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THOUGHT FOR THE WEEK:

It was in the advocacy of the widespread distribution of property, and the encouragement of its dispersal to many, as a policy, that the Distributist Movement was founded and anchored. It was not arbitrary, confiscatory, or least of all revolutionary. It sought to point towards a road, an approach, a policy which would, if followed, bring a greater dividend, yield, and efficiency in terms of human satisfaction.

Distributism echoed Pope Leo XIII's encyclical of 1891 *Rerum Novarum* "...private property must be held sacred and inviolable ...policy should be to induce as many as possible to become owners."

Private property was not, as the socialists contended, the problem, but it was the monopoly of it which drove men down in the scale of existence. If monopoly or concentrated ownership contended with the dignity of man as a rational being requiring both freedom and security, it was most decidedly a large difficulty to be addressed.

Ref: <http://www.socred.org/index.php/blogs/view/subsidiarity-distributism-and-social-credit-or-three-acres-and-a-cow>

The Christian realist - that is, the man trained to examine causes before he espouses them - would not consider an emotionally coloured phrase legitimate excuse for failing to bring his full intelligence to bear upon the proposal to set up World Government. Once his intelligence was focussed on the problem he would reject as a self-evident absurdity the notion that World Government would necessarily be good government and as palpably false the idea that it could possibly be Christian government. Yet over a hundred-and-thirty members of the British Parliament have pledged their support for World Government, and Christian Ministers have prayed for the success of the World Government cause without bestowing on it as much thought as they would give to the buying of a pair of shoes. This disposition to allow emotion to make decisions that should belong to the intellect is to be deplored. I think in some circumstances it can even be described as treason - treason not by intent but by negligence.

Christian Churches Must Oppose "Organised Evil" - *The New Times* Feb 8 1957

Ref: <http://www.alor.org/New%20Times/pdf/NT2303.pdf>

Mr. (Rev. Alan) Walker's reaction to this book, complete with revealing photographs, might help to indicate whether his support of World Socialism is due to ignorance or to conscious acceptance of a Satanic doctrine.

ED Butler 1965 Ref: <http://alor.org/Volume1/Vol1No4.htm>

We must therefore conclude that the 11 Anglican Bishops are unaware of the Satanic nature of the doctrine they are indirectly assisting.

ED Butler 1965 Ref: <http://alor.org/Volume1/Vol1No7.htm>

LAUDATO SI AND MISSED OPPORTUNITIES by M. Oliver Heydorn

The latest encyclical, *Laudato Si*, is generating a great deal of heat both inside and outside of the Catholic Church – and more heat than light I am afraid. Instead of discussing the various and, in some cases, quite serious scientific, philosophical, and theological concerns that a number of commentators have raised in reference to it (consider, for example, the following interview with Chris Ferrara: <http://athanasiuscm.org/2015/06/26/interview-018-chris-ferrara-discusses-laudato-si/>), I wish to focus on a more immediately practical matter.

As I read it, one of the core messages of the encyclical is that we must act now so as to protect the environment and that this must be done in such a way that the world's poor are not further disenfranchised.

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Now, I don't suppose there are too many people who would disagree, in the abstract, with this call to action – whether or not they agree with the Francis' acceptance of anthropogenic 'climate change', a view which is, of course, not binding on Catholic believers.[1] There are many more individuals who, for various reasons, would take issue with the blunt notion that the twin evils of 'capitalism' and 'consumerism' are the prime culprits when it comes to environmental degradation.[2] Indeed, whatever the problems with the so-called 'free market' economy, the encyclical is fatally flawed in terms of the flavour of the solutions that it suggests; fatally flawed because these solutions are proposed in accordance with the false assumptions of economic orthodoxy and, as such, they can never deliver the intended results.[3] From a specifically Social Credit point of view, the most problematic paragraph in the whole encyclical is, without any doubt, paragraph 128:

128. We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs.

The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines. This is yet another way in which we can end up working against ourselves.

The loss of jobs also has a negative impact on the economy "through the progressive erosion of social capital: the network of relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence".[104] In other words, "human costs always include economic costs, and economic dysfunctions always involve human costs".[105] To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

It is true that human beings have a vocation to 'work' or are meant to 'work', if all we mean by work is engaging in meaningful and especially creative activity. As Douglas once put it: "The healthy human individual requires work of some kind, just as he requires food; but he is not a healthy individual, mentally at any rate, if he cannot find work for himself, and probably find work which he can do far better than that which is arranged for him by somebody else." [4] Unfortunately, in this particular excerpt, Francis appears to identify 'work' with work in the formal economy or employment:

"The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work."[5]

On the contrary, it is important to point out that much of the work that is undertaken at present occurs outside of the formal economy and is often unpaid: take, for example, the work of mothers, homemakers, volunteers, caregivers, etc.

To this list may be added the work of those who engage in scientific or artistic endeavours and who remain unremunerated for their efforts. The second false assumption that is suggested by this excerpt is that work in the formal economy is necessarily (and perhaps also exclusively) a source of 'dignity'. The reality is that many (most?) jobs in the modern, industrialized economy, to the extent that they are useless, witless, redundant, destructive, and/or exploitative in nature, may just as easily constitute violations of the dignity of the human person, whereas much of the unpaid work that is undertaken in society is quite dignified. In other words, work does not necessarily equal employment and employment does not necessarily bestow dignity.

The greatest problem with paragraph 128, however, is that while Francis recognizes that technological and industrial progress is resulting in the replacement of human labour by machine labour, he views it as an undesirable goal (presumably because it would and is already creating a pool of permanently unemployed persons): *"The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity."* In actuality, the progress of the industrial arts is our greatest ally when it comes to addressing the myriad of social problems with which we are confronted. If only we could harness or maximize the advantages conferred by technological developments via a suitable reform of the financial and economic systems, we could then deal effectively with the environmental problem, the unemployment problem, and the poverty problem in one single *coup de force*. We could kill three birds with one stone. The replacement of human labour with machine labour is only 'detrimental to humanity' under the existing financial and economic conventions. Those conventions can and should be changed.

The Social Credit analysis of the British engineer, Major C.H. Douglas (1879-1952), reveals how all of these long-standing social troubles are intimately interconnected and his remedial proposals would, by addressing the key structural problem with modern civilization, provide for, or at least contribute mightily to, the effective resolution of all of them.

Ref: <http://www.socred.org/index.php/blogs/view/laudato-si-and-missed-opportunities>

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WILL WE EVEN HAVE AN ECONOMY TO SAVE? THE ISSUE OF CULTURAL DISINTEGRATION by Mrs Vera West

A younger friend told me how she sat in hospital all night while protecting her drunken teenage daughter from drowning on her own vomit, as rock stars have often done. This is just one case of many, as a recent report has documented. (*The Australian*, July 10, 2015, p.16)

Emergency wards are seeing increasing numbers of teenage girls intoxicated from binge drinking. The article also reports that it is common for girls to send texts to friends on a Saturday or Sunday morning along the lines: "I'm at this guys house, and I don't know where I am".

This is but one of many symptoms of the on-going process of serious social breakdown. And it is occurring not because of lack of credit or affluence, but because of it. The modern teenager has resources, food and a level of affluence far beyond the imagination of Kings of the past, yet seems hell-bent on personal self-destruction. Only if we attempt to save our culture and people first will there be an economy left to save. This can only be done by a broad cultural/political movement addressing the core spiritual crisis of our civilisation.

The following Memorandum was written by Geoffrey and Elizabeth Dobbs during the 1960s. I thought it an appropriate response to Mrs. Vera West.

A Memorandum from Geoffrey and Elizabeth Dobbs Bodifyr, Bangor, Caernarvonshire CONSERVATISM IS NOT ENOUGH

We are gravely concerned about the permanent survival, growth, development, and application, as a balanced, coherent whole, of the body of ideas originated by C. H. Douglas. This concern is brought to the point of action by the publicly announced political alignment of the Social Credit Secretariat with the John Birch Society, an American group which occupies a very definite position on the political spectrum. The nature of this alignment, as declared in an article entitled "NO CO-EXISTENCE" in *The Social Crediter* of May 9, 1964, carries with it certain implications for us and for other social crediters.

We are now confronted with the situation in which the Social Credit Secretariat, set up by Douglas to conserve the body of ideas called Social Credit, has taken up the position which is implicit in the following extracts from the article mentioned above:

At this stage, only in America, and only by the methods to which the members of the John Birch Society are dedicated, can the Conspiracy be defeated. But defeat of the Conspiracy is but the immediate and vital task of the Society, because the Conspiracy stands between all people everywhere, and that 'better world' which, as with Social Credit, is the ultimate aim. the one body which knows what has to be done, and how to do it, but which needs every ounce of support it can get, financial and educational and moral, is the John Birch Society.

The Social Credit Secretariat will ... make available the educational material which is being used by the John Birch Society. We ask our readers to contribute as much money as they possibly can to enable us to finance the necessary stocks....

As for the type of politics pursued by the John Birch Society, this is of less importance than the fact that it is not Social Credit politics, although, as with any political

movement not divorced from reality, it may have a component in our direction, which may, at this particular time, be judged to be important. As it happens, the John Birch Society is probably the best known and most vigorous of the Right-Wing, anti-Communist American groups, which seems to have had considerable success in using Communist tactics, such as the Front method, in reverse, against the Communists and their allies.

Also, if one judges by the articles by Professor Revilo P. Oliver, a prominent John Birch member, reprinted in *The Social Crediter* in recent months, its tactics include the use of violent or abusive epithets as applied to its political opponents, e.g. parasites, degenerates, criminals, vermin, rabid rats; not to mention, foul brute, bloody beast, unspeakable thing, and purulent blob of antihuman protoplasm, as applied to prominent Soviet communists. Although one may well sympathise with the urge to express the fury which is daily aroused by the continual betrayal of one's country, this strikes us as a singularly ineffective way of attempting to 'overthrow' a Conspiracy which already controls most of the organs of publicity. Indeed, it is hard to imagine anything which could give more aid and comfort to the Communists and their allies, or do more to push uncommitted people towards the Left, or to ensure that even sympathisers remain neutral.

It is a free gift to the other side, and offers an opportunity which naturally has been fully taken for stigmatising the John Birch Society as a Right-Wing extremist hate-group, and so forth, and of restricting its appeal to those who sympathise with this sort of approach.

All this would be irrelevant were it not for the recent alliance of the Social Credit Secretariat with the John Birch Society, and the enthusiastic approval given to its methods, as well as the reprinting in *The Social Crediter* of the articles mentioned above.

Whether we agree with this or not, it has the inevitable consequence that the Social Credit Secretariat, instead of, as hitherto, remaining on its own plane above or detached from the political arena, has now descended into it, and will be known henceforth as a Right-Wing organisation, which can remain a channel for Social Credit ideas only for those who can see things from this particular political viewpoint. A further unavoidable consequence to be that the task of maintaining the universality and independence of Social Credit as a body of thought and action, apart from and on a different plane from the whole political spectrum from Left to Right, can now be undertaken only by social crediters who are not associated with the Secretariat, or have contracted out from it.

There need be no dissension about this among social crediters. The Administration of Social Credit has always had two strings to its bow: Hierarchy, and Contracting Out Mechanisms. Properly operated, these should ensure the pursuit of variations in policy having a different emphasis, with the minimum of internal friction or mutual interference.

If we refer to Douglas's 'specification' of 1951 – What is Social Credit? (See Appendix) – it is clear now that the Secretariat puts the emphasis on the defeat of the Incompatibles, at the bottom of the Chart;
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whereas we have always regarded this as secondary to the maintenance and development of Social Credit as a living policy in the world as it now exists, and as a coherent, balanced, independent body of thought and action; in other words, our main pre-occupation has always been with the top of the Chart, with the philosophy, economics and politics of Social Credit, and their practical application as opportunity arises, on a scale strictly compatible with the resources available.

We are concerned with growth rather than with warfare, with culture rather than with purification, that there should be some wheat among the tares rather than that the tares should be cut down; and if from time to time we are forced to fight, it is always unwillingly (though not always without enjoyment!) and on as limited a scale as possible. To our minds, the answer to Communism is not anti-Communism; it is Social Credit; and if this answer should cease to exist, there would be nothing worth fighting for. If we accept Clausewitz's definition of War as the pursuit of policy by other means, this implies that there are means other than those of warfare for the pursuit of policy; and since War is the ultimate denial of Social Credit, it is these means which we seek increasingly to use. This no doubt is, in some degree, a matter of temperament, and we do not mean to imply that this is the only tenable view, and that all who disagree with us are therefore necessarily wrong. But we do insist that this is a view which must be held, and an aim which must be pursued, by some group of people in the world, if Social Credit is to survive as a living, whole and independent policy.

The Social Credit movement, stemming as it did from the peculiarly catholic and detached mind of Douglas, has made its appeal to, and drawn its strength from, a wide range of people with a wide range of background, education, class, income, political tendencies and Christian beliefs. What was common to them all was the integrity, the honesty of purpose, which enabled them to see that the particular problems and difficulties which confronted them, or impressed themselves most deeply on their minds, could be solved only by Social Credit. And this has normally led to some degree of escape from the particular tramlines of thought in which their problems appeared insoluble, into the different dimension of Social Credit ideas.

As Douglas said, when confronted with the statement that no-one is indispensable: "On the contrary, everyone is indispensable." It is equally true that social credit is indispensable for everyone. This need not be taken as a contradiction of the principles of administration: centralised direction (hierarchy) and contracting out. It does not imply that the Social Credit Movement is a free-for-all for people with conflicting aims and policies, all pulling together in all directions! But it is an important counter-balancing factor to bear in mind when applying those principles.

For if, as we believe, Social Credit is a practical application of Christianity, it is for all; and in so far as it is restricted in application, to that extent it is limited and imperfect.

It is true that, as the world is continually driven in the direction known as Left, Social Credit, existing as it does on a different plane which is unaffected by this 'trend', appears to move correspondingly towards the Right. That is one reason why it seems to us necessary to make it clear that this is only an appearance; that we are not of the Right Wing, or the Left Wing, or of the Centre, or any compromise between them.

Social Crediters offer a more fundamental analysis and resolution of the world's difficulties which the enquirer will find, in complete form, nowhere else.

It is salutary to remember that when Douglas's proposals were first published they appealed mainly to the radical mind, to socialists who were getting dissatisfied with socialism and were looking for something better. Social Credit was, in fact, the sole surviving issue which emerged from all that turmoil of intense mental activity and discussion which centred around Orage and the *New Age* in the early years of the century.

This soon attracted so much support and attention among its members that the Labour Party was forced, in 1921, to set up a Committee to consider the Douglas New Age Draft Scheme for the Mining Industry.

This Committee rejected the Scheme as was inevitable from its membership which included Sidney Webb, G.D.H. Cole, Hugh Dalton and Sir Leo Chiozza Money. As Douglas commented at the time: "The Labour Party does not wish to abolish poverty. It wants to continue to represent it." The Webbs, in particular, early realised the menace of this new movement to socialism, and the *New Statesman*, which had been founded and heavily financed very largely with a view to smashing the circulation of the *New Age*, ultimately succeeded in doing so.

Meanwhile, the conservatives never paid Social Credit the compliment of serious consideration, but rejected it out of hand as some new sort of cranky socialist nonsense. Their typical reaction to the idea of the national dividend was to say that it would ruin the working class, who would never do a stroke of work if they could get money for nothing.

The element of responsibility in the national dividend, as against the doles and 'benefits' of the Welfare State, eluded them, and when the choice had to be made, the vast majority of conservatives have chosen to support an irresponsible socialism, rather than responsible Social Credit.

As a consequence, after several decades of socialistic full employment, mainly under 'conservative' auspices, we seem well on the way towards creating a proletariat of whom it is true to say that they cannot be trusted with leisure, or with an unconditional income, and whose experience has taught them that the only way to get more money, to meet, an ever rising cost of living, is to refuse and to obstruct any form of constructive activity – a clear result of an earlier choice of policy acting on human weakness rather than of the inevitable wickedness of man. As for the 'diehard' minority of genuine conservatives who want to stick to their anti-socialist principles, there is still no sign that they have learnt anything from the past. They continue to exhibit the virtues of courage, integrity, and persistence in that patriotism which has shown itself to be not enough, and are determined to die in the last ditch for their beliefs rather than to recognise that Social Credit offers them an alternative to socialism and a solution to their difficulties.

It remains as true today as it was when Douglas wrote it about thirty years ago (Social Credit, 3rd Edition. pp. 197-8) that:

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 for the regeneration of Society.

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This being the case, we are merely witnesses to a succession of rear-guard actions on the part of the so-called Conservative elements in Society, elements which themselves seem incapable, or undesirous of genuine initiative; a process which can only result, like all rear-guard actions, in a successive, if not successful, retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism;

So long as the diehards are obsessed with the idea of defeating the communists at their own game, rather than with finding a viable alternative to communism, one can see little reason for hope in them.

With these political warriors, whether of the Left or the Right, it is always jam to-morrow, never jam to-day, "Don't you know there's a War on!" When Capitalism has been defeated, and the State has withered away, then we shall have the happy, classless society of free, responsible citizens.

When the Communist Conspiracy has been overthrown, then we shall have less Government, more responsibility, and a better world (the declared aims of the John Birch Society) – or perhaps even Social Credit! But meanwhile, seek ye first the defeat of those human vermin who stand in the way, and the Kingdom of God and His righteousness shall later be added unto you!

Is this really the nature of the Universe, in its political aspect; and are the injunctions to seek first the Kingdom of God, and to overcome, evil with good, mere pious unrealities? In the pseudo-world set up by monetary policy it would seem to be so, and only the social creditor can see through to the reality beyond, because his imagination has grasped the sort of 'good' which can overcome 'evil', and the sort of 'constructive effort' which is needed to 'regenerate Society'. Without this binding back to reality, which we have learnt from Douglas alone, the things hoped for lack substance, and the faith necessary for effective action fails.

It is not, of course, that the ideas of social creditors, taken separately, are unique or, exclusive. The ingredients of Social Credit, as an effective body of ideas, exist in fragmented form everywhere – on the Left, on the Right, and among the non-political, but only among social creditors are they combined into a coherent whole. Social Credit is rooted in the past: in our religion and our cultural inheritance, and thus fulfills the requirements of the genuine Conservative; it is what Conservatism should have been if the control of policy had never been usurped by the financier and the producer. But it is also a radical movement of new ideas which bear a close, though inverted, relationship to Socialism.

It is what Socialism should have been if it had never been perverted, if the common good had never become the Common Good, and democracy had not become "Democracy" (the domination of the majority). It is also, in its realistic policy of freedom with responsibility, in both the economic and political sphere, of the very essence of genuine, undegraded, Liberalism.

We dare not attach our tremendous heritage to any one faction in the political arena. Our primary function in Society is not that of fighting, but the resolution of those conflicts which make possible the policy of 'divide and rule', without which there can be no overthrow of the

Conspiracy which owes its power to the success of that policy.

The *Social Crediter* (May 9 1964) claims that the economic front of the Conspiracy is invulnerable – that the vulnerable front is the political – and reminds us that Douglas, from 1939 onwards, emphasised with increasing urgency that the 'international gangsters' must be exposed and overcome before any progress towards a better world through economic realism could be achieved.

But it is important to remember that the time when Douglas emphasised this point in his writing was limited to the War period (1939-45) which is now as long as that time was from the publication of his first book (*Economic Democracy*, 1920) and that the world situation has again changed since then.

Moreover, Douglas himself moved on to the responsible vote, the Constitutional issue, the Realistic Position of the Church of England, and the 'Specification' of Social Credit (See Appendix), of which the world has heard practically nothing.

There has been a tendency, we think, for some social creditors to remain in the Anti-Conspiracy phase, without moving on to the more constructive and deeper level of the post-War period, just as, at an earlier stage, many found it difficult to shift their attention from economics to politics. Indeed, if Social Credit is to remain alive, we ought to be moving on and developing the latest ideas which Douglas left us, as we can be sure that he would have done had he lived longer.

But it is true that each aspect of Social Credit thought has its permanent validity though its application may change with the conditions.

What Douglas actually wrote on the defeat of the Conspiracy is perhaps put most concisely in *Programme for the Third World War*, 1943, pp. 42-43:

The Money Power does not, and never did, wish to improve the money system – its consequences in war, sabotage and social friction are exactly what is desired. This, I think, exactly defines the task which society must face and solve, or perish. First, to attack and defeat the Money Power; then consider the re-organisation of the money system.

Notice that it is the Money Power, not merely the communists, which has to be defeated, and it is society, not the Social Credit Movement, the John Birch Society, or any other minority group, which has to defeat it. Douglas never confused the Social Credit movement with society in general.

Our function is to be 'catalysts', to precipitate correct action by the diffusion of correct ideas, and with genuine, practical, working examples of their effectiveness on the scale which is within reach of our resources. Our function in society is to exert authority, not power, – the authority which accompanies the glimpsing of a portion of reality, perhaps a small portion, which other people have not seen. We can show other people how to solve their problems; we are not here to take away from them the responsibility for themselves acting to solve them. If we do so, we act prematurely and the effect is ephemeral, without follow-up or cumulative effect.

Before any society can defeat the Money Power it will have to be substantially united, permeated with Social Credit ideas (though not necessarily by that name), and possessed by implicit faith in reality rather than in money, a faith which at present is notably inadequate.

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This is no pessimistic conclusion. It is always more hopeful to face the realities of the situation. If ever there was a chance of a quick or early 'victory for Social Credit' on a national or a world scale, it is by now long past. But the credit of Society is not a Utopian dream for the future, it is a reality which exists now, and demonstrates its existence every time an inroad is made upon it.

Successful resistance to these inroads can be used as a springboard to generate the faith and will for positive improvements. It is astonishing how quickly correct action can build up from small beginnings to a massive scale. There are many limited objectives which are within reach of our society as it exists now, and towards which social crediters could 'precipitate' effective action. Who knows what tremendous results might be achieved in ten years! For it is we social crediters who realize that society is primarily metaphysical, and that it is the metaphysics, in this case the faith, which has failed, and which needs regenerating, and binding back to reality, in the way Douglas taught us.

If we take the title of social creditor, we are claiming to be experts on the faith of society. Fortunately for us, corruption and internal conflict are inherent in Monopoly, and most of the fighting of the Conspiracy can be left to the conspirators themselves, as there is room for only one at the Top.

It is a Law of the Universe that a greater power cannot be overcome by a lesser one, of the same sort, at the point of impact. It follows that the Money Power cannot be overcome by money, nor the Great Conspiracy by a counter-conspiracy. In the unlikely event that we could appear to have achieved such a thing, it would be an illusion, because if we could exert greater money power than the Money Power, it could only be because we had become the Money Power ourselves, and if we could out-conspire the Conspiracy, it could only be because we had ourselves become the Top Conspirators. This, indeed, is the process which is going on all the time, and far from overthrowing the Conspiracy, it continually rejuvenates it. All this is a doctrine of despair only for those who do not believe that there is a greater power operating in the world than the Money Power. For them, literally, there is not a hope in Hell!

But for those of us who know that the power of money, and of the Conspiracy which has arisen from it, is only a distorted shadow of reality in the minds of people, the prospect is bright with hope, and with an adventurous quest for means of letting that reality through, and of channelling that greater power back into the world.

The problem, we know, is soluble; the task, we are sure, can be done, like every other major task, piecemeal, on the scale in which we live, the nearest bit first. But tackled first upon the world scale, it is insoluble, and for ever beyond our reach.

APPENDIX:

WHAT IS SOCIAL CREDIT? Social credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.

OBJECTIVE: Social stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy. Ballot-box democracy embodies all of these.

Special reminder for WA supporters THE AUSTRALIAN LEAGUE OF RIGHTS WA SEMINAR & DINNER

Saturday, 15th August, 2015 1.00pm to 8pm at

The Victoria League, 276 Onslow Road, Shenton Park

Programme

"The Aboriginal Question & the Coming Referendum – Why & What To Do"

Guest speakers – Mr. Philip Benwell – National Chairman, Australian Monarchist League

Mr. Louis Cook – A.L.O.R. National Director

Dinner – 6.00 pm to 8 pm (please be seated by 5.45 pm)

Cost: Seminar & Dinner - \$45 per person

Seminar only - \$20 per person

R S V P to Australian League of Rights by 31st July 2015

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BASIC FUND

We are pleased to report that our Basic Fund is continuing to move forward. To date an additional \$1,685 has been contributed to bring our running total to \$29,980.

The Target set for this year again is \$60,000.

**Thank you to all those who contributed.
ND**

AUSTRALIANS ARE NOW FACED WITH A DECISION THAT WILL CHANGE THE FACE OF THIS NATION FOREVER - Dr David Pascoe BVSc PhD OVH Repro

Do we wish to grow and eat our own clean food - which is our sovereign right - or do we wish to deliberately destroy every single food bowl in this nation so that foreign mining companies and foreign governments can profit at our expense?

Our nation only has four per cent prime agricultural land. No matter what water we may use to irrigate, no matter what sophisticated or cutting edged technology we may employ, it is physically impossible to create any more of rich and fertile soils in this harsh and arid continent. If we destroy it, please understand that it is then gone forever. Is this the legacy we wish to leave our children and our grandchildren?

This prime land should be protected with the same sovereign force that we use to protect our own national borders. If we cannot feed our nation, it is obvious that we will no longer be a nation in any sense. We will have no independence. Any Government that will not defend our land with all of its might and power simply does not deserve to govern us.

OPINION PIECE

Climate Concern is Mis-directed

“Climate” is formally the thirty year “average” of weather. Climate is what we expect, on average – weather is what we actually get.

It is true that atmospheric conditions (dust, smoke, smog, aerosols, aircraft contrails, clouds and trace gases) can affect Earth’s weather. But none of these minor atmospheric constituents can generate energy – they merely filter, reflect, transfer or redirect a portion of solar energy. The effects of any changes tend to be short-lived, or reversed as the atmosphere clears; or they often trigger negative feedbacks that largely offset the initial effect. In particular, carbon dioxide does not drive the weather. No weather forecaster notes what tomorrow’s level of CO₂ is likely to be, and no farmer wonders what it will be next spring.

The sun is the short-term weather wizard. It clearly controls the changing temperatures of day and night, winter and summer; it energises the atmosphere to give the power to storms and cyclones; together with the Moon it produces tides and gyres and their changing cycles drive weather cycles on Earth. Meteorologists, long-range forecasters who study solar and planetary phases, and many intelligent farmers are best placed to forecast weather. The carbon-centric model predictions have failed dismally, suggesting strongly that carbon dioxide does not control weather.

Does CO₂ drive significant climate change?

Earth currently basks in a benign climate interval, an interglacial warm period punctuated by occasional “Little Ice Ages” and between long periodic species-destroying eras of ice. As recently as twelve thousand years ago, large parts of Earth’s surface were covered by ice sheets up to 3km thick. Many species of mega-fauna disappeared suddenly in this cataclysm.

Global warming has never been a threat to Earth’s inhabitants, even with temperatures several degrees above those of this modern warm era. The real danger to life on Earth is global cooling, and its big brother, Snow-ball Earth.

Studies of sun-spots and other solar variables suggest that a “Little Ice Age” is probably caused by solar variations. If solar activity decreases, two things happen. Firstly, Earth’s surface cools because of the reduced solar radiation. Secondly, the sun’s magnetic shield also weakens, allowing more cosmic rays to strike the atmosphere, thus creating more nuclei for cloud generation.

The extra cloud cover adds to the cooling trend by shading the surface and reflecting more solar radiation. Those who study solar cycles are already warning that Earth is facing the likely onset of a modern “Little Ice Age”.

Intuition tells us that all we need for a “Big Ice Age” is sustained cold on Earth’s surface. This would indeed strip most of the moisture out of the atmosphere as rain, hail and snow; freeze lakes and rivers; produce cold dry deserts; and create growing fringes of sea-ice in previously temperate latitudes. But cold alone will not create thick continents of ice from coast to coast. To create massive ice sheets, energy is needed to evaporate a huge volume of water from the oceans which is then condensed in the cold atmosphere and added to the growing ice sheets. Some ice ages also start suddenly. Millions of mammoths and other mega-fauna were buried in hail which was so sudden and sustained that their undecomposed carcasses are still being excavated from their icy tombs.

For large ice sheets to grow quickly on land two things are required – warm seas to evaporate billions of tons of water from the oceans, and a frigid atmosphere over land to quickly turn that moisture into continental rain, snow and ice. As cloud cover increases, and snow falls in increasing amounts, the white snowy surface reflects more solar energy back into space, maintaining the cold atmosphere despite the expulsion of large quantities of two “greenhouse” gases (water vapour and carbon dioxide) from the warm ocean into the atmosphere.

To plunge Earth suddenly into a sustained “Big Ice Age” thus requires huge amounts of energy to heat the seas while not warming the atmosphere – neither solar energy nor any greenhouse gas can do this. Geothermal energy from widespread undersea volcanism is the most likely agent.

Ocean research reveals that long strips of molten crustal rocks are periodically exposed by Earth movements along faulted trenches in the Atlantic, Pacific and Indian Oceans. Like kettles on the stove, the oceans above these “Belts of Fire” get hot, releasing water vapour and carbon dioxide gases. A cold cloudy atmosphere completes the conveyor belt, condensing water and soluble gases from the atmosphere to produce fast-growing snow fields and ice sheets.

There is abundant evidence in the geological record that many geological eras end with massive earth movements, volcanic eruptions, tidal waves, a sudden ice age and widespread extinction of many species. These eras of intense volcanism and earth movements appear to be triggered by magnetic reversals on Earth which result from electro-magnetic disturbances from the Cosmos.

Minor eruptions from undersea volcanoes can change ocean temperatures and currents, and produce weather disrupters such as El Nino. *(continued next page)*

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Huge eruptions (or large meteor impacts) can trigger earthquakes, global veils of dust and aerosols, tidal waves or even a new ice age.

Retreat of the ice sheets requires a reversal of the water-ice conveyor belt – melt the ice, evaporate the water and condense the moisture back into now cooling oceans. Only continental volcanism, maybe assisted by warming solar cycles, can cause the often-fast retreat of the ice sheets.

To make these dramatic/alarming changes to Earth's climate requires far more energy than humans or traces of non-combustible gases in the atmosphere can provide.

Water vapour is by far the most important greenhouse gas (carbon dioxide is a bit player), but neither of these gases can warm Earth out of an ice age. A cold atmosphere has limited ability to hold these greenhouse gases – water vapour condenses in the cold air and is lost as rain and snow; carbon dioxide is lost by dissolving in the cold water and then gets trapped in the ice sheets. The sparse greenhouse gases that remain in a cold atmosphere are powerless to break the grip of the ice. It needs agencies which provide real energy into the system (such as the sun or geothermal heat).

Carbon dioxide does not drive weather, or climate, or the icy extinctions – it varies mainly as a result, not the cause, of past temperature changes. Its great role in the global scheme is to feed the biosphere. To spend money trying to interfere with the carbon cycle is foolish; to try to bury carbon dioxide is a crime against the biosphere.

Instead of wasting vast amounts of money on useless climate models and futile attempts to reduce the atmospheric content of a benign and beneficial gas like carbon dioxide, we should redirect climate research funds into studying the cycles of ice ages, submarine volcanism, magnetic reversals, solar activity and comets – one of these is more likely to cause our next climate catastrophe. Meteorologists, astro-physicists, geologists and cycles analysts, not government-directed carbon-centric climate modellers, are best placed to forecast future trends in climates.

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Viv Forbes has science qualifications and has spent decades studying cycles in Earth history, geology and climate.

“Earth in Upheaval” – one of the legendary books on global catastrophes in our recent past by historian Emmanuel Velikovsky.
<http://www.bookdepository.com/Earth-Upheaval-Immanuel-Velikovsky/9781906833121>

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Further Reading:

Climate always changes but Man does not control it:
<http://carbon-sense.com/2009/10/03/climate-always-changing/>

Heading for a little Ice Age now?

<http://canadafreepress.com/article/73588>
http://www.huffingtonpost.ca/lawrence-solomon/global-cooling_b_4413833.html

Massive Chain of volcanoes discovered in the Southern Ocean:

<https://uk.news.yahoo.com/massive-underwater-volcanoes-found-in-the-atlantic.html#zODCm5P>
http://www.antarctica.ac.uk/press/press_releases/press_release.php?id=1541

Surprising Heat beneath West Antarctic:

<http://wattsupwiththat.com/2015/07/10/study-finds-surprisingly-high-geothermal-heating-beneath-west-antarctic-ice-sheet/>

Hot water in the Pacific “Ring of Fire”:

<http://wattsupwiththat.com/2015/07/11/the-kavachi-sharcano/>

Tracking the World's volcanoes:

<http://www.volcanodiscovery.com/volcanoes.html>

Volcanoes heating the Arctic Ocean:

http://www.iceagenow.com/Volcanoes_in_Arctic_Ocean.htm
<http://www.mpg.de/482178/pressRelease20030718>

Volcanoes Pierce the Ice in Iceland:

<http://news.nationalgeographic.com/news/2010/03/photogalleries/100322-iceland-volcano-eruption-eyjafjallajokull-pictures/>

Largest Volcano on Earth found beneath the Pacific Ocean:

<http://www.foxnews.com/science/2013/09/06/last-volcano-on-earth-found/?intcmp=relatedrge>

Antarctic Volcano Erupts:

<http://news.nationalgeographic.com/news/2013/13/131118-antarctica-volcano-earthquakes-erupt-sea-level-rise-science/>

“Not by Fire, but by Ice”:

<http://www.iceagenow.com/>

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