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The Price of Freedom is Eternal Vigilance

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THOUGHT OF THE WEEK: *"To achieve world government, it is necessary to remove from the minds of men their individualism, loyalty to family tradition, national patriotism, and religious dogmas."*

— Dr George Brock Chisholm, first Director-General of the World Health Organisation (WHO) 1948 - 1953

"sermo liber vita ipsa - Free Speech is Life Itself"

THEORY AND PRACTICE by Arnis Luks

A recent newsletter from a 'considered conservative' like our Prime Minister, was full of advice on economic recovery policy - proposals originated from the Austrian Schools of Economic Theory, theories of Adam Smith, Ludwig von Mises and F. A. Hayek — causing my research to re-discover "IS SOCIAL CREDIT CHRISTIAN?" by Geoffrey Dobbs, booklet available from our Online Library. Geoffrey explored the policy outworking of the "Austrian Schools of Economic Theory" in his response to a 'critique of CH Douglas' written by a Mr Hodge.

I have often read that Neo-Liberalism is the opposite to Marxist-Leninism, not understanding the significance that: dialectical-materialism as a philosophy is in need of 'opposites in conflict' in order to produce a synthesis. Austrian Economics and Marxist-Leninism are taught alongside each other at the London School of Economics.

Our coalition's economic policy is preached from the tablet of von Mises— Monopoly Capitalism, and cultural philosophy taught— Marxist-Leninist, both forms of collectivism (centralisation of power). Only Douglas' Social Credit places the needs of 'capital' and of the 'individual in society' in a balanced equilibrium.

The scripture *'render unto Caesar the things that are Caesar's and unto God the things that are God's'* takes on a significance by limiting the power of Caesar (*and money*) to government's rightful role, while ensuring sufficient freedom for all, to wor(k)ship or not, vaccinate or not, and choose or refuse one thing at a time.

Trinitarian-Christianity opposes slavery of any kind, including wage slavery. The National Dividend, as the rightful cultural inheritance of God's bounty available for all, similar to the rain that falls to the ground, is misappropriated by the confiscatory financial system and claimed as their own. Both, 'government' (socialism) and 'capital' (Austrian Schools of Economic Theory), claim 'all power' unto themselves to rule the world.

Geoffrey's Article (condensed) begins here:

OLD TESTAMENT

All through the old Testament there is that spirit, that policy, which murdered the prophets and then ended by crucifying Christ, and all through the Old Testament there is that golden thread of the prophets themselves, which culminates in Christ; but if you just open it at random I think you will find that the vindictive and murderous spirit has an even bigger place than the other.

Douglas did not ignore the Old Testament, but he told us that much of it must be taken as a warning rather than something to be followed. He did not deny that golden thread which, seen in the light of the New Testament, can be seen to be Christian. Witness the fact that his quarterly journal was called THE FIG TREE, every issue carrying the quotation from Micah: "They shall sit every man under his vine and under his fig tree, and none shall make them afraid." That is Old Testament, not New, and Douglas chose it, but a Christian, that is, a follower of Christ, interprets the Old Testament in the light of the New.

In recent years someone — and it is certainly not the ordinary Christian — has started calling our religion 'Judaeo-Christianity'. There never was such a religion before, and it has led many people to interpret the New Testament in the light of the Old, which cuts them off from the tremendous new message of the New Testament. That is why it is called "The New".

This can have terrible results. Take, for instance, the story of Abraham's sacrifice — or willingness to sacrifice — his son, Isaac, at the command of God.

If the Crucifixion of Christ is seen as merely a version of that, on a cosmic scale, so to speak, the whole thing is degraded. If you look at Abraham's willingness to sacrifice Isaac in the light of the Crucifixion, yes we can see it as a brutal, primitive, distorted forerunner, which, nevertheless, demonstrates the priority of the First Commandment, to love God first.

The God who is revealed by Christ would never demand that a father murder his son, even if He let him off with a ram afterwards. What is missed, of course, is the whole significance of the Incarnation and the Trinity — that the Son who submitted to brutal murder on the Cross was also God Himself.

HOLY TRINITY

Evidently, Mr. Hodge has not studied Douglas enough to realise what a light he threw on the Holy Trinity: on its practical application in the modern world. Christianity is the religion of the Incarnation: that is, God made man, on this earth. Oh, yes, the man was a Jew, and that is quite important, but not of primary importance, as Peter was shown in his vision, the incarnation was for all men, not only for Jews.

Christianity is also the religion of the Holy Ghost, and thus of the Holy Trinity: of God Who is not only a unity but also comprises diversity; of Love that is not only love of Himself but love within the Godhead. That makes all the difference in the world; and, in that sense, Social Crediters strive to be Christians: to express that religion in practice in the current world.

I dare say we go wrong: we are very far from perfect; but that is what we are attempting to do, and even if we cut out the Old Testament altogether, that would be a deficiency, but nothing compared to the other way round — trying to interpret the New Testament in the light of the Old. The Incarnation and the Trinity are revelations about God. Therefore, they are enormously, almost infinitely more important than anything else, including the history of the Jews, without denying that the history of the Jews is of great importance...

... I was interested that, at one point, Mr. Hodge referred to the economics of Adam Smith and of von Mises as being nearer, in his view, to a scriptural economics. I do not entirely disagree with him. Perhaps he may be interested to know that I had an interesting contact with what is called nowadays 'the Austrian School'.

A few years ago as a Social Crediter and follower of Douglas, I was awarded a fellowship in California at the Institute of Humane Studies, paid for by the Liberty Fund. The official title of the award was rather embarrassing: "Distinguished Visiting Scholar"; but I have to admit I was taken down a peg when my time there overlapped with that of another Distinguished Visiting Scholar who really was distinguished. That was Professor Friedrich von Hayek, undoubtedly the leading proponent of the Austrian (or von Mises) school of economics. He was unfailingly courteous to me as a

Social Crediter, which is more than I can say for some of his younger followers.

I can share Mr. Hodge's admiration for this school of thought, particularly for its main proponent, but there was one point in which we strongly disagreed, which they simply would not face.

**How could they advocate a free market and ignore the fact that the proletariat had no part in it?
What sort of a free bargain for his labour has a money-less man entirely dependent on employment for a livelihood for himself and his family?
How can a market be 'free' when a considerable part of it consists, in fact, of slaves?**

Previously many of these people were on the land, where they had their own livelihood, or they were small manufacturers in their own cottages — the word 'manufacturer' used to mean that — making by hand and at home. They were driven off that into the city, with no choice but to accept any sort of servitude for money that an employer offered. To call that a 'free market' is a farce!

Nowadays, of course, these people, if they cannot obtain employment, receive a handout, Social Security, taken away from the earnings of those who are working.

Now, on Mr. Hodge's own argument, where is the justice in that, according to his own religion of rewards and punishments? Why punish the worker to reward the non-worker? Yet when I put this up to the proponents of the Hayek and von Mises school they deliberately chose the socialistic handout taken from the worker rather than the dividend **which represents the monetised surplus of production brought into existence by the growth of technology.**

Though they will not admit it, yet when it comes to it, in a choice between socialism and Social Credit, the free marketeers do not approve of welfare Statism — the grab-from-the-worker-and-handout-to-the-idle state of affairs — but they simply will not face the fact that:

if we can multiply a man's productivity by a hundred easily and in many ways, we have got to find an alternative to his wages to distribute the product.

The difference is that we would say that the surplus due to past invention is owing to everybody, not only to the wage-earner or investor, and your free marketeer refuses to face the fact that our potential for production, using fewer and fewer people, now grossly exceeds any possible sane and sensible need or desire for consumption.

There is simply no need for an increasing proportion of people to be employed for any reason except to get money. If, therefore, everybody is still employed, an increasing proportion of them must be employed wastefully, producing what people do not want, or producing what they do want in the most wasteful and inefficient way possible, so as to keep earning wages.

SOCIAL CREDIT MEANS FREEDOM

Ultimately the only solution is war, because war alone has a destructive potential even greater than our productive one. Or another alternative is the total, bureaucratic State, in which a vast proportion of people are controlling and interfering and lowering the efficiency of the rest. I do not suppose the free marketeers want either of those, and if they will not face them they will be unemployed, and, contrary to their religion of rewards and punishments, the people who are actually doing the work will be punished by taxation to pay for those in enforced idleness. Where is the justice in that? Where is the free market in that?

That, in fact, is socialism, and the free marketeers, when it comes to it, prefer socialism and the welfare State — the handout which you must make if you are not allowed to put people to starve in face of great surplus — to the (*national -ed*) dividend which, indeed, is not merited by us personally, but which is an acceptance of the Grace of God which has enabled us to produce this enormous surplus of productivity.

Any other alternative involves desperate squandering of the earth's resources, wasting energy and materials producing what nobody wants and then wasting more forcing them to buy, by brainwashing. Is that what Mr. Hodge wants? I am sure it is not, but if he will look again, and more carefully, both at the New Testament and at Social Credit, he will see what Social Crediters are at least trying to put forward ideas which will distribute

WE ARE ALL COMMUNISTS NOW, LIKE IT OR LUMP IT! By Richard Miller

The Left are falling over themselves here in the UK at the creation of a socialist Big Government society beyond the Orwellian politically correct cesspool that the UK was before the Covid-19 pandemic.

<https://www.dailymail.co.uk/news/article-8287631/More-HALF-UK-adults-paid-government.html>

“More than half of British adults are now receiving money from the state, it emerged today - as Chancellor Rishi Sunak warned the situation is 'not sustainable'.

The scale of the impact of the coronavirus lockdown is becoming clearer after the government revealed it is subsidising the wages of 6.3million workers under its furlough scheme. Meanwhile, more than 1.8million new claims for Universal Credit have been received, as people find their incomes slashed by the crisis.

If the unemployed, 5.4 million public sector workers and 12 million pensioners are taken into account, the state now pays just over half the 52 million UK adults... In an interview last night, Mr Sunak tried to reassure workers and businesses that they will not face a 'cliff edge' of subsidies being withdrawn immediately when lockdown measures are eased.

But amid signs of strains within government about the huge burden on the country's finances, Mr Sunak pointed out that the furlough scheme could soon be costing the same as the NHS budget.

the unmerited but inherited Grace of God through technological production and will enable everybody to participate in the free market.

It will also even enable the just application of the Old Testament policy of rewards and punishments in so far as the worker will no longer be punished for no fault of his own, for the failure to distribute to all the great increase in productivity so that the unemployed will not starve, so the worker will receive a full reward for his work.

At the same time he will be properly punished if his work does not meet the demand of a free market, which, for the first time, will include everybody.

The transition from the bureaucratic grab and handout of the State to one in which every citizen had his independence, and, therefore, collectively could control the market, would have its dangers owing to the corruption in which we already live, hence the interim restrictions which Douglas suggested in his scheme for Scotland in 1924 merely to tide over, to prevent people trained in idleness and greed exploiting it until they had learned otherwise; but it surprises me that anyone who is both a Christian and a follower of Adam Smith and von Mises should prefer socialism to Social Credit, and I feel sure that if he would study it a bit deeper he would soon discover where the more truly Christian policy lies.

end of Dobbs article

'I'm working, as we speak, to figure out the most effective way to wind down the (furlough) scheme and to ease people back into work in a measured way,' he told ITV. 'As some scenarios have suggested, we are potentially spending as much on the furlough scheme as we do on the NHS, for example. Clearly that is not a sustainable situation.' ”

Of course, within orthodox finance, unlike the social credit paradigm, this socialist money will be issued as a debt to the government by the Masters of international finance, and will take maybe a million years or so to pay off, plunging us into the bottom of the wheelie bin of history.

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Ken Grundy, National Director

SUICIDES VERSUS THE CORONA By Mrs Vera West

The mental health fallout from the actual Covid-19 lockdowns may be greater than the actual deaths, perhaps right across the West. Consider this material for example:

<https://www.theaustralian.com.au/nation/suicides-toll-far-higher-than-coronavirus/news-story/25a686904b67bdebdcd544b1cab7f96>

“Suicide rates in Australia are forecast to rise by up to 50 per cent due to the economic and social impacts of the coronavirus and tipped to outstrip deaths from the pandemic by up to 10 times.

World-leading research by the country’s top mental health experts predicts the impact of the virus could result in an extra 1500 deaths a year over the next five years and a generational mental health crisis linked directly to the pandemic.

The modelling, conducted by Sydney University’s Brain and Mind Centre and backed by the Australian Medical Association, is expected to be taken to national cabinet next week by Health Minister Greg Hunt ahead of an accelerated second-phase mental health package. The modelling also predicts a significant economic blow from falling productivity due to the mental health effects of unemployment, school dropouts and family crises. Regions hard-hit by a collapse in tourism are expected to be particularly vulnerable to an increase in suicide and it is feared that young people are among those most at risk. Former mental health commissioner and the head of the Brain and Mind Centre, Ian Hickie, told *The Australian* that the modelling showed the annual rate of suicide could rise from 3000 to up to 4500, with youth suicides making up almost half.

A joint statement will be issued today by Professor Hickie, AMA president Tony Bartone and Orygen youth mental health organisation executive director Patrick McGorry, calling for urgent action to address an issue which they claim will kill more people than the virus... “We are facing a situation where between an extra 750 and 1500 suicides may occur annually, this in addition to the 3000-plus lives that are lost to suicide already every year,” Professor Hickie said.”

There is some literature on the growing psychological significance of these lockdowns, with people likely to be impacted for years, with an enormous, as yet unaccounted for health cost:

<https://www.smh.com.au/business/markets/damaged-and-scarred-psychological-effect-of-pandemic-set-to-hold-back-economic-recovery-20200506-p54q64.html>

<http://www.news.uwa.edu.au/2020040111948/covid-19/covid-19-flattening-curve-has-its-costs-understanding-mental-health-and-psych>

“Previous studies of viral epidemics indicate that the psychosocial impact can be substantial, pervasive and long-lasting, with frontline workers being at increased risk. The wide-scale implementation of social restrictions, including ‘lockdown’, across the Australian community will need to be accompanied by a range of

well-coordinated, evidence-based strategies to reduce, as much as possible, the negative effects on mental health and wellbeing...

...In fact, there has already been a marked increase in the levels of stress and anxiety being reported in the Australian community, leading mental-health organisation *Beyond Blue* warn that the global pandemic could result in a rise in suicides. Unsurprisingly, the need for longer periods of social distancing may result in lower levels of compliance, and the current uncertainty surrounding the duration for which social-distancing measures will be applied seems likely to further fuel anxiety. Consequently, public messaging may now need to change from explaining why social distancing is needed, to emphasising what the benefits of complying are for stopping the pandemic in the shortest possible time. Many people are also struggling with feelings of loneliness.

It’s important to highlight the distinction between social isolation – the objective state of being alone – and loneliness, which is the distressing feeling we experience when the quantity, and especially the quality, of our social relationships is less than we desire. These are two separate issues, which means that social isolation (e.g. when managing COVID-19) doesn’t inevitably mean you will feel lonely.

However, the coronavirus pandemic has come at a time when loneliness is a widespread problem both in Australia and overseas. Those who were already experiencing loneliness are likely to be disproportionately affected by the social-distancing, quarantine and social-isolation measures required to manage the current crisis, since they do not take into account individual differences in social needs. This pre-existing level of loneliness cannot be separated from the necessary government response to COVID-19. However, it highlights the need for government and public-health responses to be grounded in the context, including pre-existing issues in the community.”

We have not seen anything yet. ***

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