



A WEEKLY COMMENTARY

ON TARGET



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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: What Happened to Free Energy? In the late 1880s, trade journals in the electrical sciences were predicting free electricity and free energy in the near future. Incredible discoveries about the nature of electricity were becoming common place. Nikola Tesla was demonstrating "wireless lighting" and other wonders associated with high frequency currents. There was an excitement about the future like never before. Was all of this excitement about free energy, which happened just before the beginning of the last century, just wishful thinking that "real science" eventually disproved? Actually, the answer to that question is no. In fact, the opposite is true.

– From *The Soil Up* Newsletter, 8th January, 2012

TRIUMPH OF THE PAST: MICHAEL LANE'S 2002 ADDRESS TO THE LEAGUE by James

Reed: Michael Lane delivered his address to the National Seminar in Albury, N.S.W. It is an interesting piece to reread. Lane describes his upbringing with political liberal parents in America in the 1960s. His father, a retired Unitarian minister marched with Martin Luther King. But, fortunately his son Michael had more sense and grew up "apolitical", until seeing the movie *Ghandi*, which led him to read Tolstoy and Ruskin.

He noted: "...to watch the TV news about elections and parties, I thought I could see through it, I just couldn't take it seriously. I think what I was looking for (although I didn't know it at the time, I only knew it when I found it later on) was some kind of poetry in politics, some kind of vision instead of this sad, pathetic competition. I think my apoliticalness also came as a result of living in an Empire (again, I wouldn't have put it that way at the time), but living in this huge, sprawling place with very little sense of place inside it. Americans think nothing of picking up and moving thousands of miles just because their job takes them there. So my sense of place was not there, that was something missing in my life". In turn he read C.H. Douglas on Social Credit and then he became a Christian. Talking about hitting the jackpot! Michael Lane became, bless him, a distributist, to use Hilaire Belloc's term "the philosophy of the individual quest as against the overriding function".

As Michael noted, up to that time Distributism and Social Credit had failed and were on the defensive from World War II. But that is looking at money defined as official credit backed by the state and of course changing that means taking on the Money Power by the throat. However real credit is all around us, and as C.H. Douglas pointed out, even a railway ticket is a limited form of credit. Money is, as Lane puts it, "a matter of promises made and kept". Credit systems can be built from the ground

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up, in a decentralised way. In fact, thinking about this, this pluralistic and decentralised approach is probably the right way to go. It strengthens communities and individuals and produces resistance against the likelihood of systems collapse. It also makes it hard, very hard, for the Establishment to smash our efforts.

Thus, let us build up, whilst they crumble down!

Read Michael's 2002 address to the League here.... <http://alor.org/Triumph%20of%20The%20Past/Address%20to%20the%20Australian%20League%20of%20Rights.htm#1a>

THE INDIVIDUAL QUEST - AS AGAINST THE OVERRIDING FUNCTION:

To the Editor, "*The Scotsman*" of September 18, 1943: Sir, There is, I think, a certain congruity in the appearance in the pages of "*The Scotsman*" of a discussion on the merits and place of individualism, and there must be a considerable body of readers, not only in these islands but overseas, who would be well satisfied to see the subject pursued to a definite and helpful conclusion.

It is not necessary to invoke the authority of the Christian philosophy (although that is unequivocal on "the point") to realise that the relationship of the individual to the group is not arguable. The group exists for the benefit of the individual, in the same sense that the field exists for the benefit of the flower, or the tree for the fruit. Groups of any kind, whether called nations, business systems, or any other associative label, inevitably decay and disappear if they fail to foster a sufficient number of excellent individuals, using those words in their precise significance.

It is also true that excellence involves exercise – a man does not become a good cricketer by reading books on cricket. But not everyone wants to play cricket, and not every cricketer wants to play seven days a week. If the M.C.C. becomes so all-pervasive that in place of being a group for the encouragement and progress of cricketers who freely choose cricket as their game, it becomes an organisation directed to the abasement of non-cricketers, then it is a field which has not been farmed with proper understanding.

Justifiable and necessary Individualism: The individualism which is justifiable and necessary is not that which insists on making the rules of every game, and at the same time, devises methods of compulsion to provide players. It is obvious that advantage is being taken of the orgy of waste through which we are passing (World War II...ed) to stampede us into mere units in an industrial-financial group. The case which the Society of Individualists has to make for itself, is, I think, less concerned with the value of individualism than with the methods by which it proposes to restore to the individual the opportunity of becoming excellent by the exercise of his possibly unique talent rather than by the life-long performance of a mechanical task.

I have read many of the attractive writings of Sir Ernest Benn, who is prominent in the individualist movement, and they never fail to amuse and delight me. But I notice that Sir Ernest is a stalwart supporter of the orthodox financial system. And there is no more future for the genuine individualist if the pre-war financial system is not radically modified in the interest of the individual than there is for the deluded victims of Karl Marx.

I am, etc. C. H. Douglas, September 14, 1943, *The Social Crediter*, October 2nd, 1943.

THE POWER OF HUMAN BEINGS IN VOLUNTARY ASSOCIATION: In the brief Introduction to the "Elements of Social Credit" students were encouraged to look for the outworking of 'social credit' within their own society, their own community. The objective of the Course was stated thus: as complete instruction as possible in a limited number of matters concerning Social Credit. The term 'social credit' was clearly defined for the students as "the efficiency, measured in terms of human

satisfaction, of human beings in association (or in Society)". "Efficiency" being, according to Chambers's Dictionary, is the "power to produce a result intended".

Thus the expanded definition is: "The power of human beings in association to produce the "result intended, measured in terms of their satisfaction". The following is one simple example of an American ladies group exercising their 'social credit'.

Womanshare is a group of 100 women in New York City who have created a skills exchange group. Each woman's hour is worth the same as any other woman's – a lawyers' hour is worth the same as a housekeeper, dog walker, visual artist or babysitter. The Group's founder writes: "The money system is really based on scarcity – that there's not enough to go around and we all have to compete to get what we need," says founder Diana McCourt. "Our goal is to create a community of abundance where there is plenty of help and plenty of resources to be shared." Video: (10:53) <http://www.nextworldtv.com/page/1174.html>

Would you not say these women have 'seen the light, the truth' of their social credit?

ANOTHER EXAMPLE OF THE PEOPLES' CREDIT WORKING FOR THEM: "The People's Supermarket", *Sydney Morning Herald*, Thursday, 5/1/2012, Larissa Dubecki. <http://www.smh.com.au/entertainment/tv-and-radio/the-peoples-supermarket-thursday-january-5-2012/102-1phsd.html>

"Chef Arthur Potts Dawson has a wonderful idea: to open a supermarket owned and operated by ordinary people and, in doing so, challenge the hegemony of Britain's big four supermarket chains. This engaging doco finds Dawson in ebullient mood, swinging the doors open on The People's Supermarket.

Idealism is riding high among the founding members of the co-operative but their political purpose soon comes under fire from residents of the nearby council estate aghast at finding organic artichokes rather than frozen chips. Will the central crew of smug, middle-class luvvies win the day and seal the demise of this cherished dream? Great stuff."

The People's Supermarket Mission statement: Our vision is to create a commercially sustainable, social enterprise that achieves its growth and profitability targets whilst operating within values based on community development and cohesion. Our intent is to offer an alternative food-buying network, by connecting an urban community with the local farming community.

Vision and Values: The Supermarket is a sustainable food cooperative that responds to the needs of the local community and provides healthy, local food at reasonable prices. To this end, we believe in a series of key values, which guide our philosophy and management approach. We seek:

- To create a supermarket that meets the needs of its members and the local community by offering high quality, healthy food at reasonable prices.
- To buy from trusted suppliers with whom we develop mutually sustaining relationships.
- To buy British produce where possible, and produce local to London.
- Provide choice and information to our members to help them make healthy decisions.
- To create a community supermarket that highlights the possibilities of consumer power and challenges the status quo.
- To minimise wastage, by creating prepared dishes from food coming up to its sell-by date, and by composting all other waste material.
- To provide inspirational training and life skill opportunities to the local community.
- To create a working environment that values every one's contribution, is welcoming, safe and non-judgmental.
- To be a training and development resource for our community.
- To buy sustainable energy and other inputs, and to promote alternative, forward thinking ideas and solutions.

Anyone for a People's Supermarket in their Neighbourhood?

WAR WITH CHINA IS WELL UNDER WAY by **Chris Knight**: China, through overseas Chinese, is actively engaging in cyber-spying in the U.S. and the West. ("U.S. Nails Chinese on Cybercrime", *The Australian*, December 14, 2011, p.9) The Chinese groups are connected to the Chinese People's Liberation Army and to various groups connected to universities. None of this should be surprising. Post – 1960s "non-discriminatory" (actually anti-White migration) has created a massive fifth column within Western societies that could, when necessary, be mobilised in defence of the mother country. Such is the nature of multiculturalism and multiracialism, policies of the suicide of the West.

THE LAW IN A GIRL, GIRL, GIRL KINDA WORLD by **Ian Wilson LL.B**: Thank God a rugged (in a sense) traditional male like myself is out of "Law". It has truly become feminised, feminised, you name it. Consider the saga of the headlines in the "Legal Affairs" section of *The Australian*, December 16, 2011, pp. 29-30. Here we go: "Glass Ceiling Still Keeping Women at Bay"; "For AMP, Gender Equity is a Business Issue"; "Roxon Pressured to Foster Female Careers" - that is all apart from advertisements on page 29! Then to page 30: "Glass Ceiling Still Keeps Out Women" (continued from page 29); "A-G Urged to Foster Female Careers"; "Top Firm Works Hard to Redress Balance".

Only one article is not on women lawyer's careers "Roxon and Privacy: A Litigator's Perfect Match". There is no indication that this is a special women's edition. At a time of national crisis, this is what we get. I wonder what all these brilliant female lawyers will do when civilisation comes a crashing down and food must be obtained by swinging a hoe? Oh, for my time again; to study mathematics and physics, rather than law!

WHY DO U.S. RACIAL REALISTS LOVE EAST ASIANS? by **Peter West**: In the United States and Canada a handful of "racial realists" defend the reality of IQ differences between races as well as the reality of racial divisions to humankind. Most take the view that the mean IQ of East Asians is higher than Whites, which in turn is higher than blacks. East Asians are seen by them as the "superior" race, with not only higher IQ (5 points in fact!) but less crime, with crime measured on an individual basis. Racial realists also see Ashkenazi Jews as having the highest IQ – some 127 points as a mean, although Richard Lyn has revised this down to 107 points, showing how elastic the IQ concept actually is. On the crime example, there is little interest in moving beyond individualism to examine crime as a group phenomena rather than looking at individual conviction rates. Hence triads and crime gangs and mass social corruption (e.g., Bribery and kick-backs) is ignored.

An example of this type of ignorance of Asian realities is the article "Neoteny: The Japanese are Forever Young", *Alternative Right*, December 6, 2011. The article examines neoteny, the retention of juvenile characteristics in adults. After first pointing out how superior the Japanese are on IQ tests to Westerners, the article then asserts that the Japanese "are cuter than most other races" due to the same retention of childlike qualities e.g. less hairy skin, slenderness etc. But the use of this biological analogy is flawed. These physical qualities e.g., childlike cuteness are also found in Nordic females (as Richard McCullough has argued in many books, and I think in Asian females generally. Japanese and other Asian males do not have the same quality. It is interesting to note that this "racial realist" article was published in a Japanese/English journal in 2005. Racial realism has little to do with defending the White race. With Whites fast becoming a minority and a new Dark Age just around the corner, this scientific fetishism with IQ scores is beyond disappointing.

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