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**THOUGHT FOR THE WEEK**



Twenty five years ago: *The Sunday Age* of April 15th carried an article by the Australian writer Phillip Knightley entitled "The ANZAC Myth", which concludes as follows: "The historic truth will always be there, one to be proud of, but it no longer needs the halo and falsification of myth. This should be the last official pilgrimage to Gallipoli and the last Anzac Day; the time has come to let them really rest in peace."...

What needs to be grasped is the nature of myths and the use to which they are put. There is, for example, the "Chosen Race" myth, which treats people as a 'collectivity' to be used by

"leaders" against the best interests of the individual. Any realistic discussion of the subject of myths must start with a definition of the term. An examination of the Greek derivation mythos shows that the word simply means a story, neither an untrue nor a "true" story, but just a story. Christ's use of stories in the form of parables was a method of conveying an understanding of truths at that time. A generation brought up on Aesop's stories will testify to the great benefit they derived from the wisdom and values conveyed by these stories. Now it is certainly true that from a strictly military point of view, Gallipoli was a disaster of the greatest magnitude. The bungling was appalling. There was a tragic loss of life, not only of Australians and New Zealanders, but also of British and other Empire troops. Gallipoli was one of Winston Churchill's many military blunders. But what did the epic of Gallipoli, the manifestation of a type of reckless courage, of incredible resourcefulness, leave behind? The legacy of Gallipoli was that of the spirit, affecting a nation, helping to illuminate the eternal values. What was apparently Christ's ignominious death upon the Cross also appeared to be a complete defeat. But two thousand years of Christianity demonstrated that Christ's teachings so partook of Truth, of Reality, of God, that death was followed by life. Even some of the world's prominent agnostics have said that the world would have been a poorer place without what they believed to be a myth.

The story of Gallipoli has, of course, been embellished over the years. But the embellishments are based upon historical fact. In 1914 tens of thousands of young Australians of predominantly Anglo-Saxon Celtic background flocked to heed the call of an Empire, which, with all its faults, appeared to be the harbinger of a better world. Many of these volunteers were British immigrants, like the legendary Simpson Kilpatrick, who with his donkey led a charmed life for 23 days bringing scores of wounded men down the deadly Shrapnel Gully. "Greater love hath no man than this that he would lay down his own life for his friend." The legend of Simpson and his donkey has been an inspiration to those who have heard it. Yes, the legend has taken on a mythology of its own, but to debunk it is a wounding of the spirit.

## A nation that forgets its past has no future.

Anzac Day is a time to remember, to reflect on the past, with all its mistakes as well as its great achievements. It is an appropriate time to recall that Australians who served in the First World War were all volunteers, and that in the middle of that conflict Australia's politicians permitted the Australian people to have a say about whether or not they would accept conscription to provide more manpower for the murderous trench warfare in Western Europe. Not surprisingly there were bitter divisions at a time when Australian casualties were running high and the end of the conflict did not appear to be in sight. But the politicians did agree that the

Australian people should have a say in this matter. Today's politicians refuse to let the Australian people have a say on the life or death issue of immigration.

One of the less known stories of Gallipoli is the alleged comment by the Turkish officer who, during a short armistice to allow both sides to bury their dead, said, "Curse all politicians who make wars in which good men die."

The only way to assess any myths is by looking carefully at the purpose they serve. Any myth, which requires constant organisation to sustain it, obviously is not true. If myths are to be disturbed, what

about starting with the money myth, one of the most deadly of all myths? I do not anticipate the A.B.C. spending hundreds of millions of dollars providing a programme on this type of myth!

*As a national symbol, Anzac Day offers an inspiring message concerning free men offering their lives in defence of an ideal far superior to that offered by those who, unless checked, will continue to attempt to drive Mankind towards some type of a World State. This is a time to say, again, Lest we forget," and to remember, The price of liberty is eternal vigilance."*

- Eric D. Butler, 20 April 1990

<https://www.youtube.com/embed/KrFGBXvHK4E>

## Are Australians practicing Communism? By Louis Cook

### Read the 10 Planks of *The Communist Manifesto* to discover the truth and learn how to know your enemy...

Karl Marx describes in his communist manifesto, the ten steps necessary to destroy a free enterprise system and replace it with a system of omnipotent government power, so as to effect a communist socialist state. Those ten steps are known as the *Ten Planks of The Communist Manifesto*...

The following brief presents the original ten planks within the *Communist Manifesto* written by Karl Marx in 1848, along with the Australian adopted counterpart for each of the planks. From comparison it's clear MOST Australians have by myths, fraud and deception under the 'power' of law by their own politicians in both the Liberal/National Coalition and Labor parties, been transformed into Communists.

Another thing to remember, Karl Marx in creating the *Communist Manifesto* designed these planks AS A TEST to determine whether a society has become communist or not. If they are all in effect and in force, then the people ARE practicing communists.

Communism, by any other name is still communism, and is VERY VERY destructive to the individual and to the society!!

### The 10 PLANKS stated in the Communist Manifesto and some of their Australian counterparts are...

1. Abolition of private property and the application of all rents of land to public purposes.

*Local Government zoning laws are the first step to government property control.*

2. A heavy progressive or graduated income tax.

*They call it "paying your fair share" as the politicians and bureaucrats re-distribute YOUR wealth.*

3. Abolition of all rights of inheritance.

*There is becoming less and less to inherit*

*as government policies devour all your assets during a lifetime.*

4. Confiscation of the property of all emigrants and rebels.

*Asset forfeiture laws are used by ATO and other Law Enforcement Agencies.*

5. Centralization of credit in the hands of the state, by means of a national bank with State capital and an exclusive monopoly.

*Most Australians know the "big four banks" set their own agenda when it comes to banking practice.*

6. Centralization of the means of communications and transportation in the hands of the State.

*The National Broadband Network fits nicely here!*

7. Extension of factories and instruments of production owned by the state, the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.

*Australians call it corporate capacity, The Department of Primary Industry and Environment... Thus read "controlled or subsidized" rather than "owned".. This is easily seen in these as well as the Department of Commerce and Labor, Department of Interior, the Environmental Protection Department, Department of Land Management, National Parks Service, and the ATO control of business through corporate regulations.*

8. Equal liability of all to labour.

Establishment of industrial armies, especially for agriculture.

*Australian's might call it Minimum Wage and slave labour like dealing with our Most Favoured Nation trade partner; i.e.*

*Communist China. We see it in practice via the Social Security Administration and the Department of Labor. Inflation has caused the need for a two "income" family and Woman in the workplace since the 1920's and affirmative action has all eroded family life.*

9. Combination of agriculture with manufacturing industries, gradual abolition of the distinction between town and country, by a more equitable distribution of population over the country.

*Australians are seeing more large scale developments as speculators spend and go bankrupt as they chase the elusive dollar at the expense of ordinary Australians.*

10. Free education for all children in public schools. Abolition of children's factory labour in its present form. Combination of education with industrial production.

*The Labor Government pushed its National Educational Framework without a murmur of protest from the Coalition Parties and now the Coalition Government continues with the same agenda.*

*NO WHERE is "fair share" even suggested!! The philosophical concept of "fair share" comes from the Communist maxim, "From each according to their ability, to each according to their need". This concept is pure socialism.*

*Australians have always voluntarily been one of the MOST generous and charitable societies on the planet.*

*Do changing words, change the end result? ... By using different words, is it all of a sudden OK to ignore or violate the provisions or intent of The Australian Constitution?*

*The people (politicians) who believe in the SOCIALISTIC and COMMUNISTIC concepts, especially those who pass more and more laws implementing these slavery ideas, are traitors to their oath of office and to the Australian People... KNOW YOUR ENEMY ... Remove the enemy from within and from among us.*

**VOTE NO to politicians who destroy individual freedom.**

**None are more hopelessly enslaved, as those who falsely believe they are free....**

**Please note:** Wherever 'communist' is used, it also includes Fabian Socialist.

# RUDOLF STEINER'S THREEFOLD SOCIAL ORDER: SOME INTRODUCTORY THOUGHTS

By James Reed

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Mention of threes and trinities always got my Catholic mother excited; "everything happens in threes" she used to say. If two friends had died, then I would be in fear that a third would and usually someone would 'peg out'.

Rudolf Steiner (1861-1925), the Austrian Jewish founder of anthroposophy also had a threefold concept of the social order, expressed in a number of works, but most importantly in "The Threefold Commonwealth" and "Studies in the Threefold Commonwealth".

Social reality is divided up into three spheres: economic life, rights-life (law and equity) and spiritual-cultural life. There are laws relevant to each of these sui generis metaphysical domains.

Steiner said that separating these spheres, rather than leaving them entangled was necessary if the freedom of the peoples, based upon freedom of the individual was to be achieved: "By separating them the impulse engendered within any one of these three spheres works in a harmonising way on the others. In particular, economic interests could reconcile differences arising from the clash of political views, and the spiritual-cultural interests appertaining to the whole of humanity could unfold such forces as tend to draw peoples together, whereas, lacking this separation, these forces are reduced to utter impotence when burdened from outside with economic and political conflicts".

Thus economic life would be disentangled from political life: "Economic life can only flourish when it evolves as an independent member of the social organism in accordance with its own laws and forces and if it does not bring confusion into its structure by allowing itself to be absorbed by another branch of the social organism, namely the Rights or Political". Economic organisation would not work well with, say, a parliamentary mode of representation, but requires

associations where producers and consumers can interact, and be regulated by actual experience. Economies cannot be organised from any central or command point.

Rights-life, on the other hand is based on relationships of a socio-ethical nature between people: "The relationship of rights, which necessarily exists between a man and his fellows, is one that can only be rightly felt and lived outside the economic sphere, on a totally different soil, not inside it. In the healthy Social organism, therefore, there must be another system of life, alongside the economic life and independent of it, where human rights can grow up and find suitable administration. But the right-life is, strictly, the political sphere – the true sphere of the State".

Rights-life though, for Steiner, is separate from all that connected with the mental and spiritual life, all that arising from man as being more than just a material being. In a nutshell: "The first system – the economic one – has to do with everything that must exist in order that man may keep straight in his material adjustments to the world around him. The second system has to do with whatever must exist in the body social because of men's personal relations to one another. The third system has to do with all that must spring from the personal individuality of each human being, and must thus be incorporated in the body social". Spiritual life can only be free if it is allowed to unfold in accordance with its own laws and momentum, not under the influence of the State. Thus with respect to education, to which Steiner has considerable fame:

"Education, from which all spiritual-cultural life proceeds, must be placed under the management of the educationists and teachers themselves. No interference in this management from State or economic life must be allowed". Schools thus require self-

administration and freedom from the State and economic life.

In reflecting on this, I acknowledge that Steiner's system having a trinity structure would immediately be of interest to Christians who are naturally interested in the number 3. However Steiner's threefold commonwealth is somewhat arbitrarily constructed. It is possible to divide society up more finely into the [1] economic; [2] political; [3] legal; [4] social; [5] cultural; [6] moral and [7] philosophical/spiritual/religious.

This may be a more accurate depiction of our modern multicult pluralistic society where a substantial number of people don't have a Christian world-view – but still exists and interact with us.

Further Steiner has given us an ideal type, a Utopian conception. In the real world that we have to deal with the spheres of life, although each having their own distinct properties do interact and interpenetrate creating intersection sets of influence. Education, for example, should be given a high degree of self-administration, but without political and legal regulation all sorts of tyranny can develop. Students could come to be penalised or punished without justice. Without external checks and balances the system could tend to corruption. True, our education system is corrupt now – but that is because our society is corrupt. Imagine our present crop of teachers and administrators being given a free reign.

Finally, even in an ideal society – which for us is that depicted by C.H. Douglas – it is far from clear that the spheres of life should be kept distinct in any absolute sense. Social Credit is the policy of a philosophy – practical Christianity. Thus the spiritual influences the political (policy) which in turn influences the economic. The spheres of life, although having their unique and defining properties are not autonomous in any absolute way.

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# How America Became an Oligarchy by Ellen Brown

*The politicians are put there to give you the idea that you have freedom of choice. You don't... You have owners.*

-- George Carlin, The American Dream

According to a new study from Princeton University, American democracy no longer exists. Using data from over 1,800 policy initiatives from 1981 to 2002, researchers Martin Gilens and Benjamin Page concluded that rich, well-connected individuals on the political scene now steer the direction of the country, regardless of -- or even against -- the will of the majority of voters. America's political system has transformed from a democracy into an oligarchy, where power is wielded by wealthy elites.



"Making the world safe for democracy" was President Woodrow Wilson's rationale for World War I, and it has been used to justify American military intervention ever since. Can we justify sending troops into other countries to spread a political system we cannot maintain at home?

The Magna Carta, considered the first Bill of Rights in the Western world, established the rights of nobles as against the king. But the doctrine that "all men are created equal" -- that all people have "certain inalienable rights," including "life, liberty and the pursuit of happiness" -- is an American original. And those rights, supposedly insured by the Bill of Rights, have the right to vote at their core. We have the right to vote but the voters' collective will no longer prevails.

In Greece, the left-wing populist Syriza Party came out of nowhere to take the presidential election by storm; and in Spain, the populist Podemos Party appears poised to do the same. But for over a century, no third-party candidate has had any chance of winning a US presidential election. We have a two-party winner-take-all system, in which our choice is between two candidates, both of whom necessarily cater to big money. It takes big money just to put on the mass media campaigns required to win an election involving 240 million people of voting age.

In state and local elections, third party candidates have sometimes won. In a modest-sized city, candidates can actually influence the vote by going door to door, passing out flyers and bumper stickers, giving local presentations, and getting on local radio and TV. But in a national election, those efforts are easily trumped by the mass media. And local governments too are beholden to big money.

When governments of any size need to borrow money, the megabanks in a position to supply it can generally dictate the terms. Even in Greece, where the populist Syriza Party managed to prevail in January, the

anti-austerity platform of the new government is being throttled by the moneylenders who have the government in a chokehold. How did we lose our democracy? Were the Founding Fathers remiss in leaving something out of the Constitution? Or have we simply gotten too big to be governed by majority vote?

## Democracy's Rise and Fall

The stages of the capture of democracy by big money are traced in a paper called "The Collapse of Democratic Nation States" by theologian and environmentalist Dr. John Cobb. Going back several centuries, he points to the rise of private banking, which usurped the power to create money from governments:

The influence of money was greatly enhanced by the emergence of private banking. The banks are able to create money and so to lend amounts far in excess of their actual wealth. This control of money-creation . . . has given banks overwhelming control over human affairs. In the United States, Wall Street makes most of the truly important decisions that are directly attributed to Washington. Today the vast majority of the money supply in Western countries is created by private bankers. That tradition goes back to the 17th century, when the privately-owned Bank of England, the mother of all central banks, negotiated the right to print England's money after Parliament stripped that power from the Crown. When King William needed money to fight a war, he had to borrow. The government as borrower then became servant of the lender.

In America, however, the colonists defied the Bank of England and issued their own paper scrip; and they thrived. When King George forbade that practice, the colonists rebelled.

They won the Revolution but lost the power to create their own money supply, when they opted for gold rather than paper

money as their official means of exchange. Gold was in limited supply and was controlled by the bankers, who surreptitiously expanded the money supply by issuing multiple banknotes against a limited supply of gold.

This was the system euphemistically called "fractional reserve" banking, meaning only a fraction of the gold necessary to back the banks' privately-issued notes was actually held in their vaults. These notes were lent at interest, putting citizens and the government in debt to bankers who created the notes with a

printing press. It was something the government could have done itself debt-free, and the American colonies had done with great success until England went to war to stop them.

President Abraham Lincoln revived the colonists' paper money system when he issued the Treasury notes called "Greenbacks" that helped the Union win the Civil War. But Lincoln was assassinated, and the Greenback issues were discontinued.

In every presidential election between 1872 and 1896, there was a third national party running on a platform of financial reform. Typically organized under the auspices of labor or farmer organizations, these were parties of the people rather than the banks. They included the Populist Party, the Greenback and Greenback Labor Parties, the Labor Reform Party, the Antimonopolist Party, and the Union Labor Party. They advocated expanding the national currency to meet the needs of trade, reform of the banking system, and democratic control of the financial system. The Populist movement of the 1890s represented the last serious challenge to the bankers' monopoly over the right to create the nation's money. According to monetary historian Murray Rothbard, politics after the turn of the century became a struggle between two competing banking giants, the Morgans and the Rockefellers. The parties sometimes changed hands, but the puppeteers pulling the strings were always one of these two big-money players.

In All the Presidents' Bankers, Nomi Prins names six banking giants and associated banking families that have dominated politics for over a century. No popular third party candidates have a real chance of prevailing, because they have to compete with two entrenched parties funded by these massively powerful Wall Street banks. . . .

## LETTER TO THE PRESS

The Editor, The Chronicle Toowoomba, Qld.

Dear Sir,

D. Greentree's (T.C. 4/4/15) genuine desire to put everybody to work, seems to overlook the fact that work is a means to an end. In the debate before us in these pages the only discernible "end" is to obtain money.

Ignoring the means and concentrating on the ends, traditionally has produced three solutions, two disastrous and one beneficial. Destroying all the machines and devices that we invented so we had no need to work, would soon have everybody back working. This would, if nothing else, demonstrate the total absurdity of distributing money by making everybody work, especially if they kept making more machines to do more of the work for us, so accelerating the alleged problem.

Another solution would be to start another war, where everybody gets paid to kill as many workers as possible, so

reducing the magnitude of the "problem", which is left to grow again.

The genuine solution is to pay everybody a national dividend, the same way as the billionaires receive a dividend from the shares they accumulate, without ever having to "work". As each Australian is born let them be issued with a national share of the wealth their fathers and forefathers produced. These shares could accumulate pro-rata in relation to the humans the machines and computers displaced.

There is only one implacable enemy to any solution of this existing tyranny and economic slavery, which is those whose accumulated wealth gives them power over all ideas and people on earth. But their Achilles heel is the fact that all money, beside notes and coins is entirely invisible. It has no substance whatsoever, it only exists in cyber space and a licence in your bank account to act.

J. Brett, Highfields, Toowoomba Qld.

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### Will budget measures solve the debt problem?

It is true that the Abbott Coalition Government inherited a huge debt from the previous Labor Government. The debt is described in many ways but one declares the interest bill to be \$13.5bn per annum. This equates to \$2200 per family of four and that is only for the interest - the principal debt remains.

The Coalition probably has the best intentions in its bid to rectify the financial position. Members are frustrated at failure to get Senate approval for some of their policies and are exploring numerous other ways to reform (increase) taxes in the next budget.

It is however, most unlikely that the debt and associated interest will be eliminated. It is even most unlikely that any substantial reduction will be achieved. The Howard Government managed debt reduction with asset sales but since Medibank Private has now been sold there is little left to sell other than Australia Post.

Apart from the Howard example above, Coalition Governments have mostly presided over increasing debt and it can be predicted the Abbott Government will do likewise.

It is between a rock and the proverbial hard place because any increase in taxes and reduced expenditure is met with strong disapproval among voters at large. Electoral defeat

would be highly likely, even though the Labor alternative offers no solution.

The only real solution needs a monetary system where our real wealth is accurately reflected by our financial wealth. The massive credit due to our vast resources of agriculture, water, our productive capacity, labour and technology should be balanced by banking symbols also showing a credit. Credit solves debt.

Before the Coalition arrives at such a decision it needs to be aware of the futility of current policies and maybe one means of achieving that would be for the MP's to ask Treasury to answer the hypothetical question: "When would Australia be free of debt if total tax collected doubled and expenditure was cut by 25%?" This question is deliberately of dramatic proportion to demonstrate that even going to such levels; the debt will not be solved. Of course the public unrest along the way can only be imagined.

Ask your Federal MP and Senator to provide the response from Treasury.

By asking questions, two people are likely to learn something - the person asking the question and the person researching the answer.

*Kenneth Grundy; Naracoorte; SA*

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### Traitors from Within: The Intellectuals Today by Richard Miller

Marcus Cicero (106-143 BC), Roman consul, orator and writer famously said: "A nation can survive its fools, even the ambitious. But it cannot survive treason from within... for the traitor appears not to be a traitor...he rots the sole of a nation...he infects the body politic so that it can no longer resist". The traitor was thus equated with a disease of society.

A recent article by Andrew Joyce, Occidental Observer.net, March 31, 2015, pointed out that many intellectuals, most on the multicultural Left, but I should add, also on the economically rational Right, benefit from white dispossession and displacement. Social justice warriors on the Left are usually richly rewarded with jobs and grants and those on the economic Right, reap short term benefits from

mass immigration such as lower labour costs. In the longer-term all of these types of people will also be socially eliminated, reduced at best to the "horrific" role of being a "victimised minority".

Coming together here are two important factors. The first is the ever-present nature of self interest. Many of the elite do not have a passion about politically correct concerns, they just go where the money is. One academic, whose career I have followed, has moved into growth areas: first anti-Marxism, then multiculturalism, then climate change and now the tolerance of Muslims. Everything has perfectly corresponded to the wider trends in society and the availability of funds. Money, as always, rules.

## THOUGHT WE WOULD CATCH UP WITH BESS PRICE, MLA

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Found this message on her Facebook page: Today I had the privilege of speaking at the Northern Territory Cattleman's Association Ladies Lunch at Parliament House. I was able to discuss the issues we face in the Territory and how this Government is working hard to make a difference within Women's and Men's Policy while working closely with Children's and Families. Here is my opening statement:

It is an honour to welcome this group of ladies (and gentlemen) to Parliament House for your annual Ladies Day event. Thank you for inviting me and my colleagues, the Honourable Willem Westra van Holthe and the Honourable Kezia Purick, Rhonda Higgins and Marie Hardy along today. The Cattlemen's Association is an important organisation that holds a truly iconic role here in the Territory. The cattle industry is the backbone of rural communities throughout the Northern Territory and a driver of a successful economy, Australia wide. When people think or see an image of a stockman, they think NT. But of course, increasingly, that image does not wholly represent what the Northern Territory cattle industry looks like in 2015. Increasingly, it looks much like what I'm seeing here today:-A group of accomplished women that contribute to livestock care, business management, farm tourism, on and off-farm work. Women that are agronomists, researchers and decision makers in this important industry.

The work does not stop there, primary production is a family business and women are holding together the families and communities that make up the cattle industry. □ The multitude of work that women do in this industry is inspirational and is often not seen by yourselves as being pillars of strength to the Northern Territory. For others whose realities do not require such reliance, innovation and dedication we recognise the accomplishments made through your

strength and quiet achievements and are inspired.

The lack of recognition for rural women in Australia actually has a historical basis. In the late 19th century, the Australian Government felt there was a sense of shame for a developing nation such as Australia to admit the extent of women's involvement in Agriculture. They deliberately avoided recognising women. As a result, the census no longer recorded women's farm work and until 1994, the legal status for farm women was "sleeping partner, non-productive". So yes ladies, until 1994, many of you were classified as "non-productive", which is miles away from reality. Women only gained entry to most agricultural colleges in this country in the 1970s.

In 1966, the removal of an exemption from an award was realised for Aboriginal stockman. The system of different award rates for men and women, however, continued until 1972. I guess that was seen as less important for "non-productive, sleeping partners". It is within our lifetimes that such glaring bias existed to women in the cattle industry. Despite this, women have thrived which speaks to the resilience and strength of character of woman on the land. Today, women make up nearly half of the workers in the cattle industry with an average incidence of tertiary education that is double that of men. Yet, with all their skills, with all their experience – women occupy less than twenty per cent of paid management and board positions in the agricultural sector. Unfortunately there is more to be done, not just by you, but by us in government too.

Your industry is facing some serious challenges in the coming decades. In a competitive global market your industry needs the diverse talents and perspectives in leadership that women can offer. This does not only make sense for gender equality, it makes good business sense. As your government we want to hear how we can support you to move into these

decision making bodies. As your government we recognise that food production is critical to our economic future, especially in light of the growing Indonesian economy. We are clearly focused on addressing industry priorities. But I also know that priorities for rural women are not just about economic security. Tied up with this is the need for child care, the need for education and training. The need for access to communications and improved health services. I want all women of the Territory to have better access to services and resources.

As you all know, reducing domestic violence is something I personally am determined to achieve. I would like to take this opportunity to give you all a sneak preview of what's to come. This is exciting, but at the same time new chartered waters. We are leading the way in, today announcing this Government's new Framework that has been endorsed by Cabinet.

The first key issue we are tackling is developing a sexual assault policy that will guide Governments response. The new framework consists of four pillars;- Women's Safety- Health and Well-being- Economic Security- Leadership and Participation

This Framework will be publicly available over the next few weeks, and you will see more announcements to come. Territory women deserve the same rights as women in every other jurisdiction in Australia. Thank you for gathering here today to celebrate the achievement of women in the cattle industry.

This is such an important industry and at the centre of it are its people, you. Thank your for your resilience and your strength. As part of your government I will do my best to support you to achieve the recognition and influence you deserve in this industry.

I've heard it said many times, and it rings true for the cattle industry, "It's not about men being less - just women being more".

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## The Unbearable Weight of Debt: The Need for Social Credit by James Reed

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Australia has the highest household debt in the advanced world equal to 130% of GDP (The Australian, March 16, 2015, p.5) Australia's household debt levels are rising while the levels of other advanced nations are supposedly "coming down". Household debt in Australia is at an all-time high in Australia's history. This is seen, to put it mildly "as a vulnerability in

the event of another global shock" such as the GFC of 2008.

Countries such as Britain are still trying to pay off debt going back to 1720 where a financial crash known as the South Sea Bubble occurred. The British government borrowed money from the Global Money Power and in 2015 is still paying off the interest on a small part of that debt.

Debt thus creates a notice around the necks of both individuals and nations. Individual debt can be minimised to some extent, but national debt should not occur at all if nations were able to use credit created debt-free instead of being in hock to the banking sector for centuries.

There has just got to be a better way stop.

# Human Labour Does Not Produce All Wealth by Wallace Klinck

These...statements about economics...are predicated on error from beginning to end - from a Social Credit standpoint.

Fundamentally, they assume from the outset that human labour produces all wealth. This is not only grossly fallacious but increasingly so with the development of evermore efficient technology.

Socialism attempts to address economic and social problems by various forms of taxation which constitute a redistribution of existing income and wealth. The socialist does not understand the real source of increasing wealth and errs especially in assuming that financial incomes accurately represent available goods and services - so he or she can conceive of no way of achieving economic and social policy other than by redistributing existing incomes.

Social Credit does not propose to redistribute incomes but rather to supplement existing macro-economically inadequate incomes.

The Social Credit analysis shows that financial incomes overall are increasingly deficient in relation to total costs and prices - ever more **insufficient** as capital charges exceed labour charges in final prices. Social Credit holds that you cannot solve a problem of insufficiency by redistributing that insufficiency.

The insufficiency lies not in physical wealth or the potential to create it but rather in a shortage of effective financial purchasing-power in the hands of the consuming public. The act of production generates costs and prices but increasingly insufficient purchasing-power by which to liquidate these financial costs of production.

Although the production system becomes more and more physically efficient in delivering actual goods and services the financial system, because of conventional methods of finance and cost accountancy, becomes evermore incapable of delivering commensurate effective consumer income to meet their financial costs and prices.

**Thus, the financial system sabotages every genuine advancement in real productive efficiency.**

We are forced to finance current production by mortgaging our future and/or being compelled to engage in all manner of wasteful production culminating in perpetual war in order to distribute incomes which can be used to purchase otherwise unsalable goods and services.

This expansion of credit required to finance increasing debt and the actual growing vast waste of energy and materials are increasingly inflationary and this explains the anomaly of rising financial prices with the progressive lowering of real, i.e., physical, cost achieved through

improving technological efficiency.

The modern financial system working in conjunction with the accepted conventions of industrial cost accountancy results in the consumer being charged quite properly with capital depreciation but quite improperly not being credited in final price with capital appreciation, which latter greatly exceeds depreciation.

Consumer income is recovered through retail prices in a manner that suggests that we are consuming our real capital at the rate that it is being produced - which is absurd because real capital has a variable but often considerable "shelf-life" extending far into the future. One way of putting the matter is to say that we must "slow down" the rate of cancellation of consumer purchasing-power. Another is to say that the consumer is being charged twice for the financial cost of productive real capital. Producers must recover all financial costs from sales, i.e., from consumer purchases. If consumers have insufficient incomes to purchase the output of industry they will no longer be able to continue producing.

The only reason that the economy manages to stumble along in the unstable manner it does, alternating between "boom" and "bust", is because of increasing resort to debt-money created as a future obligation, and distributed as phantom income by useless and wasteful activity.

## What is Social Credit?

Social Credit is not just a Financial or Monetary Reform Scheme, though many, even among its supporters, think it is. Of all the institutions which should serve society, and facilitate the relations and transactions of different sections of society, the money system is at once the most grossly perverted, and the most complicated. A thorough and constructive criticism of the money system necessarily occupied the pioneers of Social Credit for many years, producing much excellent literature and many able exponents. This early concentration on one complicated mechanism of society must not, however, be allowed to overbalance the much wider philosophy which embraces making **all institutions serve man instead of subordinating him.**

Moreover, the technicalities of finance are of interest only to a small minority, while the problem of human survival is becoming too urgent to depend upon the detailed mastery by the multitude of such a controversial subject.

Social Credit, it should be remarked also, is not a religion, though many of those who do not understand it say it is. (Curiously enough they also seem to think that, when they have said this, Social Credit stands

condemned.) On the other hand, no true religion but contains the fundamentals of Social Credit.

**Social Credit is simply the credo or belief that people, by association, can and should get the results for which they associate. If they do not get what they associate for it is not Social Credit, in fact, it is some kind of social discredit. When they do get what they associate for that is Social Credit, and it provides the sort of society in which anyone would be glad to live.**

Credit, according to the Oxford Dictionary, means belief, trust, good reputation; it also means the power derived from good reputation. It is built up by persistent delivery of results; any failure to deliver results weakens credit; persistent failure to deliver results destroys credit.

If people associate together and persistently get the results for which they associate, that builds up Social Credit, and it is something very powerful. It is the faith of society that the individuals composing it will get what they want by associating.

It is in sober truth the faith which can move mountains, even if in each individual it is only as a grain of mustard seed.

**The whole of the theory and proposals of Social Credit, economic, political and philosophical, rest upon two fundamental propositions.**

(1) So great is man's mastery over the forces of nature, as a result of our marvellous inheritance of science, skill, organisation, and natural resources, that there is virtually nothing which reasonable people care to demand that cannot be provided.

(2) Man naturally seeks what will be to his advantage; therefore, that Society will be most stable, most harmonious, least disruptive and belligerent, in which the resources of society are most completely at the disposal of the individuals composing it, so that they can continuously choose or refuse results as they want, and not as someone "in authority" may think is good for them.

Whatever mechanism, whatever technical processes may be needed to give effect to the desires of the individuals composing society, that is a part of Social Credit. Money, for example is a mechanism for assisting, or facilitating the production and distribution of our material wants. If it fails to produce the desired results it cannot be Social Credit. If it does produce the desired results, then it is a Social Credit mechanism.

# How a 12 per cent GST could deliver a \$100,000 earner an income-tax cut of \$34 a week . By John Rolfe Cost Of Living Editor — News Corp Australia Network- April 14, 2015

**RAISING the rate of the GST to 12 per cent and applying it to fresh food would generate enough cash to cut all income tax rates, boost the tax-free threshold and provide battlers with billions of dollars year in compensation.**

A worker earning \$50,000 a year would pay \$15 a week less in income tax while a person bringing in \$100,000 would be \$34 better off. Those earning \$150,000 would be able to keep an extra \$54 a week, analysis by the influential Deloitte Access Economics for News Corp Australia reveals.

Adding GST to fresh food would raise \$6 billion a year, Deloitte Access partner Chris Richardson said. Increasing the rate would net a further \$12 billion annually.

With this extra \$18 billion, all four marginal tax rates could be reduced by 2 cents in the dollar.

**From an article in the Sydney Morning Herald, 3rd April 2014:**

Not a day goes by now without another salvo softening us up for an increase in that most regressive of taxes, the GST ("GST budget warning", April 3). I'm all for taxes. Even though they're often used for bad purposes and used inefficiently, conceptually and on balance they're a good thing. But a fair tax system has two fundamental underpinnings: that it be progressive, i.e. the

more you earn, the more you pay; and that everyone pays his/her fair share. The GST meets the latter criterion but fails spectacularly in the former; flat taxes always fall most heavily on those who can least afford to pay them.

*Jeremy Lee wrote on On Target. 13th July 2001.* Predictably, the Howard government has welcomed the first birthday of the GST with open arms. The Prime Minister himself has urged us not to view it in the short, or even the medium term, but for the long term benefits it will bestow on us. The political eye, apparently, can see further than the jaundiced eye of the man and woman in the street, which is inclined to take results at their face value. And the results are foreboding. Nobody, including the politicians, claim that it has made taxation 'simpler'. The verdict released today ahead of the first anniversary of the GST undermines the Howard Government's core election promise that everyone would be a winner from tax reforms except tax avoiders ...."

**Be ready for a fight... 'tax reform' is 'new-speak' for increased taxes and charges which will impact on those who can least afford it! Nd.**

## OUR POLICY

- To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.
- To defend the free Society and its institutions — private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.
- To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.
- To oppose all forms of monopoly, either described as public or private.
- To encourage all electors always to record a responsible vote in all elections.
- To support all policies genuinely concerned with conser-ving and protecting natural resources, including the soil and environment reflecting natural (God's) laws, against policies of rape and waste.
- To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

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