environmental citizens, Australia should cease to be an immigration country. It is time to end the nightmare that Arthur Calwell, Fabian socialist, unleashed on us.

Although I seldom agree with columnist Christopher Pearson, he is right about the "bloated legacy" of Robert Menzies. Menzies' expansion of the Australian University sector was an absolute disaster that led to intellectually inferior and many D-grade academics being given tenure.

The rot is with us still and has festered into the anti-Anglo racism industry. The article by Pearson (*The Weekend Australian*, 19/1/08, p.26) has a photo of Bob Menzies and Opposition leader Arthur Calwell cuddling up. Birds of a feather and all that.

THE CRISIS AND COST OF DIVERSITY by Brian Simpson: For many decades League writers, from Eric Butler onwards, have been criticising the policies which have created large scale multicultural and multiracial societies. The argument has been that such societies, as based on the historical record, fragment and become a nation of warring tribes. Evidence for this view is important in the light of recent statistics indicating that US whites are heading for a minority status by 2042 or earlier. Globally the percentage of white people will tumble from a high of 27.98% in 1950 to 9.76% by 2060. By that time blacks will represent 25.38% of the world population (blacks were 8.97% in 1950). A press release by the U.S. National Policy Institute (7/4/08) says that the coloured race "and their governments will be looking for elbow room and the diminished presence of whites in Europe and especially in the relatively wide open spaces [of] North America will provide such an opportunity. Countries like Canada, the United States, Argentina, Brazil, Australia, New Zealand and Russia can be expected to be pressured to accept collectively hundreds of millions of refugees from India and sub-Saharan Africa."

Already there is considerable evidence that multicultural and multiracial societies face problems of social cohesion – and this is from mainstream social scientists alone. Leading sociologist Robert D. Putnam, writing in the *Scandinavian Political Studies* (Vol.30, 2007) concluded on the basis of his American research, that in the short term "immigration and ethnic diversity tend to reduce social solidarity and social capital." In "ethnically diverse neighbourhoods" residents of all races tend to "bunker down".

"Trust (even of one's own race) is lower, altruism and community cooperation rarer, friends fewer." In the longer term, Putnam believes, immigration and diversity does not have these disadvantages but his arguments for this are weak, being based upon past cases of assimilation. But the West has never faced the onslaught which it faces today. The disadvantages of immigration and diversity noted by Putnam are confirmed by a more recent study by the National Policy Institute: Cost of Diversity (October 2008) which concludes that the U.S. has become a "Tower of Babel".

Similar conclusions have been reached in a study of the Melbourne situation: Ernest Healy, "Ethnic Diversity and Social Cohesion in Melbourne", *People and Place*, Vol.15, 2007.

The ramifications of all this are frightening to say the least. The dystopic predictions of Spengler of a decline and fall of the West are being confirmed by the hour. To deal with this issue, as James Reed and myself have argued, requires putting race, immigration and national identity issues at the top of our list of concerns. At the moment, most freedom movement people are concerned with economic and liberty issues. The demographic time bomb will end all of this. Democracy and liberty will necessarily go in a world of population deluge. So too will any attempt to create a sustainable economic system as social and environmental support systems will be overloaded. We will all be equal at the bottom. Then we will die out.

Thus, if we want our ideals to survive, we must immediately take a stand on opposing further immigration. If Australian could turn back the rising tide, other Western countries may also get the backbone to resist.

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