



# ON TARGET

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## THE STATE OF THE WORLD (1946)

Republished from *The Social Crediter* (and updated 1967)

### 1967 Introduction

In 1945 it must have appeared to most people that with victory war was done with, and that when its ravages had been repaired, an era of peace and prosperity would dawn. Who was left to make war?

The late C. H. Douglas, however, from the very beginning had seen the war as merely one frightful incident, like the First World War and the Great Depression, in a long-term and continuing policy of which the culmination was to be a World Government of a world police-state. He recognised the existence of an occult government, largely identified with the Money-Power as organised internationally, but spreading its tentacles increasingly into national governmental organisations through such agencies as Fabian Socialism, <sup>1</sup> the London School of Economics, penetration of universities, and control of the media of communications. Of the inner core master-minding these huge events he wrote:

*“They care no more for the immolation of the peoples of a continent than for the death of a sparrow”.*

The state of the world has grown steadily worse since 1945 and appears now to be on the brink of explosion. And the evidence of conspiracy, once in the main largely conjectural, is now abundant, clear, and readily available. In these circumstances, it seems worthwhile to republish without alteration, but with added notes, a review of world affairs published in *The Australian Social Crediter* in March and April, 1946, since the essential thesis remains unimpaired, and foresight is more convincing than hindsight. As well as factual material, this article contains projections, which on the whole have proved accurate, but, not surprisingly, inadequate. The emergence of Israel as a State in 1948 <sup>2</sup> was not foreseen, nor “aid to underdeveloped countries”, the “population explosion”, the chaos in Africa, the conquest of China, the wars in Asia, the gradual decay and dissolution of India. But the connections between these large events, all implicit in the phrase “the immolation of the peoples of a continent”, have become ever more apparent, and have been discussed from time to time in articles in *The Social Crediter*, some republished in pamphlet form. <sup>3</sup> More important, hard evidence of conspiracy, which can now largely but not wholly be identified with the activities of international Communism, has become available in

the form of eye-witness accounts, exposure by former Communist agents, and the results of Congressional and other enquiries in the U.S.A.

The Negro riots in the U.S.A. were planned, as part of the strategy of a Communist world takeover, as long ago as the 1920s; <sup>4</sup> their actual promotion at this time is a strong indication that the culmination of conspiracy is close. There are other indications.

It should be evident to anyone who follows the news that President de Gaulle has consistently promoted Communist objectives. <sup>5</sup> The most important result has been the effective neutralisation of NATO. It has recently been reported that the USSR is building up supplies in East Germany, thus preparing the way for a “settlement” of the German “problem”—probably merely by ultimatum, since West Germany now lies like a nut between the crackers of East Germany and de Gaulle’s ‘neutrality’—“Europe from the Atlantic to the Urals”.

The Middle East, the strategic centre of the world, is under the virtual control of the USSR, via Israel. The position is that intervention by “the West” is virtually impossible, because over twenty years of intensive propaganda have made the threat of nuclear War both credible and unthinkable. The no-win war in Vietnam is conditioning the peoples of continents to the futility of war; and under cover of these developments Communism is consolidating its gains and grip in the essential strategic areas, and denying them to “the enemy”. If Europe falls, either under ultimatum, or as a result of a lightning war as rehearsed in the Middle East, the Mediterranean would immediately become a Russian lake. Asia is in ferment, India is collapsing; and there is near civil war in the U.S.A. The USSR is alleged to be overtaking U.S.A. nuclear superiority, and to have deployed an anti-missile system; China is alleged to have the hydrogen bomb (made in Russia?). The U.S. Secretary of Defence refuses to deploy an anti-missile system. There is already talk of a U.S. withdrawal from forward bases in the Pacific to islands nearer home. <sup>6</sup>

The stage is thus set for a shattering World crisis, in which, because the threat of nuclear annihilation is credible to the people of the U.S.A., a surrender to World Government, in the first place by the Communists, already in control of the UN *organisation*, might appear inevitable.

### **The text of the original article follows:**

“At the moment (February 1945), there does not appear to be much likelihood that the German contributions to the general hell will be overlooked, and if there is any truth in the statements that the German atrocities have been largely directed against the Jews, they will not be. But it is obvious that the International-New-Deal-Peppers-and-Planners counting on using Germany as the scape-goat to which to divert attention from the consolidation of their War gains. That in this country not less than America, the Managerial State—‘All Power to the Official’—was decided upon in 1931 if not long before, and organised in the sure and certain hope that a nice big war could be provoked and kept going while its position was buttressed ‘in

war, or under threat of war' is so clear that only willfulness or unfamiliarity with the facts can obscure it. We do not think we are likely to see a period of crude definition on the cessation of hostilities, because the dog has learnt that trick. But that both individual purchasing-power and individual freedom of initiative will be curtailed by every possible means, and there are many, is evidenced by the care with which 'the threat of war' is being prepared to replace 'war'. And God Wot, the threat of war is not far to seek."

We quote this paragraph from *The Social Crediter* of a year ago because it provides for those "unfamiliar with the facts" an excellent perspective of the past year's events. The military phase of the war ended with the terroristic demonstration of the atomic bomb; and it is clear in retrospect that hostilities were prolonged, despite the efforts of the Japanese, to enable the dropping of those bombs. On the conclusion of the military phase, the "threat of war" phase was substituted without so much as a day's delay, and the "administrative adjustments" referred to by Lord Rothschild were set in train.

During the war, arrangements were consolidated to ensure a condition of apparent world famine. We are indebted to an editorial from the London *Sunday Express*, reprinted in the Sydney *Daily Telegraph* of February 26, 1946, for a demonstration that the appearance is false. This article reports that World stocks of wheat next June will be 2,000,000 tons more than in June, 1938. Elsewhere it has been reported that Argentina is burning grain in locomotives.<sup>7</sup>

Thus the "threat of war", plus artificial famine, provide the necessary background for the conversion of governments into dictatorships. In Eastern Europe the process is crude; totalitarian governments have been installed under the guidance of Soviet Russian trained Russian agents, and are backed by Russian arms. Thus in Jugoslavia Marshal Tito has been installed. Tito is (*actually-ed*) a Josef Broz, or his double; there is some doubt. The real Broz, after early Communist activities in Jugoslavia, took part in the Spanish civil war, then returned to Moscow, where he received special training. In 1941 he returned to Jugoslavia as head of the Secret International Terrorist Organisation (*Tanya Internatsionalna Terroristichka Organizatsiya*—i.e. T.I.T.O.). There is a report, however, that the real Broz "disappeared" under Russian auspices, and was replaced by a double, provided from the same larder.

Again, in Poland, a Russian sponsored totalitarian government has been installed under M. Bierut, whose real name is Krasnodebski. This man in 1921 accepted Soviet citizenship. "Attached at once to the Polish section of the Comintern, he spent several years on theoretical training and practical courses in Moscow. In December, 1924, he was sent to Poland for the first time, and almost at once became one of the leading personalities of the Communist Party. For a time he was organising demonstrations and riots to undermine the institutions of the Polish State." (*The Tablet*, July 14, 1945.) Later he became head of the Polish section of the OGPU. In 1941 "he was dropped from a Soviet plane into Poland . . . was ordered to take

advantage of the German occupation to build a network of Communist organisations, and with their assistance to set up institutions and an administration to rival the Underground Polish authorities acting under the Polish Government in London. In March, 1944, Bierut, accompanied by four other people

... crossed the frontier into Russia. Upon their arrival at the Soviet capital they introduced themselves as the Polish National Home Council, and the only ‘genuine representation of the Polish Nation’ ”.

*The Times*, and the socialist Press generally, connived at all this, and at the same time prepared the ground for the Socialist victory at the British General Elections. This achieved, the next step was taken. Without warning, American Lend-Lease supplies were cut off, precipitating an era of intensified austerity which could be held to justify the totalitarian measures of the new Government. <sup>8</sup>

A drive for exports took the place of the “period of crude deflation” which followed World War I. This is very important. Industry has grown up from its beginnings to serve the multitudinous needs of *individuals*. But “export trade”, like war, provides an over-riding objective. It provides a reason, an excuse, for the *organisation* of industry; and the organisation of industry implies the organisation of the community to serve it.

The measures known collectively as Social Security are, in reality, nothing but the administrative arrangements underlying the total organisation of the Community. They were originally developed *for that purpose* in Germany. The essential principle involved is to prevent the individual accumulating savings, and hence independence, and thus to force him into subjection to the mass of detailed regulations governing every aspect of existence which are brought into being under special enabling clauses of the main Acts. This is the “Managerial State— ‘All Power to the Official’ ”.

British National Socialist legislation can be seen, in perspective, to fall into two chief divisions. The first comprises Lord Rothschild’s “administrative adjustments”, and comprises the various measures for organisation of industry and community—nationalising of banking and industry, control of investment, and the reduction of all members of the community, except Government officials and bureaucrats (including the managerial class and labour Gauleiters), to a common level, “the managed”. Included in this is the equalisation of income through controlled devaluation of money (planned inflation), plus taxation. <sup>9</sup> The inflation— i.e., rise in prices—— rapidly reduces the real value of professional and small business incomes; this process is offset by wage increases for the low wage earners. The objective is an approximate equalisation of all non-official incomes at a level which will not permit of individual savings. It is important to observe that this level may include, later on, a moderately high standard of living; but that standard will be compulsory, in order to absorb all income. The contingencies which normally would call for savings will be met by so-called “insurance”. This is not genuine insurance. Contributions are simply taxation, and benefits are the provision of a minimum income, or special

services (e.g., medical treatment) under narrowly defined and regulated conditions. Thus independence for the individual will be impossible. So long as he does as he is ordered to do—i.e., remains “fully employed” in the various jobs to which he is directed<sup>10</sup>—he will be well-fed, and by degrees adequately housed and amused. If, however, he endeavours to assert his independence, his income will be cut off, and he will have no savings to carry him on, and no free-choice of alternative employment.

The propaganda for “Social Security” is merely an elaborate disguise for the conditions that obtain in the Army, and it is not improbable that once the total organisation of the community, with the abolition of all independence, is achieved, the disguise will be dropped. But this is chiefly a question of administrative convenience.

The second division into which legislation falls comprises sanctions—means of enforcing the “administrative adjustments”. Under this heading are grouped international commitments, propaganda, and direct coercion.

International commitments (with which the export drive may be classified) provide a justification, a “total” objective. Contributions to UNRRA, (*United Nations Relief and Rehabilitation Administration*), maintenance of occupation forces, acquisition of dollars, membership of UNO, etc., etc., are supernational objectives, and hence external to national politics, and hence *outside the sphere of the individual*. That is to say, supernationalism stands to the individual as does religion, and is, in fact, metaphysically equivalent to religion. Now quite casual inspection of supernational politics of the present day reveals that it is a mass of lies, murders, corruption, wars and destruction; Satanism, the incarnation in institutions of oecumenical Evil. But the reader may call it what he will, so long as he will judge contemporary supernationalism by its fruits, and grasp its metaphysical reality. He may find his own interpretation for the expression “Possessed by the Devil”.

Propaganda is quite obviously “possessed by the Devil”. It is driving Man to destruction. International “News” is derived from international news-agencies; but it is not, for the most part, news, but propaganda, and at times of decisive importance, it carries the *policy* of international Communism. On the principle of admitting freely what is already known, it is now freely enough admitted we made a “mistake” in supporting Tito. It is now clear, in retrospect, that the Press clamour, lead by *The Times*, in favour of E.L.A.S. \* in Greece might have been fatal to the British Empire; and it *will become* clear that the international propaganda campaign against Franco is in order to promote fatal developments.<sup>11</sup> \* *The Greek People's Liberation Army*

Under cover of the situation created and maintained by international commitments and propaganda (“the threat of war”), the means of direct coercion are being steadily consolidated. Russia and its satellites are, undeniably, police-states. In Great Britain, the police forces have been centralised, the Ministry of Social Security—i.e., of

central control of the individual— set up, and officials of various departments have been armed with powers of entering private homes on various pretexts, and of securing ‘evidence’ in connection with industrial accidents. Every day sees an increase in the power of the official to mind the individual’s business, with, of course, a reciprocal decrease in the individual’s self-determination.

If people are deceived by the ostensible objectives of socialist legislation, they will pay the price. “By their fruits shall ye know them.” If they excuse the means by the ostensible end, they make a pact with the Devil, and they will, quite literally, go to Hell. Socialism in being—in Russia, in Germany, and now in Great Britain <sup>12</sup>—is a history of the degradation of the individual, and of climactic wars. It cannot be otherwise.

By their fruits: not by their advertisements. It is only natural that these things should be put forward in disguise; and if we cannot distinguish between words and things, we shall perish. If the lesson of Germany was not enough, because it was too far away, and if Russia, farther away still, seems like a paradise—then judge by the socialism we have; judge by falling production, rising prices, murderous taxation, increasing anarchy, loathsome austerity; that is policy in practice, the proletarianising of the community.

How can the sincere Socialist—the one who merely votes Socialism—believe that the tin-pot mechanism of the Party vote will enable him to overthrow the ultimate possessors of power? Does he seriously think that the ‘Capitalist’ Press will assist in its own overthrow? On the very premises of the Socialist, Socialism as advocated must be a ‘Capitalist’ plot for the final enslavement of the worker. But the ‘Capitalist’ is not the independent businessman; he is the International Capitalist—the Cartelist and the Financier, who control the international news-agencies, and own government debts, and who through those debts hold a lien on the physical assets of every country, and who, under the guise of Socialism, are putting the bailiffs in. It is childish to believe that Socialism has come into power *against* the will of the ultimate International Power.

The state of the world is no accident; for those who will look, it bears every mark of design. The Mark of the Beast.

And? F. A. Voigt, in *Nineteenth Century and After* writes: “The question *What can we do?* has many answers, and whoever gives an answer may do so according to his knowledge, his capacity, and his station (there are many, indeed, who give answers beyond all these). But one answer, at least, is possible to the humblest: To bear witness. To bear witness, to give evidence, to communicate truthfully, to place on record, which is being done by many thousands of men home from overseas, who, in their letters or in what they have to say when they return home, are doing more than the Press and the wireless to promote an enlightened public opinion. It is the duty of all who can do so, whether in print, in their letters, or in talk, to withstand or rectify,

in however restricted a manner, the cumulative falsification of history perpetrated by the principal media of publicity in our time...”

One of the functions of the Press is to mislead public opinion, even informed public opinion, as to the timing of the plot. The public is taught to think that if after all they don't like “Socialism”, they can simply change the Government in five years time, and revert to freedom. It is not so. Under cover of party politics, the shackles are being bolted. *It is intended that when we find we don't like what we've got, it will be too late to do anything about it.* And that won't take long.<sup>13</sup>

“In this, the gravest crisis of the world's history, it is essential to realise that the stakes which are being played for are so high that the players on one side, at least, care no more for the immolation of the peoples of a continent than for the death of a sparrow... There is a working coalition between the scum of the underworld and the richest men in the world to murder those from whom alone redemption for the underworld can come, in order that any threat to the power of the financier may be removed. The underworld will be dealt with just as easily as Stalin deals with any opposition, when the underworld has done its job.“ (*The Social Creditor*, February 10, 1945.) We warn the decent men of the Left as well as of the Right that if they don't wake up *now* their massacre is certain.

On February the 18th, Mr. Churchill was closeted in Miami with Mr. Bernard Baruch and his U.S.A. Branch Manager, Mr. James Byrnes. On March the 5th Mr. Churchill gave the signal we have been expecting. From 1942, when Germany double-crossed Russia“, until, virtually, March, 1946, the international news-agencies have systematically concealed the development of the situation. Under cover of the “line” that we must secure Russia's co-operation, and therefore must say nothing which might offend her, we have sacrificed the Poles, and connived at the installation of police-governments run by specially trained Russian agents in every country traversed by the Red Armies. The facts that have not been concealed have been explained by the plea that Russia is “nervous” (poor mighty child), and therefore entitled, at any cost of human slaughter and suffering, to make her boundaries secure by extending those boundaries by the incorporation of her neighbours and the “social-engineering” of their populations.

It is not doubted today that Germany aimed at world conquest. What is not widely appreciated is the embracing nature of the strategy she followed. This strategy is carefully described, and documented, in a study by Derwent Whittlesey (*German Strategy of World Conquest*: London, F. E. Robinson & Co.). As one of the foundations of this strategy, the German General Staff developed the conception of geopolitics, which, however, was first voiced by the English geographer Halford Mackinder in 1904.

“Mackinder's concept of the geographical structure of the earth begins with the Eurasian land mass and its peripheral water areas.

“ For a thousand years a series of horse-riding peoples emerged from Asia through the broad interval between the Ural Mountains and the Caspian Sea, rode through the open spaces of Southern Russia, and struck home into Hungary in the very heart of the European Peninsula. . . . That they stimulated healthy and powerful reaction, instead of crushing opposition under widespread despotism, is due to the fact that the mobility of their power was conditioned by the Steppes, and necessarily ceased in the surrounding forests and mountains...

“ Is not the pivot region of the world’s politics that vast area of Euro-Asia which is inaccessible to ships, but in antiquity lay open to the horse-riding nomads, and is today about to be covered with a network of railways? There have been and are here the conditions of a mobility of military and economic power of a far-reaching and yet limited character in this region. Russia replaces the Mongol Empire. Her pressure on Finland, on Scandinavia, on Poland, on Turkey, on Persia, on India, and on China replaces the centrifugal raids of the Steppe-men. In the world at large she occupies the central strategical position held by Germany in Europe. She can strike on all sides and be struck from all sides, save the north. The development of her modern railway mobility is only a matter of time. Nor is it likely that any possible social revolution will alter her essential relations to the great geographical limits of her existence. Wisely recognising the fundamental limits of her power, her rulers have parted with Alaska; for it is as much a law of policy for Russia to own nothing overseas as it is for Britain to be supreme on the ocean.’

“Remembering how large Russia loomed on the political horizon in 1904, it is easy to see why Mackinder cast that country for a role it has only now (about 1942-3) begun to play. In revising his thesis after the War of 1914-18, he retained Russia as the pivot area, calling it the ‘Heartland’. He then recognised Germany as the active force in a possible combination with Russia, extremely dangerous to maritime Great Britain.”<sup>14</sup>(*Op. cit. pp. 65-67.*)

The geopolitical conception was considerably extended, and developed by the German General Staff to a theory that whoever controlled the “Heartland“ held the key to absolute *world* conquest. In this, of course, the development of air power, not considered by Mackinder, made a vital difference.<sup>15</sup>

As the result of the defeat of Germany, the “Heartland“ is now in the absolute control of Russia, as originally envisaged by Mackinder.

In considering this situation, we must ignore ideology. Ideology is a weapon. As Stalin said, “Words must have no relation to actions. . . . Words are one thing, actions another. Good words are a mask for the concealment of bad deeds.” The now highly-elaborated geopolitical theory makes the possession of the Heartland a temptation that may prove irresistible, if not to Stalin, then possibly to his successor. So that any realistic foreign policy must bring forth a “healthy and powerful reaction” from other nations—or so one would think.



Yet British foreign policy, in particular, appears senseless. Not content with the outcome of the policy of appeasing Germany, we have adopted the identical policy as regards Russia.<sup>16</sup> To try to reconstruct our foreign policy is like trying to piece together a jig-saw puzzle that has a key piece missing; it won't hang together.

And there is the vital clue. There is a piece missing. The essential fact to grasp is that *national foreign policies are the resultant of the native foreign policy plus an international component*. And because in general the nature of the international policy deflecting the native national policy is unrecognised, foreign policies are essentially unpredictable, and we are plunged into a series of wars which we do not want, and which could certainly have been avoided by a realistic national foreign policy. Wars are actually outmoded, in the sense that modern industrial development provides potential plenty for every nation. The British Empire, however it came into existence, is not now in any sense an aggressive entity. For some time past it has practised the essential requirement of non-aggressiveness—economic and political decentralisation. Yet the British Empire has been chiefly concerned in the last two wars, and is clearly to be involved in the next<sup>17</sup>—hence Mr. Churchill's speech.

It can be stated quite definitely that our continued existence as an Empire, as a set of Nations, and as a culture—all three or any of them—depends on our recognising, and dealing with, the alien policy which deflects our own. The situation is analogous to a chemical experiment in which the results do not conform to those predicted, because of the unsuspected presence of an impurity in the reagents. Discover and eliminate the impurity, and theory and practice coincide.

This alien policy has been described and analysed by Major C. H. Douglas in his books *The Big Idea, Programme for the Third World War*, and *The Brief for the Prosecution*. It has, as its immediate objective, the elimination of the British Empire and its culture.<sup>18</sup>

To describe the situation very briefly: in addition to the recognised Great Powers in the world—let us say, the Big Three there is a fourth. The fourth Great Power is the Jewish nation, which, because it has no fixed geographical State, is overlooked as such. Nevertheless, it has a Government, which is largely secret, and that Government has a policy. The policy is derived from the mystic philosophy of the Jews—the belief that they are the Chosen People, with a mission to organise and govern the other peoples of the world.<sup>19</sup>

Now, since this Power has no country, and no army,<sup>20</sup> its foreign policy must be pursued by other than the methods of direct armed conquest. Its most important weapon is Finance—money-power. Thus, at the centre is Jewish State policy. Outside this, as it were, is the organisation of International Finance, which is predominantly, though not entirely, Jewish. International Finance, as such, has a policy; but that policy is derived from, and furthers, Jewish State policy.

The technique of the policy is really absurdly simple; in essence it consists of mortgaging property, and foreclosing. The foreclosure is, in practice, the dictation of

policy. Thus all governments are in debt, and all have to borrow. The conditions on which they can borrow are conditions dictated by the policy of International Finance, and put forward as principles of “sound finance”. Now financial policy dictates economic policy, and economic policy, as things are, delimits politics so-called.

Theoretically, virtually the assets of the whole world are mortgaged to the banking system—i.e., the Money Power; legally, there is no reason why the Money Power should not take possession. But practically it is impossible, because public opinion would revolt; so that some form of police force to prevent revolt must be established. So that over and above the purely financial technique by which the Money Power has established its claim to ownership of the world, on behalf of its hidden masters, politics have been controlled so as to lead to a world police-force.

This is being achieved by the elimination of nations through wars, and the subordination of the remaining nations to their bureaucracies through Socialism.

In 1942, Major Douglas wrote: “Socialism, or to give it its correct name, Monopoly, is not a *production* system, which is exactly what one would expect from its origins. That this is a simple statement of fact is being demonstrated in this country at this moment. It is a legalistic system based on a power complex supported by a set of abstract slogans which its policies and results contradict, where these have any concrete meaning. The idea so skilfully inculcated that confiscation of property will assist in the distribution of wealth is, of course, completely without foundation. Socialism is a restriction system, as any examination of Socialistic practice in the Trades Unions will confirm, and it has two well-defined principles—centralisation of power, both economic and political, and espionage.

“That is to say, every advance towards Socialism is an advance towards the Police State . . .” (*The Big Idea.*)

Nearly a year after the end of the war, conditions in Great Britain are much worse than during the war. This means, not that Socialism has failed, *but that it is succeeding*. It is doing what its true authors intended it should do—reduce the people to a condition of penury and slavery. Politics and economics are both predominantly in the service of the secret Fourth Great Power.

Now the operation of this fourth major foreign policy in the world must normally be to call forth a “healthy reaction”, both economic and political, to it. But as the policy is a secret policy, the effect is simply a confusion of policies, until the threat is so obvious that a distinct policy does emerge. The British policy towards the threat of Russia can be seen more and more clearly to have been absurd; but equally, the threat is becoming so obvious that only one *British* policy is becoming possible.<sup>21</sup> But, of course, immense damage has been done.

The main strategy of the Fourth Power is destruction of the national institutions of the other three powers from within, and the manipulation of the three powers into conflict with each other. As the fourth power “owns” each of the others, it will

dominate the world when one of the three dominates the world. But, since Russia already has a developed secret-police system, and is militaristic, Russia may be billed to eliminate the other two. But in the meantime, the next phase is apparently intended to be the destruction of the British Empire by Russia. To this end, by paralysis of British resistance, the strategic position of Russia has been enormously strengthened, while the economic position of Great Britain has been ruined. Food and coal reserves have gone, industry has been wrecked by interference and the threat of nationalisation, and morale has been virtually destroyed by a combination of Utopian but impossible promises, and austerity.<sup>22</sup> Moreover, Russia has an enormous fifth-column in all countries of the British Empire, and the integrity of the Armed Forces has been sapped by the propaganda of the Services' "educational" organisations. At the same time, America has been bought off by the prospect of quick profits from the dissolution of the British Empire, so that, as can be judged by the Press reception of Mr. Churchill's speech, the British Empire has been virtually isolated.

We have been manoeuvred into a position where it is too late to do anything about the military situation. That was intended. If anything can be done about the general situation, it can be done *only by a direct challenge to the power of the Fourth State*. The genuine nationals of the British Empire and the United States will have to eliminate the power and the policy of the International Jew. Once that is done—and only if it is done—Russia may be stayed. But God knows how little time remains.

Only a few weeks ago, there was but an occasional bare whisper in the daily Press that Russia just conceivably, in certain circumstances—if we offended her by saying so, for example—*might* become a threat. We were told just enough to warn us of the danger of saying more. But that phase has passed. Mr. Baruch has given the "go" signal to Mr. Churchill, and Mr. Churchill has passed it on through all the modern resources of controlled propaganda. Even the fatal words "appeasement" and "Munich" are once more becoming common currency, and with the aid of little daily doses of instruction, the Common Man is rapidly becoming an expert in foreign affairs, and soon should be able to realise that the Third World War is on the way.

In noting this development, we must emphasise that the propagandised programme for the Third World War is not by any means necessarily the version that will be followed, any more than the abridged Beveridge Plan represents the real designs of its sponsors. But just as Hitler and Beveridge and their henchmen, the boys of the "B".B.C., kept attention directed in the wrong direction while the authorised full version of their programmes were available at a slightly higher price (in money) and a much higher price in effort, so the authentic programme for the next phase of the War is available from the pen of no less than one of the chief actors: we refer to *Problems of Leninism*, by Generalissimo Josef Stalin, now—ominously—Minister of Defence.

The Russian Government is the exponent of a fairly highly elaborated dogma derived from a philosophy known as dialectical and historical materialism. The doctrines involved in this dogma have various origins and histories, but their modern expression began with their formulation as a system by Karl Marx (Mordecai) and Frederick Engels, and their extension by Vladimir Lenin (Ulyanov). The current system is generally known as Marxism-Leninism. Marxism-Leninism has, however, been further adapted by Stalin, whose pronouncements are surely authoritative.

Russia is governed through the hierarchy of the Communist Party. Party membership is absolutely conditional on a thorough grounding in Marxism-Leninism, and promotion in the hierarchy requires a high degree of “theoretical” knowledge—i.e., knowledge of the theory of Marxism-Leninism. “There is one branch of science which Bolsheviks in all branches of science are in duty bound to know, and that is the Marxist-Leninist science of society, of the laws of social development, of the laws of the development of the proletarian revolution, of the laws of development of Socialist construction, and of the victory of Communism...”  
\* \*J. Stalin Report to the Eighteenth Congress of the C.P.S.U. (B) (1938).

To “improve the Work of the Marxist-Leninist training of Party members and Party cadres”, the Central Committee of the C.P.S.U. (B) in 1938 undertook certain “major measures”, including the organisation of “one-year Courses of Instruction for our lower cadres in each regional centre”; “two-year Lenin schools for our middle cadres in various centres of the country”; “a higher school of Marxism-Leninism under the auspices of the Central Committee of the C.P.S.U. (B) with a three-year course for the training of highly qualified Party theoreticians”; and “six-month Courses of Instruction for teachers of Marxism-Leninism in the higher educational establishments.”<sup>23</sup>

The over-all policy pursued by Soviet Russia is, of course, derived from the beliefs so thoroughly inculcated.

***A study of Stalin’s dicta on “theory” makes it quite clear that there has been no alteration of any description in principle. There has, certainly, been modification; modification is held by the exponents of the theory to be essential if it is to remain living. This is simply the “improvement” and “refinement” of the theory by constant “experiment”, modification in the light of practical experience. On the whole, it is held by the theoreticians that the theory is amply proved, and that world history is shaping itself exactly in accordance with the expectations derived from the theory. And so, in fact, it is. (emphasis-ed)***

The practical essence of the theory is that the present form and organisation of the world is derived from the Capitalist mode of production. Capitalism contains certain inherent defects, or “contradictions”, which quite inevitably lead to its decay and dissolution, to the accompaniment of economic crises and wars. The Capitalist system necessarily involves the oppression of the lower classes of the population,

and consequently engenders in them a revolutionary outlook, which inevitably leads to their rising against the upper classes, and *eventually* establishing their own power as rulers “by hurling, step by step, one section of the bourgeoisie after another from the heights of power, in order, after the attainment of power by the proletariat, to kindle the fire of revolution in every country . . .” (Stalin, *Foundations of Leninism*.)

According to Marxism-Leninism, the real social structure of the world, under Capitalism, consists of its class structure, and nation-States are quite secondary.<sup>24</sup>

That is to say, men are united primarily by their classes, so that to belong to the proletariat, or “toiling masses”, class, over-rides considerations of nationality. The proletariat class is considered to be a world fact; the class is homogeneous, and opposed in interest and outlook throughout the world to all other classes which it will, “step by step”, hurl from power.

The picture is, therefore, that of two forces like two armies, radically opposed throughout the world. Because of the inherent defects in the Capitalist system which gives the Capitalists and their sub-classes their power, sooner or later, and somewhere or other, the proletariat force must “break through” the line of the Capitalist forces. Once this happens, the whole nature of the struggle is changed, for the victorious segment of the proletariat becomes the leader of the rest of the world-proletariat, and strategy alters accordingly.

Stalin describes the strategy of this stage, *which was reached with the October Revolution in Russia*, quite explicitly:

“Objective: to consolidate the dictatorship of the proletariat in one country, using it as a base for the overthrow of imperialism in all countries. The revolution is spreading beyond the confines of one country; the period of world revolution has commenced.

“The main forces of the revolution: the dictatorship of the proletariat in one country, the revolutionary movement of the proletariat in all countries.

“Main reserves: the semi-proletarian<sup>25</sup> and small-peasant masses in all developed countries.

“Direction of the main blow: isolation of the petty-bourgeois democrats, isolation of the parties of the Second International, which constitute the main support of the policy of compromise with imperialism.

“Plan for the disposition of forces: alliance of the proletariat revolution with the liberation movement in the colonies and the dependent countries.”<sup>26</sup> (*Foundation of Leninism*.) (Italics in original. Our paragraphs.)

“The fundamental question of revolution is power.” (Lenin.) In order to achieve the maximum power, it is necessary for the first country achieving the initial victory of the proletariat to organise itself in such a way as to obtain the greatest power. That is to say, it must organise itself on totalitarian lines under the direction of a General Staff under a Chief of the General Staff; it must, in short, become a fully organised army, in order to play its necessary part in the continuation of the world

revolution. *This is the true and only meaning of the term “dictatorship of the proletariat”*. Jokes about “dictatorship over the proletariat” are entirely beside the point. “Dictatorship of the proletariat” is purely and simply a technical term in the vocabulary of Marxism-Leninism, and relates to the *strategic concept of having a properly organised force available to assist revolution as it occurs elsewhere in the world*. “The revolution in the victorious country must regard itself not as a self-sufficient entity but as an aid, as a means of hastening the victory of the proletariat in other countries.” (Stalin.)

Similarly, the terms “petty-bourgeois democrats” and “parties of the Second International” refer to what we call “Labour” or “Labour-Socialism”. The formation of such groups is regarded by the theoreticians as a natural phenomenon in the development of the World revolution.<sup>27</sup> Their role is to demonstrate to the oppressed toiling masses that only revolution can succour them and one of the first tasks of the victorious revolution must be to liquidate these “compromisers with imperialism” who have committed the crime of betraying the revolution, and who are rivals for the leadership of the proletariat. The appearance of these groups is only a demonstration of the progress of the general revolution, which, according to Lenin, would take some decades to run its course, during which the deepening crisis would be marked by depression, unemployment, and war, as well as such “petty bourgeois expedients” as Fabianism and Social Democracy. All this would have to be, however; the first country to achieve revolution could do no more than help to intensify the crisis, act as a beacon to the toiling masses, and prepare for the decisive moment by building up its own strength and organisation.

“It is not enough for revolution that the exploited and oppressed masses should understand the impossibility of living in the old way and demand changes; for the revolution it is necessary that the exploiters should not be able to live and rule in the old way. Only when the ‘lower classes’ do not want the old way, and when the ‘upper classes’ cannot carry on in the old way— only then can revolution triumph. This truth may be expressed in other words: *Revolution is impossible without a nation-wide crisis (affecting both the exploited and the exploiters)*. It follows that for revolution it is essential, first, that a majority of the workers (or at least a majority of the class-conscious, thinking, politically active workers) should fully understand the necessity for revolution and be ready to sacrifice their lives for it; secondly, that the ruling classes should be passing through a governmental crisis which would draw even the most backward masses into politics . . . weaken the government and make it possible for the revolutionaries to overthrow it rapidly.” (Lenin, quoted by Stalin)<sup>28</sup>

While the strategy of Marxism-Leninism remains steady and consistent through this period (i.e., the period between the Russian Revolution and World Revolution), *tactics*, which are largely the concern of the Communist Parties in various countries, vary with “the ebb and flow” of the developing situation in those countries. Any criticism of the contradictions of Communist activities therefore miss the point

entirely; there is no variation in strategy, *which is centred in the General Staff (Politbureau) in Russia*, and which is consistently preparing for general revolution; but it is in the very nature of tactics to vary with the fluctuating fortunes of the struggle. For example, the recent Iron Workers' strike is said to have resulted in a defeat for the Communists. That is not so. The objective of the strike was to reduce the reserves of critical materials—iron and coal—in order to hasten on the “nation-wide crisis”, and “weaken the Government”; and in that it succeeded. The tactics were designed to lead the workers in and out of the strike, covering both manoeuvres with suitable slogans and propaganda. From the *strategical* point of view it was essential that the strike should “fail” at a point short of a full crisis. The strategical objective of all such tactics at present is to worsen the lot of the community, and increase the difficulties of the “petty-bourgeois” (compromising) Government.<sup>29</sup> The recent Coal Report is striking evidence of the strategical success of tactics as applied to the coal industry.

It must be admitted that the Marxist-Leninist theory appears to find practically complete confirmation in the state of the world. The end of the “Imperialist war” (into which Russia was, despite her detachment, drawn) finds the “Capitalist crisis” still more intensified, and “petty-bourgeois governments” still less able to cope with it. The changes “demanded” by the oppressed masses are quite clearly not alleviating their condition, and the various factions of “the ruling classes” (including Labour parties) are at logger-heads. A fresh outbreak of revolution is anticipated in Greece, and local tactics are being directed accordingly. France is highly unstable, and would detonate into revolution if fresh civil war could be promoted in Spain. The British Empire is distracted by “liberation movements in colonies and dependent countries” and by threats to Empire security as in Persia and Palestine.

There is, however, another side to the picture. The vital and fundamental premise of the Marxist-Leninist theory is the *automatic and inevitable nature of the “contradiction” in Capitalist economy*. The Capitalist does not oppress and exploit the Worker because he likes it, but because he cannot avoid it. He, like the worker, is caught up in a system he cannot control. As Lenin emphasised, Revolution would be impossible unless a general crisis arose.

The central aspect of the Capitalist system is money. The Capitalist “produces for profit”, and profit is taken in money. That is to say, the vital aspect of Capitalist economy is in its relation to the financial system and the financial system itself consists of certain “principles”, or rules, or laws; for example, the principles of “sound finance”. *Thus the Capitalist conducts his business and makes his profits according to the rules which govern the use of money.*

The Marxist-Leninist position therefore rests ultimately on the question of those rules. Are those rules, in the nature of things, genuine “laws” like the laws of physics; or are they conventions, man-made?

On the hypothesis that the rules are laws, and therefore unchangeable, it follows that the Capitalist is helpless, and faultless; the case for his liquidation hardly rests on a very satisfactory moral basis. But it also follows that no improvement is possible, even in Russia's case, unless the use of money is abolished; but Russia has not abolished money, and claims an improvement; in point of fact, Russia *has* modified the rules. In general, however, it is quite clear that the rules are modified constantly, not only by Russia, but everywhere. Whether or not a country is on the gold standard is a case in point—it is the result of a decision. But the “laws” of a strict gold standard are different from the “laws” of a dollar or sterling standard.

Thus the Marxist-Leninist strategy is applicable to a situation that has its origin in the results of the operation of rules of finance. Who is responsible for those rules?

Although there is some overlapping of personnel, especially in the case of Big Business and the cartels, through interlocking directorates, it is quite clear that the production and the financial *systems* are separate entities. It is also clear that the financial system is far more highly centralised than is the production system. In practically every country there is now a Central Bank, which has well-defined functions, including especially the regulation of the volume of money. But these Central Banks in turn come under a super-Central Bank, the Bank of International Settlements, though at the moment there is some indication that this Bank's function will be transferred to the World Bank Working in co-operation with the International Fund. However that may be, it is the case that there is a *world centralised financial system*. In the case of industry—the production system—on the other hand, such world centralisation as there is relates only to specific industries, notably the chemical industry, while the greater part of industry is relatively independent, and uncoordinated.

Now in the nature of things an unco-ordinated industry cannot impose a consistent policy on centralised world finance; but, by setting up and maintaining the rules of the system, finance can, and does, impose a policy on industry. Broadly, the rules are in the system of accounting, and in the necessity of making a financial profit, according to the accounting conventions.<sup>30</sup>

*Marxist-Leninist strategy is derived from and dependent on an intensifying crisis; and that crisis derives from the financial rules under which industry is conducted.* If the crisis disappeared, Communism would retrogress, as is clear from the quotation from Lenin.

Now as long as finance and production are lumped together under the term “Capitalism”, there appears to be no escape from the necessity for Communism. But finance and production are not identities; they are entirely separate systems. To fail to discriminate, of course, adds to the confusion, for what is required is not any reorganisation of industry, but an alteration in the financial rules which impose a policy on industry.



An alteration in these rules was proposed by the Government of Alberta, and *was opposed by financial interests*, not only opposed, but prevented.

Further than this, there is documentary evidence that International Financiers financed the Russian Revolution.

Surely, now, the nature of the situation is plain. The greatest power in the world is wielded by International Finance, which directs its policy to produce an intensifying crisis as a result of which World Revolution is promoted, the effect of which would be a world dictatorship through, in the first place, the agency of Russia. The purpose is to dispossess every *individual* of any form of property which could confer independence, and centralise all ownership in *institutions* themselves centralised under a World State.

Misunderstanding of this situation at this stage only accelerates our progress to disaster. It must be realised that every effort is made to maintain the fiction of class-war on the one hand, and the threat of Russia as a great *national* power on the other. As a result, perfectly well-meaning, sincere and able politicians constantly make the situation worse.

Russia is *not* a “Great Power” in the national sense; she does not want war or territorial aggrandisement in the ordinary sense. *Russia is a reservoir of strength and highly-trained personnel awaiting, expecting, revolution which she is prepared to back.* Every intensification of the crisis brings the critical moment nearer; the greater the confusion, the easier her task. Therefore the apparent *threat* of war aids her, and the confusion as to her policy—i.e., whether she just wants to secure her boundaries, or whether she is following Hitler’s path of aggression—makes the situation more favourable for revolution.

We can now put the whole jig-saw puzzle together. The responsible agents in the world are the men controlling the international financial system. Through financial power—the indebtedness of governments and institutions to them—they can either dictate or heavily influence policy. Their efforts are directed along two main lines: *the maintenance of such financial rules as must lead to a world crisis*, and the sponsoring of the Marxist-Leninist theory and its exponents to take advantage of the crisis to institute a World Police State. Financial power has enabled them to secure control of all the main channels of publicity, especially the international news-agencies through which a bias can be imparted to the presentation of world news so as to intensify the crisis. During the war, they secured the setting up of UNRRA whose purpose is to restrict the distribution of food, and lead to famine in Europe.<sup>31</sup> Through such institutions as the London School of Economics and Political and Economic Planning, as well as the more frankly Socialist organisations, they have disseminated doctrines which have gradually resulted in the institution of a system of bureaucratic socialism in Great Britain which has strangled private initiative and paralysed recovery from the ravages of war, and transferred power from Parliament to a junta concealed behind the bureaucracy.

Europe has now been brought to near-detonation point. Its peoples are being driven to desperation by gross food-shortage, and lack of recovery from the desolation of war. Greece and France are in a highly unstable condition, and might be precipitated into revolution at any time. Whenever this happens, Russia is waiting to come to the assistance of the “victorious proletariat” and to set up the Federated States of Soviet Europe. In the commotion, the life-lines of the British Empire, already frayed, will be completely severed, leaving Great Britain easy prey for either “liquidation” as “reactionary petty-bourgeois” or its own revolution.

Once this strategic situation is grasped, it becomes clear that the well-meaning words of, say, Mr. Menzies are like petrol as a re-extinguisher. It is also clear why Mr. Baruch, the international financier, gave Mr. Churchill the go-ahead signal, *providing Russia was misrepresented as a military menace.*

The situation is indeed formidable. Now, obviously a strategy opposed to a misconception can do nothing but worsen the situation. That is to say, as long as our policy is based on the assumption that Russia is a potential aggressor in the ordinary sense, every move is likely only to lead nearer to irrevocable disaster. And similarly, every attempted denunciation of, or opposition to, the tactics, as such, of the local Communists only furthers their strategy, because it helps to intensify the crisis.

***The vital necessity is rapid amelioration of the crisis,  
combined with frank exposure of the real situation. (emphasis-ed)***

We most earnestly appeal to those with the potential power to deal with the situation to examine what we say impartially, and to realise that a great deal of what they believe and take for granted is the result of years of the most careful and subtle propaganda; that certain courses of action, unorthodox in appearance, are practicable and urgently necessary. We can assist them.

Social Crediters have the most urgent task of making plain this situation in the little time that remains. That task is easier now, because the facts so nearly speak for themselves. We have to *turn* the tide; once turned it will flow to its just destination—the combination of A and B for the elimination of C.

## NOTES AND REFERENCES

1. *Fabian Freeway* by Rose L. Martin; *The Web of Subversion* by James Burnham.
2. *Social Credit and Suez.*
3. *Social Credit and Suez; No Co-existence; What We Face; Antecedents of Communism; Destalinisation; The Art of the Possible; Social Credit in 1962; Social Credit in 1967.*
4. *It's Very Simple* by Alan Stang.
5. *The Tragedy of France—American Opinion* Reprint.
6. *U.S. News & World Report*, July 4, 1967.
7. Aid to ‘under-developed’ countries by ‘capitalist’ countries was and is a Communist device. See *None Dare Call It Treason* by John Stormer. According to an analysis of U.S. Department

of Agriculture and Department of Commerce records by Dan P. Van Gorder: “We have provided statistics showing that our domestic supply of food is tragically short of providing national self-sustaining supplies in case of national or world crisis . See *Ill Fares the Land* by Dan P. Van Gorder.

8. The British got rid of the Socialist Government, and under Conservative governments the looked-for post-war recovery was permitted, although to nothing like the extent that occurred in the U.S.A. But with the Profumo scandal, it became evident that a determined attempt to discredit and disorganise the Conservative Party and leadership, and reinstate the Socialists, was being made. When the Wilson administration was securely in office, a ‘balance of payments crisis’ was discovered, and well-planned emergency economic measures were instituted which could only, and did, severely set back the country’s economy, and already there are nearly half a million unemployed, and more anticipated. The virtual destruction of the British aircraft industry means that the *independent* defence of Britain is probably not now possible.

9. This is Keynesian economics, which, in addition to furthering socialist objectives, temporarily averted a complete break-down of the monetary system. Keynes was a leading Fabian Socialist. See *An Introduction to Social Credit*, by Bryan W. Monahan, and *Fabian Freeway*. However, Keynesian economics are now breaking down. “Balance of payments” problems are becoming universal.

10. The Selective Employment Tax is the contemporary form of direction of labour; it has, of course, other socialist purposes.

11. Spain will fall with Europe. The international campaign has largely been transferred to Portugal (because of her overseas territories) and Southern Africa, where defence against anything but an atomic threat remains possible. A military attack might have been mounted against the Republic of South Africa had Rhodesia succumbed; but a sea invasion, besides presenting formidable difficulties, would be too obvious and revealing of the Conspiracy’s purposes.

12. And in the U.S.A. Also note the increase in crime, the demoralisation of youth, and racial tensions.

13. This projection is inaccurate. It has become apparent that the stage had to be set on a world-wide scale, in preparation for a universal economic and politico-military crisis.

14. It has become evident in retrospect and from various evidence that the Communists got the Nazis into power. What was required at that time was war, and Hitler was the man to make it; the moves to involve the U.S.A. and the USSR were made well in advance. The objective is to be seen in post-war developments— ‘decolonisation’, the Cold War, the conquest of China, the seizure of the Middle East.

15. And now we have strategic missiles with atomic war-heads.

16. The Empire has been dismantled, the Navy severely reduced, the RAF made dependent on the U.S.A., bases abandoned or to be abandoned. And the U.S.A. under mounting atomic threat.

17. “Next” turned out to be the Cold War.

18. This objective has been achieved, and the larger strategy of the Conspiracy has emerged. See *The Truth in Time*, by Robert Welch; also *The Art of the Possible*, by B. W. Monahan.

19. It has become evident that the Chosen People myth has become somewhat diffused, but that many of the top Conspirators are Gentiles. It is also a question of who thinks he is using who. See *Antecedents of Communism*. But see also *Judaism and the Vatican*, by Vicomte Leon de Poncins.

20. This, of course, was before the state of Israel was set up, and the Israeli army organised. Its role was first to provoke the nationalisation of the Suez Canal, and then to dominate the strategic

centre of the world—the Middle East. The Arabs, of course, are stooges. The Middle East ‘crisis’ stems from the Balfour Declaration. See *Social Credit and Suez*.

21. That policy was the preservation of the Anglo-Saxon peoples a coherent and economically self-sufficient entity. Britain, Canada, Australia, Rhodesia and New Zealand could have formed such an entity, self-sufficient, but not necessarily exclusive. (See *T.S.C.*, July 2.9, 1967.) Its basis, of course, would have to be a reformed monetary system. In this connection it is vital to bear in mind that *it is not necessary to import money to buy your own goods*. See *An Introduction to Social Credit*; also *The Last Chance* and *Now or Never* (pamphlets). But it looks as if the possible has become impossible.

22. To this list should be added unrestricted immigration to Britain, with its potentially explosive possibilities.

23. See *The Whole of Their Lives* by Benjamin Gitlow, a former top-ranking and international Communist. He describes in considerable detail the intensive training of picked Party members, both secret and open, among other important revelations.

24. The solicitude of the USSR for the ‘independent’ nations is simply the tool for their destruction. We can be sure that the events in the Congo and elsewhere, even in Nigeria, did not take the USSR by surprise. It is the wealth of Africa the Conspiracy wants, not the natives. If the Conspiracy comes off, Africa will be re-colonised by more skilled and malleable slaves.

25. In the U.S.A., the negro population. See A. Stang, *op. cit.*

26. Note the merging of the negro ‘protest’ with the anti-Vietnam demonstrations. All of this is isolating the U.S.A., as well as giving the white population feelings of doubt and guilt. It is a very thorough softening-up operation, and ominous in the extreme. In events on this scale, timing is all-important, and this sort of history is not to be repeated. The Conspiracy is playing for keeps.

27. Prime Minister Wilson now speaks of Britain as a social democracy, which is a term out of the vocabulary of Marxism. Wilson is no doubt very high in the hierarchy of Fabianism, but he has the colouring of, but a different odour from, a Kerensky, and he is a good deal more malevolent. The point is that he is a step on the ladder of conspiracy and, when the “real” revolution occurs, expendable as an example of the futility of bourgeois social democracy. To real ruthless revolutionaries, his pretensions are ridiculous and his ambition dangerous. For an imaginative but essentially sound fictional treatment of the current situation in Britain, see *When the Kissing Had to Stop*, by Constantine Fitz Gibbon.

28. This paragraph should form the terms of reference for President Johnson’s special advisory commission on civil disorders. Why are Lenin’s words coming true in fact? Who is provoking a nation-wide crisis in the most prosperous nation on earth?

29. A further objective of strikes is experimental—to find out how much disruption can be caused when various segments of the community are put out of action.

30. *The Monopoly of Credit*: C. H. Douglas; B. W. Monahan, *op. cit.*

31. The disclosures of General Morgan made it clear that UNRRA was in fact a pipe-line for transferring Jews to Palestine—a process which in due course and through terrorism, led to the setting up of the ‘independent’ state of Israel. The string on which the beads of history between 1914 and 1967 are strung may well be designated “from Balfour to Suez”.

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## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
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The Price of Freedom is Eternal Vigilance

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### IN THIS ISSUE

The State of the Australian Revolution By Arnis Luks	23
Philanthropists and Policy By Neville Archibald	25
Why Monetary Policy Doesn't Work For Anyone But The Banks By Will Waite	29

### **The State of the Australian Revolution By Arnis Luks**

Inflation, like coin-clipping, is a financial weapon to erode the spending power of individuals. It does not occur by chance, nor is it subject to any natural law that cannot be changed, but is in fact a deliberate financial policy driven by those who control the financial system.

Looking at several significant indicators, being the \$1.9T US budget deficit, and the increases in taxation occurring in Victoria, it becomes obvious that inflation is running at least into double-digit figures, if not as high as 20%, or more. Other indicators reinforcing financial stress being experienced on the ground, are with reports of families seeking out extensions for home loans, to become multi-generational. Some articles are suggesting that parents who may be more secure in their own homes, assist with the refinancing of their children's mortgages. From a strategic perspective, this can put both homes under mortgage-duress leading to confiscation of both assets pending foreclosure, rather than just the one.

The inflation menace reflects one branch of a many-branched-attack to achieve the deliberate breakdown of society. Compelling women unnecessarily in this age of automation and advanced control, into the workforce was another. This manoeuvres children into state care where they can readily be orientated towards state perspectives/objectives with the use of sophisticated propaganda programs.

The Universal Basic Income UBI, having already been tested in certain isolated communities, is to be the financial carrot offered to an impoverished world to accept world government. The Central Bank Digital Currency is the final means of monitoring and controlling every individual, every day, across the world.

The primary physical cause, or root, of the world's dilemmas is the weaponised financial system, designed for manipulation to bring about societal unrest, and remove any semblance of security-of-tenure for every individual, and nation.

Looking primarily from a moral perspective, is the correct re-orientation to begin to sort out this worldwide dilemma. ‘That which is moral works best’.

Our universities are riddled with activists promoting the rainbow revolution to destroy the common language. Cancel-culture, which includes a rewriting of history is to become only a propaganda message – book burning by another means. Our politicians and elite appear incapable, or more aptly unwilling to find resolution, building further upon societal demoralisation, are all ready examples of this many-branched-approach to the breakdown of society - as policy. This isn't occurring because of sunspots, or visitors from another planet. It is occurring due to the pursuit of this policy of breakdown by those who would-own the whole world if they could.

*Civilisational breakdown is not a consequence of natural events,  
but rather an outcome of deliberate policy designed to bring this about.*

Societal resilience to natural events is demonstrated each time a fire, flood, earthquake, cyclone or tsunami occurs. Society doesn't collapse when these events occur, but is being tested as to its resilience.

War and famine on the other hand, are man-controlled events that can bring about societal breakdown. Ukraine, having its vital infrastructure physically destroyed, is certainly being tested, as is Palestine. Both nations have lost control of their administration; therefore, policy is being determined by others. From this perspective alone, most of the nations of the Western world have also lost control of their administration; therefore, policy is also being determined by others.

Communism did not collapse with the Berlin Wall in November 1989. Communism extended its tentacles across the entire globe. Communism is reflected by centralist policies, removing the power to decide-for-oneself on vital issues.

The United Nations, being a bastion amongst others, of centralist policy, promotes only a collectivist perspective whereby they alone; the administrators of policy, will be promoted as to provide resolution for the world's dilemmas.

Whether it be the massive financial debt from a rigged system, the environment, climate, covid-19, bio-security, or another world war, they alone are being touted as the only legitimate-source to provide resolution for the world's dilemmas, when in fact this is the very opposite of what is required to bring about self-reliance, autonomy, greater individual freedoms, and personal and national security.

**Is it** right and proper, in the very nature of things, to allow a remote entity, another human being sitting remotely from you, allocated the power to make decisions over your day-to-day life? This question draws out a line of thinking into what you believe to be ultimate-Truth, in other words, what your philosophy is. Do you exist in time and space just to be the plaything of another human being? Or do you exist in this time and space, having been freely given this life, to recognise God as creator of all, and to explore the wonder of His creation – as you see fit?

These questions, and more, are being dealt with in this month's On Target booklet, in the hope, the faith that *‘one plants, another waters, but it is God who causes the increase’*. Pray for that increase to come – *‘on earth as in heaven’*. \*\*\*



## **Philanthropists and Policy By Neville Archibald**

*So called Philanthropists – should they have the ability to modify our world without suitable oversight, without our permission?*

We all live in this world, it is a shared planet. It's resources and its ability to produce are what keeps our societies alive. Civilisation itself has grown up out of our ability to use our grey matter to overcome the limits of our frail bodies. Where once we struggled to work by hand, enough land to plant a crop, we then harnessed individual horsepower and then many multiples of horsepower with the tractor, and also it's implements.

So too our ability to heat our homes and cook our meals has gone from gathering sticks or dung, to cutting timber, to digging up coal, and now criss-crossing the countryside with the widespread use of distributed-electricity.

Along the way we also turned deserts and dry lands into lush green pastures, orchards, and rich food producing areas, by harnessing the river systems.

Each of these adaptations and inventions came about gradually and we discovered, refined, and learned the lessons of the natural limits we found along the way.

Historically, the Egyptian Nile Valley, suffered salinity problems after centuries of use, devastating an entire area. People had to move and adapt, and kingdoms fell or suffered. Much of this history has been rewritten of late in regard to climate change and it is hard to find much reference to it. In my early days in the Goulburn Valley, salinity issues loomed large. It was also happening in many other places until we realised that irrigation also requires suitable drainage and soil-husbandry to remain productive. Widespread alteration of nature always carries with it a significant risk that we must be attentive to to minimise other problems.

Up until now our ability to change the planet has been largely localised, either by the terrain or by political boundaries. The risks have been comparatively small.

Our knowledge of atmospheric physics is still in its infancy, regardless of what many would have us believe. The long-term historical records, and methods of analysing them, are both limited and on various scales. As a scientific endeavour we are often trying to match current high-tech data with historical references, for temperature, storm severity, flooding, and many numerous environmental impacts. Ice cores, while giving a record of the past, in many ways still do not tell the full story. Errors in matching data-type to data-type is incredibly important. There will always be what is called systematic errors, errors in accuracy and errors in precision, among others. It is the addition of all these within any scientific study that gives you a resultant error in outcome.

When doing research and predicting outcomes, knowing these are critical, for your answer will always be +/- a calculated amount. The only way to do any predictable assessment is to examine results as they happen and compare them to what was originally said would happen. If they don't match, then "It's back to the old drawing board" to quote a certain cartoon character. This takes time. When your resultant

figure of change (temperature for instance) is only quite small, the % error is large.

This complicated climate analysis, just for predicting the weather, has been ongoing also for centuries, with limited results and even less success. Weather prediction and four-day forecasts are still quite often wrong, and require updating regularly despite all the money and scientific effort thrown at it. Local regions have been approximated by farmers over the centuries whereby the initial opening to a season is often a good indicator of what might come. Farmers have been relying on their own abilities to do this to remain successful in their business. These observations have been important to their decisions of what to plant and when. The results from these observations they are after, are weather patterns, rather than precise temperatures.

What I am getting at, is if we look at predictions of a rise in global temperatures of 1 or 2 degrees over a century, just what degree of error are we talking? Do we really know all the potential variables that may make this prediction null and void?

If we look at the track record of previous predictions and their accuracy, we see that they are generally woeful, and rarely if ever, apologised for their inaccuracies.

Tim Flannery said on *Landline* in 2007 about climate change, “We’re already seeing the initial impacts ... So even the rain that falls isn’t actually going to fill our dams and our river systems ...”

<https://hotcopper.co.nz/threads/exactly-what-professor-tim-flannery-said-on-abc-landline-in-2007-about-future-rain-not-filling-our-dams.6976938/>

Since that prediction, we have had floods and overflowing dams.

Al Gore, predicted large sea-level rises amongst other catastrophic events in his 2006, “*An Inconvenient Truth*”, including the threats to certain Pacific islands.

Here again, some 18 years later, we have not observed anything like this. Much was made of it at the time, and no mention of land subsidence was ever included, something that is also a part of any scientific calculation. Remember, you take all measurements into account and allow for the combining of errors into that result.

In an article from the UK *Spectator*, Associate Professor Shimon Wdowinski of Florida International University, said:

[He] “did not refute the connection between sea-level rise and glacier melt, but suggested it is more complex than Al Gore’s film makes out. Over the past decade and a half, sea levels in Miami and along the rest of the eastern seaboard of the United States, have taken an upwards jolt and are currently rising by between 6mm and 9mm a year. However, the long-term rise in sea levels — caused by a combination of melting ice and thermal expansion of the oceans — is only 2mm. The rest is short-term variability caused by changes in ocean currents.”

Interestingly, there may be some link between meltwater from Greenland and the change in ocean currents — Wdowinski has identified a similar short-term uplift in the rate of sea-level rise in Florida in the 1940s, when temperatures in Greenland saw a temporary upwards blip and were as high as they are now.

But these findings he describes as only ‘preliminary’.

He has also investigated another factor behind flooding in Miami — subsidence in

parts of the city which are built on reclaimed swamps. Satellite measurements reveal that some streets now lie 16 to 24cm lower than they did 80 years ago — which might explain why long-established residents are seeing places flood which never used to flood earlier on.”

<https://www.spectator.co.uk/article/question-al-gore-on-climate-change-and-he-ll-call-you-a-denier/>  
Many places around the world also have subsidence to be taken into account.

These are not the only predictions that have been used to scare us into changing our expectations in life or used to impose limits and financial burdens on us. There have been so many more which have also been found wanting as their due date approaches. Just how accurate are these largely modelled theories?

### **Geo-Engineering**

We then begin another more important aspect based on these calculations, that of the philanthropists wanting to counter these questionable-conclusions by weather modification, or Geo-Engineering on a grand scale.

Tampering with Nature and the biosphere itself has been done and is being done on small scales around the world. The UAE (United Arab Emirates) has been tampering with cloud seeding for decades and making it rain in the deserts to help feed their populations and green the country. Neighbouring countries have protested, accusing this manipulation of weather of causing floods and droughts in their own regions. Let's face it, humidity increases to a point where it falls as rain. Tampering with the time-frame of this occurrence and dropping the moisture early is definitely altering where it falls. After the fall, there is not enough left to fall in the areas it normally would have, effectively depriving someplace else of much needed rain. Just that observation should make it obvious, that the effect is far more complicated than that. It could be argued it will also dry out the next area as well as disrupt things even further away.

Other experiments, such as cloud whitening along the Great Barrier Reef, to limit coral bleaching is also happening. Forcing atomised sea-water into the lower atmosphere to act as a “sun block”, they realise it may have impacts further afield and are monitoring things carefully; I hope.

Alameda City Council, outside San Francisco has shut down a trial geo-engineering experiment, citing unknown impacts on land, rainfall, and pollution basis.

*“An experiment in Alameda involving spraying sea salt particles into the air to determine the feasibility of mitigating global warming, and (was-ed) subsequently halted over safety concerns, will not be resumed after a vote by the City Council.” “The debate centers[sic] on the controversy over geo-engineering such as solar radiation management, carbon dioxide removal, or weather modification, and the possible unintended consequences of applying such technologies on a planetary scale.”* <https://www.cbsnews.com/sanfrancisco/news/alameda-geoengineering-climate-experiment-halted-cloud-brightening/>

This stuff is going on! Bill Gates had plans to do this sort of weather modification over 14 years ago, with his patents for hurricane-taming using a fleet of ships to

pump cold water up to the surface of the ocean to reduce one of the elements that drive them. Fast forward to a more recent proposition where climate modification takes many variations on a theme: Obscuring the sun by chemical spraying in the upper atmosphere. Things like calcium carbonate (limestone), sulphates, and even microscopic salt crystals have been mentioned. Just how many have been trialled we may never know. Gates has been advocating the dropping of reflective particles high in the upper atmosphere to cool the earth for some time, across the whole earth mind you, not just the bit over his place! Who asked these unelected philanthropists to do this? What permission has been given or even asked of the world population? In much the same way as a novel trial vaccine was rolled out and forced on us, this climate manipulation is just happening.

Some time ago there were cries of horror about chopping down rain-forests in Brazil. The claims of environmentalists about the butterfly effect and how it could potentially alter the whole world. <https://www.youtube.com/watch?v=Wps2vtzi1TU>

*If a butterfly flaps its wings in the rain forest,  
a cyclone is started somewhere else in the world.*

This concern, when it is directed at other countries, is surprisingly absent when our own attempts to modify weather are seen to be a valiant effort to stave off catastrophic climate change (such as it is). At that point the poor old butterfly must be pupating. Conveniently in stasis.

The current climate scaremongering that is going on, with their dire predictions is really worth a long, hard, look. A genuine evaluation of the demonstrable science.

Despite the claims of consensus among scientists, this is not actually true! There are many well respected climate scientists who disagree. They present accurate data across a far wider timespan than the selective data used to show a need for intervention, funding and the implementation of control measures.

Scientists like Professor William Happer <https://www.youtube.com/watch?v=CA1zUW4uOSw> and Professor John Christy, <https://www.youtube.com/watch?v=ttNg1F7T0Y0&t=362s> and many more, do not agree. But, as their observations do not allow governments to implement more control over our lives and increase their power, they are not given credence.

If you have viewed the first link about the butterfly effect, you will note that computer modelling can be affected by a very small input discrepancy (*3 digit decimal rounding, rather than 6*) this leads to a large difference in the resultant outcome. As with many of the inputs in the climate modelling which show global warming and catastrophe, they are only estimates at best. Each time they run the computer-simulations, they can get wildly varying results. A reduction in CO2 when run through these same models (as Professor Christy shows), has an insignificant alteration in outcome, despite other consequences it may have to our lives in obtaining such a limit. The world could stop using fossil fuels tomorrow and the modelling would still show a degree or two of warming only, but our civilisation would be in ruins.

Because of the political mileage that can be made out of this alarmism, and the use being made of these restrictions to force evermore controls over our freedoms, the narrative remains, with an assured outcome of dire warnings and suffering for the good of all.

Back to the philanthropists, they do not succumb to the fears, they still attend talk-fests with lavish feasts and accommodation, using hundreds of CO2 belching private jets. Their lifestyles alter not one jot compared to the deprivations they expect of us.

Wealth envy aside, it is the likes of these people and their pursuit of policy who are being listened to by governments worldwide. We no longer have any real say. Bodies often largely funded by them, like the UN and the WEF and other large unrepresentative groups, who are determining our future.

### **Eugenics By Another Name**

Listening to their past speeches finds many are ‘reductionists’. That is, Eugenicists. Look it up! They want a smaller world population! The removal of which half of us does that mean? Who is to determine this? In Bill Gates own words he makes reference to this intent: <https://www.youtube.com/watch?v=DeHLNthYTSI>  
Reducing the world’s population is part of the overall equation.

The sooner we stand up and take some sort of action the better. Parliaments across the world must start listening to the common people and what they want. Those farmers previously mentioned who rely on knowledge of weather patterns will be affected. Changes to water flow from inland, or back to the ocean, depending on where it falls. The trial-er might acknowledge these risks, but ultimately many of those affected may have little or no say over whether it actually happens.

Going on the ability of these self-appointed saviors to influence governments around the world, and be handsomely paid while doing so I might add, this is not just a mere possibility, but an actual experiment occurring in real time. We have already seeing the damage done by the experimental “vaccine” roll-out, do we want this climate-experimentation when the consequences can be so much more dire. We are all pawns in their game, until we speak out. \*\*\*

### **Why Monetary Policy, Doesn't and Can't Work for Anyone But the Banks By Will Waite**

*The unreported truth about interest rates and cost-push inflation*

There isn’t much more galling than the Governor of the Reserve Bank trying to identify with the difficulties of ordinary Australians on the wrong side of the cost-of-living crisis. Australians, with an average mortgage (\$625,000), are now having to find an extra \$21,000 a year as a result of the RBA’s rate rises which began in April 2022. 13% of mortgage holders have had to extend their loan terms by five or more years in order to make payments. <sup>1</sup>

At a time like this, it might be useful to ask, does the RBA’s monetary policy work?

The mechanism for controlling monetary policy is the power to adjust interest rates across the economy. The stated objective of monetary policy is to keep inflation, as measured by the Consumer Price Index (CPI), to between 2 and 3%.

The CPI, calculated by the Australian Bureau of Statistics, tracks household cost of living by recording price changes on commonly consumed goods and services over time.

There are two main types of inflation. The type of inflation on which central bank monetary policy is supposed to work is called “demand-pull inflation”. Theoretically, this happens when demand for goods and services in the economy is in excess of supply. In other words, when there is heaps of money in circulation, people, feeling rich, tend to be more willing to buy things. People selling things, keen to make hay while the sun shines, increase prices to take advantage of the spree.

Enter monetary policy. This is the technical term for the power of central banks to adjust interest rates by decree.

When inflation is too high, the idea behind monetary policy is to strip demand (money) out of the economy by charging everybody-in-debt more interest. The idea is that if you have to pay \$500 more for your house this month than you did in the previous one you’re going to cover that expense first. This extra expense reduces what people can spend in the economy thereby reducing consumption and, so the theory goes, cools off those greedy price-lifters.

That’s all pretty neat. Could work. It does work eventually. This is essentially the tool which empowers central banks to determine the level of economic activity. Turning the dial down very low is essentially what gave us The Great Depression.

What gets less attention is the other type of inflation called “cost-push inflation”. In terms of prices the result of cost-push inflation looks like the demand-pull type except the pressure on prices comes from a different direction.

Everybody knows that the only requirement if one is to stay in business is to ensure that you cover costs. Cost is the lower limit on price, and unless you are in business to go broke, you must charge for your product or service at least what it costs you to produce it. Ideally you charge a little bit more and that is your profit.

Cost-push inflation occurs when the cost of doing business increases resulting in upward pressure on prices as businesses seek to pass these costs on to the consumer. This can happen for a number of reasons such as supply shortages which effects the prices of raw materials, or disruption in the supply chain, as we had during and after the pandemic. We sometimes hear about the risk of cost-push inflation in relation to increases in the minimum wage. One of the arguments against increasing the minimum wage is that if you increase the cost to business of employing people, then that cost will be passed on when business accounts for it in their prices. The wage increase lifts the prices of goods and services and the consumer/worker, therefore, is no better off.

The effect of increasing energy costs, electricity and fuel, has the same cost-push effect. Every business requires energy and if the costs of it are increased, prices will eventually go in the same direction.

What is often overlooked with respect to monetary policy is that the cost of money

is as important to price levels as the cost of wages and energy, perhaps more so. Most business owners are carrying some sort of debt, either in their business, or privately, or both. As of June 2023 small and medium sized businesses owed \$588 billion. <sup>2</sup> It is inevitable that when interest rates increase these charges show up as an increase in prices regardless of where the debt is. For instance, a small business owner will inevitably consider an increase in his mortgage repayments as an expense that must be covered by his business. Hence, regardless of whether you are paying off new machinery for the business, or the family home, an increase in interest charges will likely come out in prices.

It's actually this rationale that the banks rely on to increase their rates when the RBA does.

The cash-rate is an ongoing cost of banking, and ostensibly it's this cost pressure that the commercial banks are responding to when they lift rates in lockstep with the central bank. With the added bonus for them that they apply the higher interest charges retrospectively to all outstanding loans. Sweet deal if you can get it. You hear very little about this.

The RBA's own write up on cost-push inflation says nothing about the inflationary effects of rising interest rates. <sup>3</sup> Despite being a major living expense, interest rates are not even included in the Australian Bureau of Statistics "basket of goods" when they calculate the CPI, which is the 'centerpiece' of RBA monetary policy.

This explanation from the Australian Bureau of Statistics is instructive:

*An important use of the CPI is to inform monetary policy. The Reserve Bank of Australia (RBA) is responsible for monetary policy and has noted 'an inflation target as the centerpiece of the monetary policy framework'. An inflation target involves setting a target cash rate, which influences other interest rates.*

*Countries that adopt an inflation target as part of their monetary policy framework, typically exclude the measure of mortgage interest charges when measuring the CPI. This is because changes in the cash rate would directly affect inflation if the cost of mortgages was included in the CPI. <sup>4</sup> (emphasis -ed)*

Inflation of mortgage repayments when the RBA lifts rates is a reality whether the RBA or ABS recognise it or not. This statement confirms the cost-push relationship between interest rates and inflation and for this reason CPI calculations exclude this major expense of households. That's 'Goodhart's Law' for you; when a measure becomes a target it ceases to be a good measure.

*Because it is not included in the CPI, is there any way to know what effect the increase in interest rates is really having on price inflation?*

In addition to CPI, the ABS also provides statistics on what they call Living Cost Indexes (LCIs). <sup>5</sup> These provide information on the living expenses of different 'household types' sorted by 'principal source of income.' These groups include: employee households with incomes from wages and salaries; age pensioner and other government transfer recipient households receiving incomes from the

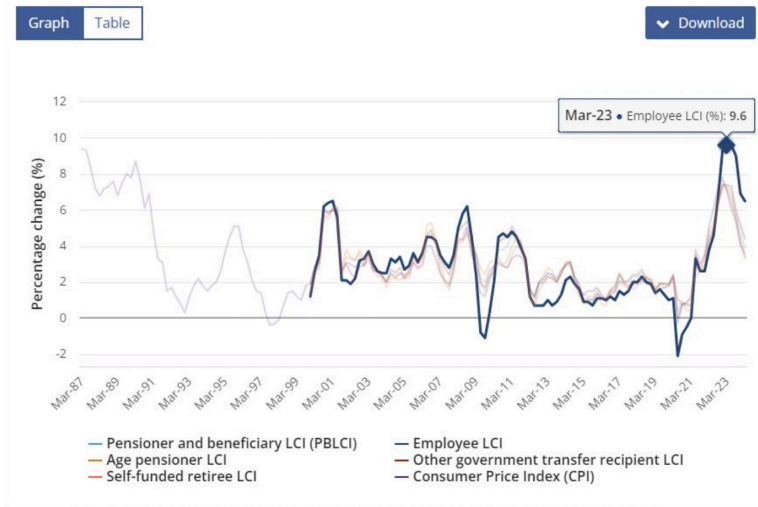
government; and self-funded retirees. Unlike CPI items, these indexes do include the cost of mortgages in calculating living expenses.

Comparing the living expenses of ‘employee households,’ whose principal income is wages and salaries, - the CPI reveals that inflation this time last year was running at nearly 10% for this group, which was roughly 3% higher than any of the other household types at the time.

In the chart below CPI is tracking closely to the other LCIs.

And the reason? ‘Employee households’ are the group overwhelmingly exposed

Selected Living Cost Indexes (LCIs) by household type and Consumer Price Index (CPI), Australia, annual movement (%) (a) (b)

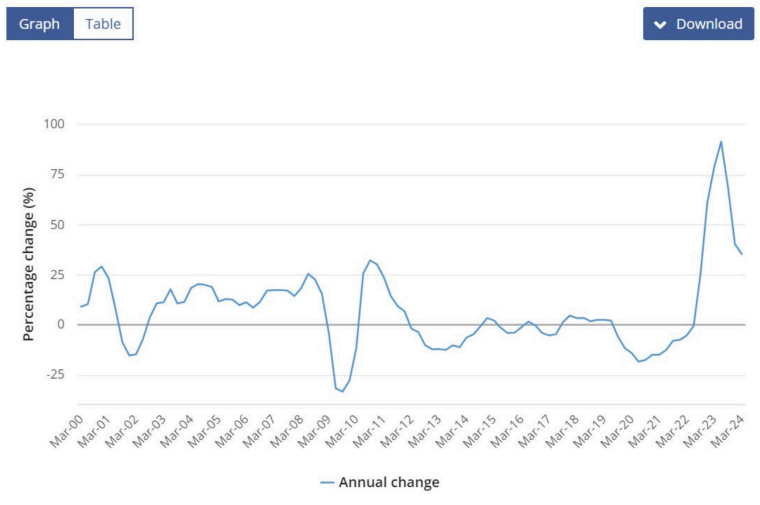


to increases in mortgage interest rates. For this group the annual change to June 2023 was 9.6% as a result of Reserve Bank monetary policy, which, need I mention, is supposed to control inflation.

While the

result of interest rate increases most effected this group, the ABS reports that “strong rises in mortgage interest charges over the past twelve months also contributed to the annual rise in living costs across most household types.”<sup>6</sup>

Employee households Mortgage interest charges, Australia, annual movement (%)





The Reserve Bank's number one reason for existing, to contribute to the stability of the currency, is supposed to be about maintaining the purchasing power of the Australian dollar. It is a duty which it fails in the most spectacular fashion to achieve. In large part this is because the mechanism for achieving this objective inflates the cost of housing for much of the population and injects additional costs into the (*entire*) production system. It makes worse the problem it's supposed to solve.

Monetary policy has the average mortgage holder paying \$21,000 a year more to live in their home, and the RBA's analysis doesn't even capture it. You'd have to agree, it's a pretty dubious inflation control. They get around these inconvenient facts by the first and most reliable methods of financial persuasion — misrepresenting the real situation and talking about something else.

There is a method for maintaining the purchasing power of our currency. The solution as Douglas simply put it is to establish "a stable ratio between an available quantity of wealth and the money available to purchase it." It involves some tinkering with the price system and the payment of a dividend (to the public) which represents the work now done by machines. First, however, it requires the dethronement of finance and their unaccountable bureaucracies.

Monetary policy grants control over the most powerful means of organising society to the Australian chapter of the real-cool-club called Big Finance, and, as the Screeching Weasel said, 'you're not part of it.' Needless to say this club does not have the economic prosperity and welfare of the Australian people at the top of its agenda. If I were to guess what is at the top of its agenda, I would say something like: control of the Australian people by the allocation of resources as rewards and punishments, through the medium of the money system. This control system is set to become a whole lot more sophisticated so we'd better stop walking around drooling over the inanities of RBA board meetings, and do something about it.

<https://alternativesx.substack.com/p/why-monetary-policy-doesnt-and-cant> \*\*\*

## National Director's July West Australia Tour

Looking back on the extensive two-month speaking tour undertaken by Eric Butler and his wife Elma in May-June 1955, current National Director Arnis Luks will be carrying out a similar speaking tour in July and August 2024 across West Australia. The tour begins around The Midlands Route and across to Geraldton for the 20th of July, expecting to be in that area for several days before proceeding south to Perth, for the 27th afternoon-workshop 1.30pm-, and the evening *New Times Dinner* 6.00pm- to follow on, at Topolinis Caffé, 639 Beach Rd, Warwick, Ph 08 9447 7118.

While in West Australia Arnis anticipates that he will travel as far south as Albany and as far east as Esperance and Norseman. On his return journey back to Adelaide Arnis will visit centres which could not be fitted in on the way. Any supporters in these areas who desire to make use of his services should get in contact promptly, M 0415 527 121 or email '[heritagebooks@alor.org](mailto:heritagebooks@alor.org)'

We make a special appeal to all supporters to help make this tour a success. Arnis is undertaking this tour as a novel method to awaken people to the political possibilities of an incarnated faith, and would appreciate maximum co-operation. In the past home meetings have proved a big success, and it is hoped that supporters will consider opening their own homes to this timely message. Where it is felt that home meetings cannot be arranged, it is also suggested that thought be given to approaching Church organisations, Rotary and Apex Clubs, and Returned Servicemen's organisations to this timely message.

Arnis will also be carrying ample stocks of book supplies and subscription forms for the new *OnTarget* Booklet, and is willing and able to deliver several important talks suitable for home meetings, one-day workshops, and two-day Seminars. \*\*\*

### **Basic Fund again set at \$65,000**

Critics of the Australian League of Rights generally make the mistake of attempting to judge the League against their own power philosophy. They have to concede that the League's influence over a wide area of Australian life is significant. They even fear that given certain circumstances, it could prove decisive in shaping the future of the nation.

As no evidence exists to suggest that the League is a power movement, awaiting an opportunity to seize control of the nation, then what do its critics really fear? They fear the emergence of a society in which all power is effectively decentralised with every individual being genuinely free and personally responsible.

They fear that in a genuinely free society it is most difficult to control the individual. Their philosophy is rooted in the very philosophy, which they falsely claim motivates the League. They know that enormous sums of money have been spent to further the very totalitarianism threatening the Australian people. They presume, therefore, that the League must have access to much more finance than is obtained through its Basic Fund. Over the years some of the most outlandish and hilarious suggestions have been made about the League's source of "secret funds". The reality is that the League of Rights is a voluntary association of freedom loving Australians who attempt to put into practice the principles of Social Credit. At no time has the League had more than a relatively small, moderately-paid full time staff. If it were not for the nation-wide team of volunteers, it would require a budget far in excess of what the League spends annually to keep print, audio and video broadcasts flowing into the Australian community. The Basic Fund is the estimated minimum requirement of the League for each twelve-month period. The Basic Fund for 2024/25 has been set at \$65,000. Early

contributors have got the fund away to an encouraging start. Because of the increasing rate of critical events, it is essential that the bulk of the Basic Fund is contributed and built up as quickly as possible. Reports of its progress will be made next month. All donations to HO, c/o PO Box 27, Happy Valley, SA 5159. Receipts will be forwarded, only if requested.

**Annual Subscription to 'On Target' \$75.00 pa which includes an Insert, the On Target and the NewTimes Survey journals - printed and posted monthly.**

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## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### IN THIS ISSUE

Consider Our Own Family First By Neville Archibald	35
Work and Purpose —Employment and Servitude By William Waite	38
Communism and Christianity By Professor John W. Hallowell	41

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### Consider Our Own Family First By Neville Archibald

Some time ago I started an article on Australia as a family. I listed positives and negatives and considered what made a successful family. Trust, positivity and direction were the beginning, many more things united our nation as a whole just like it links the individuals in a family. Since then I have seen quite a few things happen that have added a slightly different dimension to what I was originally thinking.

Tucker Carlson arrived in Australia at the end of June and toured all major capital cities. The only thing louder than his often-jubilant laugh was the condemnation of the mainstream media (MSM). I listened to his last “no holds barred” talk in Perth, via the internet, and found him refreshingly candid in his appraisals of us Australians.

Reading the comments by the MSM and others that must have something to hide, there was no love lost between them. Several describing Tucker and those who went to hear him, as the kind of people most “right thinking” Australians don’t want in this country. I am beginning to see, why, we as a family, are not all on the same page. I would however, disagree that it was us, who was on the outer. As a family I think most Australians still want the same thing, but those influencing and supposedly representing us are leading us astray.

Just the negativity alone from the MSM should be enough to be a wakeup call to all Australians. A call to listen to what he had to say and consider why the MSM portrays us as they do.

I felt a connection that I could place with Tucker’s outlook on who we, “The Australians” are. The first part of his talk was how he grew up with a view of us as independent larrikins, for want of a better description. Being much the same age as Tucker (only a few years older) my demographic would also have been his

when I visited the US on several occasions in the late eighties/early nineties.

The travellers I met, the people I spoke to and stayed with had all grown up with a view of us as the cheeky cousins who cared not a whit for class or elitism, more so in many ways, than them. The tall poppy syndrome, the disregard of saluting senior pommy officers and a flagrant contempt for authority, done in an almost jovial manner.

This of course had been topped up somewhat by the iconic image of Paul Hogan's "Crocodile Dundee" and the "put another shrimp on the barbie", ads.

We were definitely the flavour of the year when I first visited.

As with Australia now, I saw a definite difference between the city and country people. Those whose roots were in the country or small towns and had moved to the city, still had an ease about them that was definable. Those whose jobs included practical or hands on work – engaged in the real – still had a sense of family about them.

Moving further into their cities, the others, who had known nothing else and had not really ever spent time on the land, were detached, more internal. I hate to say this, Narcissistic. It was a lot more about them and what they could do for themselves, not others. About getting ahead.

A good way to get to know someone is to travel with them. As I was backpacking, sharing rides and using trains and buses, I got to know quite a few of them. In their own country, Americans were some of the most generous people I stayed with, the younger generation at that time were also open and tolerant. Not a lot unlike us back here in Oz.

Travelling with them in other countries was another story, and though they were still largely lovely people, the shadow of that narcissism was upon them. At the time I did not see it for what it was and put it down to their insular news services and belief instilled into them that all things American were superior. "It's all bigger and better in Texas." We played a bit on that, and got quite some mileage out of it in a fun way. It was very rare that anyone ever became offended, for that was never the intent.

My knowledge, at that time, of human traits was still in its infancy, I guess. Despite knowing something about psychology, it was not the reason I was travelling. I made copious notes though and regularly posted stuff home.

To me, America was a family of sorts, (as were all the countries I visited) slowly coming together. I witnessed very little racism, even in the south, and never felt it deserved the media portrayal of it. I had travelled with a few Aussies that had made me cringe more so in this regard.

We, young travellers of the world, really were making a difference I felt. Ambassadors of a potential world, where we all realised we were much the same. Certainly doing far more benefit to inter-country-relations than our upmarket political ambassadors.

Now maybe that was an ideal, a bit of a starry-eyed vision, from travel and

freedom, but I was not alone in these insights. Many times, during my journeys, we would discuss these things; it was like a ritual for many, what were we seeking. (There were many long-term travellers about, leaving their homes for more than just the two-week holiday, months and even years at a time for some. As an Aussie, it was almost expected. Being such a long way away, we went for longer periods than most, not afraid of unemployment upon our return, less concerned than all the other travellers combined. (We came from the Lucky Country!)

I'd ask my readers to think back and consider what we had as our younger selves. All of the nasty traits that we supposedly are now guilty of, were on the decline, absolutely. The freedom marches, the civil rights movements and the cries of respect and tolerance had already made its mark. The positives of recognition of people as people, despite oddities was already occurring.

Enter Negativity and Hollywood and the descent of the press into that same negativity. It was noticeable!

The previous decade had already made us aware of the media's ability to control our emotions. The Australian band, the "Skyhooks" had released a song titled 'Horror Movie', which depicted and condemned the News of the time for showing so much violence and hatred, real stuff, not the stylised stuff of movies and its overacted villains.

Conditioning by movies followed; the South Africans were in the spotlight for "apartheid" and were regular villains, heavily linked to Nazis in their portrayal in movies like 'Lethal Weapon' with our own Mel Gibson. The baddies always had a South African accent.

I travelled with a couple of South Africans for a while and they were really nice people, confused by their depiction outside their own country.

I have watched as more and more negativity has been injected into just about every movie released. Always there must be the persecuted Jew, the racist white, the downtrodden coloured man. More recently, the war between the sexes, male abuse of women, hatred of homosexuality and others who are different.

None of this, as it is represented in the media, is real! It is like all the murder mysteries, not that many people are killed in real life, just as this supposed hatred of others, who they wish to feel persecuted, is not real.

People take it in, it becomes a form of realism to them, they see it so often that the divide between screen portrayal and actual reality, is blurred.

I am saddened by these depictions, they were never my experience; in fact I would go so far as to say, we were changing the world with our ability to travel abroad, through so many different countries, opening up true conversations between real people. We thought it a rite of passage for truly enlightened souls, souls that wished to make a difference. To turn a world fragmented by politics and the quibbles of power seekers, into a family of real-world people, the meek who shall inherit this earth.

The voice debacle crowned this despair for me. All that we had been working to

resolve became divisive in a way I didn't think it would.

Talking about it to those I expected more from, showed me just how easily people have been programmed to believe the media lies. I had thought that because of previous exposure to the COVID propaganda, more would be awake and speak out. While not vocally agreeing, the end result of rejection was encouraging.

I am still engaging with people, still trying to keep a conversation based on reality going with those who swallowed the hooks, but many are so used to being fed in this way and are almost, dare I say, addicted to it.

Perhaps we need a societal breakdown, a cold turkey approach. Everything shut down, just to break this addiction. It would be sad if this were the only way.

Tucker, in speaking as a high-profile character, has drawn attention to and opened up a dialogue around our family values, those that are of a Nation family. He brought this up himself and remarked upon it.

Whether you agree with him, or not, this discussion into who we are and what we want, must happen! It must become a passionate enquiry, devoid of the outside influence of media and politics as they stand at the moment.

The people now acting on our behalf, the politicians and bureaucrats, are in fact doing just that – acting! The results of their actions speak more loudly than their words. To turn this around we must confront all the things that Tucker talks about in his general meandering way, and come to our own conclusion.

For it is our decision alone who to put in as our next representative. If it is more of the same, that is exactly what we will get. We need people who are not afraid to speak up for ordinary Australians, not afraid of looking silly when asking for, no, demanding—accountability. Most of all, we need to support/backup these people in every way we can.

A family is only as strong as the bonds of commitment they have keeping it intact. This is why we must unite, (despite the efforts being made to tear us asunder), and banish the influence of the screen and its unreality from our homes and our Nationwide family.

\*\*\*

## **Work and Purpose —Employment and Servitude**

*The tenuous moral position of full-employment in an age of automation*

**By William Waite**

Because I think the public is confused about the correct usage of these words let's be crystal clear on definitions <sup>1</sup> :

Employment: “The state of having paid work”

Job: “A paid position of regular employment.”

Work: “activity involving mental or physical effort done in order to achieve a purpose or result.”

Usually when people consider the prospect of a Universal Basic Income UBI (because they are not aware of the superior Douglas dividend) the thread invariably turns from it and how it could be done to whether or not it should be done. That is: whether or not it is good for people to be released from the necessity for paid

employment or if it would inevitably lead to a deterioration of moral character.

I think much of the confusion around this question is due to the error of conflating employment with work. Take for instance what Rogan says to a couple of AI boffins on the Joe Rogan Experience:

*you've got to wonder what happens to the general population, people that work menial jobs, people that their life is going to be taken over by automation and how susceptible those people are gonna be. They're not gonna have any agency. They're gonna be relying on a check... You're gonna have a giant swath of the population that has no purpose.* <sup>2</sup>

Rogan seems to forget that for many people their employment is not synonymous with purpose. That the jobs currently required by the employed masses to distribute incomes is not the same thing as “their life”. Nor does employment guarantee agency. Ask an Amazon store-man if he feels like he has agency. I’ve listened to enough of Rogan to say that I think he is confusing employment with working for a purpose.

The working people I know, those who do the real work that keep the whole thing ticking over, don’t confuse their jobs with their purpose. If you asked your plumber if his life’s purpose is plumbing he’ll probably give you a funny look and likely push your jobs to the back of the queue. My neighbour is a builder, he likes building as a job, but I doubt he considers it his life’s purpose. If I asked him what his life’s purpose is, and I might have trouble getting a serious answer, it would probably be a mixture of making sure his family is alright and perfecting his golf game with moderate-to-high levels of beer throughout. The building is a way of getting at the purpose.

The essential thing to notice about “work” is that it captures important activities which may not be included under the definition of employment. For instance, raising one’s own children, studying, exercising, practicing a skill, volunteering, and growing one’s own food is all work, but since, for most, these activities do not include the money system they cannot be considered employment. We should keep this distinction in mind when we read Paul’s letter to the Thessalonians (KJV):

*<sup>10</sup>For even when we were with you, this we commanded you, that if any would not work, neither should he eat. <sup>11</sup>For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. <sup>12</sup>Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

I don’t think Paul is talking about employment. Distinct from the broader definition of work, having a job must include interaction with the money system. It is activity for which one is paid money. Employment therefore is essentially an umbrella term for sales. Employed people either sell their time, something they make, or something which somebody else has made. This, you will agree, is something very different from “work” defined more broadly as effort made in order to achieve a purpose. I think it is fair to say that Paul’s commandment to work has

more to do with disorderly busybodies finding a purpose than selling things. I read, “*that with quietness they work, and eat their own bread*” to mean “*at the very least stop causing trouble and take responsibility for yourself,*” rather than a directive to go out and sell something.

The other thing about working for money is that one’s efforts become exposed to confiscation by the various means built up in modern financial economies. This is why governments and banks are not concerned with the provision of meaningful work but rather prioritise the creation of jobs and full employment. On the necessity for full employment there is consensus across the political divide because “a high rate of labour force participation is central to economic growth and sustaining revenues for government services.”<sup>3</sup> and the RBA still holds full employment as its number two priority. It is only through the money system that these institutions survive, growing ever more powerful by parasitising the social credit \* created by others. Additionally, our economic settings which insist on employment regardless of purpose is the base ingredients for a whole class of “bushbodies” whose activities generate resentment and unnecessary obstacles for the rest of us.

*\* <https://alternativesx.substack.com/p/what-is-the-social-credit>*

The concept of work has become so confused with the earning of money that the original meaning of work, to achieve a purpose or result, has been sidelined. But there is another, deeper aspect to our confusion which we should not overlook. It relates to what Mattias Desmet refers to as the failure of the “Grand Narrative of our society”:

*This is the narrative of mechanistic science in which man is reduced to a biological organism. A narrative that ignores the psychological, symbolic, and ethical dimensions of human beings and thereby has a devastating effect at the level of human relationships. Something in this narrative causes man to become isolated from his fellow man, and from nature; something in it causes man to stop resonating with the world around him; something in it turns the human being into an atomized subject. It is precisely this atomized subject that, according to (Hanna-ed) Arendt, is the elementary building block of the totalitarian state.*<sup>4</sup>

The narrative of mechanistic science promotes the erroneous view that the universe is analogous to a machine eventually decipherable by science. In this conception people are merely cogs in the universal machine which must be placed somewhere into the mechanistic whole. The mechanistic view, propagated by the ruling political and financial agenda, enforces a reductionist concept of man as merely, a human resource on one side, and consumer on the other. Widespread implicit belief in this conception, as Desmet says, isolates us from nature and each other, and generates an amorphous anxiety which is fertile ground for the designs of megalomaniacs. The whole situation is so bananas I can hardly believe it.

Professor of Anthropology, David Graeber, has 37% of us working bullshit jobs and a further 13% not sure. It’s not even recognised as a problem. Contrary to what we are led to believe, this is *not* a state of affairs which supports the development



of moral character. Spending a large part of one's life being useless, but pretending otherwise, makes people miserable and drives them to despair.

The sense that life is some kind of an opportunity is universally felt. It feels like we are here to do something. What? Answers will differ widely, but we can be sure about what this impulse for achievement is not:

*I propose to bring as forcibly as possible to your attention that it is not the prime objective of existence to find employment. I have no intention of being dogmatic as to what is the prime object of existence, but I am entirely confident that it is not comprised in the endless pursuit of turning this originally very beautiful world into slag-heaps, blast-furnaces, guns and battleships.*<sup>5</sup>

A political and financial system which corners people by fiscal and monetary policy into wasting their lives is no longer permissible. The financial system must be made to recognise the reality of industrial progress and the resultant material abundance by enabling a full distribution of consumer goods, employment or not. Consumption must be de-coupled from work.

To be healthy and happy people need to pursue meaning and purpose, but, the expansion of automation to the exclusion of useful work means there is neither moral or practical justification for a policy of full employment. Industrial progress designed to save labour must be allowed to realise its purpose and release the individual from unnecessary employment so we can be free to work and pursue purpose as a free agent. Full employment should be publicly abandoned. From the economic standpoint it is an anachronism. Politically, it constitutes an essential pillar of the unaccountable rule by finance, and it is not compatible with democracy.

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## Communism and Christianity By Professor John W. Hallowell

Everyone knows that there is a world-wide struggle or controversy raging today, and that it is sometimes referred to as *Communism vs Christianity*. But not everyone understands the basic issues involved in this conflict or can meaningfully define what the protagonists stand for and against. A contribution to a better understanding may be found in the following excerpts from a penetrating address by Professor John W. Hallowell which was delivered in 1951 and published by *The Canadian Intelligence Service* in 1965.

## THE “INEVITABLE WAVE OF THE FUTURE”

The economic interpretation of history finds philosophical support in the metaphysical conception of dialectical materialism. Each part of this philosophy is linked inseparably to another, and each conclusion derives logically from its premises. Marx did not invent socialism, and he was not the first socialist. What he did, and his followers believe with success, *was to provide socialism with a “scientific” under-girding.*

He did not argue, in his theory at least, from moral or humanitarian grounds for the superiority of socialism but rather contended that he had discovered the laws of history which inevitably decree the victory of socialism over capitalism. Marx depicts the coming of revolution, the dictatorship of the proletariat and the classless society as events of natural necessity. It must happen this way since the laws of history and of economics decree it. It is not a matter of choice but a matter of necessity.

## MARXISM: A NEW RELIGION

Now it is clear that this is something more than a political or economic theory. There is a sense in which it might well be described as a religion; for it offers a complete explanation of life, requires total commitment of the person who espouses Communism as a cause, and holds out to men the promise of redemption from evil in a new society in which mankind shall be truly free and equal. It is a gospel of salvation by revolution, and therein lies its most powerful appeal, especially to those who feel, and with reason, estranged from the society in which they now live.

It holds out a creative mission in life, a creative role to play in the redemption not only of the proletariat but of mankind itself. For it is nothing less than the redemption of mankind from corruption and evil that is its professed aim.

**But only when a “scientific” conception of life is substituted for a religious conception is this redemption possible.** Marx, so his followers believe, has discovered this scientific explanation. Marx was aided in that discovery by the previous writings of Ludwig Feuerbach, who had declared that God is just a projection of human hopes and aspirations. God is a beautiful illusion, a dream which men manufacture.

From Feuerbach, Marx learned that it is not God who creates man but man who creates God. And this discovery had an intoxicating effect upon him because, if this is so, then absolutely nothing stands in the way of men to do what they will.

Marx proceeded to draw more revolutionary conclusions from Feuerbach's “discovery.” And this is what he said:

**“Man makes religion; religion does not make man... Religion is the sign of the oppressed creature... It is the opium of the people. The people cannot be really happy until *(they have been-ed)* deprived of illusory happiness by the abolition of religion...”**

Religion has taught us that man is a stranger in the world, a pilgrim seeking the kingdom of God. Feuerbach's discovery frees us from this illusion. And freed from this illusion, mankind can now transform "the condition which needs illusion." **It is the world that is wrong; it is man that is right; and "the root of things is man himself."** The only reality is human action.

The emancipation of mankind depends solely upon a radical revolution (by which) the proletariat liberates not only itself but mankind. It establishes ultimately a classless society in which each shall contribute according to his ability and receive in accordance with his needs.

**Marxism offers a complete explanation of existence, it provides a vision of a new society which is attractive in its justice, and it offers the downtrodden and oppressed no less a role in history than the emancipation of mankind from exploitation. Certainly, Marxism has elements of nobility and it provides a cause for which many individuals might well think it worth the sacrifice of their lives. It is no mere selfishness that attracts many to the banner of Communism, but rather a cause and a mission which seems to them to restore meaning to life though it may demand self-sacrifice and even death. The disinherited of the earth are attracted to Communism less by the material promises which it holds out, which promises they know they may never live to see fulfilled, than by the creative role they are called upon to play in the emancipation of mankind.**

**Communism presents itself as an appealing alternative to those who, for one reason or another, have lost their faith in God.**

## CHRISTIANITY vs MARXISM

In Christianity everything derives from and is referred back to God; while in communism everything derives from a material process. For the Marxist, the universe is not the creation of God and subject to His purpose, but rather it is regarded as self-creating and self-sustaining. To the question: Which is the primordial element in the universe, spirit or nature? the Marxist answers: Nature. In the words of Marx, "nothing exists outside nature and man."

There is a sense in which Christianity is materialistic. The central doctrine of Christianity is the Incarnation "the Word made flesh." The Christian God is not an Idea, but a Being, a Person. And Christianity holds out to men the promise not simply of the salvation of their souls but of the redemption of their bodies "in a flesh that shall be incorruptible." Like Marxism, Christianity rejects idealism, that philosophy which absorbs matter in mind and affirms the sole reality of the idea. But unlike Marxism, Christianity regards the material universe as the creation of the living God and subordinates matter to spirit.

Thus Christianity avoids the pitfalls both of materialism and of idealism. It denies that the ultimate reality can be reduced to ideas or to matter. It does not deny the substantial reality of matter but subordinates matter to spirit.

And it is in the sacraments that the peculiarly Christian conception of the relationship between spirit and matter is best exemplified. It is the spiritual utilisation of a material object for a spiritual purpose. As William Temple has expressed it: "In the sacrament ... the order of thought is spirit first and spirit last, with matter as the effectual expression or symbolic instrument of spirit."

**For the Communist the primordial element is nature. For the Christian it is spirit. And it follows from this that the Communist seeks a natural explanation of history while the Christian espouses a supernatural or spiritual interpretation. There is a semblance, however, between the Marxist and Christian philosophies of history, and probably the Marxist interpretation could not have developed apart from an intellectual soil prepared by Christianity. For the Christian conception of the Garden of Eden, the Marxist substitutes a primitive communistic society. Corresponding to the Christian fall of man, there is in Marxist theory the establishment of the private ownership of the means of production. From then on human history is a history of corruption, but of corruption gradually being overcome; of mankind, if you like, being "redeemed."**

The history of the world is a history of class struggles between the exploiters and the exploited. Corresponding to the Incarnation, which the Christian conceives as uniquely revealing the meaning of history, there is the advent of Karl Marx, in the light of whose teachings the long-suffering exploited class may, for the first time, understand the meaning of its suffering and the meaning of history. And, just as those in Christ constituted the Church, so those who are enlightened by the teachings of Marx constitute the vanguard of the proletariat, leading the proletariat and, through them, mankind, to redemption from evil. Just as history ends for the Christian on the Day of Last Judgement, so history culminates for the Marxist in the Revolution that will inevitably result in the victory of the proletariat over the bourgeoisie, and in the establishment of a classless society in which man shall ever after live in peace and harmony with his neighbour.

But, of course, there are significant differences. **One locates evil in man, the other in a social institution. One regards evil as a defect of will, the other regards evil as residing primarily in the institution of the private ownership of the means of production. Christianity regards all men as sinners, but Marxism regards the proletariat as the innocent victims of a system for which they are in no way responsible. Where Christianity attributes perfect innocence alone to Christ, the Marxist attributes perfect innocence to the proletariat. Where one looks to Christ for redemption from evil, the other looks to the proletariat. The price demanded for redemption from evil in Christianity is repentance and a new way of life responsive to God's will and purpose. The price demanded for redemption from evil in Communism is enlistment in the cause of the proletariat under the direction of the Communist Party.**

**Where one finds redemption from evil through the body and blood of Christ, the other looks for redemption through slaughter of the capitalists.**

By attributing absolute righteousness of the proletariat, and hence excommunicating all other social classes from the human race, it leads in practice to the most brutal and ruthless suppression and extermination of its opponents. The Communist thinks of his enemy as an enemy of mankind, and perhaps this is why he does not call the extermination of his opponents murder, but the liquidation of unsocial elements... (On the other hand,) though not always practiced by Christians, certainly the commandment of Christ that we should love our enemies is central to the ethical teaching of Christianity. Though we may hate his ideas and battle against them, we must love him as a person, desiring his good as we desire our own.

The Christian conception of man is a realistic conception for it neither overrates man's motives nor underestimates his potentialities. If man is a sinner, he is also potentially a saint. Though defaced by sin, there remains in every man the image of God. The Marxist denies not only that man is sinful, but that he is created in the image and likeness of God. Human nature is rather conceived by him as the product of society, as the image or reflection of social conditions. That is why the Marxist believes that if you change social conditions you may create a new human nature.

There is no conception in Marxism of the human being as a person. But it is precisely the conception of the human being as a person that is one of the distinctive teachings of Christianity. We are persons *because we are created in the image and likeness of a Personal Being*. Through sin that image is defaced, but through Christ it is restored. There is a sense in which it might be said that the restoration of personality is the essential meaning of history for the Christian. God's purpose for man is his redemption from evil and history has no other purpose. For the Marxist, history is "the activity of man pursuing his own aims." For the Christian, history is a dialogue between man and God, with God taking the initiative and man either fleeing or responding to His call.

There is a sense in which Marxism also holds out to men the promise of redemption from evil, but the important difference between the Marxist and the Christian view is that the Marxist promises this redemption at some future date in time through the medium of revolution and the establishment of a socialist society. The Christian holds out to men the promise of redemption here and now if only they will turn to Christ in love and with repentance for their sins. The Kingdom of God is not something that is to be established at some future date in time, but it exists here and now. Every moment of time for the Christian is eschatological; **in every action he stands under the judgement of God. In every action he chooses or rejects the Kingdom of God.** He can, if he chooses, be one with Christ now, and even now enter upon that eternal life of blessedness which God promises those who do His will. Or he can, if he chooses, even now live the life of the damned.

It is here in the world that we choose our ultimate and eternal destiny, and we choose it by the way in which we respond to God's will and love. The way in which we respond to God's will and love will certainly be reflected in our relations with our neighbours, in our political, social, and economic systems; but those systems, whatever they may be, have no ultimate significance. The Kingdom of God cannot be identified with any particular system, but exists as a judgement upon them all. Thus, the Christian will find himself in any and every society in the position both of a critic and as leaven.

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*(End of excerpts from Professor Hallowell's address)*

The excerpts from Professor Hallowell's paper quoted above should be sufficient to show that Communism is more than merely an idea, a theory, an economic system, a life-view or military imperialism. It includes all these ingredients, imposed, and impressed upon those it 'liberates' with incredible brutality. But it is more than this. It is, indeed, a religion; not a religion, as some of our 'Social gossellers' have led us to believe, akin to Christianity, but a religion which, when closely analysed and examined in practice, is seen to be the very antithesis of Christianity.

Marxism, in spite of its theory and practice, still seems to have an "idealistic" appeal to many 'intellectuals' who, having rejected God, still yearn for a vision and meaning to life for a religion.

And, keeping in mind the source of the finance and leadership which promoted and executed the Bolshevik Revolution, we are satisfied that the inspiration behind this phase of Communism had no remote connection with any genuine idealism, but was rather a crafty move to seize Russia as a home base and harness her resources and people in a gigantic effort to destroy Christian society and reconstruct it along quite different lines.

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**The Realistic Position of the Church of England** <https://alor.org/Storage/Library/Douglas%20CH%20-%20Realistic%20Position%20of%20the%20Church%20of%20England.htm>

### Real Communist Conspiracy

[https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real\\_Communist\\_Conspiracy.pdf](https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real_Communist_Conspiracy.pdf)

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
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The Price of Freedom is Eternal Vigilance

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### IN THIS ISSUE

The Inflation Menace and the Moral Law By Rev. N. Hill	47
Communism versus Christianity By Edward Rock	52
Letters - Inflation	60

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### **The Inflation Menace and the Moral Law By Rev. N. Hill**

*The 1960 Melbourne Anglican Synod carried the following resolution, with minor amendments, by an overwhelming majority: “That whereas the current policy of ‘controlled inflation’ progressively robs large numbers of people of the value of their various savings, and that whereas this policy bears heaviest upon pensioners, superannuated people and like sections of the community least capable of defending themselves economically; that this Synod considers inflation to be unjust, contrary to right order in society, and that the Federal and State Governments be informed of this resolution.”*

*The motion was proposed by the Rev. Norman Hill, Vicar of St. Mark’s, Fitzroy*

#### **Notes of Rev. N. Hill’s Address**

Your Grace,

This motion not only challenges one of the most immoral and destructive policies being imposed by all Governments today, irrespective of their labels; it challenges the widely held view that politics, economics and finance are outside the jurisdiction of the Christian Church. The claim that the policies of Government are no concern of the Christian Church, is simply the repudiation of any suggestion that the Moral Law applies to Governments as well as to individuals. If Governments can continue to operate in a moral vacuum, then how, where and when is the growing encroachment of Government policies upon the rights, liberties and personal responsibilities of the individual to end? A halt must be called somewhere, or Caesar will soon demand all that belongs to God.

Both history and common sense tell us that the counting of heads at elections, which have progressively become blatant contests in mass bribery, will not halt the growing demands of Caesar. The process of political voting has never created moral values, a fact which we Christians might ponder with considerable profit. My thesis is that the upholding of the Moral Law is primarily the concern of the Church, and that the Church has got to restore its position to the stage where it is true to say, as it once was, that Christianity is an effective part of the law in this still predominantly British community.

### **Christianity and Constitutionalism**

We are heirs to a unique heritage of constitutionalism which grew out of the climate of opinion created by the Christian Church in England. Every Christian in the English speaking world should know that English Common Law was directly influenced by Canon Law.

To those who may be asking what has Canon Law, Common Law or constitutionalism generally got to do with this motion concerning inflation, I point out that constitutionalism rooted in Christianity has to do with individual rights and justice for all. Inflation is an insidious attack upon both rights and justice. As it robs individuals of the value of their various forms of savings, it is completely immoral. To put it bluntly, inflation is theft. And it steals from those least able to take any effective steps to protect the value of the money they have honestly acquired. It has deprived tens of thousands of our elderly citizens of that ease and tranquility they had planned that their life savings would provide for them in the even-tide of their lives, and has forced many of them to return to work. Although steps have been taken to try to protect the active clergy against inflation, what of the tragic plight of our retired clergy? Their plight has been discussed sympathetically in recent years, but as inflation continues their economic position must continue to deteriorate. The position of the various pensioners in the community is a national disgrace and a challenge to all who call themselves Christians. I speak with deep feeling on this question of the pitiful plight of the pensioners because I have many of them in my Parish and know that every increase in the price level is literally a question of life or death for some of them.

### **“Controlled Inflation” and Progress**

When our so-called learned economists discuss the question of whether the rate of inflation is controlled at one per cent or two per cent per annum, they are in fact saying that they are only interested in controlling the rate of robbery, not of stopping it. Even one per cent increase per annum, which today is apparently regarded as quite an achievement, has a devastating effect upon the pensioner struggling to keep himself alive on the pittance he receives from the Government. But this fact appears either to have been overlooked by the advocates of “controlled inflation”, or they



callously regard the theft from savings (*from-ed*) fixed and low incomes as part of the price to be paid for what they like to call progress. One of our leading economists, knighted for his so-called public services, made a brilliant contribution to this question not so long ago when he urged that the term inflation be removed from the language and replaced with the term expansion. This is a classic example of what George Orwell described as double-speak. But truth is not altered by describing it in different words, and if progress means sacrificing those sections of the community least able to protect the value of their earnings and savings, then it is about time the nature of this much vaunted progress was examined a little more closely in the light of fundamental moral principles.

### **Violating The Moral Law**

We can, of course, ignore the Moral Law in relationship to politics and economics because we have free will. But sooner or later the price must be paid for violating the Moral Law. The immoral policy of inflation is not only robbing numerous individuals; it is having disastrous social consequences. How many young couples are forced to keep postponing the joy of children while they both work because they find that the steady increase in prices not only reduces the value of their savings but makes it difficult for them to buy their block of land and build their home upon it? There is no doubt that the fantastic prices being asked for building blocks is related to the rapid increase in feverish speculation by a growing number of people who thus seek to try to protect the value of their money. This feverish speculation furthers a feeling of general instability in the community and has a dangerous psychological impact. It certainly helps further the general marked moral decline so obvious today.

Unfortunately, we clergy are having our immediate attention so strongly focused upon effects that we tend to ignore or overlook basic causes. Many of the problems of young people can be traced back to the fact that since an early age both parents have been forced to work. I know that in some cases it can be argued that pure greed is the motive for both parents working, but my experience is that the great majority of women are forced out of their homes because of financial causes. Before the war it was very rare in this country to find middle class women going out of the home to work. But today there has been a social revolution because of inflation. Inflation has always been a revolutionary policy, leading ultimately to more and more totalitarianism. It was inflation in Germany in the twenties which destroyed the middle class, demoralised the whole community and paved the way for Hitler. The historians tell us inflation was one of the major features of the collapse of the Roman Empire. History is repeating itself simply because there is the same violation of rightness.

## **The Natural Law of True Cost of Production**

This Synod is not the proper place for the presentation of an economic treatise, for, as I see it, the true role of the Church is not to concern itself with techniques in any secular sphere, but to confine itself to stating objectives that are moral. But may I briefly draw attention to the fact that there is an ascertainable natural law of true cost in production which is distinct from what is termed financial cost. By virtue of my training as an engineer before joining the Ministry, I have some first-hand knowledge of this matter and readily appreciate the frustration of producers of all kinds, but particularly production engineers, when politicians, economists and other theoreticians, including sometimes I regret to say, members of the clergy, continue their monotonous chorus about working harder, producing more, and thus reducing prices. If there is one field of human endeavour in which we can readily see that the discovery and application of God's truths can provide us with greater material abundance and greater freedom, it is in the modern production system.

Every new technological improvement is the result of discovering more about natural laws. It is the discovery and use of these natural laws—God's laws, not man's—which enables a modern factory to produce an increasing volume of goods with a reduction in the amount of human energy exerted; which enables the farmer to grow a hundred grains of wheat where he could previously only grow one. Measured in terms of production per man hours worked—that is the only natural law of cost of production—has become increasingly more efficient. Producers have done exactly what the theorists have urged. But the progressive reduction in the real cost of production has not made it possible for prices to be reduced to reflect this truth. It is clear then, that the Government's financial rules violate the natural law and that the Government must not be permitted to continue to blame the unfortunate victim of its policies for the continued rise in prices. The Government should not resent Church interest in the moral aspects of the inflation problem, because the Prime Minister indicated, at least by inference, that the Church should have some views, when he invited representatives of the Church to be present at the first conference, he held on inflation. But that was at a time when he apparently believed that he really could fulfill the 1949 election promise “to put the shilling back into the pound”. Since then, we have all been conditioned to accept inflation as something inevitable, at the best to be only “controlled”.

## **Inflation Not Inevitable**

I challenge this doctrine of inevitability. Theft, even if described in economic jargon, is not inevitable. It can be stopped if a strong stand on a moral basis is made. It is up to Governments to find the appropriate ways and means of implementing moral objectives. It is the duty and responsibility of the Church to deal with the objectives only. There is nothing new about what I am asking this Synod to do. The mediaeval Churchmen were very concerned and very active about this very

question of prices. They may not have been very successful in devising practical methods for implementing what they aptly termed the Just Price, but they did at least recognise that honesty and justice in a money economy necessitate a price system which does not rob the individual of the value of his money. Modern inflation is the ancient evil of coin-clipping in a new form. Coin-clipping was rightly regarded by Church leaders as one of the worst of crimes and those found guilty of this practice deserving of the hardest punishment. I might add here that there was also a time when the Church was courageous enough to express some definite views concerning the morality of usury.

It is time that the Church recovered some of its lost courage on these great social issues. I desire to express the opinion, based upon considerable personal investigation, that if the Christian Church really wishes to have any impact upon that large number of people who either, no longer take it seriously, or who regard it merely with the type of sentiment often displayed towards nice, elderly, but innocuous aunts, then the Church must clearly re-state in modern terms the old truths concerning the true nature of authority, power and freedom, and persistently uphold those truths, not in vague, general terms, but in relationship to specific issues such as inflation. Failure to speak out clearly and strongly on this and similar issues only helps convince an increasing number of people that the Church has nothing worthwhile to say on the great issues concerning power and its abuse.

### **A New Magna Carta Required**

May I conclude by observing that one of the great landmarks of our British and Christian history is Magna Carta, a document bearing witness to the fact that over 800 years ago the great Stephen Langton and his fellow Churchmen were able to play a decisive role in insisting that there was a Moral Law which even Kings must obey.

The over-riding intention of Magna Carta was to establish every individual in his rights. Today we need a new Magna Carta to restore the many rights lost since the first Magna Carta. The Church can make a start by publicly condemning immoral Governmental policies such as inflation. As I have pointed out, and no honest, intelligent person can deny it, inflation, whether “controlled” or “un-controlled”, is a form of subtle theft. If we really believe in the Commandment, “Thou shalt not steal”, then let us insist that Governments must obey it as individuals. The methods used by the Government—the techniques are not our concern. We do not tell the police how to go about their business of protecting individuals against the violation of their property or other rights. We are, I repeat, concerned with moral objectives only. Right order in society is impossible while official theft is condoned. I therefore urge that this motion be carried in order that the *(Church-ed)* not forsake its traditional role as the great supporter of justice for all based upon Christian principles.

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## Communism versus Christianity By Edward Rock

### The Life and Death Clash of Two Faiths

**All policies are rooted in philosophies; human action is based upon what man believes to be reality. ‘Figs are not produced by thistles’, and yet there are those, calling themselves Christians, who believe that Christian policies can grow from the anti-Christian philosophy of Communism. The whole world is convulsed by what are basically two opposed faiths concerning man and the Universe.**

*This essay is an expansion of notes used by the author  
in an address to a Church group in 1965.*

In coming to grips with the two entities of Communism and Christianity we are faced with two irreconcilable faiths. The tragedy of the situation is that the Communists, pledged to the destruction of all that is Christian, know this and are convinced they will obtain their objective of victory and control over the whole world, while on the other hand the Christians are uncertain, divided, and to a very great degree have compromised with a faith which by its very nature must destroy all other faiths which mistakenly believe they can co-exist with Communism. Thus while Christianity is tolerant of other faiths and seeks change through conversion, the Communists subvert and infiltrate all faiths to use them in their objective towards world conquest and the establishment of a society based purely on material considerations. Recent examples of this kind of subversion is the use by the Communists of the Buddhists in Vietnam, the Moslems in Egypt under Nasser and in Algeria under Ben Bella, and the Confucians in China. The Christian faith has also been heavily penetrated. Numerous front organisations operate for the advance of Communist policy. Christian spokesmen of the standing of the Anglican Archbishop of Western Australia openly declare their admiration for Communism. Archbishop Appleton has declared that **“The whole course of history might have been altered had the Church heeded Marx’s call.”** The Sydney Communist paper, *The Tribune*, thought so highly of what the Archbishop said that it devoted two and a half columns of its issue of 24th November, 1965, to a talk when he also made the blasphemous claim that **“Over 1,000 million people in the world have embraced Communism over the last fifty years.”** All of which points up the dramatic warning given by the head of the Jesuit Order of the Catholic Church to the Ecumenical Council when he claimed that a **“Godless society holds almost complete sway in international organisations, in financial circles, in the field of mass communications, press, cinema, radio and television.”**

**“A fifth column exists within the clergy and that it is steadily working in favour of ... (Atheism) is carrying the struggle against the city of God not only from the outside, but has succeeded in insidiously influencing the minds of believers, including even priests, with its hidden poison...”**

The truth is not as the Archbishop of Western Australia put it, for the Christian

Church has listened to the voice of Marx, with disastrous results for the peace and prosperity of the world. The conflict is basic. **“He who is not with me is against me; and he that gathereth not with me scattereth abroad,”** said Our Lord. Or again, **“If ye continue in my word, then ye are my disciples in-deed; (hold fast to My teachings and live in accordance with them-Amplified Bible-ed) and ye shall know the truth, and the truth shall make you free.”** Thus, it is established that the end products of belief in Christ are Truth and Freedom, in that order; and there is no compromise, “He that is not with me is against me.”

But what of Communism? Marx and Engels, in the basic document of Communism, *The Communist Manifesto*, are explicit; and remembering that the Manifesto has remained the source containing the purpose and objectives of Communism we must heed what Marx and Engels write. “There are besides eternal truths, such as Freedom, Justice, etc; that are common to all states of society. **But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis, it therefore acts in contradiction to all past historical experience.**” This statement is basic to the Communists; they believe that Communism is inevitable and that with its coming the past is wiped out completely. What was accepted as truth is now replaced by the greater truth of Communism.

This belief was summed up by a young Soviet official quoted by the ex-Communist, Arthur Koestler, and used by Frank Meyer in his classic, *The Moulding of Communists*. The young man spoke with a deep insight and conviction concerning Communism’s destiny to change the world. “We are believers. Not as you are. We do not believe in God or in man. We manufacture gods and we transform men. We believe in order. We will create a universe in our image, without weaknesses, a universe in which man, rid of the old rags of Christianity, will attain his cosmic splendour in the supreme culmination of the species. We are not fighting for a regime, or for power, or for riches. **We are the instruments of fate.**” In those last words are summed up the belief in the inevitableness of Communism’s mission. Much of the success of Communism has come through the incessant propaganda which has communicated this sense of inevitability to the Christian world and has paralysed the will to resist. Just as the Christian states a fundamental belief that “man cannot live by bread alone but by every word...” so do the Communists place their greatest reliance on the correct manipulation of words, and the major item of expenditure on the budget of any Communist State or Communist organisation in the West is on propaganda and Communist education.

## **Technology and Communications**

In part, the crisis in history, in which Communism and Christianity are the

irreconcilable opposites, is brought about by the impact of science and technology upon mankind. From the viewpoint of conditioning man's mind through communication, man neither socially nor morally has caught up with the problems posed by that impact: an electrifying advance made in the last fifty years. Man is in effect faced with a new situation in history, a new technological age to which he must apply the moral laws which never change from one era to another. Communism, the creed of materialism, plausibly explains this advance as the triumph of matter under the control of the mind of man; that this will continue and that therefore we can dispense with the old "superstitious" belief in spiritual forces. Undoubtedly the advances made in the ability of man to control the natural forces in the last few decades are stupendous. Our grandfathers as boys travelled no faster in most cases than the Pharaohs of 5,000 years ago. Man can now circle the earth in outer space. Fifty years ago news was largely dependent upon sea mail, but now can be flashed from one end of the earth to the other as fast as we can speak to one another. What was a trickle of selected events happening at a leisurely pace in widely separated areas of the world, has now become a veritable torrent, a deluge assaulting the mind with happenings and opinions from every corner of the globe, coming to us every second of every minute, twenty-four hours a day. Man has captured immense powers never before available in recorded history. He can now probe the uttermost limits of the firmament, or the deepest depths of the sea. His capacity for destruction is limited only by the fear of the awfulness of the weapons he has at his command. **Alternatively, his power for construction is just as limitless. The dawn of the nuclear energy era brings possibilities for the release of the creative energies of man never before dreamt about.**

The great gifts made available through the advance of science and technology are available to both men of good and men of evil intention. Men will always have the right and ability to choose, and the right and ability to refuse. It is this gift which God gave to men which will destroy the Communist dream. Right from the beginning of time God gave men the right to use his gifts for good or evil purposes, and this applies equally to those who are concerned with abolishing eternal truths and to those who fight for their retention. In seeking to destroy what is essentially indestructible, no matter how black the picture looks, the Communist must seek to control man through the one medium which will enslave him, through the mind. The techniques are at hand for this form of control. Already great advances have been made through the torrent of words, the veritable tower of babel, which reaches us daily through the various forms of news media, infiltrating the education system and resulting in otherwise intelligent men accepting viewpoints they would normally reject. Literally thousands upon thousands of people in the world have become casualties of this kind of warfare waged by the Communists. Take for example the elevation of Nikita Khrushchev from being the right hand man of Stalin responsible for millions of deaths in slave-labour camps, to the stage where he became venerated

throughout the world as the lovable family man, mild mannered and one to whom Western politicians could talk to reasonably. This was done through the manipulation of the mass media communication. Khrushchev's butchery of the Hungarian people in 1956, his support of Castro and the placing of missiles on Cuba, and similar activities were all forgotten.

### **U.N.O. and the Christian West**

Perhaps in no other instance is this form of brain washing better illustrated than in the attitude of acceptance that anything done by the U.N.O. is good. It has been implanted into the minds of most people that anything that becomes international automatically becomes moral, especially if the ostensible objective is to establish some kind of world brotherhood as in the U.N. The facts are quite the opposite. Leaving aside for the moment the fact that nowhere in the U.N. Charter can there be found any reference to, yet alone acknowledgment of God as the Creator, or acknowledgment of His authority, the fact remains that the greatest advances of International Communism has accompanied the most influential period of the U.N.

Nowhere have the Communists suffered a setback because of U.N. influence, but as the U.N. has grown it has increasingly become a forum for the promotion of Communist interests. This can especially be seen in the use of the increasing number of Afro-Asian States, generally non-Christian, who invariably vote with the Communist bloc.\*

\*THE FEARFUL MASTER by Edward Griffin will dispel any doubts about the morality of U.N.

To the Christian the plea for independence and freedom from colonial administration must be balanced against the moral responsibility for upholding law and order. **The world is witness to the reality that freedom, and law and order have their roots deep in Christian soil, but such has been the success of the propaganda that most Christian leaders and Christian spokesmen now openly proclaim their faith in the U.N.O. as the only hope for ordering peace on earth, even though it does not recognise the authority of God!**

Just as the mass media of communication has been used to build up Communism, so also has it been used to destroy those who oppose Communism, generally, through some form of smearing. At the height of the Presidential campaign in America in 1964, Senator Barry Goldwater was built up to represent a greater force of evil than Nikita Khrushchev. The John Birch Society has been so smeared that the words "John Birch" are now equated with some diabolical form of evil. But neither Senator Goldwater nor the John Birch Society has ever been guilty of any form of violence or tyranny such as practised by the Communists in Hungary, or the U.N. in Katanga, their basic tenets uphold Christianity. However, they were both feared by the Communists and therefore had to be destroyed.

Truly modern society is incapable of handling the advanced technology of mass communications in the cause of Christian freedom, law and order. We have little time left to us to come to grips with the realities of knowledge and truth. Only through humility and a willingness to retrace our footsteps to those points where we have gone wrong is there any chance of civilisation surviving.

### **The Evils of Perverted Technology**

Into the situation of increased industrialism and technical efficiency as it developed in the middle of the last century came an extension of that malignant force which Christians will ever have to contend with; that force of evil which in the persons of Marx and Engels came expounding another version of a tantalising theory which has been with man since the beginning of time: **namely that man is entirely self-sufficient, but that it was given to the lot of an elite group to control society.** It was this force of evil which Jesus so graphically described when he confronted those who sought to destroy Him. Jesus on this occasion had established His authority and the fact that God, His Father, had sent Him. Jesus then proceeded to tell His questioners why they did not recognise His speech, or His authority. **“Ye are of the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it.”**

Jesus was saying that there was then and there is now, and there always will be, as there was in the beginning, a force of organised evil in the world. Not just petty sinners as most people are apt to think of sin, but those who are of the devil, whose lusts they will do—murdering and lying. This is the force which hitherto operated under the restrictions imposed by the natural restraints measured by the development of society in its different forms. The advances of modern technology and scientific know-how have delivered weapons into their hands which could bring to a consummation the aspirations of those which comprise this malignant force of evil.

### **The Harvest of Murdering and Lying**

The International Communist conspirators have either exploited or have been directly responsible for the greatest avalanche of murdering and lying (scientific propaganda) the world has seen. There is little doubt that the forces responsible for establishing a Communist base in Russia and guiding the rise of International Communism, were also a part of that International conspiracy which promoted the first world war, and later elevated Hitler as a stepping stone to the second world war. With these two holocausts and the conquering of subject peoples by Communism, the world has been witness to mass murdering on a scale never before witnessed in the recorded history of the world. This tragedy written in blood has seen the removal of the finest flowers of the civilised world, Christian in the case of the British,



American or European continental peoples, including Germans and those European Russians either engaged in the world wars or in opposing Communism. In the East the Chinese, Japanese, Tibetans, Indians, Vietnamese, Malays, the Indonesians, and in fact all those peoples in the South Pacific areas, have been embroiled in this phenomenon in one way or another. The harvest in the deaths of those natural leaders opposed to evil has been devastating, leaving a vacuum which has made it easier for those serving the conspiracy against civilisation to rise to the top.

The morality of Communism is no less destructive than the physical expression of mass murdering. A few simple references should make this clear. *The Australian Church Record* of the 12th of August, 1965, published the following quotes: Lenin said, **“Promises are like pie crusts—made to be broken. We have to use any ruse, dodges, tricks, cunning, unlawful method, concealment.”** Stalin said: **“Words must have no relation to action—otherwise what kind of diplomacy is it? Words are one thing, actions another. Good words are a mask for concealment of bad deeds.”** Khrushchev said: **“If anyone thinks that our smiles mean the abandonment of the teaching of Marx, Engels and Lenin, he is deceiving himself cruelly. The Communist will destroy capitalism, not with nuclear weapons but through the spread of ideology. We are as sure of this as we are sure the sun will rise tomorrow. All we have to do is grease our ideology with butter.”** And to repeat Marx and Engels again in their Manifesto, **“Communism abolishes all eternal truths, religion, and all morality.”**

### **Beliefs the Basis of Action**

It is apparent that in the Western Christian world there are many anti-Communists who never bother to understand this basic morality of Communism, and have never bothered to understand the motivating philosophy of evil which is its energising factor. If it was understood, Western and Christian leaders would reject completely the idea of “negotiating” with Communists. As Jesus refused to negotiate with those who sought to destroy Him so should the West refuse to meet the Communists at the conference table, where truth and honesty is not the starting point for discussion. It is time that we returned to fundamentals and clarified our basic beliefs. But in dealing with Communism, we in the Christian West seem to have forgotten that ideas and beliefs are more potent, much more powerful than guns or bullets. Have we so lost touch with our own fundamental beliefs that we are incapable of attributing belief to others? Jesus made it clear that belief was the basis of reality. To the Centurion who came seeking the healing of his child Jesus said, **“As thou believe so be it.”** To the father of the boy with the dumb spirit that continually tore him asunder, on some occasions throwing him into the fire, he said, **“All things are possible to him that believeth.”** To Thomas who doubted He said, **“blessed are they who have not seen, and yet believed.”** As Christians we must return to the yardstick of assessing those who would have us follow any course of action by ascertaining their

fundamentals beliefs. The enemies of Christianity certainly have never forgotten this basic premise. Lenin applied it in two ways. First he said, **“Communism will never succeed until the myth of God is removed from the minds of men.”** Then knowing that belief, ideas and thoughts were basic to how a man will act, he enunciated the basic tactic for strengthening the Communist party when he said, **“we must capture the mind of the student intellectual,”** and from the student intellectual Communism has recruited its leadership.

A roll call of famous names associated with Communist leadership confirms how successful Lenin’s dictum has been. Not only was Russian leadership so recruited, but also Chinese Communism drew its leadership from the same source. Mao Tse-tung was a student at Peking in the National University, Chou En Lai, the son of a wealthy aristocrat, was studying at a university in Paris when he became a Communist. Chou En Lai recruited the Red Chinese Commander-in-Chief, Chu Teh, when the latter was studying at a Prussian military academy in Germany. Other Communist leaders such as Ho Chi Minh and Fidel Castro were university students when recruited to Communism, as were such well known Australian Communists as Ted Hill and Ralph Gibson.

### **Students Used for Revolutionary Agitation**

Lenin not only captured the mind of the student intellectual for the purpose of recruiting the leadership of the Communist Party; he was also concerned with using the perverted idealism and easily inflamed emotionalism of students to forward the objectives of the Communist revolution all over the world. When President Eisenhower was to visit Japan in 1958, student riots were so violent that the Japanese Government was forced to ask the President not to come. Loss of face by the West amongst the Asian peoples was considerable, just as was the gain of the Communist propagandists. No matter what the issue, from banning the bomb to opposing Communist aggression in Vietnam or Africa, almost at the touch of a button students all over the world will stage demonstrations for Communist causes.

Communism is able to make this appeal to the student mind through the deliberate distortion of history. All evil is equated with capitalism and imperialism, which of themselves, can allegedly only bring war and misery. In the place of “decadent” capitalism and imperialism, Communism promises an ordered society, run scientifically by an elite group who will also eradicate the old shibboleths and trappings of religion by which men are prepared to accept injustice. Who better to run this ordered society than those with a higher education? As Whittaker Chambers, who for many years served the Communist cause faithfully, has pointed out, this belief that man can order society purely on a material basis is the second oldest religion in the world. The alluring promises to man were first whispered in the days of creation under the tree of knowledge of good and evil: That whisper was the magic words, *“Ye shall be as gods.”* “The revolutionary heart of Communism,” said Chambers, “is not the theatrical appeal: Workers of the world unite. You have

nothing to lose but your chains. You have a world to gain.” Marx who wrote that statement in his manifesto, further translated it so it could be more easily understood. **“Philosophers have explained the world, it is necessary to change the world.”** Is this not the vision we Christians have lost? And in losing it have passed it on to those who seek to “dethrone God”?

### **The Faith of the Communists**

It is two thousand years since Christ told his disciples to “Go into the whole world” and take His message to all men. How many have still to hear that message? We know it to be an increasing percentage of the peoples of the world. How many having heard it, accept it, understand it and become a springboard for a further advance of Christianity? It is only a short (*112 years-ed*) since Lenin said to his fellow Marxists, “Give me the power, follow out the strategy and tactics I have laid down and within a few decades we can take the whole world.”

In essence the teachings of Marxism-Leninism are the inversion of Christianity. That is, the Marxist-Leninists make the same powerful appeal as Christianity, but for opposite ends. God said we must love Him with **“All our heart, with all our soul, with all our mind, and with all our strength.”** Lenin said, **“The individual would never make a total response to the Communist cause unless he was challenged with a total demand, involving giving the whole of their lives to Communism.”** The same demands for opposite ends.

Man has ever been faced with two choices. This has been so since the Garden of Eden, but in the nineteen sixties the choices are finely etched in complete opposites. The revolutionary Communist movement is forcing men to choose between these opposites.

#### **Either**

GOD

Jesus Christ

Divine Revelation

Love and Forgiveness

Holiness

The Kingdom of God

#### **OR**

No God

Karl Marx (Marx-Lenin)

Human Philosophy

Hatred and Cruelty (Class warfare)

Wickedness

The dictatorship of Man

#### **None of which can be divorced from:**

Private property

Free enterprise,

Freedom of movement

Increasing leisure,

Political responsibility

Division of power

#### **OR**

Government ownership

State Monopoly

Berlin wall or Bamboo curtain

Artificial employment

Irresponsible enforced vote, leading to

Single chamber government

Marx said, **“There is a need to change the world.”**

Jesus said, **“Have no fear I have overcome the world.”** He also said, **“All power is given unto me in heaven and in earth.”**

Khrushchev said, **“We will bury you, history is on our side.”**

Both God and the Communists make a total demand for obedience to their words.

Jesus says, **“Not every man who saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the word of my Father who is in heaven.”**

The Communists say there is only one truth, the truth of Marxian-Leninism. In the words of Khrushchev, **“Anyone who thinks we have forsaken Marxian-Leninism deceives himself, that won’t happen until the shrimps learn to whistle.”**

Christians have never faced a greater challenge than the challenge of International Communism. What will be the decision recorded in history? The answer lies with every individual Christian who has not lost the vision of his faith, and his belief, incarnated into the reality of action—**“making the word flesh.”** \*\*\*

## Letters - Inflation

Every shopper will declare that prices have escalated to unprecedented levels over the last eighteen months. What has caused the rising prices?

It is caused by a type of inflation known as ‘cost-push’ inflation. This occurs when costs rise for producers, wholesalers, freight companies and retailers. Typical of these costs are energy-power-supplies and interest-rates, both of which impact the whole economy and if the above businesses fail to increase their prices, they will become insolvent.

It remains unbelievable to see the Reserve Bank suggesting a possible interest rate rise to counter the forecast ‘demand inflation’ when in fact we are experiencing price rises caused in part by the last interest-rate-rises.

Until we recognise the problem of ‘cost-push’ inflation with policies to correct rather than cause inflation, we are doomed to suffer rampant inflation!

*Ken Grundy, Naracoorte, SA*

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## Essential Reading:

### Approach to Reality

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Approach%20to%20Reality.pdf>

**The Realistic Position of the Church of England** <https://alor.org/Storage/Library/Douglas%20CH%20-%20Realistic%20Position%20of%20the%20Church%20of%20England.htm>

### Real Communist Conspiracy

[https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real\\_Communist\\_Conspiracy.pdf](https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real_Communist_Conspiracy.pdf)

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 28

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### IN THIS ISSUE

The Real Communist Challenge to Christianity By Eric D Butler	61
Introductory Social Credit Training Course By ED Butler	66

### The Real Communist Challenge to Christianity

*Mr Eric D Butler's Address at the 1959 Melbourne Anglican Synod*

**“Communism is not merely a question of economics and sociology. Its main challenge is to the Christian conception concerning the nature of man and his relationship to God.”**

*After a long debate which clearly demonstrated that many Christians, including members of the clergy, do not understand the fundamental nature of Communism, the 1959 Melbourne Anglican Synod carried a resolution stating:—*

*“That Communism is absolutely incompatible with Christianity and constitutes a deadly and growing challenge to it.”*

*The motion also requested His Grace, Archbishop Woods, to take such steps as he thought proper to promulgate an authoritative statement on the position of the Church of England in the diocese in relation to Communism, its philosophy, objectives, strategy and tactics.*

*The question of Communism was raised by Mr. Eric D. Butler, who in speaking to his original motion, subsequently amended, said:*

This motion concerns not only the fundamental issue of our times, but the central question which has dominated the entire history of the human race. That question is one of power; whether the individual is to be merely the passive instrument of centralised power wielded by other individuals, or whether power is to be decentralised in order that individuals may, through the exercise of freedom of choice, progressively develop their own personalities.

Communism is not merely a question of economics and sociology. Its main challenge is to the Christian conception concerning the nature of man and his relationship to God. The dedicated Communist proposes to create a completely new world in which the worship of God will be replaced by the worship of man.

And in order to do this the Communist wants power. It is essential that Christians do not allow themselves to be diverted from considering this central issue of power.

The motives behind Communism are as old as man, and the real problem confronting the Christian Church is the same problem it has faced ever since the famous statement concerning Caesar and God was given social significance by outstanding Church leaders as they attempted to exercise Authority to curb Power. It is impossible to develop this matter here, but I draw attention to it because I believe that the Christian Church alone can provide the type of leadership so desperately needed today, as we stand face to face with a challenge from Caesar which surpasses anything previously witnessed in human history. The only thing new about Communism is the techniques it possesses for enslaving both bodies and minds. I refer not only to mechanical technological developments, but to the numerous forms of what has come to be known as brainwashing.

While subversion and the various forms of sabotage are a major part of the disruptive programme of the Communists, the main, decisive work is done openly in the attack on the mind. This work is going on every day without our clergy and Christian bodies realising just what is happening.

## **Reality of Challenge**

At present we are not equipped to meet the real challenge of Communism. Burdened down by their day-to-day activities, our clergy have little time in which to equip themselves. A Report such as this motion suggests would at least supply them with a ready, comprehensive and authoritative source of knowledge.

It will, of course, be said by some that I am exaggerating the Communist menace. It is a frightening fact that there are some people who apparently do not grasp the seriousness of the situation. Let me turn aside for a few minutes to make clear that I am dealing with a reality we ignore at our peril.

The astonishing increase in the growth of Communist power and influence since 1917 is without parallel in human history. Just after the dawn of the century, in 1903, Lenin established his Bolshevik Party with seventeen supporters. Fourteen years later, in 1917, Lenin and his associates conquered Russia with a mere 40,000 supporters. Today the Marxist-Leninists not only directly control nearly one thousand million human beings, but they have highly disciplined supporters in every non-Communist country in the world and wield enormous influence through numerous media. We might profitably contrast the growth of Communism with the growth of Christianity. It is now nearly 2,000 years since Christ gave His famous instruction: *“Go ye into all the world and preach the Gospel,”* but today, after the testimony of those 2,000 years, no more than a third of the world’s peoples have heard the name and the teachings of Christ.

When we bear in mind the rate of development of Communist power, it is not surprising that the Communist teaching that Communism is historically inevitable is a powerful psychological weapon, which not only helps to break the will to resist in the non-Communist ranks but also helps the Communists to maintain the will to win in their own ranks.

## **Not Inevitable**

Most of the major victories of the Communists have, of course, had nothing whatever to do with historical inevitability. Many of them have been the result of short-sightedness, lack of principles, and, in many cases, outright treachery, by those supposed to be resisting Communism. For example, there was nothing inevitable about the decisions made at the *Yalta Conference in 1945*, decisions which paved the way for the vast Communist expansion in the post-war years. But, whatever the real reasons for their advances, the Communists have persistently stressed the theme that these advances proved that the non-Communist world is doomed, and that the advent of Communism is imminent. If people can be convinced that any development in human affairs is inevitable, that it is a manifestation of some natural law, particularly if this law has been proved “scientifically,” then they see no good purpose in resisting such development, even though they may not like it.

## **Cyclic Theory**

It is appropriate to observe here that the Communists are aided immeasurably on the question of historical inevitability because of the dominant teaching of the historians of the West, the majority of whom accept the cyclic theory of history: that civilisations rise and fall because of their nature, and that today we are living during the decline of our present civilisation. Although many of the historians preaching the cyclic theory stress the importance of religion in the growth of any civilisation, the important point to understand is that their views lead to the conclusion that the continuing disintegration of our present civilisation is inevitable. All theories of inevitability strike right at the heart of the philosophical view of the individual’s being able to use creative initiative to change the course of events from what they otherwise would have been.

And this brings me to the central thesis of this address, which is that the true nature of the Communist challenge cannot be understood until it is first understood that every policy in this world stems from a philosophy, is the result of a conception in reality. Policies are evidence of things unseen, of ideas concerning the nature of man and the universe. Behind every policy there must be a philosophy, just as a bridge is the material expression of a conception which is first committed to paper in the form of a plan. The basic cleavage in the world is not geographical, but philosophical.

Paradoxical though it may appear, the general failure to understand Communism in the non-Communist world is the result of the spread of the same materialistic philosophy underlying Communism.

One of the greatest errors concerning Communism is to regard it merely as a revolutionary movement born of a hatred of capitalism. This attitude directs attention away from the truth that Communism presents a complete philosophical system, with a powerful appeal to far more than the materially poor of this world.

It was Marx's successor, Lenin, who stressed the importance of capturing the student minds of the world in order that the Communist movement could be continually recruiting the necessary intellectual leaders. Students the world over have had no difficulty in accepting Communism because they are products of the revolt against the Natural Law philosophy, which first made its appearance in the area of Western culture among the ancient Greeks, and which was further developed in relationship to the idea of personality by the early Christian philosophers.

The Natural Law philosophy is based upon a conception of the rules of the universe transcending human thinking. It postulates that man's destiny is but a part of an order greater than himself; that man is not self-sufficient.

As against this conception, there is the idea that the Intellect, or Reason, is not only the supreme power in the universe, but that it is supreme as manifest in man. The student intellectual has no difficulty in believing that the idea of the worship of God is a gross superstition which restricts the freedom of the individual, but sees nothing illogical in the idea that man should worship Reason, Logic and Science. We hear much about the Age of Reason, but the Reason, like a slide-rule, is incapable of providing anything more than the logical sum of all the data provided. The Reason is a pure instrument and of itself can prove nothing.

It is obvious that the scientific method has led to an enormous knowledge about reality, but it is essential that we do not lose sight of the basic truth that the knowledge comes from reality itself and not from science as such. Because the Communists persistently claim that Marxian Socialism is scientific, and those young minds are conditioned to accept science as something which, in the hands of a superior class like themselves, provides them with power to sweep away all the superstitions of the past, it is not surprising that Marx's sociology and economics are accepted as necessary for the creation of a Brave New World.

The overwhelming majority of Christians, including the clergy, know little or nothing of the philosophical works of Marx and Engels on behalf of 'militant atheism'. I would be pleasantly surprised if there were six members of this Synod who have read even one of the basic Communist philosophical works.



Do not let us be diverted from this philosophical issue by the superficial observation so often made by many politicians who, generally in an exasperated tone, say: “Of course I am opposed to Communism. I don’t need to be told that it is bad, and it is therefore a waste of my time to be making myself familiar with its philosophical aspects.”

Now, we are all opposed to cancer; we know it is malignant and destructive of the human body. But neither cancer nor any other disease can be destroyed merely by people saying they are opposed to it. The basic causes and nature of the disease must be examined, and appropriate action taken, based upon knowledge.

Communism is a disease which we must understand if we are to deal with it realistically.

We Christians in particular must understand the philosophical roots from which all Communist activities grow. I wonder how many here have taken the trouble to read Engels’ most able work, *Ludwig Feurbach and the End of Classical German Philosophy*, in which he makes a most comprehensive review of Marxist teachings on dialectical materialism.

[https://ia801401.us.archive.org/0/items/engels\\_202206/ENGELS\\_text.pdf](https://ia801401.us.archive.org/0/items/engels_202206/ENGELS_text.pdf)

Before someone becomes impatient and asks what the views put forward by Engels last century have to do with Christianity in 1959, I hasten to draw attention to a new and dangerous Communist ideological offensive which is already causing havoc among a large number of religious people throughout the world, and which, I hope, will provide an example of the nature of the problem which I am attempting to bring before this Synod. This new ideological offensive is designed to prove that dialectical materialism is more “spiritual” than the traditional religious conceptions, and is based upon a view first put forward by Engels in the work I have just mentioned. It is true that Engels referred to “things of the spirit,” but by those words he meant those things which he claimed were solely the by-products of materialistic development, since the only reality was matter.

One of the greatest services rendered the cause of the Antichrist by the notorious Dean of Canterbury is that chapter in his last book, *‘Christians and Communism’*, in which he attempts to demonstrate that dialectical materialism is compatible with the Christian view concerning the spiritual nature of man. Whether or not this development of Engels’ teaching concerning “things of the spirit” first suggested to the Communists a new technique for undermining Christianity I do not know, but Christians everywhere should grasp the significance of a high Communist directive given on this matter in the March issue of *World Marxist Review*, one of the leading Communist theoretical journals. This directive clearly demonstrates that the Communists are intensifying their new tactics of attempting to subvert Christianity instead of attacking it directly, and of enlisting Christians to aid them in their programme.

## “Spiritual”

The article in the *World Marxist Review* tells its Communist readers how to use those who believe in God without becoming victims of their own deceit. The Communists are given to understand that their dialectical materialism is the true originator of “spiritual” ideas. After claiming that the “cultural developments” and scientific achievements in Soviet Russia are “spiritual,” and are leading to the development of “perfect man,” the *World Marxist Review* states: *“And this is only part of the spiritual development of society as a whole in the period of gradual transition from socialism to Communism.”*

Let us face the fact that this type of new Communist tactic has every chance of advancing the whole Communist offensive when we see in our own society the uncritical acceptance of speed, size, and material development as evidence of progress, when we see even clergymen talking about the economics and material achievements of Communism while paying little or no attention to the *purposes* which these achievements serve. Until we come to grips with this issue, we cannot possibly hope to launch an effective counter-offensive against the Communist drive towards complete world-power.

Today we stand face to face with one of the greatest crises in the recorded history of man. While I firmly believe that there are still great spiritual and cultural reserves in our society, that there are many outside the Church who still accept the values upon which European civilisation was built, I also believe that the Christian Church alone can, by fearless leadership, mobilise these reserves into common action against the forces of the Antichrist. We Christians have a special responsibility. This is the greatest challenge the Christian Church has faced in its long history, and I ask this Synod to accept the challenge by passing this motion unanimously. \*\*\*

### **Introductory Social Credit Training Course - Lecture 1 prepared by Eric D Butler**

What is Douglas Social Credit? Most people, including many who call themselves Social Crediters, would answer this question by saying that Social Credit is a monetary reform scheme. No greater dis-service has been done to Social Credit than the persistent reference to it as merely a Scheme for financial reform.

C.H. Douglas has made it clear time and time again that Social Credit is far more than a monetary reform scheme. Speaking at Westminster in 1936 he said:  
*“As I conceive it, Social Credit covers and comprehends a great deal more than the money problem. Important as it is, primarily because it is a question of priority, Social Credit involves a conception, I feel a true conception... of the relationships between individuals and their association in countries and nations, between individuals and their association in groups.”*

In 1937 Douglas said: *“In my opinion, it is a very superficial definition of Social Credit that it is merely a scheme of monetary reform....”* Douglas’s first book was *“Economic Democracy”*, published just after the first World War.

W.L. Bardsley, writing in the English *“Social Crediter”* of December 23, 1939, made the following comment:-

*“Most of ‘Economic Democracy’ had been written before the end of 1917, amid the distractions of war, and its length is barely 25,000 words, yet close study shows that no aspect of the vast subject was untouched, either fully, or in principle, or by stated exclusion. To read it after 20 years is to be amazed at its author’s complete vision of all that others have comprehended, step by step in the interval.”*

There are twelve chapters in *“Economic Democracy”*, but only three of these are actually devoted to a criticism of Finance. While Douglas made it clear that the subject of money took priority at that time, he also made it clear that there were matters of greater fundamental importance. Even in 1932, when the Great Depression was creating tremendous interest in the subject of Finance, Douglas wrote to the Editor of the Melbourne Social Credit journal, *“The New Economics”*, as follows:

*“There is too great a tendency to assume that the question of credit is the only subject on which we hold views of practical importance. So far from that being the case, the principle of organisation which are discussed in the earlier part of ‘Economic Democracy’ are vital to an effective understanding of the credit problem.”*

Douglas was not concerned with monetary reform as an end in itself. He was concerned with the position of the individual in relationship to the monetary system. Social Credit is primarily concerned with the relationship of the individual to all systems and organisations.

Douglas wrote in the early part of *“Economic Democracy”*:

***“Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic... Accepting this statement as a basis of constructive effort, it seems clear that all forms, whither of government, industry or society must exist contingently to the furtherance of the principles contained in it. If a State system can be shown to be inimical to them - it must go; if social customs hamper their continuous expansion - they must be modified; if unbridled industrialism checks their growth, the industrialism must be reined in. That is to say, we must build up from the individual, not down from the State.”***

The above statement clearly indicates Douglas's philosophy, which can easily be recognised as Christian. For example, the Christian philosophy emphasises the preciousness of the individual. We all know that statement that the Sabbath was made for man and not man for the Sabbath.

Now all philosophies give rise to certain policies. It is essential that we be very clear about this, as it is the basis for a correct conception of Social Credit. During an address in 1937, entitled *“The Policy of a Philosophy”*, Douglas gave a definition of Social Credit as follows:-

*“Social Credit is the Policy of a Philosophy”*. What does this mean? It simply means that every action we take towards a certain policy is the result of a philosophy. There are two kinds of basic philosophies in the world, and because these philosophies are diametrically opposed to each other, they give rise to conflicting policies.

The first philosophy is one which conceives of all power and authority arising from a point EXTERNAL to the individual.

The second philosophy conceives of all power and authority arising from WITHIN the individual.

The first philosophy automatically gives rise to policies which necessitate a certain type of organisation in order to impose certain conditions upon the individual. This philosophy results in the individual being subordinated to the State, the System, or some other abstraction. It can be termed a false philosophy, because it gives rise to policies which conflict with the natural desires of the individual. This false philosophy is helped by many people who may even be opposed to one another. For example there is the alleged conflict between Communism and Fascism. We must learn to look beyond labels to the reality behind the labels.

The second philosophy, which conceives of reality as an environment in which the individual can make the greatest progress towards self-development, gives rise to a social structure in which there is the greatest possible decentralisation of all policies, including financial policies.

Jesus of Nazareth stated the Christian - the realistic philosophy, when he said:

*“The Kingdom of God is within you.”*

When we clearly understand the difference between the two basic philosophies we have mentioned, we can see how dangerous it is to label all money reformers as Social Crediters.

Social Credit advocates the changing of the present financial rules in order that the individual may have greater freedom, and greater security.

Hitler's policy, which, let us emphasise, was the direct result of his philosophy, resulted in a financial policy which made it easier for the individual German to be used for purposes over which he had no control. The present financial system is being modified before our very eyes, but merely that the individual may be far more effectively controlled.

We must learn to look at every policy, financial or otherwise, from the one point: How does this policy affect the individual? What is the philosophy behind it?

Having seen that Social Credit is a policy of a philosophy, we can now realise that the financial proposals of Social Credit are only a part of the whole. It is interesting to note that the first Social Credit legislation introduced into the Albertan Parliament did not even mention monetary reform in giving an official definition to Social Credit. This legislation referred to Social Credit as *“the power resulting from a belief inherent within society that its individual members can gain the objectives they desire.”*

Mr. G.F. Powell, technical adviser to the Albertan Social Credit Government, wrote the very significant comment on the initial failures of the Aberhart Government:

*“It was so evident to any experienced observer in the Social Credit crusade that it was due (the failure), in the main, to the same old cause - an unbalanced concentration upon the money technique for the realisation of the results of Social Credit, to the almost entire exclusion of its philosophy.”*

In the **Postscript** to *“The Elements of Social Credit”*, by Dr. Tudor Jones, Deputy Chairman of the English Social Credit Secretariat, the following appears:

*“Douglas has never tired of stressing the indissoluble connection between any and every policy and philosophy, which, plain or obscure, occult hidden, is its philosophy. Doubtless what led to the previous presentation of Social Credit as a Policy before any extensive treatment of its Philosophy (which is, nevertheless, implicit in all that Douglas has written) was the belief, justifiable until 1918, that the traditional philosophy of at least the Christian nations (peoples) was still essentially whole, buried and misrepresented perhaps, but not destroyed.”*

In recent years Douglas has dealt extensively with the importance of resisting all attacks upon the Christian Faith. Writing in *“The Situation and the Outlook”*, he states:

*“It is necessary, in my opinion, to bear in mind that a policy must derive from a philosophy; and for this ...I feel would not be honest to omit the expression of an opinion that has been crystallising, so far as I am concerned, for some years. The more conventional form in which the idea to which I refer is phrased is that we are engaged in a battle for Christianity, and that is true.”*

It is easy to understand how, in the absence of any dominant philosophy, there can be no genuine stability in society. Writing in the English *“Social Crediter”* of March 16, 1946, Dr. Geoffrey Dobbs makes a very profound observation when he says:

*“...no satisfactory political system is workable unless those concerned with it hold broadly the same views, religious or philosophical views, in practice this was when Christianity was the dominant religion. This is the only safeguard to the social credit (the faith of people that in association they will get what they want) of a system without which any political system will disintegrate.”*

Developing further the statement that Social Credit is a Policy of a Philosophy, Douglas dealt with the term Philosophy: *“It is something based on what you profoundly believe - what at any rate, I profoundly believe, and hope you will— to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality, and that conception of reality is a philosophy, and the action that we take based upon that conception is a policy, and that policy is Social Credit... in many cases, it is no use arguing with many people about the techniques of Social Credit, because they don't agree with your philosophy...”*

*(The Policy of a Philosophy, 1937)*

The Social Crediter's conception of a Reality is that the individual was not born into this world to be a serf to external authority, but was born to be free. We can therefore say that Social Credit is based upon a philosophy of individual freedom, the belief that, while as Douglas says, the end of man may be unknown, he will develop most rapidly towards that end as he is removed from all external authority. Without going into details here, it can be pointed out that man's physical environment has, in the past, been an obstacle to his self-development. The physical environment was one of scarcity and the necessity to work hard to survive. There was no leisure for self-development. But today increasing leisure could easily be available to all. We can now see that all our policies must be bound back to Reality. If our policies are not bound firmly to Reality, we can expect nothing but increasing disintegration of our civilization.

In concluding this week's study, the following quotation from L.D. Byrne's *“Nature of Social Credit”* will provide us with further evidence of how the policy of Social Credit is firmly rooted in a philosophy of Realism:

*“It (Social Credit) is the credo or belief inherent in society that its individual members in association can get what they want ... what makes the individuals within the group enter into willing associations with each other is the belief that their efforts are being directed to secure the objective they desire.”*

Social Credit is concerned with the voluntary association of individuals to achieve the objectives they desire. If the individual is not obtaining from any association the objectives he desires, he must be free to leave the association. He must be free to contract out.

Under totalitarianism the individual is not free to contract out from undesirable associations. The philosophy which conceives of all power as external to the individual results in compulsion of the individual.

\*\*\*

## SOCIAL CREDIT TRAINING COURSE - QUESTIONS ON LECTURE 1

NOTE: The student should attempt to answer all questions as fully as they possibly can. Answers should be forwarded within seven days of receiving the question paper.

1. Comment upon Douglas's views on the correct relationship between the individual and organisation.
2. What do you understand by the statement that Social Credit is the policy of a philosophy?
3. Government control of financial policy has gradually been strengthened in recent years. Do you think that this is a move towards Social Credit?
4. Do you think that Social Credit could have been developed in India?

### **The Objectives of the Australian League of Rights**

- (a) To promote loyalty to the Christian concept of God, and the Crown, and to the Country as part of the British Commonwealth of Nations.
- (b) To advocate genuine competitive individual enterprise and personal initiative.
- (c) To defend private ownership and advocate its extension in order that individual freedom with security shall be available to all.
- (d) To attack and expose Government-by-Regulation and bureaucratic interference with economic and social activities.
- (e) To take steps designed to secure to the individual very definite rights which no Government can take away, and especially by defence of the written Constitution.
- (f) To defend the Rule of Law which makes all equal before the Law.
- (g) To stress the value of our system of Common Law, built up in Great Britain, to protect the rights of the individual; and to that end to expose corruption and partiality in all their forms.
- (h) To expose the manner in which the safeguards of individual rights and liberties are being destroyed.
- (i) To emphasise the value of Legislative Councils and the Senate.
- (j) To expose and oppose all anti-British propaganda, and actions, irrespective of their origin.
- (k) To take such other actions as may be deemed desirable to promote the policy of this League.

## ANSWERS TO QUESTIONS ON LECTURE 1

Individuals use the social credit whenever they partake in the fruits of association. Technically this is termed the “increment” of association and is that which is over and above the arithmetic addition of the results of the efforts of individuals taken separately.

- (1) For example the results of modern technology.
- (2) The total energy capable of doing work and which is made available by association is now immensely greater than the total of the world’s “manpower”.
- (3) The “dividend of the machine”, (e.g.) the benefits of the telephone system.
- (4) The cultural heritage of individual groups, nations, and the world.

1. Douglas stresses that all power originates from within the individual. The power (or increment) of association is the associated powers of the individuals comprising the association and must not be used to subordinate the individuals concerned - or other individuals. “*Systems (associations) were made for men, and not men for systems...*” says Douglas.

It follows from the above that systems (associations) will not be efficient or stable if the individual is subordinated to the group. Therefore, these groups will tend to break up.

2. Social Credit is the policy of a philosophy because it is a fact that every policy stems from a philosophy. It is also inherent in Social Credit that to be socially creditable a philosophy must be followed by a policy, which incarnates or realizes (makes real) it. It is not just a set of sterile principles whose realization has been stunted or thwarted. Strictly speaking Social Credit being Dynamic is the actual act of the incarnation of a philosophy.

3. Government control of financial policy is not a move toward Social Credit.

4. Social Credit could not have been developed in India because no religion or philosophy in India fosters the correct relation between the individual and the group. Also there is no dominant philosophy there.

Finally, the total inability of the oriental mind to conceive that the just price is anything other than the “haggle in the market” is a fatally inhibiting blindness.

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### Essential Reading:

#### Approach to Reality

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Approach%20to%20Reality.pdf>

**The Realistic Position of the Church of England** <https://alor.org/Storage/Library/Douglas%20CH%20-%20Realistic%20Position%20of%20the%20Church%20of%20England.htm>

#### Real Communist Conspiracy

[https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real\\_Communist\\_Conspiracy.pdf](https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Real_Communist_Conspiracy.pdf)



"All that is necessary  
for the triumph of  
evil is that good  
men do nothing . . ."  
— EDMUND BURKE.



# **THE NEW TIMES** SURVEY

**THE AUSTRALIAN**

**LEAGUE OF RIGHTS**

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## IN THIS ISSUE

Bullshit Jobs By William Waite	73
Corrective Economic Approaches By Charles Pinwill	86
National Director's July-August West Australia Tour	89

## **Bullshit Jobs By William Waite**

### **Introduction and Defining The Problem**

It's my pleasure to be the opening speaker at this year's Douglas Social Credit conference. I am somewhat humbled to be standing here representing the thought and work of C.H. Douglas, in my opinion one of the most profound thinkers of the 20th Century. I would like to thank the organisers of this weekend's seminar, The Douglas Social Credit Institute, and the people here at the Adelaide Public School's Club for their hospitality.

Douglas was a practical character. He was an engineer and he took jobs all over the world. It was the engineers' insistence on wanting to make things *work* for the individual which earned him a great deal of credibility with practical people.

It was Douglas' belief that "to the greatest extent possible the will of the individual should prevail over his own affairs", that the system should work for the individual, and it was the purpose of government and economics to manifest this principle. Douglas took a special interest in the practical operation of the industrial system, particularly on its financial organisation, which he saw as essentially controlling the production of goods and services and their distribution. It was this careful study which led him to the conclusion that the priority of industry controlled by centralised finance was not the efficient delivery of goods and services as it should be, but rather the purpose was to achieve some moral result in the population by means of the employment system.

This was the view Douglas expressed in his book *Social Credit* published 100 years ago, commenting on the organisation as he saw it then:

we have decided that the industrial system with its banks, factories, and transportation systems, exists for a moral end, and does not exist for the reason which induces individuals to co-operate in it, i.e. their need for goods; and that

moral end can only be achieved through the agency of the system and its prime constituent – employment. And the practical policy to be pursued... It is to make the man-hours necessary for a given programme of production equal to the man-hours of the whole population of the world, so that everyone capable of any sort of work should, by some powerful organisation, be set working for eight or any other suitable number of hours a day.<sup>1</sup>

This top-down program of character building by full employment, 100 years later, is coming to its absurd conclusions. On the tickets which have gone out it says that I elected to talk about the rise of useless work. I want to modify that topic slightly. What I want to talk about is the rise of bullshit jobs.

Firstly, we can settle on a definition of bullshit jobs. What they are and what they are not. Then we can get a sense of how widespread the problem is. From there I will talk about how it has happened, the economic structure which assures it, and the moral result that inspires it. Finally, I will talk briefly about the solution to the problem. In addition to Douglas, I will draw on the work of the late anthropologist David Graeber, who has done the latest and fullest study of the phenomenon and who literally wrote the book on Bullshit Jobs.

After a process of refinement, Graeber finally lands on a working definition of what a bullshit job is:

“A bullshit job is a form of paid employment that is so completely pointless, unnecessary, or pernicious that even the employee cannot justify its existence even though, as part of the conditions of employment, the employee feels obliged to pretend that this is not the case.”<sup>2</sup>

I have run with this definition for a couple of reasons. Firstly, it forms a sort of limit case for identifying meaningless work in the economy. Because people will usually go to great lengths to justify their behaviour to themselves and others, jobs which are judged by those who do them to be meaningless seem to me to fail the easiest of tests. It also makes common sense to assume that the best judgement about whether or not a job is bullshit is made at the level of the person who actually does it. If you believe your job makes a meaningful contribution, it probably does. I see no reason to second-guess you. At least it provides some degree of satisfaction to you, the individual, which, from a Social Credit perspective, is the correct level of analysis. On the other hand, if you believe your job is a complete waste of time and makes no meaningful contribution (outside the money it pays you to live), then you are also probably correct.

The other aspect of this definition to think about is that a bullshit job requires a degree of dishonesty on the part of the person doing it – that’s what bullshitting means. The worker must pretend either to the customer, but usually to the hierarchy that the work they are doing is actually serving some useful purpose – at least while they are doing it. I think this aspect of bullshit jobs is important and will be talked about later on.

There are a few other things we must say before we go any further. We must draw

the distinction between bullshit jobs and shit jobs.

Bullshit jobs are not to be confused with plain shit jobs. A shit job is usually a blue-collar job which, while it may be unpleasant for one reason or another because it is low paid, dirty, tedious, dangerous, low-status, or requires undesirable hours etc., is still necessary. Examples of shit jobs may include cleaning, assembly line work, traffic control. The interesting thing about these jobs is that the people who do them, while they may not be all that keen on their jobs, they don't classify them as having no purpose. Owing mainly to technology there are fewer and fewer of these jobs left. For instance, the paradigmatic shit job is garbage collection but, in this day and age, in Australia at least, the unpleasantness has largely been designed out of the task. The actual garbage collector is a truck driver who has little if any personal contact with rubbish at all.

There are some grey areas which deserve a mention. One is the creeping bullshitisation of useful jobs. There is always necessary work to be done, but increasingly these jobs are being eaten into by useless activity. I have seen this happening in education. The time spent planning and teaching lessons is being eroded by other, mainly administrative, tasks which have little to no impact in the classroom. The requirements of reporting, recording incidents, mandatory training and professional development, risk assessments, individualised student planning, assembling noble sounding intentions for the hypothetical audits, etc., is endless and ever-expanding. Personnel are being added all the time into the management and administration tiers to cover paperwork and the unions are constantly campaigning for more non-teaching time for teachers so that all this can be done. It is actually not possible to do it all and make an adequate job of teaching and "workload" is one of the reasons people report leaving the profession. According to Graeber, this experience is replicated in nursing as well. Many nurses complained that up to 80% of their time is taken up with paperwork, meetings and the like. I would also include in this category of bullshitised jobs useful work directed down blind alleys. For instance, concreters pouring footings for wind turbines arguably have had their jobs bullshitised.

Finally, there are the second order bullshit jobs. That is jobs, which in themselves, are not actually pointless but they are pointless because they exist to support bullshit jobs and people who are so preoccupied with bullshit they can't take care of themselves properly. For instance, after school day care for children of people who haven't the time to look after their kids and people who clean and maintain the vast office buildings where bullshit work is carried out might be considered second-order bullshit workers.

### **How Widespread Are Bullshit Jobs and Where Do We Find Them?**

In his first book, *Economic Democracy*, mostly written in 1917, Douglas includes a long, long list of jobs which we might include in our category.

He described this work as "economic sabotage" which he said was "the colossal

waste of effort which goes on in every walk of life quite unobserved by the majority of people because they are so familiar with it.”:

*The simplest form of this process is that of ‘making work’: the elaboration of every action in life so as to involve the maximum quantity and minimum efficiency in human effort. The much-maligned household plumber who evolves an elaborate organisation and etiquette probably requiring two assistants and half a day, in order to ‘wipe’ a damaged water pipe, which could, by methods with which he is perfectly familiar, be satisfactorily repaired by a boy in one-third the time;*

*The machinist insisting on a lengthy apprenticeship to an unskilled process of industry, such as the operation of an automatic machine tool, are simple instances of this.*

*On planned obsolescence... “the manufacturer who produces a new model of his particular specialty, with the object, express or subconscious, of rendering the old model obsolete before it is worn out.*

*We then begin to touch on the immense region of artificial demand created by advertisement; a demand, in many cases, as purely hypnotic in origin as the request of the mesmerized subject for a draught of kerosine.*

*In another class comes the stupendous waste of effort involved in the intricacies of finance and book-keeping; much of which, although necessary to the competitive system, is quite useless in increasing the amenities of life.<sup>3</sup>*

He goes on to mention the burden of armaments, the growing bureaucracy “elaborating safeguards for a radically defective social system” and the waste of labour involved in production for export sales.

With these categories in mind we might achieve some sense of the size of the problem.

Considering our definition, the obvious way to gauge the prevalence of bullshit jobs is to ask people. What we have suggests large swathes of the population believe their jobs to fit in to our category. A YouGov poll in the UK which asked, does your job “make a meaningful contribution to the world?” found that more than a third, 37%, said that it did not, with a further 13% unsure. A later poll in Holland asking the same returned similar results, slightly higher, with 40% reporting they worked meaningless jobs.<sup>4</sup> While we are on these numbers it is worth noting that they seem to indicate that many people are aware of the pointlessness of their work and are not fooling themselves.

We can look at other indicators which suggest the scale of the problem in the Australian context:

According to the latest Intergenerational Report more than 90% of Australia’s workforce is now employed in the services sector with this trend set to continue in the immediate future. I am not suggesting that services jobs are all bullshit, but it is worth pointing out that Australians make very little direct contribution to producing the actual goods which underpin our material quality of life. According to

projections from *Jobs and Skills Australia* the fastest growing occupations over the next decade will be professionals, managers and community and personal services workers. The very areas in which bullshit jobs proliferate. More service, less substance.

In terms of where we find them, Douglas' list is as good as any you will find and tragically just as relevant today as it was when he wrote it. I will point to some current trends.

Government, of course, deserves a special mention. The number of people in government whose jobs seem to be about making things hard, slow, and complicated is difficult to calculate. Last week our dairy farmer neighbour was describing the tortures – grants, quotes, soil tests, DAs, thousands of dollars of architectural drawings, environmental considerations, computer portals, clearances, restrictions – to build a small veranda on a hundred-year-old country hall. Anyone who tries to do anything involving permissions from government has stories like this.

It would be a mistake, however, to assume that bullshit jobs are only found in the public sector. These jobs also show up in vast numbers in the private sector as well, especially in administration and finance (which belong to a growing sub-category of service jobs called 'information services.')

This is not a new phenomenon. You'll recall that Douglas wrote about "the stupendous waste of effort involved in the intricacies of finance and book-keeping." In Australia, finance employs 3.8% of the workforce, compared with agriculture at 2.1% and, last I checked, we actually do mostly feed ourselves. Graeber also gives special mention to the FIRE sector (finance, insurance and real estate) which is sometimes put alongside services, manufacturing and farming in the employment breakdown. He dedicates a section of his book to "Why the financial industry might be considered a paradigm for bullshit job creation." The answer is simple if you understand the fundamentals of the financial system, as Graeber obviously does. The FIRE sector is unique in that it is the only industry which creates, plays around with, and destroys large amounts of money<sup>5</sup> which means there are no real financial restrictions on how much bullshit can go on. The large amounts of money available to governments through taxation and the national debt obviously have a similar enabling effect on bureaucratic bloat.

## **What Is The Problem**

It shouldn't be difficult to convince you that requiring large swathes of the population to be engaged (or perhaps disengaged) in meaningless activity is not a healthy situation. At the fundamental and most important level it is an affront to our human sense of purpose, which must be the basis of any vitality in human life. If I could summarise the anguish expressed in the testimonials in Graeber's book, I would say that bullshit jobs drain the vitality, the enthusiasm for life, of those locked into them.

These jobs stand in opposition to the belief in life as an opportunity of some kind which is why the people who do them report feelings of misery, despair, a sense of

hopelessness, depression, desperation, relentless mediocrity, self-loathing, etc.

Commenting on the effects of technology, Orwell once described the trip by motorcar to be something like a “temporary death.” I think this is also a good way of thinking about the state of mind required to sustain a bullshit job. Being confined to one of these positions, one experiences an overwhelming feeling of powerlessness to affect one’s circumstances. The creeping apathy which invariably accompanies long stints of uselessness bleeds into other areas of peoples’ lives affecting family relationships and participation in the broader community. It makes people numb, indifferent to their own suffering and to that of others, and what makes the whole thing even more aggravating is the requirement to pretend that what is obviously bullshit is not so.

Referencing Graeber’s *Bullshit Jobs*, Mattias Desmet includes the phenomenon as one of the factors which contributes to individuals’ sense of loneliness and powerlessness, cuts them off from nature and others, and makes people psychologically and materially dependent on the happy few whom they do not trust and with whom they cannot identify. This condition reduces people to what Hannah Arendt called the atomized subject. “It is this *atomised subject*,” Desmet writes, “which we recognise as the elementary component of the totalitarian state.”<sup>6</sup>

Then there is the thorny issue of making a large part of the population spend the best hours of their waking lives pretending. It makes one’s life a lie, at least a partial lie, and I wonder if this factor softens people up for accepting other lies. We are bombarded by bullshit; Lippman’s manufacture of consent and Chomsky’s ‘necessary illusions’. Power relies on things not being widely known and things widely known not being widely discussed. The sheer time spent pretending by people who work bullshit jobs, I think, has something to do with why much of this is tolerated. If you spend half your life pretending, why not just pretend all the time. It’s not a good long-term strategy for dealing with reality, but what’s reality?

The psychological effects of bullshit jobs and the social conditions which it creates are reasons enough to abandon them as a bad idea. But there are a whole host of other negative impacts which show up in the economy as well.

Something I touched on earlier is that the requirement for millions of people to be needlessly employed introduces a great deal of unnecessary friction into the economic system. The proliferation of red and green tape when dealing with government is the most obvious case in point and it largely happens as a result of people inventing things for themselves and their underlings to do. A person employed as an educationist, for example, must suggest alterations to teaching methods; an environmentalist must protect the environment regardless of whether or not the environment requires protection; an employment consultant must find something for the unemployed people in their caseloads to do; someone employed as a workplace health and safety officer will, when all the hazards have been identified and minimised, simply invent hazards. The endless quantity of paperwork, processes

and boxes for ticking as a result of bloated government and private compliance bureaucracies is a continual drain on more productive elements of society. The cost in time and energy jumping through hoops is immeasurable, suffice to say here it is vast.

But there is a double-cost to all of this bullshit activity. In a different economy geared to the efficient delivery of goods and services, rather than a manufactured necessity for full-employment, people would be freer to attend to the numerous necessary duties which aren't paid. This is the unquantifiable opportunity cost of bullshit jobs. These are activities necessary to healthy and functional people which must in the world of full-employment remain largely undone. For instance, raising one's own children, studying, exercising, building skills and competence, volunteering and community participation, but since, for most, these activities do not include the money system they take a subordinate position to bullshit. The imbalance created in a society misdirected by a false necessity for paid employment at the expense of the broad sweep of things requiring human attention is literally civilisation ending.

## **The Agency of The System**

Agreeing now that all these people doing bullshit jobs is bad on multiple levels, we want to describe how it is that such a large number of people have been cornered into doing something that is essentially against their interest, and the interests of wider society. Our opening quote had Douglas explaining that the industrial system exists for a moral end which “can only be achieved through the agency of the system and its prime constituent – employment.”

It is this aspect “the agency of the system” and especially employment which I want to focus on now.

This quote from Douglas in *Economic Democracy* speaks directly to how the financial and economic system causes bullshit jobs.

“It must be borne in mind that the existing economic system distributes goods and services through the same agency which induces goods and services, i.e., payment for work in progress. In other words, if production stops, distribution stops, and, as a consequence, a clear incentive exists to produce useless or superfluous articles in order that useful commodities already existing may be distributed.”<sup>7</sup>

If explanation is needed, what he is saying here is that the economic system has a dual purpose. Firstly, it produces goods and services and secondly, it distributes them. It distributes the consumer products it generates by the provision of incomes through employment. Access to goods and services is made contingent on employment, so you're either a Kalahari bushman or you simply can't afford not to be employed.

This is why our employment setting is always maximum. Because the system does

not recognise any other legitimate claim to the market outside “payment for work in progress.” The financial system has a built-in mechanism for creating bullshit jobs.

Underneath all this is the method by which money, credit, is created. In modern economies money is created when banks make loans. In the main, these loans take the form of enforceable agreements to handover future incomes so that consumption can happen in the present. These commitments to pay future incomes for money now amounts essentially to the piling up of commitments to work. It’s as though money must be *worked out* of the system.

Further compounding the problem is the ongoing disparity between prices and purchasing power. Returning to the dual purpose of industry: production and distribution. There exists a built-in imbalance in the price system which means that prices on the production side always exceed the incomes made available to distribute what is being produced. This financial imbalance means that we are constantly having to borrow more money/debt into existence to make up the difference between prices and incomes. More consumption than ever is now funded directly via debt and it means that people, businesses and governments, society generally, is committing to work further and further into the future in order to live in the present.

One of the testimonials in Graeber’s book is by Tom who works in advertising. Referring to his particular role, he makes the point: “that supply has far outpaced demand in most industries so now it is *demand* that is manufactured.”<sup>8</sup> This idea of manufacturing demand is useful in understanding the artificial limitations which impede the proper distribution of production. While people may want things this demand cannot be made effective because the money to consume is insufficient. So the system moves to increase demand by increasing debt levels and cycle it via the employment system. The stimulation of demand in terms of artificially making people want more, and in terms of increasing debt are both crucial aspects of the problem which concerns us.

To confirm what I am saying one need look no further than the most powerful organisations in the country, i.e., the banking establishment and political consensus, are completely committed to both the maximisation of debt and the servicing of this debt by pursuit of full-employment. Personal, business, and private debt has never been higher, and, in the latest Intergenerational Report, the government writes “A high rate of labour force participation is central to economic growth and sustaining revenues for government services”<sup>9</sup> Full employment remains the number two priority of the Reserve Bank after monetary stability, and ahead of the economic prosperity and welfare of the Australian people.

Despite the displacement of labour and the use of machines as the most significant factor in the production of goods and services, the financial system continues to insist that no money will be created except as debt owed to itself and no goods distributed without employment. Regardless of industrial realities, our method of money creation and the on-going insistence on “work in progress” have us hooked to employment.



This issue of debt and the reality that our money supply is the product of obligations to work is still not widely understood. This circular relationship, debt-work-consumption-debt, means that the industrial system cannot be down-regulated to fit demand. Everybody must find a niche through which to draw an income; to put themselves in the way of economic values in perpetuity in a great many cases, without regard for genuine demand or need. The machines must be paid for, so the machines must run; if machines are making things, then these things must be sold; mortgages, car loans, credit cards etc. must be paid which means work; the national debt must be serviced so GDP must increase by so much. Economic prosperity and security means indebtedness to the banks. Freedom is slavery. One of the most depressing consequences of this economic arrangement is the prevalence of bullshit jobs.

The existence of bullshit jobs amply demonstrates that the policy of full employment has nothing to do with economic necessity. That is, it has nothing to do with a requirement for everyone able to work to be involved in providing the material needs of society.

Exactly 100 years ago Douglas wrote in *Social Credit*:

“the primary fact on which to be clear is that we can produce at this moment, goods and services at a rate very considerably greater than the possible rate of consumption of the world and this production and delivery of goods and services can, under, favourable circumstances, be achieved by the employment of not more than 25 per cent of the available labour, working, let us say, seven hours a day.”<sup>10</sup>

The truth is obvious. The use of machinery and the utilisation of improved techniques of mass production have decimated the opportunities for genuinely productive employment and vastly increased the quantity of consumer goods and services. Bryan Monahan points out the obvious truth that the quantity of production is proportional to the energy utilised rather than the number of people employed. In 1947 he estimated that the energy contribution of people was less than one-fiftieth total productive energy used.<sup>11</sup> Human energy long ago ceased to make an important contribution to the energy required for production, but our mode of distribution – namely the employment system – staggers on as though everything remains contingent on human muscle.

## **The Moral Reason**

The widespread reality of bullshit jobs is the best evidence I know for dispelling any notion that full-employment is about economic efficiency or necessity. Obviously, if the economy was actually designed for the efficient provision of goods and services bullshit jobs wouldn't exist.

If we return to Douglas' quote at the top of the talk we will recall that the whole purpose of this full employment thing is to achieve some moral end. That is, the setting of full employment is a form of social engineering, but then the question is,

what sort of citizen and what sort of society is it aiming at?

The conventional moral position on the political and economic spectrum is that the state of being employed is a universally empowering condition and a pre-requisite for a moral life. This is also represented as the public's opinion, though it's difficult to know how much people actually believe it. As Graeber says, "There is a feeling that work is a moral value in itself, and that anyone not willing to submit themselves to some kind of intense work discipline for most of their waking hours deserves nothing." <sup>12</sup>

There are any number of examples of this attitude expressed by popular commentators. The following quotation is from Jordan Peterson making the moral case against a Universal Basic Income and is typical of the moral sentiment regarding employment:

*I think it's a horrible solution by the way. I don't think the fundamental problem is that people don't have enough money. I think the fundamental problem is in some sense that human beings are beasts of burden and if they are not provided with a place where they can accept social responsibility, social and individual responsibility, in an honourable manner they degenerate and die. That's the opiate crisis in the West right now. Men need..., men who are men don't need money, they need function.* <sup>13</sup>

Peterson appears to be saying here that a payment which would allow people to consume what is being produced not attached to employment would interfere with man's *place* as "a beast of burden." Man is, in Peterson's view, to be "provided with a place" or a "function" in the employment system where he can "honourably accept social and individual responsibility."

Well for millions of people who work bullshit jobs the system is providing the place, but it is not delivering on the promise of honourable social and individual responsibility. Opiate addicts exist amongst the employed and unemployed. This view of the role of universal employment reduces man's purpose to an economic function and holds him there in perpetuity. We have seen that far from having a moralising and improving effect on people, for many, bullshit jobs have a powerful demoralising effect in that they make people more dependent, less content, less confident in the future, less vital. It's a method for the *containment* of humanity.

But that I think is the point of the whole stodgy edifice. The moral characteristic which is being cultivated in the population can be captured in a single word: *servility*. Full employment is power's answer to the dilemma "what do we do with all these people? We can stick them in an office with a computer and a pile of paper." It may lack imagination, but then the latest crop of technocratic megalomaniacs are not distinguished for their imagination.

So we come to the *real* moral of full-employment. It is not healthy, happy citizens living out meaningful lives in a productive and efficient economy. It is the practical policy of our social conditioners to solve 'the problem of happiness'. Huxley explains in the foreword to *Brave New World*:

*The most important Manhattan Projects of the future will be vast government-sponsored inquiries into what the politicians and the participating scientist will call ‘the problem of happiness’ – in other words, the problem of making people love their servitude.* <sup>14</sup>

There is little doubt that the financial system is owned and controlled by people whose primary interest is to attain power over others. A demoralised, dependent population of atomised subjects is the most easily frightened, the most easily ‘persuaded’, and ultimately the most easily managed. When it’s all boiled down, full-employment, which makes bullshit jobs inevitable, creates servile populations which is a method of risk management for the ruling financial elite.

Graeber would agree:

*The ruling class has figured out that a happy and productive population with free time on their hands is a mortal danger... If someone had designed a work regime perfectly suited to maintaining the power of finance capital, it’s hard to see how he or she could have done a better job.* <sup>15</sup>

Finally, Douglas would agree:

*Why, then, is there so great a misdirection of attention in a matter of such primary importance? There is, I think, only one general and comprehensive answer which can be given to this question; and that is, that whether consciously or not, there is a widespread feeling on the part of executives of all descriptions that the only method by which large masses of human beings can be kept in agreement with dogmatic moral and social ideals, is by arranging that they shall be kept so hard at work that they have not the leisure or even the desire to think for themselves.* <sup>16</sup>

## **What Can Be Done?**

We can come at the solution as Douglas dissected the problem. On the one hand we have agency of the system, and on the other the moral rationalisation which justifies it and hides the real motive.

The large number of people who are admitting they work bullshit jobs are essentially complaining about having to do something they don’t want to do. As we’ve seen, the things which are making them do it is the money system which will withdraw its support and probably enlist the sheriff to change the locks unless they continue with the job. When you have something making you do things which you would not do for any other reason, you are, in the realest sense, talking about a government. The financial system therefore is a form of government and it works by the machinery which we have been talking about today. The nature of this government, what it wants and what it is prepared to do to get it, is of the most urgent importance. Douglas said this about government by money:

*When a monetary system dictates your actions, then you are governed by money, and you have the most subtle, dangerous and undesirable form of government that the perverted mind of man – if it is the mind of man – has ever conceived.*

Douglas described the policy of this government to be “the elevation of the group ideal and the minimising of individuality.” This is the policy which gives us bullshit jobs. It is an inversion of the principle we started with “to the greatest extent possible the will of the individual should not prevail over his own affairs”

I believe, as Douglas did, that at some level the financial system is consciously designed to get the results we see. These results are not inevitable. The system could be designed differently to achieve different results.

“The other alternative,” Douglas wrote, “while recognising the necessity for discipline in the world, does not concern itself with that necessity in considering the modern productive process.”<sup>17</sup> Social Crediters believe that the proper purpose of the industrial system is to deliver goods and services of the type and quantity desired by the population with the minimum labour required - not the employment of the whole stock as a starting point.

This thing we have which drip feeds the vast productive potential of the industrial system so long as we accept our place as labour and debt takers is a distortion of the facts. We do not want, and we have not asked for, discipline imposed from above. We have seen the moral character of our leadership. It’s not in a position to teach lessons on morality. The policy of full-employment, imposed by politicians and finance, which chains people to the treadmill of mindless, pointless work, must be publicly abandoned.

The financial system must be made to release the industrial system to do the job for which it has been developed – to produce goods and services and save labour. The hard work has been done, we have the know-how and the technology in place.

To achieve this, it is finance which must be brought to heel. The monopoly of credit which only provides our money as debt, that is work owed to the owners of the financial system, must be broken up so that goods and services ordered by consumers may be fully delivered to them. This requires a two-pronged approach – the modification of the price system to establish a sensible relationship between the prices of essential goods and services and their real cost of production; and the distribution of a national dividend funded outside the debt system. The objective is to establish, as Douglas said, “a stable ratio between an available quantity of wealth and the money available to purchase it.” With sufficient consumer purchasing power to fully distribute the product of the machine, the captives of bullshit jobs would be freed of the inanities of their bullshit sentences to pursue their own projects, pleasures, ideas and tend to neglected relationships and duties. Bottom-up reconstruction could begin.

The technical details of such a plan are more easily understood when read than heard. I assure you it can be done. The problem has nothing to do with technique. It is a problem of power.

To be governed by money as Douglas said is dangerous. Our focus has been on the individual. But the protection of the autonomous individual is the best policy we know for protecting the group, that is society. The central problem with rule

by finance is that it strives relentlessly to concentrate power and it is not able to recognise the existence of any type of risk which doesn't show up in the conjuring of their accounts and spreadsheets. The mechanistic ideal which animates the financial technocrat can only inadequately grasp the indeterminate nature of the reality they attempt to manage. The worst thing about rule by the economic type is its characteristic narrowness. Government by money is essentially blind government and there is no knowing what they are going to crash us into.

Conversely, A policy which ensures "that to the greatest extent possible the will of the individual shall prevail over his own affairs" stabilises the ship of state by distributing the weight of power through its base, like ballast.

I'm with Douglas and Graeber –

"this is a disastrous state of affairs, I wish it to end."

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## Corrective Economic Approaches By Charles Pinwill

The first thing when attempting to make changes is to look to what tools may be available to do them. This may involve things material and intellectual, and even knowledge from history. Here, above all we are talking about sanctions.

A sanction is anything which allows you to achieve a result. I can remember working in a remote place trying to drive a nail to secure a pump into place to water thirsty stock, and without my full toolbox. I tried the back of a shifting spanner and the side of an axe. Driving nails was impossible.

The sanction I needed here was a hammer.

History teaches that in every society there is a *key sanction*. In Imperial Rome the key sanction was the Legions. If you had the support and affections of the Legions you ruled the world. All other sanctions; moral, intellectual, rhetorical or money were secondary. They were all available, but only if you held the key sanction.

With the break-up of Rome, power was localised and the medieval system emerged. When all of the things which supported your life such as food and shelter had to be had from just a few miles from your home, the key sanction became land. The ownership and monopoly of land was now the key sanction and fell to the local Lord of the Manner. This situation prevailed for some hundreds of years.

In time the rivers and waterways were reopened and the roads also became operative. The local Lords' monopoly of your life support was increasingly undone. He had to compete with wheat, honey and other materials coming in from elsewhere. His monopoly was progressively broken by the activity of merchants. We had arrived into the mercantile system.

The means of operating the mercantile system was now money. We had left the key sanction of the Legions and the monopoly of land; it was now money which was the key. For a time commodities such as honey, grain or precious metals may perform the function of money, but that soon passed. Trade between Italy and the mouth of the Rhine was complicated and demanded a flexible currency.

The Bankers of Northern Italy, such as the Medici family, came into prominence. They loaned to both traders and purchasers and soon the credit you had with these Banks was the form of money.

Our money is still our bank deposits. Notes and coins are an insignificant 2% of money. Before we look further at corrective economics we need to understand something of this *key sanction*.

New and additional bank deposits are created when banks give loans. Banks never lend their deposits in spite of misunderstandings. None of us have ever had our deposit reduced to lend it to another.

Every time a bank makes a loan the amount of money in existence is increased, and when we repay a loan the deposit we use to do so is cancelled out. The function of banks is to both create and destroy our money.

The above is elementary knowledge, but critical to understanding the key sanction now existant in society.

When men seek to understand anything, be it an asteroid, a radio wave or a substance we always do it in the same way. What's that? We measure it. We measure it in all of its known properties; length, weight, velocity, shape, chemical makeup etc.

So what is the first thing if we are attempting to a change to the economy? We measure it!

Strangely, Governments barely bother with such. They do do a few accounts. They do a budget which is an estimate for next year, or more probably, largely a guesstimate for it. They do calculate gross activities, or the turnover, for the previous year which they call a Gross Domestic Product or GDP.

No Company Director would consider such limited accounts as being sufficient to understand their company's affairs.

Companies do much more extensive and important accounts to understand their affairs. Chief amongst these are Comprehensive Balance Sheets and Profit and Loss Accounts.

Balance Sheets measure their advantages, such as their land, productive capacity and intellectual property etc. Secondly they measure those things which constitute claims upon their assets, their liabilities, and arrive at a net worth, even if it is negative. Secondly, they do Profit and Loss accounts.

These measure the value of their productivity against the cost of achieving it, to arrive at either a profit or a loss for their activity.

No Company Director would pretend to understand his company, and no one would invest in a company without these accounts. Comprehension without them is impossible.

## **National Accounts**

All large entities, and most small ones too, do these accounts with one notable exception. Governments, though responsible for national economics, show no interest in measuring the economy in this way and do no such accounts.

The governments of Canada and Australia each did one National Balance Sheet in about 2020. They were both very deficient, as they included neither the largest asset nor liability. A nation's largest asset is its people. Even just valuing the vocational training of its people dwarfs other assets in value. The largest of national liabilities is its money.

Money in our pockets is our asset as it represents our claims upon others, but the national money supply represents the claims upon the economy, as it were the IOUs that we have issued against our national assets and are outstanding.

Without basic accounts politicians regularly sell national assets to foreigners for money. They exchange assets to acquire liabilities and think they have done well. It is a little more complicated than this but perhaps more on that later.

The absence of a National Profit and Loss Account leaves the economy unmeasured in important ways. This account measures the value of consumer products available, against the purchasing power available to consume it.

If purchasing power is inadequate to use our consumption more money needs to be created. If it is excessive it needs to be constrained to prevent inflation through excessive demand.

While no nation has ever done a National Profit and Loss Account, some such accounts have been done privately using available national statistics.

One was done for the year 2014 for the United States and was published in the book *Different Essays* published by Balboa Press.

It showed that the total consumer production produced by Americans was \$12,501 billion. The total aggregate personal income of all Americans available to buy it, was only \$10,100 billion. The deficiency of purchasing power was \$2,401 billion. This amounted to a deficiency of \$7,528 per person or of \$30,114 per family of four.

Another way of saying this is that Americans produced \$12,500 billion for a cost of doing it of \$10,100 billion. The national profit was \$2,400 billion. Of course this was untenable as 20% of the national production could not be by increasing indebtedness. Federal Reserve Bank statistics show that indebtedness increased in 2014 by \$2,278 billion, approximating the deficiency.

Another National Profit and Loss Account was published for Australia for the year 2020 in the book *Where Money Comes From*, published by Logoswriting.co.

This measured total consumer production as \$1,082 billion and consumer incomes of \$795 billion; a deficiency of \$287 billion. Taking the population as 23 million, the deficiency per living Australian was \$34,560 or \$138,560 per family of four. This required an increase of indebtedness in Australia of \$287 billion, or \$34,560 each. The fact that the economy did not collapse into recession is testimony that this happened.

Another way of considering the above is that the Australian economy is inherently profitable. Our profit of production above its costs was \$287 billion or \$34,560 each. In a corporate situation where profits are understood, this would have been available to pay the shareholders a dividend.

In a national consideration, the shareholders are our people who own this country by our right of inheritance. If we had this information we would then have been able to make a choice to keep the economy liquid. Either increase our indebtedness by \$287 billion or pay a National Dividend of \$34,560 each.

Both the books mentioned by Charles Pinwill as having Prototype Accounts, *Different Essays* and *Where Money Comes From*, are available from Amazon.

With the proper accounts this national dividend would not have been inflationary. When it is measured to meet the deficiency only, there is no excessive demand here.

Without proper accounts Governments regularly expand the money supply by either too little or too much. They don't know what they are doing, and can't, without measurement.



The key to all this is measurement, and once done, the choice between debt or dividend will become apparent. It may not become apparent immediately, but with regular accounts year after year, done with the credibility of authoritative accountants, the penny will eventually drop.

This is the hope of the world for sound economics. There is no hope (except with rare intelligences) with expounding theory, however sound. Proclaiming our rights in the economy will resound with few.

The prospects of inducing Governments to measure their economies are minable. The primary means of Politicians' success is had by kissing babies and such like, and other considerations are peripheral.

Prestigious accountants remain unawares of the enormity of the contribution to public welfare which they might effect. So where is the road forward?

Back to basics: the key sanction of money. Until sufficient accountants with standing can be recruited to the cause, they will, at least, respond to generous payments. Financing them and the promotion of the accounts as important and significant, is necessary.

We need someone with a few millions of dollars, or to somehow acquire same for the task. While the endeavour is daunting and difficult, it is what it is.

All that is open to us is to attempt to do it.

## **National Director's July-August West Australia Tour**

Looking back on the extensive two-month speaking tour undertaken by Eric Butler and his wife Elma in May-June 1955, current National Director Arnis Luks will be carrying out a similar speaking tour in July and August 2024 across West Australia. The tour begins around The Midlands Route and across to Geraldton for the 20th of July, expecting to be in that area for several days before proceeding south to Perth, for the 27th afternoon-workshop 1.30pm-, and the evening *New Times Dinner* 6.00pm- to follow on, at Topolinis Caffé, 639 Beach Rd, Warwick, Ph 08 9447 7118.

We make a special appeal to all supporters to help make this tour a success. Arnis is undertaking this tour as a novel method to awaken people to the political possibilities of an incarnated faith, and would appreciate maximum co-operation.

In the past home meetings have proved a big success, and it is hoped that supporters will consider opening their own homes to this timely message. Where it is felt that home meetings cannot be arranged, it is also suggested that thought be given to approaching Church organisations, Rotary and Apex Clubs, and Returned Servicemen's organisations to this timely message.

Arnis will also be carrying ample stocks of book supplies and subscription forms for the new *OnTarget* Booklet, and is willing and able to deliver several important talks suitable for home meetings, one-day workshops, and two-day Seminars. \*\*\*

## ***On Target* Subscriptions and ALOR Donations**

### **Subscriptions**

Following on from the Kitchen Table Forums conducted across all Australian states last year, and taking into account feedback from a good number of people with the establishment of the monthly booklet '*On Target*', the ALOR National Director Arnis Luks has committed to repeat a similar Australian wide tour, while promoting existing and new subscriptions to the '*On Target*'. Issued each month to promote the League's Objectives, the booklet will complement the National Director's busy community campaign.

Contact HO to hold an ALOR Workshop and Kitchen Table Forum in your area !

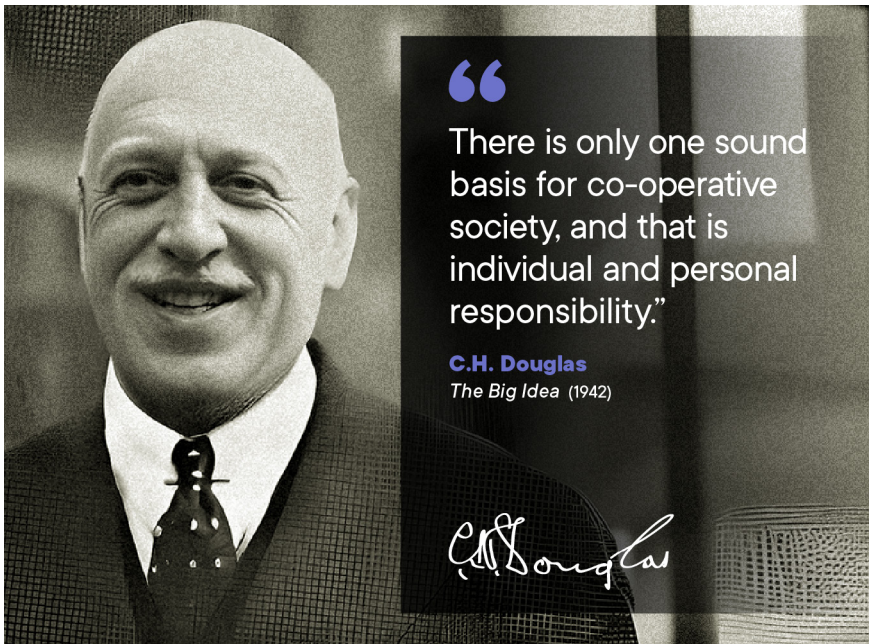
Purchasing a subscription of the monthly booklet '*On Target*' ensures you are kept updated on ALOR activities and other training initiatives, for yourself, and also consider an additional subscription for a young person, or a friend.

Subscriptions are payable by Direct Bank Transfer : details in the advert on the next page, or through the [veritasbooks.com.au](http://veritasbooks.com.au) website - '*subscriptions*'.

### **Donations**

Donations are the support backbone to keeping the League going with resourced- feet on the ground. To support the continued development of the League's Objectives, this can be performed in the same manner, by a Direct Bank Transfer.

Readers wishing to support the Australian League of Rights are invited to make Direct Bank Transfers as per the details on the next page.



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