



ON TARGET

INSERT

Social Credit in the New Era

By Geoffrey Dobbs - *New Times Jan. 1985*

*The following is the full text
of the paper presented by Dr. Dobbs
in Calgary and Vancouver, Canada.*

We have come together to commemorate an event, which took place half a century ago — Douglas's visit to Western Canada — not out of mere nostalgia, but because of its historic consequences. It is good to look back at our past, sometimes, but mainly for one purpose: as the French put it, to "*reculer pour mieux sauter*". It is as well to be sure of your ground before taking a 'great leap forward'.

So, although my title looks forward, I am going to be mainly looking backward, briefly to outline how we arrived at our present situation. Not, of course, that I have much to say about Social Credit in Canada, which would be absurd in the present company; but I did intervene once, with Douglas's permission, when I wrote an article in *The Social Crediter* (7 Sept. 1946) to warn Albertans that the then proposed Alberta Bill of Rights possessed elements clearly derived from the Beveridge Plan for the British Welfare State, especially in the conditions imposed upon the poor, in receipt of social security handouts, depriving them of the right to supplement their income without penalty, introducing the notorious 'poverty gap', enforcing indigent idleness on many by discouraging all earning except full-time for inflated wages. The article had quite an impact; but there is no time to go into that here.

Why me, you may ask? Because at the time I was teaching at King's College, London, round the corner from the London School of Economics of which Sir William Beveridge was then Director, and not long before I had been a resident for the better part of a year, at Toynbee Hall, in the East End of London, the mother of a huge growth of University Settlements among the poor (600 in the U.S.A. alone) and perhaps even more than the L.S.E., the cradle of the socialist, social security or 'Welfare' State, which has been copied so widely — though its real historic origin was to be found in Bismarck's Germany — a nation with which we were bitterly at war just then.

My contact with L.S.E. was trivial, but useful. Because the King's gymnasium had a low ceiling and theirs had a higher one they used to invite us to play in theirs, and Beveridge was a regular (and cunning old) player. After the game there was tea and chat, quite often about the great Plans for after the War, which were in everybody's mind then. Mostly I stayed mum and listened, but at Toynbee Hall I had greater

opportunities for challenging with Social Credit ideas. It was indeed stony ground, but to my surprise I often found unexpected support from the Warden, Jimmy Mallon — a lifelong socialist, but a man of quite exceptional character and integrity, as well as wit and loving kindness.

LOVE YOUR ENEMIES

We have to remember that no great Movement or Institution can be wholly evil, because evil is a perversion of the real, which is good. It is not the feebleness, stupidity, cowardice etc. of those who oppress us with the ‘best’ intentions, which enable them to succeed in doing so, it is the strength of their goodness, intelligence, courage and determination, perverted from their true ends, which we are up against. Our task is to find men and women with that quality of integrity which is now facing the disastrous reality of present policies, and which, when it becomes aware of the suppressed alternative of which we are the bearers, will have the courage to adopt it.

The L.S.E., though financed by Sir Ernest Cassel to ‘raise and train the bureaucracy of the future socialist State’; was by no means homogeneous. At that time it was the home not only of such as Beveridge and Laski, but also of von Hayek, the champion of free enterprise and the free market, whose book *The Road to Serfdom*, a denunciation of socialism, was published in 1944. He is now said to be the ‘grey eminence’ behind Margaret Thatcher. But when Elizabeth and I met him and his followers a few years ago in California, he, and they, were still blind to the existence of potential plenty, and to the fact that there is no ‘free market’ for unmoneyed and unpropertied men.

Toynbee Hall was originally a Christian enterprise, started by an East End Anglican vicar (Canon Barnett) to bring the middle and upper classes (mainly Oxford undergraduates) in living touch with that vast sea of poverty and job-dependence which constituted the East End. It was founded in 1884, the same year as the Fabian Society, with which its objectives soon, in practice, became aligned, though its doors have always been open to all political beliefs (except, I think, fascism). I have just been reading its Centenary Volume, and almost every name, prominent in the early Labour Movement is to be found closely associated with it: Beatrice and Sydney Webb, Attlee Tawney, George Lansbury, Harold Laski, Hugh Dalton, J.H. Thomas, G.D.H. Cole, Margaret Bondfield, Seebohm Rowntree, Arthur Greenwood, and so on. Beveridge was an early Sub-Warden. How did this swing from Christian charity to a generally agnostic socialism come about in the late 19th and early 20th century?

WHY DID POVERTY GROW WITH WEALTH?

The answer I think is that no one, except Marx and Engels, had asked the question (until 1918) why, as the wealth and productivity of Society grew, the problem of poverty should have grown with it, far beyond the scope of the old Poor Law, and Christian charity, to deal with it? And Marx and Engels gave the wrong answer, implying that the poor were poor because the rich were rich and exploited them by making profits out of their labour. Hence the call for State intervention, and the new

motto of the Labor Party: “Curse your charity, make us officials!” and the perversion of the whole radical movement as personified, for instance, by William Cobbett, away from ‘independence’ to ‘full employment’, glorifying job-dependence provided it is on ‘officials’, and ‘workers’ control and dictatorship over people as private persons, consumers, and citizens.

Of course, some employers were bound to exploit the pool of helpless ‘labour’, deprived of their independence by being driven off the land, and from their cottage manufacturing to become a job-dependent city proletariat. Because this catastrophic change was brought about by the huge increase in wealth and productivity in the Agricultural and Industrial Revolutions, attributable to the replacement of human labour by human invention, including the invention of paper credit money, available to the employer but not to the poor who could get it only as wages, means could and should have been found to prevent such mass-impoverishment. Something was owing, but it took over a century to discover just what. Meanwhile, the concept of free enterprise in a free market worked so splendidly for all who could participate in it (and still does) that it was all too convenient to forget that the pool of impoverished, job-dependent ‘labour’ was excluded from it. Indeed, if it is a product of the free enterprise system as the Marxists maintain, it condemns it. But to pretend that, when the alternative was starvation or the workhouse, a worker could make a free bargain for his labour, is nonsense.

EVEN SLAVES HAD MAINTENANCE

The other name for forced labour is slavery, and even the slaves of the Southern U.S. States, when liberated, were deprived of their maintenance, and merely exchanged a legal bond for one enforced by hunger and deprivation. Slavery is a very ancient human institution, with built-in attitudes of dominant bossiness and resentful dependence, which may both be combined when slaves become masters, as in the bureaucratic workers’ State. Socialism is essentially an expression of slave-mentality which, instead of trying to abolish the proletarian condition of helpless employer-dependence, tries to glorify and universalise it, resenting the independence of those, such as housewives or people with private incomes, who can choose their work, despising the ‘small’ employer, and yearning for the power and status it thinks is conferred by being the hired underling of some mighty monopoly, preferably the State itself. (Make us officials!).

At the same time, slave-envy and resentment of all bosses and managers remains and has been ruthlessly exploited by certain members of the managerial class, notably the employer Engels and his bourgeois intellectual remittance-man, Karl Marx, and their many followers. Those they now refer to as ‘the working class’ (implying that they were born to be hirelings) are now collectivised into Unions under centralised control by mob-psychology, with the implicit acceptance that it takes thousands, if not millions, of ‘workers’ to stand up to one employer. The venom in the bitter yell of ‘Scab!’ against any worker who betrays the ‘solidarity’ of the depersonalised worker-Lump by daring to make his own contract with the employer and to decide when he shall work or

withdraw his labour, is perhaps the ultimate expression of the slave- mentality. Who does he think he is — a human being? He is not one of us, and we won't work or even speak with him!

That there are historical reasons for this attitude, dating back to the days of deprivation of the means of independence, does not alter the fact that the mentality then induced now threatens to take over our Society completely unless that natural instinct for independence can find effective expression, which is so clearly physically possible in our technological culture.

DOUGLAS AND THE FABIANS

We come back now to the origins of the Fabian Socialist 'Welfare' or 'Social Security' State and to the remarkable development which followed the publication, in 1918, of an article entitled "*The Delusion of Super Production*" in *The English Review*, by an engineer with no approved training in the theory of economics and politics; merely a practical knowledge of the realities of industrial production and costing, and, incidentally, a pioneering experience of automation. In this article he pointed out several things, all obviously true and quite contrary to the prevailing accepted opinion: that production was not wealth unless it satisfied the real demands of individuals; that the limiting factor was not the power to produce, which was vastly increased, but the power to absorb (i.e. buy) the product; that this arose from the lengthening of the processes of production so that the final cost always greatly exceeded the incomes paid out and available to buy the product; and that this must result in a continuous rise in the cost of living, as well as a desperate struggle to sell in unemployment, labour troubles, strikes for higher wages, and a national struggle for markets which was bound to culminate in war.

All this was rejected with contempt by official opinion, and would probably have got no further but for its effect on another man of intellectual integrity, A.R. Orage, the editor of *The New Age*, the leading intellectual journal of the time in Britain, which is now a part of literary history. What is more, it was a Fabian Society journal but had become such a focus of active thought, that the perversion of socialism, in so far as it aimed to be the champion of the poor and the oppressed, into a movement of State centralisation and the will to power, had already been perceived by Orage and many of its writers and readers, who were inclined to look back to mediaeval times for a simpler and happier life and to reject the dreary works of mass-production.

Douglas brought them exactly what they lacked: a practical knowledge of modern industry, and an explanation of why a vast increase in productivity was resulting in greater stress and destroying the quality of life.

During the next few years his thesis was developed and expanded in *The New Age*, and in his books, starting with *Economic Democracy*, and despite a press boycott, the movement spread spontaneously throughout the English- speaking world and somewhat outside it (notably in French Canada) activated by its manifest truth alone.

With the focus on the money system, as the means of correcting the deficiency, various proposals were put forward by Douglas, notably the Just, or Compensated Price, the distribution of the National Debt, and the National Dividend. All of them were *ad hoc*, to meet the current situation. None of them was a Scheme or Manifesto, to be sold to, or forced on the public. But the National Dividend was something more than a technical proposal to correct a monetary defect. It had a moral content. It restored the cultural inheritance, and made good, at last, the deprivation imposed by the Industrial and Agricultural Revolutions. Moreover, it re-inverted, back to their proper sense, those key phrases which have induced so many people of good will to take up socialism: common ownership, equality, social justice, collective responsibility. All these are satisfied by a dividend based upon real current productivity, and are denied and frustrated when turned upside down into their current meanings of: Government control, human homogenisation, forced redistribution of incomes, and numerical ‘democracy’.

THE MAIN STREAM OF DEMOCRATIC ADVANCE

The historic importance of this return to the main stream of progress towards individual freedom and genuine democracy can scarcely be exaggerated. It is in line with that gradual liberation of the serfs which took place in feudal Christendom, with Magna Carta, with the great creative outburst of the Renaissance, with that humble science which bent its mind to the precise way the world is, rather than to dominate it, with our balanced Constitution and the original Great Reform Bill which gave the vote to responsible citizens, with the abolition of the slave trade, and with the many voluntary movements which spread education and a Christian culture during the 19th century. This was the main stream of our cultural inheritance to which Douglas and his followers strove to return. Why then was he so despised and rejected for what looked, at the outset, like some merely common sense suggestions for correcting a defect in our accountancy system? It took him a few years to discover that he had cut down to the very core of the matter, a total opposition of policy, that is, of long-term objectives, often covered over by the use of the same words.

Politics determines policy on the national scale. It thus became clear that the worldwide interest in Social Credit, the discussions, meetings, study groups, books, journals and innumerable pamphlets would not, by themselves, achieve their objective. Nevertheless, they recruited an army, which he rallied during his World Tour, and sent into action with the Buxton speech of *The Nature of Democracy* as soon as he got home. That army fought its fight during the next five years, with a different history in each of the four countries of the Crown Commonwealth, under the general direction of Douglas. It was a thrilling time of tremendous advance which has left a greater mark than is realised on our separate countries, but in Britain especially, that advance was blocked and the troops scattered by the call-ups and evacuations of World War II, although, as I hope to show, action continued.

THE PRESSURE OF EVENTS

I believe that events have now brought us to a time, which is ripe for the raising of another army. The ‘electronic revolution’ with consequent displacement of human labour, with the much- publicised threat of nuclear war in the background, presents us with an even more desperate dilemma than did the ‘poverty amid plenty’ of the 1930’s, which was decided then in favour of war. All Douglas’s chickens are now coming home to roost, and we have something critical to contribute to every major public discussion. The pressures are such that now is the time to break through the boycott, if ever again. Public discussions of our policy, whether labelled ‘Social Credit’ or not, is essential to recruitment of a new generation of social crediters, and we are now in a much stronger strategic position, since, after 60 years the issues have become even cruder and more blatant . . . No one, for instance, now thinks that bank money is backed by gold coinage. Consumer credits are now an essential part of the economy without which it would collapse, clearly demonstrating the time- lag of incomes behind prices, and a built-in, continuous rise in the cost of living, denounced as nonsense when Douglas explained its absolute inevitability in 1918, is now a taken for granted fact, with all the labour troubles, strikes, bankruptcies, struggles to export, and international bickering accompanying it, now openly moving towards terrorism, violence and revolution.

As an authentic and vital part of the main advance of Christian civilisation we have no right to remain silent, and while words, writing, study, discussion and thought will not alone achieve anything without action, they are a necessary preliminary to a correct grasp of the policy which directs it. Moreover, bearing in mind that our Movement was nurtured and brought to birth originally out of the womb of Fabian Socialism by men of integrity who had discovered the retrograde path taken by that Movement, we have a special duty to resolve the conflicts which threaten its product, the ‘Welfare’ State which, in Britain at any rate, still carries some signs of being a corrupted version of Social Credit.

While the political terms Left and Right now refer merely to the Vanguard and Rearguard of socialism, if we want to change its direction it is to the Vanguard we should direct most of our attention. It is there we shall find most of the youth and energy and honesty of purpose, emotionally cheated and misled perhaps, but still flexible enough to turn to what we have to offer them — and that is Hope. The best that the Conservative Rearguard has to offer is, as Douglas said, a rearguard action, which may give us time to recruit, but in itself, offers no hope.

A NEW CONCEPTION OF POLITICS

But to return to those tremendous five years after Douglas’s World Tour, when exciting things were happening in Alberta, even more thrilling things were happening, under Douglas’s direction in Britain, where the foundations of a new conception of politics were being laid. His was a mind, which was completely consistent in policy, but completely flexible in regard to methods; the exact reverse of that ‘consistency which is the hobgoblin of little minds’.

Every step we took under his direction was experimental, to be assessed and adjusted closer to its purpose; but even more, it provided evidence, positive or negative, for the improvement of our understanding of the relationship between means and ends in the sphere of human association.

His first step into politics, the *Electoral Campaign for a National Dividend*, was a radical departure from the accepted party politics, but a logical development of the policy of returning power to the individual, considered collectively, rather than to the centrally controlled, collective mob. It involved discovering the relationship between the participants in the political process: the electors, their representatives in Parliament, and the 'experts' who would be responsible for specifying methods of achieving given objectives, and for carrying them out. The question had only to be raised for it to be clear that neither the electors, collectively, nor the M.P.'s, could be competent to specify or administer methods. In a democracy their function must be to specify the objectives, or results, required to their representatives, whose job it should be to convey these requirements to the Government, whose duty it would then be to give the necessary orders to the specialists with the knowledge and capability to carry them out.

Douglas, as a true engineer, on perceiving that the mechanism of Parliamentary democracy, won by our ancestors for us after much bloody fighting, was working very badly, analysed its working as he did that of the money and price system, and applied the corrective. In earlier times, when processes were simpler, there was not this huge gap between knowing what we want and how to produce it. Douglas explicitly put himself in the main stream of the advance towards democracy, and pointed out the next step, which would bring it up to date in a technological age. This was in strong contrast with the retrograde policy of socialism, which turns us back towards centralised monarch-ism and civil war, increasingly aborting the democratic process with resort to violence.

At that time of gluts of unsaleable produce and unused human and plant capacity in the face of widespread penury and unemployment, what was wanted was obvious: effective access to this wasted wealth, which constituted a 'dividend' (that which ought to be divided). While in one sense a National Dividend is one among other technical methods of balancing incomes with prices, it differs from the others in being a primary means so closely linked with its policy objective (access) that it can be identified with it in the absence of any alternative proposal. There is a great need for further research in refining Douglas's pioneer outline on results and methods, especially as we are now again confronted with a similar, though different, and even more critical situation.

NATIONAL DIVIDEND VS JOBS FOR ALL

By March 1936, the time of Douglas's Westminster Speech (*The Approach to Reality*) it was clear that time was running out before the prevailing policy of 'jobs for all' achieved its necessary condition in total war. By that time 17 M.P.'s had responded to the Electoral Campaign by undertaking to take the instructions of their electors in respect of the National Dividend when a majority of them had pledged their vote to this

end. In practice, the majority, which mattered as a sanction, was the majority by which they were elected. I believe that ultimately the number rose to 37; not impressive, perhaps, in the light of the aim of securing a majority in a Parliament of 600, but in itself a significant event in the history of democracy.

It was in this speech also that Douglas firmly rejected the idea of a Party to achieve our objectives on grounds of its complete ineffectiveness, due to the confusion of means and ends and responsibilities, as well as its political impossibility in Britain. This was only a few months after Aberhart's sweeping Party victory in Alberta. It is typical of the man, however, that he bent his mind to making the most effective possible use of this opportunity, whether he approved of its initial steps, or not.

THE PRINCIPLES OF ASSOCIATION

Seven months later in Liverpool (Oct. 30 1936) under the sombre title of *The Tragedy of Human Effort* he gave us the first modern, practical outline of the principles of Human association under the headings: ***Policy, Administration and Sanctions***. If he had given us no other gift, we should be immensely grateful for this one, which opens up a great vista for study, application and refinement, and gives us a valid contribution to make in practically every situation. We simply have not the right to keep this knowledge to ourselves.

An immense amount of creative thought and preparation went into these major addresses to social crediters, each one of which marked a deeper penetration into reality, and often took us hearers a year to assimilate. The next one was in London (June 26 1937); *The Policy of a Philosophy*, which went deeper still, giving us his famous definition of religion, which is the key to the defence of Christianity and its restoration to reality, and even to courage and militancy. This is now the 'key' front, too important to deal with here; it needs far more time and attention, and, again, great vistas are opened up.

LOCAL OBJECTIVES AND RULES

In this speech also Douglas redirected the Movement towards smaller, more attainable, local objectives with concrete, recognisable results, as a means of training in the use of the electors' sovereignty, of gaining confidence, and experience in the correct use of association for a purpose, before tackling larger objectives. This *Local Objective Campaign* took off with astonishing vigour, spread spontaneously because it gave results, and before we knew, there was widespread demand that the method of voting pressure used in the Electoral Campaign should be applied to local councillors to make them resist the threatened general rise in rating assessments on houses. This had the public turning to social crediters for advice on how to gain their objectives, which is the right situation, and its astonishing success is still a fabulous memory, which shows what can be done if correct means are used. Douglas set up a separate office with just one man (Mr. John Mitchell) to advise ratepayers, and within about a year the thing had achieved a national result in a Government Bill to postpone the re- assessment until

1941. In fact the War caused its postponement for 15 years in all, which must have amounted to an enormous saving in aggregate to the British public. Nothing succeeds like success, and the ratepayers then moved on to apply the same democratic pressure to the reduction in rates without loss of services. This had a similar success, and as a bonus, directed the attention of thousands of people, spontaneously, in their own interest, to investigate and discover the large proportion of their rates, which went to the payment of loan charges. It looked as if Social Credit had taken off and nothing could stop it; but there was one thing, the ultimate sanction: War, with its instant dictatorship — call-up, allocation to jobs, wholesale evacuation, rationing, and general control of all our lives, which could, and did, and began to do so even when its shadow fell upon the nation about a year before.

DOUGLAS’S WAR

Nevertheless, those few of us who retained some freedom of action, carried on, by no means without effect. It was the widespread spontaneous action, which was strangled. Meanwhile Douglas, in retirement in Scotland, launched that formidable sequence of exposures of the enemies of mankind in the *Social Crediter*, which were then published in pamphlet-like books under severe wartime restrictions, beginning with *The Big Idea* in 1942 and ending with *The Brief for the Prosecution* in 1944. This was Douglas’s war-work; and war is a forced surrender to dualistic confrontation. They are full of typical flashes of insight, but for the most part give a vivid picture, often in terms of bitter irony or cutting invective, of the operations in history of the will to power, mainly through International Finance and politics, and especially by people enslaved by the Chosen People Myth, originating with Jews, but spreading to many others, Nazis, Judaeo-Christians, socialists and bureaucrats. ‘The Brief’ gives the most consistent account of the origins of World War II.

In my view these books are ‘advanced reading’ for social crediters which should be left till last, since they express a philosophy Manichaeian rather than Christian, and need to be read in the light of Douglas’s deeper-seated and final Trinitarianism. Despite his tremendous insight into the relation between a religion and its policy, he often confessed his lack of learning in theology, which is perhaps why, as in economics, his original, practical approach could be so fruitful. For instance, his denial of ‘original sin’ has worried many good Christians, but his definition of what he meant by it (*The World after Washington*, found in The Social Crediter archives, July 13th 1968 & 10th August 1968) makes it quite clear that what he meant was something quite different. What he denied was the ‘depravity’ or essential ‘badness’ of mankind, calling for constant prohibition, rather than that corruptibility and imperfection which we all inherit, of which he was fully aware and would not have dreamt of denying.

As the War went on, at least one element of Social Credit was introduced by the Government, namely the food subsidies which kept down the price of rations, and which, in a different form kept our food prices down right up to Britain’s surrender to the Common Market inversion of that policy.

Social Crediters were the first to expose the aims of Federal Union, the start of the drive towards the European Economic Community at the very beginning of the War.

NATIONAL INSURANCE: THE RIGHT TO CONTRACT OUT

It was at this time also that I myself matured from being a follower, a writer and speaker on Social Credit to being an initiator and elaborator of Douglas's pioneer approach, especially in the field of the *Voters' Policy* and the *Voters' Veto*, and later, the *Civil Service of Policy*. This happened at Bristol, and would take another hour to describe. After that came my residence at Toynbee Hall and my contact with Beveridge just after he had produced his blue-print for the Welfare State in 1942. Here the handful of social crediters who were free to act played a critical role in that they alone demanded the right to contract out and opposed the concept of totalitarian compulsion on grounds of principle. Well! not quite alone, we had the Chestertonian Distributists of the *Weekly Review* with us. Though we encountered almost complete suppression of our case by the public media, we managed to get about 7000 signatures to our Declaration and succeeded in getting the question of opting out raised in Parliament. Though rejected it is at least on record that it did not go by default. In the medical profession a group of Social Credit doctors formed the *Medical Policy Association*, which had considerable impact.

Just to lighten this a little — I remember hearing Beveridge at Toynbee Hall in September 1944, address the Social Security League, mainly on the splendid career prospects and rates of pay proposed for the coming National Insurance Service, and proceed to commemorate the occasion with the following doggerel:

*Drink you up your Beveridge cup,
Don't pour it down the drain!
Sir William he knows better than we,
So don't you dare complain!
His interest it wears no vest
As other people's do,
For good Sir William he knows best
What's good for me and you.
So say not nay to lots of pay
Quite free from profit's stain
For taking people's money away
And giving some back again.*

However, we didn't content ourselves with lampoons. On Douglas's instructions during the 1945 post-War Election we selected certain 'key' figures in the Plan of whom Beveridge was the chief. And when, at the height of his fame as the Father of the Welfare State he put himself up for Parliament at Berwick-on-Tweed, a group of Social Crediters, using a pamphlet I had written called '*The Beveridge Plot*' pursued him

relentlessly from meeting to meeting with quotations of the mean conditions from his own Report (never publicised) causing him to gibber with rage so badly that his wife had to intervene, and he lost the election for which he was considered a certainty. This again, is worth putting on record.

THE PHONEY EXPERT AND HOW TO DEAL WITH HIM

This leads on to consideration of the role of the expert and the need for a *Civil Service of Policy*, that is, of people with technical or professional knowledge to advise the public when their requirements are blocked by technical arguments, especially from politicians, who get them from the bureaucracy. It is on this that the electoral demand frequently breaks down through being diverted into technical arguments, which it is fatal for members of the public to be drawn into.

This does not apply to people with the required technical background, who should be able to distinguish a genuine technical point from a piece of jargon covering the imposition of a policy that can then expose it. Often it is merely a matter of being able to distinguish a real expert from an official exploiting his status to talk or write nonsense quite outside his own field. This is the reason I have spent so much time on the minor matter of fluoridation of public water supplies. It provides a simple example, in miniature, of the working of democracy in its negative form which, once we get away from very small, local, concrete examples (Mend this hole in the road!) is more likely to be a valid expression of the voters' policy than positive results which they have not experienced and may well be illusory. But people can agree on not wanting something though they positively want different things.

Genuine democracy, wrote Douglas, can be very nearly defined as the right to atrophy a function by contracting out. Fluoridation, by its nature, is totalitarian. Every household on the water supply must have it, or none. For one to contract out is impracticable and atrophies the whole business, as they discovered in the Netherlands. It therefore provides a favourable field for the working out of the *Voters' Veto*, the clarification of policy, the distinction between objective and techniques, and an opportunity to study the reaction of the enemy, both in successive centralisation of decision-making away from the people, and in the most blatant frustration of democracy under cover of pseudo- expertise. This last called for intervention by someone with some experience in the field of environmental pollution and the chemical treatment of large populations, who could expose the fact that the alleged 'experts' were blundering into fields outside their knowledge and that no expert whatever could recommend fluoridation of every consumer's water supply on grounds of his own specialism, including every aspect of health or disease.

In other words, what was needed was a *Civil Servant of Policy*, who would need to be a Social Creditor if he is to disentangle techniques from policy; which is where I had to come into it, not as an 'anti-fluoridator', but as a political educator. And tough going it has been trying to wean people from their passionate desire to inflict their views on the physiological effects of fluoride on everyone who disagrees with them, especially on

professionals in medicine, when the point is that, since opinions differ so widely, what really matters is whose opinion counts, when it is applied to one's own body.

Broadly speaking, where we have kept to the policy we have won, and where it has been diverted into 'health' arguments, we have lost. In Britain, after 30 years, we still have only 9 per cent fluoridation. In the U.S.A. it is over 60 per cent because they will fight it on health scares, which unfortunately constantly invades us and blunts our efforts, even at this crucial stage when fluoridation has been judged illegal in Scotland on correct grounds of freedom of choice, and we are now threatened with having the law changed to legalise it.

THE VOTERS' VETO - SUCCESS AND FAILURE

The Voters' Veto was originally so successful in stopping fluoridation that the Government has had to take it out of the hands of elected councillors and vest it in nominated 'Health Authorities', backed by an indemnity against legal costs if their right is challenged at law. When I rang up a member of our local 'Health Soviet' about this he thumped down the phone, after saying: "I'm not answerable to you; I'm answerable to the Minister." This is, about my body! The Government, which arranged this, was called 'Conservative' and was the same one, which surrendered Britain to the European Community.

The Voters' Veto was also brought into play against this great act of betrayal, and at first seemed to be working well, but the weapon broke in our hands. We got the signatures and the promises to oppose the Bill of Accession to the E.E.C. from the M.P.'s and the other candidates, but enough of them cynically broke their word under Government pressure to pass the Bill in Second Reading by only 8 votes — in itself a gross outrage that a thousand years of history should be cast aside by such trivial arithmetic. Perhaps some of you may now understand why the word 'Conservative' has a tendency to make me vomit!

'CONSPIRACY' — OR 'TYRANNY'?

But I must return to Douglas. Just before the War started he made a last effort to avert it by writing direct to Herr Hitler, hoping that he retained enough sanity to see that the losers would be Germany and Britain, the only winners what are now called the two Super-powers (and how true that was!) — so during his War phase he evidently still entertained a desperate hope that a ruling class which could run a successful war against odds would be prepared to deal with a vulgar and deadly conspiracy rather than commit suicide. In this he was proved wrong, and as always, faced the facts, moved on, and went deeper.

In my view too much attention has been monopolised for too long by this phase in Douglas's thought and it is time that we too moved on. A 'conspiracy' is a secret plot against legal Government, which has only to be exposed to be put down by its superior power. What we are now up against is not a conspiracy but a tyranny, which largely controls governments, though the occasional politician of integrity at the second level

(e.g. the Premier of Queensland) may stand out against it and is well worth our backing. There is a much-quoted sentence of Douglas's to the effect that ***“defines the task which society must face or perish. First, to attack and defeat the Money Power, then consider the reorganisation of the money system.”***

Society' has not faced this task, and is perishing. But we are not 'society' but a leaven working within the new society, which is coming to birth, and until we 'leaven' it, it will not face the task, though as soon as it is faced it can be accomplished. But never alone by us as a separate movement.

CHRISTIANITY — REAL OR OPINION

What Douglas moved on to was religion, which is now the vital front, under the bitterest attack, especially on the Anglican Church. His last major work, short as it was, was *The Realistic Position of the Church of England*. It contains that mighty assertion: “It must be insisted that Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions....” Typically he does not say, “It is so” but “There is your choice. It is up to you.” The bitterness has gone. The incisive division of the false from the true remains. In it he acknowledges the reality of the doctrine of original sin, and challenges the Church to 'realise' the doctrine of the Incarnation in the living world rather than to retreat into Liberal Judaism. In a few sentences he gives us clues, and opens up avenues for advance and exploration and adventure in the restoration of Christendom.

I suppose I must be almost the last survivor of those who were privileged to hear Douglas's last address, not to Social Crediters, as such, but to a small, private audience in a London hotel in May 1947. The subject was *Realistic Constitutionalism*, and about a third of those present, including the Chairman, were elderly, intelligent, highly respected, but no longer politically influential, hereditary members of the House of Lords. In this address he related our Constitution to the Trinity and the Athanasian Creed and our Common Law to the Church, as expressed in Magna Carta, and as a final gift, gave us the concept of the responsible vote, with taxation allocated in accordance with what is voted for — as original and seminal an idea in politics as any he put forward in economics, pointing the way forward. Incidentally, readers of *The Social Crediter* had previously been given an opportunity to participate in its formulation.

If this was his last gift to humanity, there was one more to us Social Crediters, namely, what some people call *The Chart*, or *Specification of Social Credit* — a condensed statement that requires intense study and expansion. It is not for beginners, but in time past has proved a valuable subject for a week's seminar. Like everything else of Douglas's it is an outline. He has done the pioneering work, but its second stage of development is left to us, and requires an initiative second only to his. Indeed, he desired nothing more than that his successors should surpass him — a desire which every good teacher shares. Neither is there anything wrong or conceited about such an ambition, for, remember! we ride upon his shoulders.

THE COLLAPSE OF WORK

So here we are, with this history behind us, facing this new era of the microprocessor, automation and computers, which, incidentally, are at present being grossly and clumsily misused to destroy both human quality of work and the quality of the product or service offered to the consumer. At least, we no longer have to face unbelieving jeers when we assert the possibility of an age of leisure, or that continuous inflation and growing debt are features of the money system, both nationally and worldwide, or that no advanced economy can function on wages alone, without consumer credits on a large scale, or that mass-unemployment has come to stay.

All Douglas's chickens are coming home to roost, and these things are now taken for granted. They have even been 'discovered' by trades' union leaders with much publicity (e.g. *The Collapse of Work*, and *The Leisure Shock*, popular books by Clive Jenkins and Barrie Sherman, who want to share out the work and plan the leisure. Some years ago, when steel was nationalised, a *Times* leader suggested that, since the Industry had been acquired with public money, the shares should be distributed to the taxpayers. Our present Conservative Government is working hard at trying to sell the shares of such quasi-nationalised Bodies as British Telecom, British Airways etc. to the public, on a very large scale, and it remains to be seen how this works out. Dr. David Owen of the Social Democratic Party has outbid them by suggesting the free distribution of shares in the nationalised industries to all citizens over 18.

THE CHOICE — SOCIAL CREDIT OR COMMUNISM

It is becoming clear that, if the present rate of displacement of labour continues, our social security system, which requires the hired to support the unhired, not only physically, but financially, must break down. All sorts of plans are being constantly discussed: a Super-Beveridge Scheme with even more conditions and regulations than the present; negative income tax, i.e. the reversal of a tax into a hand-out at a certain level of penury; and even a 'social dividend' though it is more fashionable to call it a 'social wage', since a wage normally has a requirement attached to it. It is on record that such a proposal was put forward to Beveridge in 1943 by Juliet Rhys Williams — and that he refused even to read it! Now at long last the taboo is weakening. There was even an article on Douglas in the Leftish journal *New Society* (24 Jan. 1980) and correspondence on Social Credit in the Right-wing *Daily Telegraph* (22 and 29 Sept. 1984). The substantial oil-dividends recently paid out in Alaska to its residents is another sign of the times. In Britain the massive redundancy payments enforced by law in the process of disemployment are providing many with enough capital to provide a sort of social dividend, and many professional people have welcomed early retirement on favourable pension terms.

So far so good! But the crux as always is money, which is assumed to come out of taxation however the 'leisure' is distributed and financed, and there is a point beyond which that will not work; so the thinking goes back onto the old treadmill of 'full employment, public works, exports etc.'

Moreover, slaves are not easily adapted to freedom and personal responsibility after centuries of having their lives controlled for them. Behind the blatant Marxist organisation of the current Miners' Strike in Britain, which is being maintained by violence and intimidation for revolutionary aims, lays a deep conservatism and fear of the changes, which the new era may bring with it. Bleak as it is in actuality, there is a spurious cosiness about the 'Work-for-all' State in which the vast majority have no responsibility except to do as they're told. For the next few years the thing is in the balance, and the intervention of Social Crediters along correct lines could be crucial. Though this can scarcely be the much-quoted 'Critical Moment' referred to by Douglas at the end of '*Social Credit*', written in 1924, which must be long past now, it is undoubtedly 'a' critical moment in which we have a special role to play. While the monetary side of Social Credit can at times be the least important, events have once more brought debt-finance to the forefront, where it blocks any sane resolution of our predicament at every turn.

WE ARE ACTIVATORS NOT ACTIVISTS

Urgent as may be the money-and-employment question, it is but a small part of our task, which goes much deeper. Since we cannot by ourselves defeat the Money Power, which is a task for Society within which we are merely 'catalysts', what we have to do is to 'leaven the lump' with understanding of the social credit, which is not ours, but is a property of Society in time, past and present and future. The cultural inheritance with our present increment of association and the way it works (***policy, administration and sanctions***), the place for democracy and the place of the expert and of hierarchy, how to distinguish results from methods, the importance of contracting out, and the essentially negative nature of a valid collective vote — all these and much more have to be made known among the public, as well as the proper function of money as a wholly symbolic enabling system. They call for a new phase of discussion, study and research spreading the ideas with active enthusiasm and interest because they apply so obviously to the current situation; but now we know more than did those original pioneers of the Social Credit Movement who recruited the first 'troops', which Douglas led into action fifty years ago. We know more than he did then. We know that words and ideas alone will not lead to a real understanding without being 'bound back' to the real world by trial and error, and that our job is not to attack the Great Insoluble World Problems, but to fragment them until they become 'soluble'. Our job is resolution, the only answer to revolution. We have no Plan, no Scheme for other people. Our aim is to discover what they really want and show them how they may get it for themselves, and there will always be some level of action at which this is possible.

While small-scale local action is an essential part of beginners' training in Social Credit, the trained Social Creditor is equipped to offer something of value in almost every situation, and to almost every group, faction or party. What we are looking for is men and women of integrity, and that is the clue to our approach. Nor need we be too solemn about it.

It can be great fun if we make our contribution with charity and good humour.

SOMETHING CONSTRUCTIVE FOR EVERYONE

Take, for instance, the political parties! They all cadge (*sponge, scrounge-ed*) votes and members with a display of splendid aims, which are, in fact, a part of the social credit divided and set against the other parts, and which they then proceed to betray. We know that it is fatal to align ourselves with any one party and to be smeared with their disintegrity, as some Social Crediters were once inclined to do with the Left, and now rather more with the Right. But I have sometimes wondered whether, instead of standing snootily apart from the whole nasty lot, it might be fun to join the lot, and see how they react. No doubt we should be chucked out, but we should have made our point.

To the Conservatives the Social Crediter would say: I do so agree with your principles — heredity, the cultural tradition, patriotism, discipline and hard work and personal responsibility. Jolly good! So why, when offered a choice between socialist security handouts, making people into idle layabouts and criminals if they commit work without reporting it to get fined, (*and/or-ed*), a share in our cultural inheritance of productivity which leaves them free to do the work of their choice, which they are sure to do better, do you always choose the dole.

Incidentally, nothing could so bring home the state of the national economy to everyone, and personal responsibility for it, as a correctly issued national dividend.

To old-fashioned Liberals who believe in a free market and free enterprise, we can say: Splendid — it's the only thing that works and gives us economic democracy. So why do you exclude the proletariat who were driven off their inheritance on the land? What sort of a 'free bargain' have they in the sale of their labour! How can you blame them if they resent their servitude and gather into great labour monopolies and exploit their power with strikes and threats? People with an independent income can make their own bargains and contracts, and this has obviously become possible for all in this age of excessive productivity.

As for all the force of the Left, from Liberal-Democrats to Labour-socialists and Marxists — Yes! we are indeed with you as champions of the poor and the oppressed, demanding 'social justice' and basic equality. So why do you refer to the proletariat as 'the working class' or the 'workers' and glorify the status of job-dependent hired underling, demanding 'full employment' instead of joining us in trying to liberate them? Where is the 'social justice' in an idleness-dole taken from deductions from the 'workers' pay, when 'the wages of the machine' remain undistributed? And where is the 'fairness' in trying to force 'equality' upon different people who contribute different work and ability to society when it so obviously applies to that common inheritance of invention and science, which owes nothing to our own merits, and therefore should be equally distributed?

To Women's Libbers we can say: we agree that women are that half of mankind whose independence in the home from wage-slavery was our chief hope of emerging into a better world than that of the present male-dominated community of hirelings fighting against the power of technology to achieve 'jobs-for-all, including women driven out of the home onto the 'labour market'. Why then are you acting as the agents of the enslavement of women?

And to 'Peace Women' and other pacifists we say: Of course we are with you. Only the insane want war, let alone nuclear war. So why do you with your demonstrations and propaganda act as agents of the Bomb Terror, and run away and hide from the knowledge that war alone, in the face of modern technology, can provide 'jobs for all'?

To the ecologists: we are with you against the squandering and pollution of our Planet's resources, most of which are committed for monetary, not real, reasons. Will you not join us in exposing the money Power and in demanding that money be made to correspond with reality?

HOPE

And so on. We have something vital to contribute in practically every field of current concern, but above all in the churches and in Christian thinking, which is being corrupted mainly because the 'everyday reality' of the world distorted by symbolic debt-money is taken to be the reality created by God to which, therefore, we must adapt our beliefs.

I cannot deal with this here, it is, too big; but it demands our deepest meditation, prayer and action.

With gratitude we can remember the lead, which Douglas gave us: the binding back of religion to policy, especially in the Religion of the incarnation, which requires 'binding back' to God's reality. And the saving balance and stability and realism of the Holy Trinity.

In conclusion, let me sum up in one word what we have to offer to the coming generation. It is something of which they are in dire need, and have been given all too little. Its name is HOPE.

Adelaide, SA - C.H. Douglas Seminar Sat. 13th July & Sun. 14th July

RSVP no later than Friday 5th July

Registration email: bookings@publicschoolsclub.com.au

Phone: 0475 188 856 • Website: socred.org

***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 Director Arnis Luks has committed to repeat the 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 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 website - '*subscriptions*'.

Donations

Donations are the support backbone to keeping the League going with resourced-fee't 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.



“

[W]e are governed in the aristocratic tradition by a hypocritical and selfish oligarchy with one idea, and one fundamental idea only; the ascendancy of money, and the essential monopoly of it.”

C.H. Douglas

Security Institutional and Personal (1937)

C.H. Douglas

On Target Subscription Payment Details

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

On Target Subscription Payment Details

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

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

Donations & Subscriptions can both be performed by

Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the
Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

On Target Subscription - details

Title: _____ Name: _____

Postal Address: _____

Suburb / City _____

Postcode: _____ State: _____

Telephone : _____

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

On Target Subscription - details

Title: _____ Name: _____

Postal Address: _____

Suburb / City _____

Postcode: _____ State: _____

Telephone : _____

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

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

Donations & Subscriptions can both be performed by

Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the

Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks

13 Carsten Court, Happy Valley, SA.

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 21

7th June 2024

IN THIS ISSUE

We Must Push for Truth! By Neville Archibald	21
Live Not By Lies by Aleksandr Solzhenitsyn	24
The Freedom of Association By Will Waite	28

We Must Push for Truth! By Neville Archibald

Ever sat in on an argument, where the two sides ended up agreeing to disagree? Then the combatants went back to the bar and ordered another drink and continued on with another discussion on another subject or went back to work doing together whatever it was before. Seldom have I seen it so bad that they become lifelong enemies over a disagreement neither can solve.

What do we have in place in society today, when one group of people disagree with another? Has it changed that much from the past?

Of the many different reasons for this conflict, some are more serious than others. If it is trivial, very few take it serious enough to let it influence their lives, and rightly so.

On the other hand, when it is potentially life threatening or could lead to long term consequences, both sides need to consider their arguments and replies. Each point of contention needs to be examined and accepted or dismissed on the basis of truth. If the truth is not known, investigation must take place, both sides must insist on fair and coherent research, unbiased.

There are several things we are facing at the moment that are not among these amicable rules of discovery. Active forces exist that stifle debate on topics ranging from economics and health to personal freedom. Who is it out there that would stifle such discussion? Who is it that is saying, quite often these days, that we cannot refute it, “the science is settled!”?.

More and more our media plays a significant part in this one-sided story. Once a bastion of investigation, with mottos on headers that said things in Latin, like “Without Fear or Favour”, or our own *Herald Sun* that used to read, “Impartial-but not neutral”, which now reads, “We’re for you.” My own Local paper had, “Truth without Fear”, and now has nothing.

Where did these lofty sounding ideals go? Have they been relegated to the past? In the new form of media, electronic, instant and wide ranging, what safeguards are there? What comeback do we have?

Right of reply, in the form of letters to the editor were published in the very papers that printed the article. A serious question usually carried a series of articles from both sides. Our Constitutional amendments (referendums) were always preceded by presenting both sides of the debate, in a basically balanced format. For it was up to us to make the final decision, given all the facts. There was always a lead up time for this period of consideration. Considered thought is far better than hasty conclusions. History has always condemned mob rule for that reason, an inflamed and passionate mob can be driven in any direction given the right dogs to round them up. The German people are a testament to this under Hitler. The French, storming the Bastille, during the “glorious revolution”, The English attacking the meeting houses of Quakers during the Cromwell years.

The calming influence of a fair and free press, a developing story that was allowed paper space or airtime, gave time for this defusing of mob opinion. A fantastic story, that was too fantastic was found out eventually. Claims of the sky falling, were slowly rebuffed as each point was allowed its natural demise.

The recent Pandemic and its response was one indicator of the collapse of our systems for debate. As a country we had prepared plans to follow, these were thrown out! Careful and well considered thought went into that program, over years, for just such an occurrence, yet it was thrown out. Replaced with a hasty set of controls that saw large deaths in the elderly and hotel quarantine deaths, that a glance by anyone with reasonable knowledge could have foreseen. Untrained and ill-equipped guards with no real oversight of their training were just expected to appear. The lowest bidder or business considerations more important than medical experience it seems. Other mishandling and restrictions that made no sense from an epidemiological viewpoint were also carried out. True medical knowledge was thrown out of the window along with those prior preparations. Stories about this have rarely included a mention of the previously developed preparations, that were ignored. It is almost like they didn't exist.

Selective reporting of the truth or just accidental omission? Was it deemed too inflammatory, too likely to cause disobedience of the orders in place? If so, who deemed it and under what considered medical advice? Why is this still not available to us? If we are to do it better next time, we need to be able to examine the failings of this recent past and its mistakes.

The next indication of our loss of reasoned argument was the Voice referendum. With little or no real long-term indication of how such a major change would impact us, we were supposed to make a decision based on “the feel of it”. Anyone raising questions was immediately considered racist or uninformed, a hard thing to be when there was very little information to actually inform us. The press again produced little of any content, either due to their lack of information or their desire to be seen as in the populist camp, “woke”. So much for, “without fear or favour”!

Discussions on Broadcast media rarely had two sides and mostly relied on slandering or denigrating any opposition rather than answering properly, the questions asked. Internet content more often than not carried a misinformation/disinformation disclaimer, despite many being legitimate content. Whose oversight led this charge? Are we going to see more of this every time an argument over something occurs? Hold on to your hats!

Climate Change policy, another area of debate, or is it? Many policy decisions are being rammed through parliament with little or no debate. The “Science” on much of this is not settled and the reactions to appease these doomsday adherents is certainly not considered. The impact of many of these appeasements will be far greater than the supposed problem itself. If you cannot afford to live, it matters little if it is a degree or two warmer. In order to meet these zero carbon standards we are creating a pollution time bomb that our children will have to clean up.

Racing headlong into new technology without working out what happens to these vast material roll outs after their lifespan has been reached. It is worse than doing nothing if it means we will have wastelands where heavy metal residues contaminate the land they are buried in. Like the plastic recycling debacle or used-tyre situation, we are no longer able to deal with it, much is being sent overseas to be burnt, out of sight out of mind. Costs to truly deal with it will mean debts that will never be able to be repaid. Where are the investigations to look at these essential questions?

Then we come to the latest, the digital ID. Being touted as, well I’m not too sure actually? There has been so little debate about it, the media has been quiet comparatively, the roll out seems to be favouring the, “don’t say anything”, other than, it makes it easier to do government things. They are hoping our love affairs with our phones and tap and go technology will just make it a foregone conclusion that no one really questions it. Rammed through both houses of parliament without any real debate, no real outside discussion about it at all in papers, TV or online other than a few opposing it, who are being shut down. This identity information grab is passing through with no debate just days after another big scandal about the hacking of personal data, one of many in the recent past. Assurances made by all the so called secure holders of our information and activities, are very vague when it comes to explaining these breaches of security. Do they forget that hackers and professional data miners also advance in their abilities at the same rate? Sometimes they advance faster as they don’t need to go through the bureaucratic two step to make changes.

The House of Representatives and the Senate chambers that make up our government are the last of my list, both of these grand debating chambers are the culmination of centuries of development. Based on the idea that reasoned debate over the matters of the day will lead to the settlement on the best and most accurate reflection of a problem before it. HA! Watch it. Take a moment out of your busy lives to reflect on where we are and who is making these godawful decisions we have to live with. Debate is a back-and-forth discussion, sometimes heated, often with back up information or raised concerns that require more investigation and further debate, especially when serious

matters concerning a whole country is on the table. Go to the broadcast, look to the internet and Hansard live:

<https://www.parliament.vic.gov.au/watch?page=1&pageSize=9&pageSizeMode=3&sorting=10as>

Watch as your favourite puppets dance on their strings. What, your favourite Pinocchio wasn't there?!

Yes indeed, when you view it for a while, all those empty seats are the usual occurrence, the debate you watch is really one or two supporting people making an impassioned speech to an otherwise empty chamber. One or two token opposition must attend, but I'm afraid, unless they think the media might be watching or that somehow, they will be held to account, they are off elsewhere. Maybe they have something better to do, maybe they are listening from their office. I cannot imagine that virtually a whole chamber has more important things to do than take part in our future. Possibly they've been briefed by their minders or the party whip on the case and think they are right, there can be no other side to an argument but theirs. Am I wrong to think this is Arrogant? Am I wrong to expect my representative to listen equally to all the relevant points before coming to a decision? What do you expect?

This continued lack of real discussion, unbiased or not, will never help society evolve onto a better version of itself if it is stifled. Learning requires mistakes and the examination of them. To examine them you must look at all the angles and outcomes. You must be prepared to throw out ideas that are false or don't lead to a satisfactory outcome.

I don't know who is at fault here ultimately. Us for allowing it to get to this point or those herding us like sheep into narrower and narrower races, emasculating us before the final fattening for the slaughter. Reasoned debate is the most useful tool we have as a society to get to the truth. The truth is important, for going against the truth only ever leads to sorrow and a wish that we'd done it right the first time.

*Speak the truth, for the truth will set you free! ****

Live Not By Lies by Aleksandr Solzhenitsyn

12th February 1974

<https://ia800808.us.archive.org/6/items/LiveNotByLies/Live%20Not%20By%20Lies.pdf>

At one time we dared not even to whisper. Now we write and read *samizdat**, and sometimes when we gather in the smoke room at the Science Institute we complain frankly to one another: What kind of tricks are they playing on us, and where are they dragging us. * *reproduced underground publications passed from reader to reader*

Gratuitous boasting of cosmic achievements while there is poverty and destruction at home. Propping up remote, uncivilized regimes. Fanning up civil war. And we recklessly fostered Mao Tse-tung at our expense – and it will be we who are sent to war against him, and will have to go. Is there any way out?

And they put on trial anybody they want, and they put sane people in asylums – always they, and we are powerless. Things have almost reached rock bottom.

A universal spiritual death has already touched us all, and physical death will soon

flare up and consume us both and our children – but as before we still smile in a cowardly way and mumble with our tongues tied. But what can we do to stop it? We haven't the strength? We have been so hopelessly dehumanized that for today's modest ration of food we are willing to abandon all our principles, our souls, and all the efforts of our predecessors and all opportunities for our descendants – but just don't disturb our fragile existence.

We lack staunchness, pride and enthusiasm. We don't even fear universal nuclear war death, and we don't fear a third world war. We have already taken refuge in crevices. We just fear acts of Civil courage. We fear only to lag behind the herd and to take a step alone, and suddenly find ourselves without white bread, without heating gas and without a Moscow registration.

We have been indoctrinated in political courses, and in just the same way was fostered the idea to live comfortably, and all will be well for the rest of our lives. You can't escape your environment and social conditions.

Everyday life defines consciousness. What does it have to do with us? We can't do anything about it? But we can – everything. But we lie to ourselves for assurance. And it is not they who are to blame for everything – we ourselves, only we.

One can object: Gags have been stuffed into our mouths. Nobody wants to listen to us and nobody asks us. How can we force them to listen? It is impossible to change their minds.

It would be natural to vote them out of office – but there are no elections in our country.

In the west people know about strikes and protest demonstrations – but we are too oppressed, and it is a horrible prospect for us: How can one suddenly renounce a job and take to the streets? Yet the other fatal paths probed during the past century by our bitter Russian history are, nevertheless, not for us and truly we don't need them.

Now that the axes have done their work, when everything which was sown has sprouted anew, we can see that the young and presumptuous people who thought they would make out country just and happy though terror, bloody rebellion and civil war were themselves misled. No thanks, fathers of education! Now we know that infamous methods breed infamous results. Let our hands be clean! The circle – is it closed?

And is there really no way out? And is there only one thing left for us to do, to wait without taking action? Maybe something will happen by itself? It will never happen as long as we daily do not sever ourselves from the most perceptible of its aspects: Lies.

When Violence intrudes into peaceful life, its face glows with self-confidence, as if it were carrying a banner and shouting: "I am violence. Run away, make way for me – I will crush you." But Violence Quickly grows old. And it has lost confidence within itself, and in order to maintain a respectable face it summons falsehoods as its ally- since violence lays its ponderous paw not every day and not on every shoulder. It demands from us only obedience to lies and daily participation in lies – all loyalty lies in that.

And the simplest and most accessible key to our self-neglected liberation lies right here: Personal non-participation in lies.

Though lies conceal everything, though lies embrace everything – not with any help from me. This opens a breach in the imaginary encirclement caused by our inaction. It is the easiest thing to do for us but the most devastating for the lies. Because when people renounce lies it simply cuts short their existence. Like an infection, they can exist only in a living organism.

We do not exhort ourselves. We have not sufficiently matured to march into the squares and shout the truth out loud or to express aloud what we think. It's not necessary. It's dangerous. But let us refuse to say that which we do not think. This is our path, the easiest and most accessible one, which takes into account our inherent cowardice, already well rooted. And it is much easier – it's dangerous even to say this – than the sort of civil disobedience which Gandhi advocated.

Our path is to walk away from the gangrenous boundary. If we did not paste together the dead bones and scales of ideology, if we did not sew together the rotting rags, we would be astonished how quickly the lies would be rendered helpless and subside. That which should be naked would then really appear naked before the whole world.

So, in our timidity, let each of us make a choice: Whether to remain a conscious servant of falsehood (of course, it is not out of inclination, but to feed one's family, that one raises his children in the spirit of lies). Or to shrug off the lies and become an honest man worthy of respect both by one's children and contemporaries.

And from that day onward he:

- Will not henceforth write, sign, or print in any way a single phrase which in his opinion distorts the truth.
- Will utter such a phrase neither in private conversation nor in the presence of many people, neither on his own behalf nor at the prompting of someone else, neither in the role of agitator, teacher or education nor in a theatrical role.
- Will not depict foster or broadcast a single idea which he can see is false or a distortion of the truth whether it be in painting, sculpture, photography technical science or music.
- Will not cite out of context, either orally or a written, a single quotation so as to please someone, to feather his own nest, to achieve success in his work, if he does not share completely the idea which is quoted, or if it does not accurately reflect the matter at issue.
- Will not allow himself to be compelled to attend demonstrations or meetings if they are contrary to his desire or will, will neither take into hand nor raise into the air a poster or slogan which he does not completely accept.
- Will not raise hand to vote for a proposal with which he does not sincerely sympathize.
- Will vote neither openly nor secretly for a person whom he considers unworthy or doubtful abilities.
- Will not allow himself to be dragged to a meeting where there can be expected a force of distorted discussion of a question.
- Will immediately walk out of a meeting, session, lecture, performance or film

showing if he hears a speaker tell lies, or purvey ideological nonsense or shameless propaganda.

- Will not subscribe or buy a newspaper or magazine in which information is distorted and primary facts are concealed.

Of course we have not listed all of the possible and necessary deviations from falsehood. But a person who purifies himself will easily distinguish other instances with his purified outlook. No, it will not be the same with everyone at first. Some, at first will lose their jobs. For young people who want to live in truth, this will in the beginning, complicate their young lives very much, because the required recitations are stuffed with lies, and it is necessary to make a choice.

But there are no loopholes for anybody who wants to be honest. On any given day one of us will be confronted with at least one of the above-mentioned choices even in the most secure of the technical sciences. Either truth or falsehood: Toward spiritual independence or toward spiritual servitude.

And he who is not sufficiently courageous even to defend his own soul – don't let him be proud of his “progressive” views, and don't let him boast that is an academician or a people's artist, a merited figure, or a general – let him say to himself: I am in the herd, and a coward. It's all the same to me so long as I'm fed and warm.

Even this path, which is the most modest of all paths of resistance, will not be easy for us. But it is much easier than self-immolation or a hunger strike: The flames will not envelop your body, your eyeballs will not burst from the heat, and brown bread and clean water will always be available to your family.

A great people of Europe, the Czechoslovaks, whom we betrayed and deceived: Haven't they shown us how a vulnerable breast can stand up even against tanks if there is a worthy heart within it?

You say it will not be easy? But it will be the easiest of all possible resources. It will not be an easy choice for a body, but it is the only one for a soul. It is not an easy path. But there are already people, even dozens of them, who over the years have maintained all these points and live by truth.

So you will not be the first to take this path, but will join those who have already taken it. This path will be easier and shorter for all of us if we take it by mutual efforts and in close rank. If there are tens of thousands of us then we would not even recognize our country.

If we are too frightened, then we should stop complaining that someone is suffocating us. We ourselves are doing it. Let us then bow down even more, let us wail, and our brothers the biologists will help bring nearer the day when they are able to read our thoughts and that they are worthless and hopeless.

And if we get cold feet, even taking this step, then we are indeed worthless and hopeless, and the scorn of Pushkin should be directed to us:

Why should cattle have the gifts of freedom?

Their heritage from generation to generation is the belled yoke and lash.

The Freedom of Association By Will Waite -

antidote to the subordination of the individual to the group

<https://thepeoplescredit.com.au/substack-articles/>

<https://alternativesx.substack.com/p/the-freedom-of-association>

The relationship of the group to the individual is the central theme constant throughout the Douglas Social Credit story. The question as to how the individual may reap the benefits of group activity without him becoming dominated by the group is the problem which Douglas sought to unravel.

The objective of Douglas' economic proposals is to grant to each individual the freedom of association. That is the power of the individual to choose what they will or will not support with their time and energy. The problem is that while it is true we are free to quit our jobs if we like, for most of us, the penalty for doing so is financial hardship or having to immediately resume something similar to that which we were, in quitting, trying to get away from.

At the moment many of us are coerced by the economic system into supporting activities for an income, with secondary importance given to the quality of contribution that we make through our work. At the same time, much of the necessary work that contributes so significantly to human well-being — the raising of families, voluntary community service, self-education, physical and mental nourishment, care for the sick and tired — is being edged out by expanding financial commitments in a vicious cycle of social deterioration.

Platitudes about duty aside, we must acknowledge that in the main people submit to economic associations for their own benefit. The actual activity performed is, so far as individuals are concerned, a less important factor. Because the money paid for work is more important to the individual than the job done, it is inevitable that people will persist with a bad job for the sake of the monetary reward. In this way commercial activity is able to, and increasingly does, bypass moral concerns effective in other areas of peoples' lives.

It is a dangerous system that places large numbers of individuals in positions whereby their physical needs can only be satisfied by periodic payment so long as they unquestioningly do as they are told by increasingly distant and indifferent authority.

Fundamentally what we are talking about here is the tension which exists between the individual and the group. It is undeniable that there is great advantage to be gained by people associating in groups. For instance, the modern productive system is a cooperative venture that enables people in association to get the necessities of life in a fraction of the time and energy it would take to secure these things on their own. But, so far as the individual is concerned, the advantages of associating in groups for economic purposes are reduced to nothing if the conditions of work, or the time it demands, does not endow greater freedom personally.

In Social Credit, first published in 1924, Douglas summarised the policy of the hidden government, which controls money to administer a system of rewards and punishments, as simply the treatment of individuality as subordinate to the group.

“The appeal” he said, “is away from the conscious-reasoning individual, to the unconscious herd instinct.” Douglas focuses in on the practical result of this in his chapter on The Relation of the Group to the Individual:

The shifting of emphasis from the individual to the group, which is involved in collectivism, logically involves the shifting of responsibility for action. For instance, the individual killing of one man by another we term murder. But collective killing, we dignify by the name of war, and we specifically absolve the individual from the consequences of any acts which are committed under the orders of a superior officer.¹

But if we keep in mind that we live in a world that does not necessarily conform to the intentions good or otherwise of superior officers, captains of industry, politicians etc. and “that over every place of action with which we are acquainted, action and reaction are equal, opposite, and wholly automatic” then we will see the danger of such an approach to human organisation. To return to Douglas’ example of war, while “there “may be, *ex-hypothesi*, no moral guilt attributable to the individual who goes to war; the effect of intercepting the line of flight of a high-speed bullet will be found to be exactly the same whether it is fired by a national or private opponent.”²

The widespread absorption of the individual into the group and the consequent suspension of individual reason and responsibility occurs at every level. At a school where I worked, I was once told by the head of the health and physical education faculty that he would do his job standing on his head if he was told to. The implication being that the following of orders would, by a very long distance, take priority over the efficient performance of his teaching duties. Needless to say, he would not have considered carrying out his own business inverted.

The financial system makes money the prime consideration of human organisation. The prioritising of this external and highly manipulated medium amounts to negligence of the causal nature of the universe. We must recalibrate the financial mechanism so that it allows for the building of society on the only legitimate basis that exists —the satisfaction of the individual.

The practical remedies of Douglas Social Credit, consisting of the national dividend and the compensated price, would not only take the friction out of the economic machine, it would ultimately provide people with the power to exercise their judgement about what projects are worthy of their support. All sorts of activity that persist because they provide employment would suddenly have to justify themselves on more than just financial grounds. Surely it would be an advance if the financial mechanism could be made to support the individual in bringing their standards of common decency and sense into the economic sphere. The present state of affairs that sees the money our society requires to carry out its business inadequately dispensed for the purpose of providing a tiny minority with extravagant profits and power is ludicrously illogical and unbalanced.

Douglas once said that the fundamental objection to slavery was not bad treatment, but that it deprived slaves of control over their own policy. For most people the economic order amounts to the same thing. Conversely, the democratic idea asserts

that free choice at the individual level should be the operative force in shaping society. Douglas defined liberty as the “freedom to choose or refuse one thing at a time.” If we accept this definition, we cannot say we enjoy a state of liberty while we are forced to trade our personal judgement for economic security. The freedom to choose our associations without fear is the why of the economic proposals of Douglas Social Credit.

1 Douglas, C.H. 1924. *Social Credit*. Eyre and Spottiswoode, London.

2 Ibid.

The Reeds of Runnymede - Rudyard Kipling (MAGNA CHARTA, JUNE 15, 1215)

At Runnymede, at Runnymede,
What say the reeds at Runnymede?
The lissom reeds that give and take,
That bend so far, but never break.
They keep the sleepy Thames awake
With tales of John at Runnymede.

At Runnymede, at Runnymede,
Oh hear the reeds at Runnymede:—
“You must n’t sell, delay, deny,
A freeman’s right or liberty,
It wakes the stubborn Englishry,
We saw ’em roused at Runnymede!

“When through our ranks the Barons came,
With little thought of praise or blame,
But resolute to play the game,
They lumbered up to Runnymede;
And there they launched in solid line,
The first attack on Right Divine—
The curt, uncompromising ‘Sign!’
That settled John at Runnymede.

“At Runnymede, at Runnymede,
Your rights were won at Runnymede!
No freeman shall be fined or bound,
Or dispossessed of freehold ground,
Except by lawful judgment found
And passed upon him by his peers!
Forget not, after all these years,
The Charter signed at Runnymede.”

And still when Mob or Monarch lays
Too rude a hand on English ways,
The whisper wakes, the shudder plays,
Across the reeds at Runnymede.
And Thames, that knows the moods of
kings,
And crowds and priests and suchlike things,
Rolls deep and dreadful as he brings
Their warning down from Runnymede!

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

Donations & Subscriptions can both be performed by
Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the
Freedom Movement “Archives” :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

Essential Reading:

What Is Social Credit?

[https://alor.org/Storage/Library/PDF/
Dobbs_G-What_Is_Social_Credit.pdf](https://alor.org/Storage/Library/PDF/Dobbs_G-What_Is_Social_Credit.pdf)

On Planning The Earth

[https://alor.org/Storage/Library/PDF/
Dobbs_G-On_Planning_the_Earth.pdf](https://alor.org/Storage/Library/PDF/Dobbs_G-On_Planning_the_Earth.pdf)

The Local World

[https://alor.org/Storage/Library/PDF/
Dobbs_G-The_Local_World.pdf](https://alor.org/Storage/Library/PDF/Dobbs_G-The_Local_World.pdf)

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 22

14th June 2024

IN THIS ISSUE

Reaching Out By Neville Archibald	31
Beware of a Cyclops Bearing Ice-cream By Neville Archibald	33
The 'Party System' By Arnis Luks	36

Thought for the Week: Franky Schaeffer concludes his book *“Bad News for Modern Man”* with this question, which I leave with you. “We have, then two scenarios before us, and we can adopt one of two attitudes. The first, a capitulating, quiet acquiescence to the perversity of this world, and a gentle drift toward total secularism that in the end will obliterate Christianity in this nation. The second, a robust and vigilant faith ever ready to do battle for the cause of Christ and a stand that does not bend before the winds of fashion. Which will it be? Unfortunately for all of us, these are not theoretical questions, for the very hinge of fate and the destiny of not only ourselves but also our children depend upon which course we choose.”

DISCRIMINATION “. . . egalitarianism is literally a doctrine of death, and so long as life stirs, it is denied. That is why rivers of blood and hatred have been poured out in the name of e-quality, which is the denial of the quality of others. But salvation lies in discrimination, that is, in perceiving and conceding to all men their special qualities, and refusing to sit in ultimate judgment, which involves realising that our understanding is limited.” — *Dr. Geoffrey Dobbs*

Reaching Out By Neville Archibald

As a youngster, heavily into music, I had favourite bands and songwriters. Many of whom I realised at the time were “counterculture”. I never “got” the worship of Dylan, few of his songs impressed me. I liked Pink Floyd, Jefferson Airplane and others whose abilities impressed more than the lyrics.

As songwriters go, I guess I was an idealist. If I listed a few more, you’d be excused for thinking I was in the counterculture camp. I saw the corrupting influence clearly – what I considered wrong were the things I didn’t clearly perceive as Marxist or anti-Christian, they were just not good for us as a whole. Drugs, promiscuous sex and anger were never going to lead us into a better world.

So too, I recognised the counter, counterculture. Often set up by Christian forces to provide an alternative influence on the young. Not the outreach programs or the ‘*come to Jesus*’ style meetings as they attempted to influence and provide a better view, but the bands and singer/songwriters attempting to join in the mainstream music culture. Called “*Jesus freaks*”, it was noted by some that this movement had the potential to be a second reformation.

Starting off with Billy Graham, (in Australia in 1959), in the Protestant churches, I remember Mum had some Billy Graham songbooks (which I never really looked at). I saw him as American Evangelical and basically wrote him off as crass Americanism. It was out of this that the “*Jesus freaks*” movement in the 60s and later Christian rock, arose. That was in the late 70s – 80s, well past his influence.

Looking back in later years his quote, “*when wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost.*” I thought I saw something of what he was trying to say. Indeed, if we consider the financial trickery we live under, wealth in terms of money is a fraud, health is important, but most of all character or individuality that enables you to respond to threats is the most important of the three; for if you do not have character enough to reject the wrong in this world, we will fail to keep this world. Someone else will take it from us.

The likes of Cliff Richard and later Amy Grant, breaking into the mainstream was not enough to turn the tide. Money spoke and unless your product was the right flavour, a largely corrupted “media” for want of a better term, ensured the rise of selected individuals. To this day the entertainment industry is still much the same. Aka the Harvey Weinstein management style.

All of these influences are only successful if they are not questioned, if you are approached and say NO, there will be no influence. To stand up and not allow yourself to be used, becomes easier every time you do it. Drawing that line in the sand also lets others see it is possible.

From a simple work perspective, would you do something unsafe if you were told too? Endangering others because someone above you said so? I don’t think so! Community safety is also represented by the morals of our culture, the sins we used to recognise as bad for our continued existence as a functioning society.

My experience growing up was one of questioning things, my friends, less so than me. To actually ask questions you need to know there is one first. I gravitated towards enquiring minds, so I found ample material. Looking back, if there were not questions raised, I probably would not have thought to investigate. It is the old adage.

“I know what I know, I know what I don’t know, but I don’t know what I don’t know!”

But I digress, this article was to be about reaching out to others, especially how we go about reaching the youth, our own children. We should have ample time to show them, by example, is still the best influence I believe. Lectures and strict rules not so much as family discussions and just general conversations with your children. Getting to know them and they you, spending time, just to talk.

How to reach others becomes the question. So many outside influences have a greater part of their time and attention than you could ever hope for. Most of these influences are not the friends of our society or culture. Most have no positive effect on their development. It is this you must help to overcome. The fact that they are so prevalent in our everyday lives is also actually a help to us. Radio in the workplace, TVs in waiting rooms, all blaring out regular untruths or manipulations. Plenty of scope for conversation starters or even just a snowball of truth, allowing those already on the slope of disbelief to grow.

Speaking out when you hear something that is wrong is a huge part of the influence you can make. Whenever something false or misrepresented is said aloud (radio, TV or other people) the truth must always follow - be said aloud. I am always trying to do this in front of my children, my co-workers and friends.

To let it just wash over you without a response is to give in. Evil must be repelled by truth. You'd be surprised how many times people agree with you, but were too afraid to say. Again, not a lecture, just a factual retort, a pointing out of your belief, as a teaser, a correction.

To do this you do not need to be "*Encyclopedia Brown*", just practise your ability to recognise lies or half-truths. Reading and remembering exact facts is less important than the actual raising of the question. A simple, "I find that hard to believe" is often enough.

One of the basic methods used in brainwashing, is continuous exposure to lies. Said enough times, you get so used to it that you no longer actively distinguish the truth from fiction. It truly is as simple as the "Emperor's New Clothes", we all need to be more like that little boy.

Beware of a Cyclops Bearing Ice-cream By Neville Archibald

Children can supply you with an endless list of questions. You would do well at times to think and question things anew as they would prompt you. This morning's question for me was, "does a cyclops have tear ducts?"

On the premise that our bodies are externally symmetrical: we have tear ducts on the inside corner of each eye. Merge both to one in the centre and symmetry gives you four options. None, as both eyes merging removes the inside corners, thus no tear ducts. A left or right handed approach could mean one, but on which side? Then of course there is the option of two, where you have one on each side, because the eye is probably bigger. This topic became one of nature, chromosomes, left or right handedness and endless pondering of the natural world.

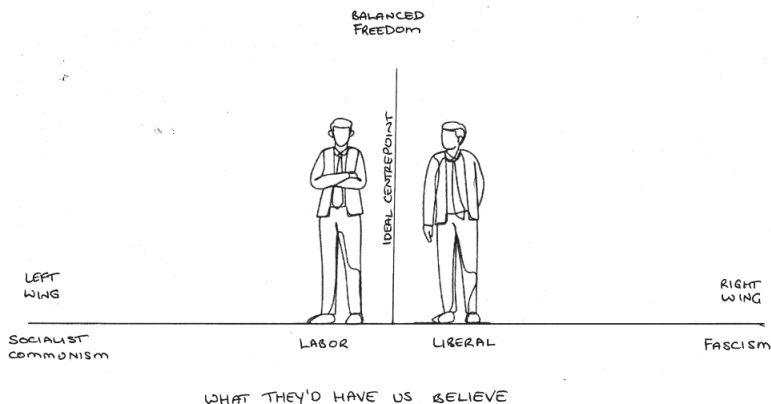
Then of course the question of defeating it or making friends. Like the lion in Aesop's fables, if we give the big fellow eye drops for his ductless eyes, would he be less grumpy and less likely to whack us with his club. Looking it up on google we found a reference to a Cyclops having two.

This set my mind to similarities to government systems, friend or foe, symmetry and how to fight a cyclops. Just the thing for a morning ponder.

To me the Cyclops represents the middle ground of the two-party system, Labor on the left, Liberal on the right. But is the Cyclops friend or foe? Which side of the centre has he got his feet. Does his eye see all? How big is his club?

We have a system we are supposed to believe is an, either/or form of selection with Liberal and Labor. In fact, like us, this is the choice which has permeated the entire western world. The USA has Republican or Democrat, The UK has Tory (right) or Labour (left), Canada has Liberal (left) and Conservative (right) and Germany has the Social Democratic Party (left) and the Christian Democratic Union (right) to name a few.

These representations are supposedly capital investment vs the working class, Change vs Stasis, left leaning and right leaning. We are meant to believe that this Ying and Yang of politics is to balance out somewhere in the middle as our best possible representation of us. That illusive middle line! One eye, “one ring to rule them all”! When it comes to government, this balance should not be symmetrical at all, for both sides should be affecting different policy leading in a different direction if you are to believe the verbiage floating in the air around our capital. It is usually depicted like this:



Each party obtains office only to accuse the previous other of causing problems that have to be fixed before being able to enact the solution they see as right. Each then proceeds on with a similar end game set of policies to deliver us into the

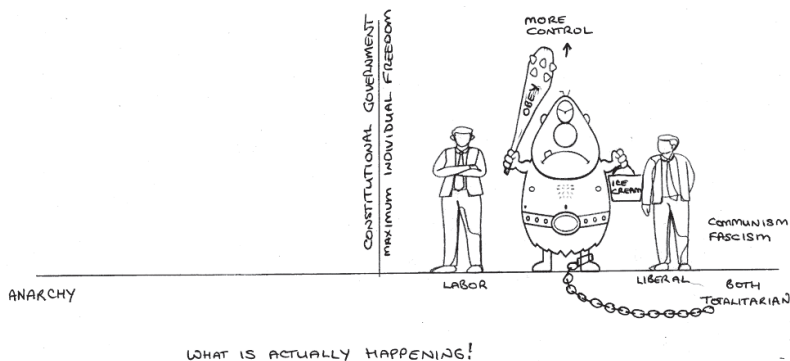
same mess as before. By the time their run has ended the other team picks up the baton and while condemning the running style and shoes of the other, continues the race to a centralised finishing point - Centralised Government, and now handing over more and more control to the World Government agencies, The WHO (pandemic legislation) The UN (human rights legislation) the WEF (build back better programs) and the IMF (International Monetary Fund – read digital currency the ultimate aim)

The Finale of Centralisation

If we look at this reality on a graph, similar to the previous, with the mythical centre line of “perfect rule” – neither Labor nor Liberal is anywhere in that middle ground. If I were to debate the claim that both parties are either side of perfect, I need only look at the heading, the direction they are both on. This relocation on the line would be better illuminated by asking the question of whether the Cyclops on that Lib/Lab centre line was friend or foe. Can we make friends with it? Can we offer to fix the ailment that

has us shedding tears, not them. For if the cyclops is there to fight (insist on removing our freedoms) then fight we must. All the eye drops in the world won't help us win him over. In fact, by letting him see clearly where and who we are, we are helping him defeat us.

We must realise that the myth of a centre point between the two parties, is just that, a myth. A means of control. We think we have freedom of choice, chocolate ice-cream or vanilla. In fact, both in quantity make your teeth ache and ruin your health. I say we have grown fat and lazy on this diet of ice-cream politics. It is time for us to man up and eat our meat and veg. We may have to chew some gristle and eat some greens. There will be some unpalatable dishes served, but the ice-cream bearing cyclops is a truer image of what is happening to our nations. Our aim should be for limited government, one that cannot step outside the boundaries we've set.



When our Nations were founded, these boundaries were put in place. Called constitutions, they had not just written rules but carried a spirit of intention, "the Vibe".

We have so lost our way that very few of us understand what these documents represent. How important it is that we force our governments to obey them.

Knowledge is a powerful thing, probably the reason these documents are denigrated in today's climate is lack of this necessary knowledge. The slanderous attacks we see taking the place of true debate has been in the classroom for years.

"Privileged Old white Men documents", are presented as history that is flawed, biased and out of date. Without giving students the true background knowledge required to even attempt to frame something better. Better to rip it all apart and let our emotionally crippled apologists for the past, create a new one.

Our saving grace will be knowledge and the passing on of that knowledge to others.

The Constitution is not a difficult read nor a long one. To ponder the reasons for each inclusion will quickly show you why it was included.

A book framed to carry our Nation forward into a better place, it still contains all we need to know about our government and its workings. Where our current system differs from it, is where most of our problems lie. Forced to adhere to it, along with recognition of the true centre line, and our insistence it is adhered to, will see a rise in our civilisation as it should be.

The 'Party System' By Arnis Luks

https://alor.org/Storage/Library/PDF/Belloc_Chesterton-The_Party_System.pdf

The Party System, is the title & theme of authors Hillair Belloc and Cecil Chesterton, (younger brother of GK). Printed in 1911, its contents are as current as if it was written just for today. Copies are available from Amazon for around \$40. I am fortunate to have an autographed copy in my possession printed in 1917. A PDF version is also readily available for download from the Internet Archives.

In my course of reading and analysis of the contents, I also read an on-line review here: https://www.jstor.org/stable/pdf/1945043.pdf?ab_segments=

This review, while coming from an apologist's perspective, more or less says: *'so what!... the political-parties work together. Yes, I know they do'*.

Providing an open discussion of the many levels of collusion and cooperation between the political parties is what sets this particular book apart, their incestuous relationship being at the heart of what occurs politically. The authors' analysis exposes, firstly the pre-determined subversion of the processes of Parliament as the peoples' legitimate debating house, and then the suppression of voicing the peoples' will within the parliament. (*'parlen' to talk or speak*)

The understandings going on between the parties, the frontbenchers, the public service - especially the Treasury, and the ever so centralised mainstream media present the modern phenomena of subverted representation into the reader's consciousness.

Hillair Belloc served as a member of the British House of Commons from 1906 to 1910.

Put 'extremist' Greens last, Howard Urges

Former PM John Howard calls for Peter Dutton and Anthony Albanese to 'adopt a common purpose' and agree for their parties to preference the Greens last in voting. <https://www.theaustralian.com.au/nation/politics/put-real-extremists-greens-last-john-howard-declares/news-story/0aa2158f98fdf8898de9fcb64c13f0cd>

Anthony Albanese calls for Peter Dutton to (adopt a common purpose-ed) agree for both their parties to endorse climate action here: <https://www.abc.net.au/news/2024-06-10/coalition-suggests-australia-breach-paris-agreement-either-party/103958232>

Former PM John Howard was recently calling for a cross-party commitment to vote against the Greens, by them being placed last on all ballot papers. It appears that in the current period of middle-east violence, displacing of the remaining one million Palestinians from their ancient homeland, placing them into the Nuseirat refugee-holding-camp in Gaza, bombing them, and the perpetrators being criticised for the genocide, is a step too far from the establishment's point of view by the Greens.

The issue under consideration, apart from the brutal slaughter of Palestinians, is the tactic, of calling for open collusion across the political spectrum.

Pauline Hanson blames John Howard, Tony Abbott ‘witch hunt’ for her time in prison
<https://au.news.yahoo.com/hanson-recounts-jail-stint-documentary-112642129.html>

John Howard is no orphan calling out political pariahs to be placed last on the voting slip, (enforcing the best interests of his money masters).

The Liberals under Menzies and Howard have mutated from traditional, conservative, independence, and self-reliance, to monopoly of centralised power under the neo-liberal/libertarian model. This *Sydney Morning Herald* article, even though dated 2003 more than 20 years ago and coming from a left-orientation, does re-direct the historical record a little closer to the truth of monopoly as policy.

Howard's Roads to Absolute Power

<https://www.smh.com.au/opinion/howards-roads-to-absolute-power-20030630-gdh0q7.html>

Former PM John Howard was, and still is a tyrant, consolidating the centralisation of political, industrial, philosophical, and cultural powers across his Prime Ministership, as did Fraser. As has Labor under Whitlam, Hawke, Keating and others. Monopoly Industry-and-Banking under neo-Liberal. Monopoly Government under Labor. Definitely UN-Monopoly under both. The road back for a people desirous of their ancient rights and freedoms must be Devolution - de-centralisation of political-power. Always take into account, the monopolist hardly pays for the infrastructure utilised, being integral to their insatiable-exploitation, only the little taxpayer does.

While Chesterton and Belloc's *'The Party System'* analyses the false premise of any dialectic between the political parties, an appreciation of this collusion must include consideration into how we are to turn back the political tide. Their *modus operandi* is that ‘the parliamentary debates’ must be carefully controlled, limited and stifled, whereby the parliamentary processes are subverted, and the public never achieve effective representation. The last breath of fresh-political-air remaining is question time. Any political pariah, (a representative who attempts to place the will of their electorate into the public record), will be tag teamed from all parties into political oblivion regardless of the roots of their political persuasions. Protecting the ‘party system’ is superior to all other policies. The upper echelons of party will work closely together to protect the ‘party system’. Any who do not pursue this task of ‘party-system’-protection with all the necessary zeal, will also find themselves cast out into political oblivion.

Antic is in, while Rennick is Out

<https://www.smh.com.au/politics/federal/liberal-fury-at-the-antics-of-alex-the-anti-woke-senator-20240318-p5fd8g.html>

<https://www.news.com.au/national/queensland/courts-law/np-senator-gerard-rennick-sues-his-own-party-after-losing-senate-preselection/news-story/245dbcefaeadc31d440bb11a33ca0707>

Amanda Stoker is another interesting former politician who was unnecessarily cut from the party. How dare any party-politician consider representing the interests of the electorate in preference to the interests of the political party. What a nerve!!

Turning Back The Political Tide

This collaboration is also to ensure the general public is kept in a constant state of niggling. The voting public seeing those other voters as some type of enemy. In truth, the public-will is the legitimate enemy of the political parties. Nearly every political party's purpose is to control-the-public at the behest of their money masters. Thinking otherwise, is at best romantic, but at worst delusional. They exist, the political parties, to draw your vote inwards across each election cycle. They do not exist to represent your will in the Parliament. They exist to represent the will of their money masters.

Recognising this newfound understanding of the political party's discrete, but collaborative approach, and accepting that a significant number of the voting public are rusted on with their allegiance (like competing football or cricket teams), those loyal many will not show any interest in changing what they already do, before, during, and after each election. This article's purpose is not for them. It is for those other individuals, who, once becoming aware of the subversion-by-collaboration of most political flavours, must ask themselves how to undo the 'party system's' dominance.

Bringing About Representation

The will of the people, if it can readily be found, may be present in as many voices as there are voters. To consolidate that will of the people into a realistic movement-for-action to bring about representation, must firstly identify what are the most-pressing issues, and then to assist, to serve, in providing a voice for those most-pressing issues.

Across the COVID era, there were several issues of import. Rejection of the mandate-to-jab was just one of them. The extended lockdown to flatten the curve another. Signing a treaty between the nation of Australia and a vested interest to mandate jabs, is another that challenges the very core of our limiting Constitution: providing protection against any form of medical conscription.

While we were being outmaneuvered at almost every turn, we were also losing sight of the ancient rights and freedoms that have also been under this direct assault. However, the deconstruction of the political-party's false-narrative-of-antagonism 'is' occurring. Monopoly is also being openly discussed, while the tyrants are finding it increasingly difficult to suppress consideration of their ongoing tactics.

Who is it that you are not allowed to criticise?... becomes, Who are those who have control of our political processes and institutions? The answer is the same for both. Once appreciated, it is straightforward to acknowledge that we won't find effective and long-lasting results coming from the political class. Long-lasting results must be achieved by our own civic actions - incarnating our faith and hope to achieve results.

Eric Butler has written an excellent booklet titled '*Releasing Reality*', revealing the necessary thinking to work through our dilemma. Find the truth, the canon, the natural law in relation to our circumstances, and then abide/adhere/uphold to that Natural law, that Canon, that Truth. *The Truth shall set you free...*

The acknowledgment of the unconstitutional behaviour of our representatives is the first necessity to ensure that we can achieve effective representation (rather than the vested interests of their money masters). We have correctly stated the problem. Bashing John Howard or Alex Antic won't do us any good. We've got to bypass the party processes, to enter as we can into the legitimate debate within or without every political party and every forum, to uncover those mechanisms to bring about political change. A mechanism can be legitimate-civic-militancy, of lawful action based on a sound understanding of our civic duties and responsibilities – our ability to respond with that which works best. Remember, true-power above parliament is the will-of-the-people. The referendum demonstrated this Truth 'by the people having to be consulted'.

Douglas Social Credit in the New Era

Each week I recommend further reading; which I find essential to think, to speak publicly, and to write. The mind must be in a place of regular exercising of thoughts, to place down onto paper or in the public forum of all sorts. This personal training is vital. Regularly reading a variety of differing writers can complement existing thinking, speaking, and writing, to keep alert and intellectually engaged in this conversation we call civilisation. Not everyone can afford to read books at a rate that keeps a mind growing. Local Book Clubs within your active, community environment, may be just the impetus and forum needed. This also shares the financial burden around. A point to note is the increment of a suitable association, of like-minded people coming together to learn, converse, debate to clarify, and then participate in this adventure called life.

https://alor.org/Storage/Library/PDF/Dobbs_G-Social_Credit_in_the_New_Era.pdf

Geoffrey Dobbs gave an excellent paper in 1985 Calgary, Canada, acknowledging the policy CH Douglas espoused during his 1934/5 world tour some 50 years previous, being celebrated at that time. In his analysis, Dobbs said two interesting things worth note. Firstly, that some of Douglas' papers took a year to digest, a full year to understand the deeper ramifications of what he was saying. I honestly felt a sense of relief as I also find Douglas' writing concentrated and requiring significant intellectual effort to bring that thinking into my own hold, or grasp. Coming from Dobbs, an accomplished scientist of note I found startling, but also encouraging. I was not alone in my struggle. The second, was being an activator rather than an actionist. A catalyst to cause change, change being brought about by others and yourself. I found this perspective quite profound. Not only to lead and serve. Not to be the only one doing something. But to energise others to perform their own civic duty.

From this I deduced the first and most important person to work on, to develop and train into a position of knowledge and effectiveness, is myself. Douglas Social Credit is not any easy science to comprehend and espouse to others. It takes effort, re-search, study and significant contemplation just to bring the correct line of thinking into your own mind, your own hold and grasp. Little wonder we were all called to:

“Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.” Matt 6:33

National Director's West Australian Tour

It is encouraging at this time of uncertainty around many facets of our political environment in both our State and Federal Governments, that there is renewed interest in finding solutions to the many issues confronting us day to day.

We are pleased to let you know that Arnis Luks will be visiting Western Australia towards the end of July, and during his time there, a public meeting has been arranged at Topolinis Caffè, 639 Beach Road, Warwick, WA on the 27th July. M 0414 804 431

The format planned is for those interested in attending, to arrive from 1.30pm on for welcome, with speakers and workshop including questions from 2pm until 5pm. Tea or coffee, and light meals will be available for purchase across the afternoon.

Anyone wishing to stay on for the *New Times Dinner* and further collaboration will be welcome to do so, and meals can then be ordered from the Menu from 5.30pm.

Afternoon and *New Times Dinner* speakers will include Arnis Luks, National Director of the ALoR and Daniel Criddle who has recently taken on the challenge of researching the history of Douglas Social Credit in Western Australia. There will also be ample books and subscriptions to the *On Target* journal available for immediate purchase.

RSVP before the 24th July : by contacting

Daniel Criddle Mob: 0422 641 686 Email: dlc86@fastmail.com

Arnis Luks Mob: 0415 527 121 Email: heritagebooks@alor.org

This is an opportunity to regenerate interest in Douglas Social Credit or perhaps to be introduced to this vital subject for the first time. If you know someone who may also be interested, please extend this invitation to them also.

Consider holding a Kitchen Table Meeting, a one-day Workshop, or even a two-day Social Dynamics - Freedom Potential Seminar. Each are able to be accommodated.

Contact Daniel of Arnis as the guide to follow the WA touring schedule. ***

Adelaide, SA - C.H. Douglas Seminar Sat. 13th July & Sun. 14th July

RSVP no later than Friday 5th July

Registration email: bookings@publicschoolsclub.com.au

Phone: 0475 188 856 • Website: socred.org

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

Donations & Subscriptions can both be performed by **Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

Essential Reading:

The Party System

https://alor.org/Storage/Library/PDF/Belloc_Chesterton-The_Party_System.pdf

Releasing Reality

<https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Releasing%20Reality.pdf>

Social Credit in the New Era

https://alor.org/Storage/Library/PDF/Dobbs_G-Social_Credit_in_the_New_Era.pdf

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 23

21st June 2024

IN THIS ISSUE

The Song of the Sirens By Neville Archibald	41
Policy – Administration – Sanctions By Arnis Luks	43
Planned Destruction of the Middle Class	46

The Song of the Sirens By Neville Archibald

There is a reason why they no longer teach the classics of literature, I am sure of it. The lessons of old are still every bit as relevant today as they were when Homer was a pup. From our early childhood fairy tales to the more serious pursuit of “*The Odyssey*” and “*Oedipus the King*” in Greek; they all held lessons about the serious consequences we might face if we ignore our duty in this world.

“*Oedipus the King*” by Sophocles, is a story of fate, free will and the consequences of failing to take note of the effects of hubris and ignorance.

Homer’s, “*The Odyssey*”, speaks of a ten year journey home through temptation and peril.

Each of these deal with how to achieve a strong and moral character, how to better yourself and especially what to watch out for. Like the more simplistic, “*Berenstein Bears*” by Stan and Jan Berenstain, which many readers my age may remember; they give examples of what not to do, but in a far more serious and in-depth way. Not something to gloss over, or speed read for the basic essentials. They are supposed to make you think, thus the idea behind Latin and Greek studies in the universities of old, teaching how to think, not what to think.

Having understood these life lessons, you are increased in your ability to counter the influences you may face from similar obstacles. Obstacles that are representative of man’s many different natures and what happens when you ignore these destructive traits when attempting to create a better life.

In the *Odyssey* the quality of the crew of the ship and it’s captain, determine whether or not the ship successfully reaches its destination. I see our civilisation as similar to that ship and all of us are its potential captains and crew. All the best intent in the world is to no avail if we don’t recognise or take action, when we are attacked by pirates or lured to our death by sirens.

The first is easy to see, a frontal attack, probably best described as war, or outright conflict, easy to see and obvious.

The second is the *Song of the Sirens*. In Greek mythology, the sirens were human-like beings with alluring voices. Often depicted sitting on rocks in the sea to lure ships to their destruction. In similar parables or myths they are the symbol of the dangers of temptation. In the male dominated culture of the past they were depicted as female temptresses, thus the use of the word today, as slang, for a woman considered both attractive and dangerous. Interestingly, going further back, there were both male and female sirens. Equality goes around, comes around.

Circe's Warning about the Sirens is Graphic

“The Sirens bewitch everybody who approaches them. There is no homecoming for the man who draws near them unawares. . . For with their high clear song the Sirens bewitch him, as they sit there in a meadow piled high with the mouldering skeletons of men, whose withered skin still hangs upon their bones.”^[1] Homer, *The Odyssey*.

Homer mentions two, but says little of their origins or names, later writers use names with meanings like: Pisinoe, who affected the mind, and Aglaope: of lambent voice. Lambent being, playing about the surface. I assume it generally represents a lack of depth or superficiality. I am happy to be corrected. Is anyone reading this drawing similarities to today?

How did Homer's heroes react? They stopped their ears with wax! Odysseus himself who wanted to hear the song, tied himself to the mast so as not to interfere with the direction of the ship.

We are now that crew, being sung to by Sirens galore. They have multiplied in our educational absence, there are more than Homer would have dared to write.

In modern terms we also use the word Siren, as a warning. Police, forklifts, and machinery, have various sounds. The yelp or chirp of an activated car alarm, the wail of emergency services and the piercer or phaser of the smoke detector. Always a cause for action or attention. We are so used to many of these that we often pay less attention than we should.

In both cases a siren is something that tempts a person towards it. Our decision to avoid or fix it will rely on our knowledge of what it represents. Those we need not fix or take part in (like police or ambulance sirens) we should avoid, not ignore, but there will be no active role we can play. Others that we can do something about, we should do something about, either warn others of the danger or correct the lies of the lure that would lead to our eventual destruction.

This is where I hope to point out what would be obvious to the fictitious Inspector Morse, a student of those very classics.

The Sirens we face today are not just on isolated rocks awaiting the intrepid explorers, they are everyday occurrences that lure us away from our desired goal.

The “Pisinoe” who play mind games with us, reinventing words to mean their opposite, so that we must think carefully about distinctions and use caution discussing everyday

things like gender, race or even historical occurrences. Dare we say someone is a woman, or that he cannot compete in her sport. Might we allow police to describe a criminal using racial terms when issuing a warning to the public, will they be made fearful of arresting someone for a crime, simply because of the colour of their skin and the backlash that might be created.

Then there is the word games of politics, truly reminiscent of Sirens, promising what is best for us but delivering what is best for somebody else. Am I being too vague for you? Stopping us from using gas or coal, yet continuing to sell it cheaply to overseas interests in larger quantities than we could ever hope to use. Luring us to vote for them for trite, popular reasons but continuing to do unpopular and serious damage to our societies very fabric, while dividing us.

We must also stop our ears to the lure of the next best thing that we don't truly need, the next best convenience that will enslave us to their dictates. Digital cash, paid by phone, all expenses and all movement tracked and taxed as they see fit.

Think of the solar push; push us to buy, install and back-feed to the grid, earning cents in the dollar for exported power. Slowly going from 60 cents a kilowatt, to 30, to 5 and now a move to tax those very sunlight cents as an income. Calling it a feed in tariff changes nothing, they have lured us in and are now cashing in their chips. In the same way they have lured us into superannuation and are finding new ways to spend this money for us, or encouraging us to invest in property and taxing any capital gain we may make from it. Having spent our pension tax and encouraged us into super they are now borrowing against this wealth too, as if it were theirs.

The use of Guilt, another Siren song, to lead you in a direction you would otherwise not go. Fancy apologising for something you didn't do, or for something you would never consider doing. This is what is sung to us, from the mouths of people who would fragment our society, split it apart, divide and sink rather than conquer. Songs of past abuses to specific groups, singled out for exploitation yet again by those still pushing for control. Songs of a planet, where we know past actions have sullied it's surface, visible by actual pollution, now the inferred invisible pollution of the future, largely again, assumed as our fault alone. Guilt tripping us into complete control over every aspect of our lives for a pollution, if it is that, that has been the result of greed for profit at any price by those very recipients of the wealth derived. We, the little people, are to take up that burden of guilt and suffer its yoke, while the masters live luxuriously by the sea, obviously immune from its "rising level" predictions. Guilt is probably one of the loudest songs being sung at the moment.

Then Aglaope, The Superficial

"Everybody has a superficial side and a deep side, but this culture doesn't place much value on depth ... and depth isn't encouraged or understood. Surrounded by this shallow, glossy society we develop a shallow side, too, and we become attracted to fluff." Joni Mitchell.

The young are lured to do “Look at me” things by an obsession for an ever-greater number of “likes”, the encouragement of narcissistic behaviour, that compounds, as competition drives them. Striving for the wealth and prestige that clever advertising convinces them is their key to happiness and some distorted form of adulation that will come their way. All the while not seeing they are being used to perpetuate the whole silly idea.

They would do well to re-establish their views and definitions of value, wealth and personal satisfaction, what does that really look like? Are ripped or distressed jeans truly comfortable? Is the newest convenience food, really food? Does the convenience of a digital ID come at the price of true freedom? The Sirens have lured us close, will we drown in this net, or get stuck in this web of posts?

We have embraced the superficial, the one minute explanation (in reality probably 20 seconds for many – to fit a meme. The very word being Me, Me.) This instant culture, like our instant food is neither nutritious (feeding the soul) nor satisfying (driving us forwards) yet it suits some ends, in that it creates consumerism and ignorance.

Attachment to a Slogan Rather than a Truth

“The Speed of science”, a comment to explain the hurried development and limited testing of a “vaccine”. Whereas science, in truth, to be accurate, is ongoing probing, testing and evaluation. To be done scientifically requires not speed, but exacting repetition for clarification. To use those words as an explanation of why there was limited testing (Covid vaccines) is absurd. To be accepted in an enquiry and not laughed at, or to then continue to question the author as if she understood science, makes you wonder at what we are prepared to accept.

“Safe and Effective”, again, a slogan still being pushed, even though statistics and true science has demonstrated how wrong those words are. Every website talking about this debacle contains a pop up from our government insisting on getting accurate information. A scroll through this very information still finds this under “Rationale”, ... “Vaccine effectiveness and safety of XBB. 1.5 - containing vaccines have been largely inferred from earlier COVID-19 vaccine formulations. Limited direct data are available.” <https://www.health.gov.au/news/atagi-recommendations-on-use-of-the-moderna-and-pfizer-monovalent-omicron-xbb15-covid-19-vaccines?language=en>

No longer the clear-cut words originally spouted from every pusher, but still, to use their own word, “inferred” nevertheless.

The damage of accepting slogans at face value cannot be stressed enough, no matter who they are from. This acquired superficiality syndrome (ASS) is exactly Aglaope’s intention to deceive. The old saying, “When you assume it makes an ass out of you and me”. Assume, a dangerous word, an even more dangerous action.

In summary, the siren songs are guilt, convenience, the superficial and outright lies masquerading as truth. There are probably many more I haven’t touched upon.

A grounding in The Classics, also once called “The Arts”, I used to see as suitable for the idle well-to-do, not a real form of study, unlike the sciences. As you can see my youthful opinion from then, has been replaced by a respect for the true study of the classics, where warnings and parallels for how to better a society were the intention of those Greeks bearing gifts.

The noises of the sirens, once we recognise their warning sounds, should be a call to action, to plug our ears so we don’t dance to their tune, and to then take steps to ensure correct action going forward on our journey.

Like Odysseus and his sailors, we must tie ourselves to the mast of Constitutionally Limited Government, the very thing that has allowed us to evolve to this point. We must wax our ears to the lies of those whose destructive traits would tear down that mast and have us enslaved or worse. We must ensure that we actually take action to remove them from their positions of power. There will always be destructive personas, but they should never be in a position to rule over us or direct our journey to freedom, for it will only ever be their freedom they care for.

These are the lessons of the Classics. ***

Policy – Administration – Sanctions By Arnis Luks

Geoffrey Dobbs 1985 paper ‘*Social Credit in the New Era*’ is a treasure trove of knowledge of the human potential. Reading the essay several times over continues to bring more inspiration into the fore. Thinking about the potential of people ruling themselves (genuine democracy), can also carry the seeds of our own destruction if we do not look to the natural world, and the way things work best. Making decisions, without due consideration, can just as readily bring catastrophe by our very own hands.

Rewards As Sanctions

In my younger days, overseas assignments were sometimes offered to operate refineries in the Middle East. This was a much sought after position due to many factors, not just the increased wages offered. There was the potential to have your children schooled in Europe, or the United States if you so choose. Travelling the world every year was also easily on the cards. Renting out your home while nearly all your accommodation was included into the package was another of the benefits. The horizon was stretched further than before the potential assignment. I never achieved the assignment, but I certainly did look hard at the potential – providing the rewards, or if you like Sanctions were sufficient.

The Plan To Rule Them All

Let's be serious about what is going on politically. Firstly, climate is a complete and absolute fraud, a fabrication of pseudo-science, not from the Baconian scientific methodology at all. There is no deductive thesis before the world to be analysed and pulled apart, just a constant stream of propaganda. The hockey-stick hypothesis has never been examined by the public in any great detail. In fact, the courts have protected the raw-original data from close public examination.

Everything that is being done under the name of climate is for the benefit of the producer, whether it be turbines, solar panels, batteries, or rare earth exploiters. If we follow the industrial and financial pyramid to the top, we see the central banker over it all. Climate is all about exercising political, industrial, and cultural power over the whole world. Nothing more. A monopoly of centralised power to rule them all.

Observing The Real World

This past week we had more than an inch of rain. The tanks are nearly 1/3 full. The garden is watered. In the southern hemisphere the autumn leaves have withered and fallen to the ground to feed the soil. The seasons and climate are in order. Maybe a little late, but in order none the less.

Covid is/was no different than climate. Another propaganda campaign of mis- and dis-information, of which all our governments were complicit, a ceaseless stream of propaganda to herd us into mental corrals of compliance and subjugation. Our Constitutionally enshrined rights and freedoms were thrown to the wind by conservative and labor politicians alike. None of the politicians, nor cultural, nor industrial leaders intervened on our behalf. The Barons of Runnymede were nowhere to be found, just as was during the 1688 England's Glorious Revolution.

Planned Destruction of the Middle Class

One headline this week pointed to the targeting of new taxes to the middle-class. The Victorian government extended the unnecessary Covid-lockdown to unprecedented levels compared to everywhere else in the world. This could only have occurred in this Ned Kelly country due to financial bribery of the population. Providing they were paid sufficiently, overall, the Victorian people were compliant enough to stay at home.

Some recalcitrants refused however, finding they needed to run the legal gauntlet through the courts. At least one brave soul held their ground by insisting our Commonwealth Constitution must be upheld. That was not the norm, but rather the exception. The 'average' person in Victoria accepted the imposition of the lockdown with hardly a murmur, as did those remaining Australians and the free world.

Does government exist just to manage you - with borrowed credit? Or, does it exist to optimise your life in a free society? AD-1215 Barons would insist that government has its own metes and bounds. How the public is to regain the political initiative is the question for this age. Driving the taxation-wedge into the middle class home owner comes straight out of the *Communist Manifesto* – ten steps to communise a country.

Political Education

Geoffrey Dobb's essay reinforces that political education is the first necessary intellectual step towards civilisational-redemption. It is not the function of the population to design a bridge, or fix Covid. It is the function of the population to determine Policy - we want and need a new bridge. We want and need freedom of choice with the jab, or any other medical intervention, including fluoride I might add.

There is/was no physical, nor intellectual reason that we could not have had both. It was the politician's job as Representative to ensure that we get a new bridge, or are free to accept or reject the jab and freely move about as we so choose.

They, our politicians, are not a delegate for a political party. They are our representative to re-present our will to the Parliament.

The politician's purpose, their reason for existence - *raison d'etre*, is to insist that policy coming from the people is given a voice within and through our Parliament. The people require a bridge or choose to jab or not, moving about freely as they wish.

The (Administrative) experts must be brought together to determine what resources are available and produce a concept that is physically achievable for that society. The most suitable type, design, strength and fit for purpose to accurately reflect the policy objectives. For the jab, those most susceptible to the flu may need to be supported, perhaps with better food, clean water, or if necessary, isolation from exposure to the elements. Locking down the world is unprecedented, unscientific and totalitarian.

Continuing on, the Parliament must then provide the Sanctions to bring the bridge into being, through the allocation of financial rewards that will mobilise the right people, the materials, and industrial energy necessary to produce the bridge.

Following The Process Through

The most suitable, affordable and reliable type of bridge is to be determined by the civil and mechanical engineer, in conjunction with the hydrologist, the environmentalist, the agricultural scientist, the project manager and the accountant, all consulting collaboratively, who can readily determine the real cost of production in raw materials and manpower, in regard to the needs of the community, now, and into the future. Had this occurred, perhaps the current Snowy-lemon being produced for power generation may not have eventuated. I remember Labor ministers and their whiteboard fiasco determining in a similar fashion to this Liberal white-elephant.

It is not the purpose nor function of politicians to determine the most suitable type of bridge or no-bridge at all. Nor is it the purpose nor function of a group of politicians, even under advice, to determine what is medically appropriate for every person in Australia. It is to those doctors and patients collaborating, whereby the patient may seek a second opinion prior to making any decision, even if that decision is not at all.

From The Record

Taking into account the repeated call coming from the Sunraysia District around Griffith, NSW, regarding water flowing from the Murray Darling Basin into the Coorong, South Australia, is another demonstration of the public being involved in the realm of Administration rather than their legitimate area regarding Policy.

The Sunraysia District, is manipulatively being urged/directed towards claiming the allocated Coorong water for themselves in preference to the farmers of the Fleurieu Peninsula in SA. The antagonism created between the two agricultural areas keeps the public gaze away from the manipulative banker exploiting the antagonism between both for their financial benefit – being greater profit from a restrictive water policy.

The correct public approach for every growing-agricultural area requiring supplementary water is to insist on Policy - we need more water. It is not the function of the public to determine how that water is to be sourced, nor engineered into a reality. It is the function of the public to determine Policy - we need more water.

It is the proper function of the hydrologist, the civil engineer, the meteorologist, the agricultural scientist, the project manager and the accountant, all collaborating to determine the most suitable response to this Policy of providing more water, of a suitable volume, a suitable quality, and from reliable and efficient sources to achieve the Policy objective. This places an entirely different emphasis on the political process.

The function of the politician is to ensure that the provision of water is suitably resourced or sanctioned to bring into a reality. Not to design it on the whiteboard. Nor to make a captain's call based on a limited or selfish perspective. Nor to favour the banker or merchant in preference to the public. The function of the politician is to find expression for the will of the people, with the necessary Sanctions. That expression in Sanctions, in this modern age is via the work orders we call finance, to ensure the necessary resources and materials are directed to achieving the public will, the Policy.

The ultimate sanction at the national level is military force. This does not mean that the military must produce the goods. But does ensure the security of the project and the necessary Sanctions - generally of inducement with finance, to achieve the necessary result. With what is going on in Victoria and the unions as to who is running the country, those who control the military still hold the final say. Apart from that reality, the rest of the noise coming through the media is simply theatre for public consumption.

Affordability of Food

The price of food products is certainly in the public gaze. The MSM media is presenting Coles and Woolworths as exploiters of the farmers. The truth is Coles and Woolworths are marked for financial destruction. The transnational supermarket chains have their hirelings on the ground, whether it be through the media, certainly the political realm, and industrially by buying up as many farms and land-rights-contracts as they can. They are in the driver's seat of this policy to destroy legitimate competition.

Rather than the public boycotting Coles and Woolworths, these supermarket chains should be supported and protected, as should IGA, Foodland and the other smaller supermarket players.

The transnational monopolists would shut down all competition given the opportunity.

The quality, freshness and affordability of food products should be the only legitimate 'Policy' of the public. Defined correctly, this problem of food quality, affordability and sufficiency is already half solved.

Monopoly does equate to exploitative price gouging, the very thing labelled, through the media I might add, against Coles and Woolworths, as those targets marked for destruction by the monopolists.

Administration may find expression in 'locally grown and sourced food products' as being fresher, healthier, more affordable, readily sourced with a lower infrastructural footprint creating a smaller environmental impact. These are only my initial thoughts, let alone something achieved from consultation with a team of experts (with no vested interest to barrow along) like Fauci or Gates, or Turnbull.

Not something shipped in from overseas produced by third world labour either.

Legitimate competition will find an optimum price-point. Should any outlet attempt

to sell Tim Tams for instance at \$17 a packet, which did occur in a remote Aboriginal community this past week, this heralds in significant opportunity for enterprising retailers wishing to gain some market share in that area. Woolworths are advertising Tim Tams for \$4.00. Monopoly, would if they could, continue to price gouge.

Legitimate competition, more appropriately described as free enterprise, is not monopoly. This explains, certainly to my mind, why I do not advocate a libertarian nor a neo-liberal perspective, both being supportive to centralising monopolies. Free enterprise promotes legitimate competition in a market economy.

Monopoly also requires subsidy. Adani mine exists because the public is subsidising the main infrastructure, railways, other transport mechanisms, port facilities, power and other forms of energy. The taxpayer achieves little realistic return from this subsidy, except for a handful of jobs to exploit this massive mineral reserve. As a monopoly Qantas is no better, being at ease to readily send jobs overseas. All major political parties are promoting monopoly at the expense of the little people, the middle class being those who readily produce most things at an affordable price.

Security

National security must be a legitimate consideration when taking into account food production, bridge building, water resourcing and any other significant industrial project like supplying electrical energy or gas power to our industry or homes.

Former Labor MHR Graham Campbell made the telling comment when considering the purchase of multi-axle trucks for our military. The lowest contract-price can mask a multitude of sins. Poor quality, unavailability or significant expense of replacement parts, the necessary infrastructure to service and maintain multi-axle trucks. Each consideration holds significant ramifications over every sourcing-contract. Whole-of-life price may be a more realistic approach to contract sourcing. Little wonder the **TTP Trans-Pacific-Partnership** was negotiated in secret by governments controlled by vested interests, being binding in perpetuity. This treaty or agreement under external-affairs-power, was handed over with the 1983 High Court decision, which should never have occurred. There is a limit to what government can do by negotiating away our assets, and being binding over ourselves. Who and where are our Barons when we need them?

Controlling or binding a national government, the people, and the natural resources of a nation like Australia, is worth trillions in exploitive profit. Land Rights fast tracks some of this mineral exploitation for the benefit of those same merchants, with little return for Aboriginals, and none at all for the rest of Australia. Little wonder the USA presidential election attracts such mega-donors, in pursuit of a seat at this table of massive exploitation. This is the neo-liberalism and libertarianism in action. Massive exploitation with little compensation, while being subsidised by the taxpayer.

Maturing A Civilisation

Growing up, while at times may have some degree of difficulty attached to the process, even with some attempting to avoid the process altogether, is necessary if young people are to achieve a reasonable state of maturity.

Civilisations are not so different, just maturing on a more gradual scale. ***

National Director's West Australian Tour

It is encouraging at this time of uncertainty around many facets of our political environment in both our State and Federal Governments, that there is renewed interest in finding solutions to the many issues confronting us day to day.

We are pleased to let you know that Arnis Luks will be visiting Western Australia towards the end of July, and during his time there, a public meeting has been arranged at Topolinis Caffè, 639 Beach Road, Warwick, WA on the 27th July. M 0414 804 431

The format planned is for those interested in attending, to arrive from 1.30pm on for welcome, with speakers and workshop including questions from 2pm until 5pm. Tea or coffee, and light meals will be available for purchase across the afternoon.

Anyone wishing to stay on for the *New Times Dinner* and further collaboration will be welcome to do so, and meals can then be ordered from the Menu from 5.30pm.

Afternoon and *New Times Dinner* speakers will include Arnis Luks, National Director of the ALoR and Daniel Criddle who has recently taken on the challenge of researching the history of Douglas Social Credit in Western Australia. There will also be ample books and subscriptions to the *On Target* journal available for immediate purchase.

RSVP before the 24th July : by contacting

Daniel Criddle Mob: 0422 641 686 Email: dlc86@fastmail.com

Arnis Luks Mob: 0415 527 121 Email: heritagebooks@alor.org

This is an opportunity to regenerate interest in Douglas Social Credit or perhaps to be introduced to this vital subject for the first time. If you know someone who may also be interested, please extend this invitation to them also.

Consider holding a Kitchen Table Meeting, a one-day Workshop, or even a two-day Social Dynamics - Freedom Potential Seminar. Each are able to be accommodated.

Contact Daniel of Arnis as the guide to follow the WA touring schedule. ***

Adelaide, SA - C.H. Douglas Seminar Sat. 13th July & Sun. 14th July

RSVP no later than Friday 5th July

Registration email: bookings@publicschoolsclub.com.au

Phone: 0475 188 856 • Website: socred.org

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

Donations & Subscriptions can both be performed by **Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

Essential Reading:

The Party System

https://alor.org/Storage/Library/PDF/Belloc_Chesterton-The_Party_System.pdf

Releasing Reality

<https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Releasing%20Reality.pdf>

Social Credit in the New Era

https://alor.org/Storage/Library/PDF/Dobbs_G-Social_Credit_in_the_New_Era.pdf

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 24

28th June 2024

IN THIS ISSUE

Monopoly As Policy By Arnis Luks	51
Fear – the Controllers Weapon of Choice! By Neville Archibald	56
Illusions of Scarcity By William Waite	57

Thought for The Week:...I have no hesitation in saying that the opposition is concerned to keep from you the truth so that you shall not be able to see the truth even when it is before your eyes. Truth is said to lie at the bottom of a well, and the opposition is concerned with keeping truth at the bottom of the well, and it will do its utmost to see that it does not get out - CH Douglas *The Approach to Reality* (1936)

Monopoly As Policy By Arnis Luks

<https://www.liberal.org.au/latest-news/2024/06/19/australias-energy-future>

This morning's MSMs headline iterates the commitment by the Liberal Party to Small Modular Nuclear Reactors **SMNRs**. *On Target* 26 May 2023 reported on the Small Modular Nuclear Reactor concept being developed in China by Westinghouse, and I believe Rolls-Royce. Performing a cursory Internet search on these Small Modular Nuclear Reactors I found, surprise, surprise, the monopolist Bill Gates there.

USA, UK, China and Russia are in the forefront of three advanced technologies that directly affect the entire world.

- Small Modular Nuclear Reactors
- Hypersonic Missile Technology
- Central Bank Digital Currency

The UN Security Council is dominated by these four players, while France (the only other power holding Veto in the Security Council) is being pushed to the outer, particularly in Africa, which reinforces that there is little honour amongst....(them). Monopoly is what monopoly does.

https://en.wikipedia.org/wiki/United_Nations_Security_Council_veto_power

The climate-propaganda- groundwork has been laid down since before Al Gore's 2006 movie '*An Inconvenient Truth*' and even further back, if you think about the 'hole in the ozone' outlawing chlorofluorocarbons while other refrigeration-gas-patents were put into place - another propaganda campaign for monopoly benefit.

Michael Mann produced the 'hockey stick' graph re-presented by the IPCC, which

was subject to litigation over fraud, and, to the best of my knowledge the raw data has never been publicly examined in detail. The glaring anomaly from both these sources is the Mediaeval Warming Period **MWP** having unfortunately been omitted from both Al Gore's and Michael Mann's assessments.

Every hypothesis must be capable of scientific investigation and public scrutiny if it is to be validated. Withholding inconvenient facts runs counter to legitimate research in the quest to reveal Truth, in this case becoming propaganda for financial and commercial interests - as policy.

'Climate' propaganda always was about promoting the use of nuclear, in preference to the easily extracted hydrocarbons being de-centralised-well dispersed around the world.

Patchwork Quilt of Hydrocarbon Resources

Coal Seam Gas, being natural gas - Methane, has exploration fields like a patchwork quilt across a good part of the continent of Australia. This source produces vast quantities of methane to be liquified for transport - LNG Liquefied Natural Gas. These ample resources are then shipped around the world.

Three processing plants were purpose built on Curtis Island, Gladstone, Queensland just for export, combined with the huge Bayu-Undan field 250 km off the coast of East Timor and just 500 km of Darwin, Australia. This offshore-gas is mostly extracted and refined using **FPSOs** – Floating Production Storage and Offloading - ships purpose built for minor refining and then compression /refrigeration for transport, some FPSOs even without engines, being towed and then anchored into position.

My reading of the UN establishment of the relatively new nation of East Timor, was simply to exploit that natural LNG resource and pay little or no royalties to Indonesia.

Australian military had some involvement in this project, just as Australian military also had an involvement in Afghanistan to exploit the Caspian Sea Oil and Gas reserves. Our politicians certainly know what is 'really' going on. Such is the nature of monopoly.

Liberal Opposition leader Peter Dutton is advocating monopoly production over our power grid as the Liberal 'solution' for climate, rejecting 2030 CO2 targets while introducing the end-game-objective of SMNR-monopoly. This is after the Liberals have made such a fiasco, of not only disassembling our manufacturing industry (Lima Agreement) and centralising our power generation (AEMO) from the states, and then crippling our last standing industrial base by promoting renewable over base load (unreliable power-generation), but also the water monopoly now trade-able for profit.

Things have not improved under Liberal policy. Their hand has been in it just as much as Labor. Across the past 50 years since the 1970s Whitlam and Fraser, they have held government for a longer period with ample opportunity to right the wrongs of monopoly.

China's rejection of any 2030 CO2 reduction targets reinforces the True Policy of this UN fiasco : to build up China as monopoly while the West is dismantled ::

<https://www.climatechangeauthority.gov.au/comparing-countries-emissions-targets>

The Monopoly Policy

Former Liberal PM Tony Abbott is now advocating Australian involvement in a European conflict over Ukraine. If the world does again go to war, the West and Russia will both be decimated, leaving only China to rule them all. A monopoly as policy. What are you thinking Liberals/Nationals, who do you advocate on behalf of ?? Certainly, little credence is given for the best interests of the Australian people.

The aberration of any dialectic between Liberal and Labor, is while they both promote monopoly, neither promotes self-reliance, independence, and resourcefulness of and for the people of Australia. Someone, something other than the Australian people have control over both these political parties. PHON is also promoting nuclear and monopoly exploitation with the Adani coalmine. They are in this monopoly-bed together.

Under South Australian Labor, the disassembled Leigh Creek coal-fired power station was dynamited. Port Augusta has a picket fence of wind turbines, infilled with solar panels at their southern entrance to that rural city. The Liberals, while remaining silent on any self-reliance utilising the vast reserves of hydrocarbon energy in that area, now, not only advocate a nuclear reactor near that city, but if you continue on with the back-story, you will also find a nuclear waste dump being promoted – by Liberals while Labor is in government.

<https://www.adelaidenow.com.au/news/south-australia/alexander-downer-says-south-australia-can-reap-billions-if-it-embraces-nuclear-waste/news-story/6e2ebb8f47a632abf56313a6cc9d597d>

Former Liberal MHR Alexander Downer is eulogising the financial advantages to South Australia ‘when’ we accept toxic nuclear waste in our backyard. Former Liberal MHR Grant Chapman, maneuvering quietly in the bleachers, previously offered a property he had leased as a potential site to accept this toxic nuclear waste.

How fortunate we are to have such selfless and honourable people in the opposition ranks, being the *avant-courier*, all singing in chorus for monopoly interests just as former Liberal PM John Howard did only last week, all being genuine statesman only wishing for the best for the people of Australia. As Geoffrey Dobbs said in his ‘*Social Credit in the New Era*, they make him feel nauseous.

Political Parties are the advertising and human resources branch of monopoly interests. They do not represent the best interests of the people. They regularly close ranks, ‘together-in-unity’ to protect the party-system that feeds them all so well in the taxpayer-funded-trough.

Smaller Government For Monopoly to Exploit

The Liberal economic-argument is in favour of *laissez-faire*, that the financial benefits will filter down to most other people. This argument, on the ground, is demonstrating that, rather than filtering down, is being siphoned up to the elite who have control, for their own personal advantage of the financial system, and therefore the lion’s share of the industrial and mineral resources of the world.

A 38 percent surge in insolvencies in all industries in the year to May 2024, up from 34 percent in the previous year:

<https://creditorwatch.com.au/blog/one-in-13-hospitality-businesses-facing-failure-in-12-months-b2b-payment-defaults-hit-record-high-2/>

Power generation, in the hands of a monopoly, rather than divested across the many platformed-sources and locations, will make electricity price-rises, in comparison to the recent cost of ‘Tim Tams’ in an Aboriginal community, pale into insignificance. Legitimate competition from diverse sources, being free enterprise, will be removed.

Confiscation Is The Policy

The confiscation of everyone's personal assets, especially the middle class, is the endgame for monopolists. The self-reliant middle-class, through taxation, bio-security impositions, health mandates, or like Ukraine by bombing infrastructure into oblivion, are all being destroyed. The policy has different expressions, but the objective is the same. The problem correctly stated is monopoly, promoted by all political flavours.

The recourse, the correct re-orientation to resolve this glaring issue of monopoly, is for the people to regain control of their representative to parliament. If we continue to vote within the bounds of the political-party-duopoly, the results in favour of monopoly are assured. We must do something novel, to disassemble this political cabal - junta.

Each electorate must direct their political energy to find effective representation, and then go about putting their own political will into effect. Waiting for the next election will achieve little. The mob, like the herd of swine, will readily be driven over the cliff.

Policy – Administration – Sanctions

Ratepayers-, progress-, policy- associations, all hold the germ of the idea of having a political say. Each group holds the potential, provided they put in the necessary energy. They incarnate their faith that they can achieve a result they can all see. Community activity like this is more likely to achieve its objective if it is to the negative - we do not want a nuclear waste dump in our backyard - we do not want nuclear facilities anywhere near where people live - we do not want monopoly control over power grid.

Local government is the necessary area for work. Being seated at the council-table, or being present in the bleachers is a very important start. Attending every public meeting is absolutely essential. In the [VPA Handbook](#) it states that: it is better not to start, rather than make a half-hearted effort, demoralising others trying to do something.

Educate Yourself and The Public

Education, as important as it is for yourself, is equally important for the public. The public remains unawares that the duopoly is working collaboratively on behalf of monopoly, while appearing as antagonistic. The public will continue to remain unawares even as we all head over the edge of the civilisational-cliff to monopolised tyranny.

Activator, Rather Than Activist

Being an ‘activator’, rather than an activist is an important thought to hold. For instance, reinforcing the dualistic policy of destroying coal-fired power stations in preference of turbines, batteries, and solar panels, operating under the false-belief-system of climate-as-propaganda, with the end position being the introduction of monopoly controlled nuclear powered electrical generators. Not readily observed, but becoming obvious after further consideration.

A campaign of door knocking in your area, to discuss the duopoly acting in concert

for monopoly interests, will be like a breath of fresh air to your electorate. No one is talking about this issue. Very few consider the possibility that this is what is occurring. However, by collecting a few important articles from our website archives on this issue of nuclear energy SMNRs being the end run for monopoly under the pseudo-religious- banner of ‘climate’, is a very good start. Having these resources readily on hand (to reference back to) will empower your thoughts and steady your voice.

Attending local government meetings, highlighting this anomaly of working in collaboration, can generate significant community interest.

Attending a community event like a farmers’ market while selling some produce or other, also provides an opportunity to engage with the public – by polling – providing some leading questions that can assist in the public’s awakening.

While 'letters to the editor' were the historical means to open public discourse on any vital issue; nowadays there are a plethora of social media platforms, including your own blog. My personal experience, having travelled around and observed different community-groups in action, is that each area uses a preferred social-media platform. Find out what the preferred Social Media is for your area and engage. It doesn't have to be you who initially has access to that platform. All you need is to know of a person who is willing to post up some clever thoughts and comments. Variety is the spice of life. Creativity knows no bounds. Good luck. ***

Another New Tool

A selection of CH Douglas ‘memes’ has been produced and is available for immediate download from this URL: https://alor.org/DSC_Memes.zip

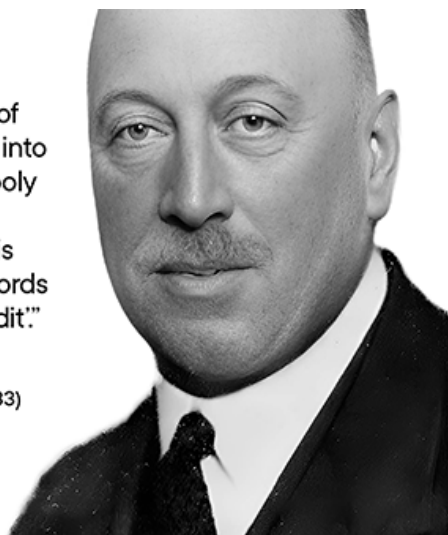
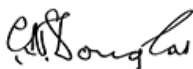
Placing an appropriate ‘meme’ into a post on social media, easily brings about a thought injection of Truth to every conversation. ***

“

[I]t is accurate to say that ultimately the core of the problem can be put into four words – ‘the monopoly of credit,’ and that the solution of the problem is also contained in four words – ‘the distribution of credit.’”

C.H. Douglas

Major C.H. Douglas Speaks (1933)



Fear – the Controllers Weapon of Choice! By Neville Archibald

How do you best immobilise a citizenry? The use of fear to manipulate and cower society is far reaching and despite our so called enlightened times, it is as great or worse than it has ever been. Tyrants, the world over, have ruled by the use of strong armies dishing out punishment or death to those whose opinions differ, suppressing a nation until enough rise up and say no and overthrow the regime.

In the schoolyard, the bullies use fear to rule over their classmates and turn it to their advantage, so it is not an unknown weapon.

Governments more and more rely on fines and threats of gaol terms or other punitive punishments to get their way, be it speeding, building regulations, late tax payments or even now, a differing opinion to theirs on medical advice. All this despite their own non expertise in these matters.

The threats issued by all levels of our government today is something you should all be considering. At what point are “our governing bodies” no longer for our benefit.

The social niceties of driving on the correct side of the road, so that we are all on the same page for safety reasons has been surpassed by including rules to dominate almost every aspect of our lives. No longer just about social safety or ensuring we can work harmoniously, these rules have become laws, restrictions, enforceable dictates that have no real bearing on how we interact.

Individual initiative has effectively been stamped out. So regulated are we, that for almost anything you wish to do, you need a permit or a licensed installer.

One eye opener for me was the initial acceptance by essential workers of a “Permit to Travel” during lock-downs. A formal paper issued to allow you to drive to work.

The image of “papers please”, or “Where are your travel documents” – demanded by gestapo agents in Hitler’s Germany. The KGB in Stalin’s Russia. No wonder many called my state Danistan! The fear of being pulled over without papers on the way to work was real for many, a scary possibility. Large fines and the scathing hatred of your peers (who fell for the scandemic) would befall you if you didn’t comply. Some of my peers were more vitriolic than I have ever experience in my life. Even to blaming me for their parents in nursing homes being isolated. “It’s because of the likes of you, that I can’t see my parents!” Former Nurses and health care workers, educated graduates and well respected influential people , all fell for blaming those who could see the dangers of rolling out a brand new technology with very limited testing and refused to take part.

It was the hype of the Virus, the boo hoo of the whu hu boo boo.

It was the end coming. I’ve said it before, the “Chicken Little”s who ran around screaming, “The End is Nigh” not the falling sky, and accusing everyone who didn’t agree, of conspiracy or denial.

A population initially scared by reports and pictures coming out of a dictatorial regime which were never even questioned. A media and politicians who took this country at it’s word. No real pressure of evidence, despite their propensity for telling the truth as it is advantageous to them alone.

Then there was the lack of scepticism for any of the promoted control measures, the throwing out of original pandemic plans, of decades in the making, with no whimper at all. All major parties, unquestioningly accepting unconstitutional impositions on a free people. There was no significant political opposition, supporting rights and freedoms, upholding what our forefathers fought and died for.

Fear porn at its best had captured all those institutions not already in bed with the concept of totalitarianism.

In this way Australia reached a peak comparison of all the best of the dictatorial regimes, our pollies should be proud! We should be demanding accountability! ***

Illusions of Scarcity By William Waite

Douglas begins chapter 5 of *Social Credit* asking us to consider the following two definitions of value:

The orthodox economic definition of “value”: *“that quality which gives to anything maximum exchangeability under present conditions.”* In this definition “value” is anything which increases the demand for a product.

The other definition we might call the natural definition of value: *“that quality which renders a given object serviceable in the attainment of a given end.”* “Value” in this definition is related to the inherent usefulness of a thing.

To see these different definitions operating side by side he provides us with the following scenario:

if it is necessary for me to cross a large river, a boat would seem to be my immediate requirement. Its utilitarian value to me consists in its ability to transport me across the river with a minimum of inconvenience and a maximum of speed. But the generally accepted opinion of its value would be directly proportional to my ability or the ability of someone else, to submit to penalisation financially for the use of the boat, and this again would be directly proportional to the urgency of my need and would be enhanced by the absence of other boats. It should be noticed that this kind of value is not inherent – it is one remove from the simple usefulness of the boat.’

The lesson is that if something useful can be made scarce its economic value increases. Scarcity is the advantage of monopoly.

I witnessed this principle at work when I was living in Bundaberg on Queensland’s North Coast. Bundaberg grows a variety of tropical fruit, mangoes among them. I could buy a 20L bucket of mangoes for \$10 at the farm gate when the fruit was selling for \$3 apiece in either one of Bundaberg’s Coles or Woolworths. The grocery duopoly would not pay prices which would cover the costs of picking and carting the fruit so most of Bundaberg did without mangoes in the midst of abundance. Much of the fruit rotted.

This explains a lot of what is otherwise difficult to understand. The large-scale sabotage of our energy supply doesn’t make sense except as a means of engineering energy scarcity and higher prices. The same could be said for the agricultural reforms which have been widely opposed by farmers in Europe. The absorption of small farms into the portfolios of multi-national investment companies will most certainly lead to

the pursuit of economic values by restriction of the food supply. You can be sure eaters will come second to shareholders.

But the monopoly which sits above all other monopolies is the monopoly of credit. The method here is no different. The inherent usefulness of money, its natural value, is the flexibility which it grants to access whatever is for sale. The financial monopoly is fully aware that the method of inflating the value of money beyond its natural usefulness, is by restricting supply so it is always less than demand. In other words, to ensure there is never enough.

What do I mean by “never enough”? Never enough relative to what? Never enough to buy what is produced for consumption; “a stable ratio between an available quantity of wealth and the money available to purchase it,”² was how Douglas put it. All costs of production are added to the prices of goods. Labour costs (which is that part of total costs made available to consumers to buy things) can only ever be a portion of total costs and so must always be insufficient to buy what the production system makes.

This shortage of consumer buying power has us forever going back to the financial establishment for more money which they create as debt. It is a debt trap which guarantees there is never equilibrium between that which is produced for a nation’s consumers and the money required for its distribution.

Further, since our real wealth position is considered in terms of economic values a shortage of money is interpreted by the general public as a shortage of real wealth. We function under an illusion of scarcity projected by a financial system which refuses to balance production and consumption.

This subordination of everything to negative integers (debt) generated by the financial system is effective at every level of society and the economy. From the blue-collar labourer who works to pay his mortgage and feed his kids to the white-collar executive with a real-estate port-folio and repayments on his Porsche, the compulsion of debt is in evidence. Neither class, nor all those in between, can abandon the project without immediate ruin. The same applies equally to business and governments.

The treadmill economy is driven by the essential problem that if production stops, consumption stops, and since both consumption and production is underwritten by a financial system which only allows money to exist as debt, if borrowing and repayments stop, it all stops. This circular relationship, debt-work-consumption-debt, means that the production system cannot be down-regulated. Everybody must find a niche through which to draw an income; to put themselves in the way of economic values in perpetuity a great many without regard for natural value. 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; 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.

And slavery is what we find. One of the most depressing consequences of this economic dysfunction is the widespread phenomena of bullshit jobs. According to David Graeber, roughly 40% of people believe their work serves no useful purpose;

that they are working bullshit jobs. I am not here talking about shit jobs. That is low paid, tedious or dirty jobs like cleaning or assembly line work which performs some necessary purpose. People who do these jobs may not like what they do for a living but they at least consider their jobs to have a purpose.³

But bullshit jobs are not defined simply as jobs which are judged to be pointless by those who do them. There is also an element of dishonesty about them which insists that one must pretend they are not useless at least while they are at work. That's why the term bullshit is important. Because everyone knows "bullshitting" means lying.

Our economic associations are shot through with the lie that any sort of work, regardless of its usefulness is a "contribution". Baudrillard in *Simulacra and Simulation*, makes the connection between this prevailing economic myth and the present state of social collapse:

...just as consensus would have it that material production, despite its dysfunctions and irrationalities, opens onto an excess of wealth and social purpose. We are all complicitous in this myth. It is the alpha and omega of our modernity, without which the credibility of our social organisation would collapse. Well, the fact is, it is collapsing...⁴

This myth is perpetuated at the highest level. That is why we see the priority of the Reserve Bank of Australia is full employment before the economic prosperity and welfare of the Australian people.⁵ It has nothing to do with efficiency, a more wasteful organisation of labour could hardly be imagined.

There is no scarcity of anything which can be described as essential. Nor is there any necessity for anything close to full employment. The general problem which embattles the world is the problem of the centralisation of power away from the individual and this is chiefly achieved through the mechanism of monopoly finance. The tendency of monopoly finance to keep money in short supply, thereby elevating its value as the organising force of society, is the foremost strategy for the development of world dominion. The resulting disempowerment of the individual into a propertyless slave who oscillates between useless work and digital sedation saps our cultural strength and threatens our capacity for civilisational renewal.

We must look for the solution where we find the problem. That means that in the end, it must come down to the people vs. the money power. ***

1 Douglas, C.H. 1933. *Social Credit*.

Eyre and Spottiswoode. London (original 1924)

2 Douglas, C.H. 1974. *Economic Democracy*.

Bloomfield Publishers, London. (original 1920)

3 Graeber, D. 2018. *Bullshit Jobs*.

Penguin Books, London.

4 Baudrillard, Jean. 1994. *Simulacra and Simulation*.

University of Michigan Press (original 1981)

5 About the RBA. Available from: <https://www.rba.gov.au/about-rba/>.

Accessed: 10.06.24

National Director's WA Tour, including the *NewTimes Dinner*

It is encouraging at this time of uncertainty around many facets of our political environment in both our State and Federal Governments, that there is renewed interest in finding solutions to the many issues confronting us day to day.

We are pleased to let you know that Arnis Luks will be visiting Western Australia towards the end of July, and during his time there, a public meeting has been arranged at Topolinis Caffè, 639 Beach Road, Warwick, WA on the 27th July. M 0414 804 431

The format planned is for those interested in attending, to arrive from 1.30pm on for welcome, with speakers and workshop including questions from 2pm until 5pm. Tea or coffee, and light meals will be available for purchase across the afternoon.

Anyone wishing to stay on for the *New Times Dinner* and further collaboration will be welcome to do so, and meals can then be ordered from the Menu from 5.30pm.

Afternoon and *New Times Dinner* speakers will include Arnis Luks, National Director of the ALoR and Daniel Criddle who has recently taken on the challenge of researching the history of Douglas Social Credit in Western Australia. There will also be ample books and subscriptions to the *On Target* journal available for immediate purchase.

RSVP before the 24th July : by contacting

Daniel Criddle Mob: 0422 641 686 Email: dlc86@fastmail.com

Arnis Luks Mob: 0415 527 121 Email: heritagebooks@alor.org

This is an opportunity to regenerate interest in Douglas Social Credit or perhaps to be introduced to this vital subject for the first time. If you know someone who may also be interested, please extend this invitation to them also.

Consider holding a Kitchen Table Meeting, a one-day Workshop, or even a two-day Social Dynamics - Freedom Potential Seminar. Each are able to be accommodated.

Contact Daniel of Arnis as the guide to follow the WA touring schedule. ***

Adelaide, SA - C.H. Douglas Seminar Sat. 13th July & Sun. 14th July

RSVP no later than Friday 5th July

Registration email: bookings@publicschoolsclub.com.au

Phone: 0475 188 856 • Website: socred.org

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

Donations & Subscriptions can both be performed by **Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

Essential Reading:

Releasing Reality

<https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Releasing%20Reality.pdf>

Responsible Government in a Free Society https://alor.org/Storage/Library/PDF/Dobbs_G-Responsible_Government_in_a_Free_Society.pdf

Brief For The Prosecution

<https://alor.org/Storage/Library/Douglas%20CH%20-%20Brief%20for%20the%20Prosecution.htm>

"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

Vol. 25 No. 06

June 2024

IN THIS ISSUE

Douglas Social Credit as "Faithful and Effective Dealings" By Peter Brüning	51
The Right to Cash By Arindam Basu	54
Dictatorship by Taxation By Major C. H. Douglas	62
Punishment By Taxation	68

Douglas Social Credit as "Faithful and Effective Dealings"

By Peter Brüning

The 'social credit' can be defined as the practice of "faithful dealings" between individuals living together in society, as well as between individuals, on the one hand, and their associations, institutions, and so forth, on the other. The root of this idea appears to stem from an article written in 1937 by the Reverend G. R. Robertson (M.A.) in Douglas' review *The Fig Tree*. That article is entitled "Fundamentals of Social Credit in the Teaching of Jesus". In the New Testament, this idea of "faithful dealings" is often expressed in terms of "faithfulness", "good faith", or "fidelity", depending on the translation. For example, the New International Version of Galatians 5:22-23 reads: "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."

Faithfulness in one's social affairs is the explicit living out of the second of the two basic Christian commandments, namely, "love your neighbour as yourself" Matthew 22:38 and is one of the most powerful ways of indirectly demonstrating one's commitment to the first Christian commandment (Loving God with all your heart, all your soul, and all your mind. – Matthew 22:37). Accordingly, this type of social fidelity is closely bound up with the very notion of true religion as defined in James 1:27: "Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world."

Douglas Social Credit holds that society should operate on the basis of this good faith vis-à-vis the individuals who compose it. That requires that society serve the common good of every individual citizen to the optimal degree feasible, not some individuals (an oligarchy) at the expense of the common good. It also

requires that individuals should act in good faith with each other and in good faith towards their associations by actively supporting the adequate functioning of society's institutions, instead of undermining or perverting them. The 'social credit' thus implies an inescapable mutuality between individuals and between individuals and their associations into groups.

To this idea of "faithful dealings" we might add the caveat that the type of "faithful dealings" which Douglas Social Credit has in mind must also be "effective dealings"; i.e., morality must be united with a right understanding and application of technics, in order for the moral intention to produce concrete fruit worthy of its promise in the real world. The desire to be honest, just, and loyal, to be a straight shooter, while most necessary is not yet sufficient. We must also have the correct technical knowledge and the ability to apply it so as to release reality's potential for goodness on all planes of human activity.

To the degree that a society embodies this ideal of "faithful and effective dealings", to that same degree is the social credit of that society strong, healthy, robust. To the degree that a society falls away from this ideal, either through the oligarchic usurpation of the unearned increment of association, or through the inability or unwillingness of individuals to care for the authentic common good, i.e., the true public interest in their private and collective affairs, or through ignorance regarding the relevant technical knowledge requisite to "release reality", to that same extent the social credit of a society becomes weakened, sickened, and vulnerable to collapse. One of the chief aims of Douglas Social Crediters is to illuminate the path forward that, if it is chosen, will maximize the social credit such that societal operations will redound to the optimal satisfaction of the individuals composing society ... all the while warning of the many pitfalls that threaten to weaken and destroy the social credit.

The understanding of social credit as "faithful and effective dealings between men and between men and their institutions/associations" provides us with a ready litmus test for evaluating every possible policy, trend, or proposal. It is fascinating how easily the truth is revealed once the question is articulated: "is X an exemplification of faithful and effective dealings among men or is it a violation of faithful and effective dealings among men?" It's as if such a question could only ever be a rhetorical question: the answer is already contained in the juxtaposition of 'X' and "faithful and effective dealings" in one and the same sentence. For, whenever it becomes obvious that a relationship fails to deliver on the mutuality which it promises, it also becomes obvious, ipso facto, that there has been a breakdown in the domain of "faithful and effective dealings".

For example: were "vaccine" mandates involving experimental shots with zero long-term safety data an embodiment of "faithful and effective dealings" among men or a

violation of the principle of “faithful and effective dealings”? Well, how could faithful dealing involve coercion and the violations of the rights of the individual to bodily integrity, bodily autonomy, as well as violations of the basic medical ethical principle of informed consent/refusal? Faithful dealings presuppose the freedom of all actors and the voluntary assumption of responsibility for themselves. How could effective dealings involve a “vaccine” that is injuring and killing people, a fact that was recently admitted by no less a manufacturer than Astra-Zeneca (which has pulled its unsafe product from markets worldwide)?

Another example that can be provided, this one drawn more directly from Douglas Social Credit theory: is the existing financial system, which fails to distribute sufficient consumer buying power to individuals in order to offset the costs and prices that are being simultaneously generated, an embodiment of “faithful and effective dealings” or a violation of “faithful and effective dealings”? Well, if the financial system were an honest system, what has been paid for in physical terms should be payable in full in financial terms without incurring any additional debt. Since the present system does not ensure that consumers will automatically have sufficient buying power to offset prices, it is, in fact, defrauding the consuming public. This under-distribution is an institutionalized injustice and thus a failure of society’s financial system to operate on the basis of, or in accordance with, the principle of “faithful and effective dealings”.

We could point out a third example along very similar lines: when the economic system, due in large measure to the failures of the financial system just alluded to, insists on a policy of full employment when, on the basis of a physical assessment of the economy’s capacity, full employment is neither necessary nor meaningfully possible, it is likewise violating the principle of “faithful and effective dealings” by demanding more work from people than is objectively required. This is exploitative and indeed a form of slavery. To restore “faithful and effective dealings” with respect to this matter, Douglas Social Credit proposes the introduction of a National Dividend, financed through money creation free of debt, to help fill the recurring price-income gap by distributing money to consumers independently of employment status. Such a modification of the financial system would see a policy of full employment replaced by a policy of the minimum employment necessary.

Indeed, all of Douglas’ financial, economic, and political analysis and proposals can be understood from this particular standpoint. In other words, his analyses point out why we do not have “faithful and effective dealings” to the extent that we ought in our financial, economic, and political associations – which, in the case of Western societies at any rate, he largely traces back to some failure of the relevant systems, the software on which we run those associations. Douglas’ proposals then indicate what needs to be done, the changes to systems that need to be introduced, in order to strengthen and expand “faithful and effective dealings” and to thereby maximize the social credit. ***

The Right to Cash By Arindam Basu

I.) Introduction: Definitions

We commence with the following definitions:

Money: ‘any medium which has reached such a degree of acceptability that no matter what it is made of, and no matter why people want it, no one will refuse it in exchange for his product.’ - Major Douglas, *Economic Democracy*, page 28.

Commodity Money: Money comprised of precious materials (usually metals) - i.e. materials with a not insignificant intrinsic value.

Fiat Money: All non-commodity money.

Physical Money: All money that is tangible. At present this primarily consists of notes and coins.

Digital Money: All intangible money.

An important point to note at the outset is that whilst all commodity money is physical money - and all digital money is fiat money, all physical money is not commodity money. We may thus classify all money into three categories:

Commodity Money: Metallic money (such as coins in a gold, silver or bimetallic standard), and various exotic forms of money.

Physical Fiat Money: Banknotes as well as coins that are outside a metallic standard. This is what we mean by cash.

Digital Money: Intangible money, such as numbers in bank ledgers, and increasingly, electronic bits and bytes on the computer networks of the financial system.

These distinctions are important in order to avoid a possible misconception. What is being advocated here is the preservation of physical fiat money in the face of the onslaught of digitalization. There is absolutely no need to return to commodity money, whose ill effects have been amply and aptly demonstrated by Arthur Kitson and Frederick Soddy, among others: all that is written below should not be construed as such. It is to be noted that commodity money is often regarded as the alternative or the bulwark against digital money: in our view, this harmful superstition stands in the same relation to the digital danger as theocracy to autocracy. In the interests of economic democracy, (and ultimately, political freedom as well) it is the preservation of physical fiat money that matters. It is time to explain why.

II.) The Dangers of an All Digital Currency

The perils of an all-digital currency range from the fairly obvious to the altogether inconspicuous. In order to adequately appreciate the crucial importance of establishing and upholding the right to cash, it is necessary to explore them in some detail.

The clearest danger arising from the elimination of all physical money is the threat to privacy it entails. Purchases using digital money, be they via credit card, mobile

phones or online banking, are never as anonymous as cash transactions: a record is invariably created and held by a third party - usually a bank or credit card company. While these entities may be obliged by law to keep such information confidential, such confidentiality can be breached by government pressure or broken by skilful hackers. In short, it is only cash that provides full anonymity - and the concomitant autonomy. Only with physical money may we say with Dostoevsky:

‘Money is coined liberty.’

Sadly, the convenience of using credit cards, the rise of online shopping and propaganda campaigns portraying cash as unhygienic or maligning it as an instrument of criminality have generally succeed to overpower privacy concerns. In order to strengthen the case for establishing a right to cash, it is therefore necessary to study some of the less evident negative consequences of an all-digital currency.

With an all-digital currency, all money is held as bank deposits (or similar intangible forms), since there is no physical money whatsoever. This provides the banking system’s authorities with the opportunity to impose negative interest rates on ordinary accounts - something they have hitherto refrained from doing for fear that such a measure would trigger a wave of withdrawals as customers turn their threatened savings into solid cash. Such a measure is likely to be promoted as a means of escaping a liquidity trap by compelling savers to spend, though it is more likely to generate asset-price inflation as individuals opt to move their savings into forms that will preserve or even increase their purchasing power. Regardless, the imposition of negative interest rates would constitute a great inconvenience or worse for the general public - and the existence of physical money is the main bulwark against it.

The potential imposition of negative interest rates is the manifestation of a deeper threat: the extraordinary empowerment of Central Banks. In an all-digital money system, men are dependent entirely on the banks and digital payments systems for their welfare - and both are ultimately subject to the dictates of the Central Banks. Such a situation makes all men vulnerable to any and all actions taken by these unaccountable institutions, who can, by simply blocking their accounts, leave them literally penniless - and compelled to resort to barter in order to survive. With such power, Central Banks are free to impose whatever agenda they please on the general public. ¹

Finally, we have the recondite peril: the elimination of debt-free money, initially from the monetary system, and ultimately, from the minds of men. All physical money is created debt-free, (though whether it enters the economy as a debt-free input depends on whether it is spent into circulation or sold to the banks - but this does not concern us here) - and its very existence is a constant reminder to men that money can be created without debt. Though it is, of course, possible to create digital money debt-free (by the government exercising its coinage sovereignty), in practice virtually all our digital money is created as debt money - money that comes into existence as bank loans that

need to be repaid, (usually with an interest charge to boot). With an all-digital currency - currency that has never had a physical form - the entire money supply is debt-money.

It is worth reviewing what this entails. As I noted in ‘The National Dividend Solution’²:

MONEY HAS THREE MAIN PURPOSES IN A MODERN ECONOMY (WHICH REFLECT ITS FOUR MAIN FUNCTIONS):

I) IT FACILITATES TRANSACTIONS, (BY SERVING AS A MEDIUM OF EXCHANGE AND A UNIT OF ACCOUNT).

II) IT PROVIDES ECONOMIC SECURITY (BY FUNCTIONING AS A STORE OF VALUE).

III) IT IS NEEDED TO PAY DEBTS (BY BEING A STANDARD FOR DEFERRED PAYMENT.)

WHEN MONEY ITSELF IS A PRODUCT OF DEBT, THEN IT IS NOT POSSIBLE FOR SOCIETY TO PAY OFF ITS DEBTS WITHOUT UNDERMINING MONEY’S ABILITY TO SERVE THE FIRST TWO PURPOSES. THIS SHOULD BE OBVIOUS IF WE TAKE THE MOST EXTREME CASE: WHEN ALL MONEY IS DEBT MONEY (WHICH WOULD BE THE CASE IN THE CASHLESS SOCIETY THAT WE ARE MOVING TOWARDS), AND ALL DEBTS ARE PAID OFF, THEN THERE IS SIMPLY NO MONEY LEFT FOR EITHER CONSUMPTION OR SAVING - UNLESS NEW MONEY IS CREATED EITHER IN THE FORM OF BANK LOANS (WHICH MEANS NEW DEBT) - OR IN THE FORM OF DEBT-FREE ELECTRONIC MONEY.

The need for constant lending has another implication, as noted by Major Douglas: ‘*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.*’ - Major Douglas, *Economic Democracy*, page 69, (italics in the original).

Last, but not least, after a few generations under the spell of an all-digital currency mankind (barring a few obscure historians of money) will be left unable to conceive of a debt-free money system, let alone establish it. Physical money as a factor in shaping the minds of men is easy to overlook, yet without it, monetary reform may end up as difficult for future generations to conceptualize as an economy dominated by guilds rather than corporations is for the men of today.

III.) Key Elements of the Primary Right to Cash

A right will be defined here simply as ‘claim, title etc. allowed or due’ (*Collins*

Shorter Dictionary and Thesaurus, 1995), and thus, the right to cash is a claim due to the general public relating to physical fiat money. This claim is multi-faceted, with at least seven key elements, each of which may be considered a right in its own right:

- 1) The Right To Hold Cash
- 2) The Right To Be Paid In Cash
- 3) The Right To Use Cash In All Offline Transactions
- 4) The Right To Pay Governments In Cash
- 5) The Right To Deposit Cash In Banks And Other Similar Organizations.
- 6) The Right To Easy Convertibility Of Digital Money To Cash
- 7) The Right To Sufficiently High Denominations.

Each of these rights will be explained and defended below.

1) **The Right To Hold Cash**

This is the claim that the individual must be permitted to hold as much of his wealth (and the wealth of others entrusted to him) in physical fiat money as he pleases. It is the foundation of the primary right to cash without which the others are simply indefensible.

In order to use cash, we need to hold it, (if only for a split-second) and therefore, it is the legality of this right to hold cash that makes physical fiat money useful at all. However, the importance of the right to hold cash goes beyond this - it serves as a guarantor of protection against unlimited dependence on the banks, since it ensures that an alternative to holding money as bank deposits always exists: hence the stipulation that the individual should be able to hold as much of his wealth in this form as he likes. It is also a bulwark against nefarious schemes to compel expenditure, such as Silvio Gesell's 'stamp scrip'.

2) **The Right To Be Paid In Cash**

This is the claim that the individual must always have the option, irrespective of whether he avails of it or not, to receive his wages, salaries, dividends, tax rebates, welfare payments, etc.. in the form of physical fiat money, in a manner convenient to him (ex: he should not have to visit the North Pole in order to collect his cash).

The significance of this right lies in its existence, rather than its actual use, (given the convenience of digital payments, it is unlikely to be exercised much). The right to be paid in cash is the sole guarantee that enables the average man to be independent of the banking system - for without it, he is compelled to have a bank account of some sort, which puts him at the mercy of the banks. This right is therefore necessary for the individual to freely interact, not just with any given bank, but also with the banking system as a whole. An added benefit is that it assists those who lack easy access to a local bank branch, or simply do not have any nearby.

3) The Right To Use Cash In All Offline Transactions

This is the claim that the individual must always have the option to pay for goods and services in cash, unless the transaction is primarily online. This claim extends as far as high-value items such as vehicles and property, and includes online rental and mortgage payments.

As with the right to be paid in cash, what matters is that the right exists, rather than how frequently it is exercised. Here again, the right provides individuals with freedom from the banking system - and it has two other benefits as well. First, it enables firms to operate without requiring bank accounts, credit card terminals, etc... Second, it enables economic activity (beyond barter) to continue in the event of a disruption of the digital payments infrastructure.

4) The Right To Pay Governments In Cash

This is the claim that the individual must always have the option to pay taxes, fines, charges for government services, etc.. in cash, and will face no penalty (financial or otherwise) for choosing to do so. While the convenience of digital payments makes it most unlikely that this right will be exercised much by the general public, what matters, once again, is that the right is recognized and upheld.

The right to pay governments in cash benefits both the citizen and the State. The benefit for the former is straightforward: he is not dependent on the banks for the payment of his dues to the authorities. The latter benefits in a similar manner, since payments in cash also reduce the State's dependence on the banking system, but it also receives an additional advantage: thanks to this right, the government can continue to receive payments from citizens even in the event of a disruption of the digital payments system. In sum, the preservation of physical fiat money increases the resilience of an economy.

5) The Right to Deposit Cash

This is the claim that the individual must always be permitted to transfer physical fiat money into his bank account as well as his accounts in similar financial institutions. It also entails the right to pay any and all financial debt in cash (in this instance, physical fiat money is deposited to pay the loan). Last, but perhaps not least, it entails the right to use cash as collateral for loans. In all such cases, there must be no penalty for the use of cash.

This is a right of utmost importance, for without it banks could easily terminate physical fiat money by refusing to accept it, thereby effectively compelling the general public to relinquish cash altogether, given the inconvenience, not to mention danger, of holding large amounts of physical money on one's person or property. However, for this right to be of any value, it must be supplemented by the one that follows.

6) The Right To Easy Convertibility Of Digital Money To Cash

This is the claim that the individual must always be allowed to convert the wealth

he holds in digital form, (ex: in a bank account) into physical fiat money, easily and effortlessly, at no additional expense. Though this is taken for granted today, thanks to the presence of **Automatic Teller Machines (ATMs)**, we nonetheless owe it to future generations to enshrine this claim into law.

Unlike some of the other rights mentioned above, this one is likely to be exercised frequently, and the importance of upholding it should therefore be self-evident. Without it, all the banks need to do is to constantly reduce the number of ATMs, and the bulk of the population will be unwittingly pushed into the all-digital dystopia.

7) The Right To Sufficiently High Denominations

This is the claim that the individual is to obtain physical money in a convenient form that retains the purchasing power that it previously possessed. This right helps maintain the utility of physical fiat money in the face of inflation. Inflation - the continuous decrease of the purchasing power of money – reduces the usefulness of any given denomination (of cash) as a means of purchase or any other transaction. To compensate for this, higher denomination notes should regularly be issued to maintain the utility of physical fiat money: it would be even better if notes of higher and higher denominations were issued so that more transactions could be conveniently carried out with cash - though a practical limit would probably be applied, possibly at the £10,000 level.

An example should reinforce the point. Suppose a product cost £1000, and the highest denomination banknote is £50: at least twenty notes are required for the purchase. However, with inflation, the price eventually rises to £2000, and now, a minimum of forty notes are needed. To overcome this, a £100 note should be issued - and ideally a £200, £500 or even £1,000 note - to facilitate the convenience of using cash.

IV.) The Auxiliary Right To Cash: The National Dividend

American journalist A. J. Liebling noted ‘Freedom of the press is guaranteed only to those who own one’, and in a similar vein, the right to cash is of little, if any, interest to those who do not possess money or do not expect to receive any soon. Yet, it is a curious fact that human rights documents (such as the UN’s Universal Declaration of Human Rights, the European Union’s Convention on Human Right and the Islamic Declaration of Human Rights), have rights that can generally be secured by sufficient money, but make no mention of money, let alone of a right to it. Instead, what the declarations mention is a right to work.

Such a situation is a reflection of the Pauline dictum ‘He who will not work, shall not eat’ (2 Thessalonians 3:10) which is clearly inapplicable to an age where automation, computerisation and the growth of artificial intelligence have made human labour - both manual and mental - increasingly unnecessary, and even undesirable. Under these conditions, the supply of a regular stipend to an adult, irrespective of his contribution to the economy, is not simply a right: it is a need.

To this end, it is worth revisiting the ethical and practical logic behind the proposal of Major Douglas for a National Dividend. From a moral standpoint, since the development of technologies and improved production techniques is the result of the collective efforts of past generations, it is part of the common heritage of the entire human race, (much like culture) and therefore, the wealth thus generated also belongs to all. Consequently, the individual is entitled to a share of it, given his status as an heir to these achievements - and this share, (presumably) is most easily allocated on a national basis.

The practical justification for the National Dividend is the existence of a gap between prices and incomes generated by the economy, which I have covered in some detail in my paper, 'Visualizing the Gap'³. The National Dividend is a means of filling the gap, one which is considerably superior to the main current method of attending to it, (namely the issuance of additional debt), except perhaps from the perspective of the monopolists of credit. *The auxiliary right to cash, therefore, is the right to a monetary stipend (that can always be converted to cash if it is issued in the form digital money) in the event that there exists a gap between prices and incomes.*

The common thread that binds the primary and auxiliary rights to cash is their ultimate aim: the independence of the individual. This independence is gravely threatened by the gap itself, as we shall see.

V.) Conclusion: Dematerialization and the Gap

The global drive to eliminate physical money is well worth viewing in a wider context. As Russian scholar Andrey Fursov noted⁴: from as early as the 1960s, a section of the Western ruling class pressed for a 3D policy of **d**eindustrialization, **d**e-rationalisation and **d**epopulation, to retain, and indeed, extend control over the general public. To these three, we can add a fourth 'D' - **d**ematerialization, and the push for an all-digital currency is one example of this.

Dematerialization is defined here as the production of goods and services with the use of less material than before, and as such, may well be regarded as a salutary phenomenon from both an economic and environmental perspective, which it usually is - but not always. A distinction that clarifies this point is that between **limited** and **total** dematerialisation: **limited** dematerialization being the partial reduction of physical resources used, while **total** dematerialization entails the elimination of the tangible form altogether - in other words, *digitalization*.

As with deindustrialization, de-rationalization, and depopulation, the process is not merely the result of the machinations of nefarious, transnational cabals, but also the inevitable outcome of the price-income gap that Major Douglas identified over a century ago. This gap generates an additional artificial impetus to cut costs, (at the expense of, for example, improving product quality or durability) since the debt-

money system saddles individuals with debt and interest payments, thus lowering their disposable income, while corporate debt simultaneously generates upward pressure on the price of goods and services, thereby making it difficult to sell to the mass market without resorting to cost-cutting. Dematerialization - especially, total dematerialization, promises precisely this. Indeed, part of the eagerness of banks to do away with cash is the cost of maintaining and running ATMs, as well as of handling physical money.

Nonetheless, the outcome of total dematerialization is more than merely a reduction in costs: it is the central control of previously decentralised consumption. The case of books is quite instructive in demonstrating this. Originally produced only with hard covers, the emergence of paperbacks reflected progress made in limited dematerialization. Total dematerialization, on the other hand, manifested itself in the form of ebooks, which, unlike physical tomes which are available in countless stores, both online and offline, can only be purchased online - and that too, from a few organizations. Furthermore, while physical books can be purchased anonymously, (thanks to the existence of bookshops), ebooks cannot. Last, but not least, the physical book is usually available second-hand, even after it is out-of-print: it is substantially more difficult, if not impossible, to buy an ebook second-hand. (Of course, the existence of online digital repositories like archive.org, mitigate these developments to some extent, but here too, we see centralization in the form of reliance on a single source).

‘Limitations always make for happiness’, observed the German philosopher Arthur Schopenhauer, and the right to cash may best be regarded as a means of setting a desirable limit to total dematerialization, through legislation such as Ireland’s Access to Cash Bill ⁵. The importance of such measures cannot be overstated. For the individual to be independent in any meaningful sense of the word, he must have full control over his consumption, and it is this that digitalization threatens, especially with recent attempts to promote the use of subscription services ⁶ over direct purchases. The greatest danger comes from the all-digital currency, which imperils not just one’s control over consumption, but one’s savings as well, as we have endeavoured to show in part II. Hence the importance of the primary and auxiliary rights to cash for not only preserving the liberty of the individual, but also for reversing the trends threatening it by tackling their underlying cause.

1 Credit to Dr. Oliver Heydorn for this point, as well as Richard Hall’s video ‘Johnny’s Cash and the Smart Money Nightmare’.

2 Source: https://alor.org/Storage/Library/PDF/Arindam_Basu_The_National_Dividend_Solution.pdf

3 Source: <https://www.socred.org/images/visualizing-the-gap/Visualizing-the-Gap-2.pdf>

4 Source: <https://youtu.be/Giz3-7TBBow>

5 Source: https://data.oireachtas.ie/ie/oireachtas/libraryResearch/2024/2024-05-01_briefing-paper-access-to-cash-bill_en.pdf

6 Such as Netflix and GamePass.

Dictatorship by Taxation By Major C. H. Douglas

A speech delivered in the Ulster Hall, Belfast, on Tuesday, November 24, 1936

I am speaking to you tonight on one of the mechanisms — an increasingly important mechanism — through the agency of which the members of the financial oligarchy under which we suffer impose their will upon us.

It is important to understand this mechanism, at any rate in its broader aspects, but I should like to impress upon you at the outset that even an exact and extensive understanding of it can be regarded as having any practical use only if it acts as an incentive to recruiting you for organised action. It is the action that counts. As someone said in regard to the international situation, *“It is no use having the logic if you have not got the guns,”* and that is profoundly true in regard to the matter on which I am speaking to you tonight.

It is no use realising that taxation is legalised robbery; is unnecessary, wasteful, and tyrannical. If you stop at that, not only will you have to pay the taxes that you now have to pay, but, as Sir Josiah Stamp, one of the Directors of the Bank of England, suggested a short time ago, with that engaging candour which we are beginning to expect from the Bank of England, *“While a few years ago no one would have believed it possible that a scale of taxation such as that at present existing could be imposed upon the British public without revolution, I have every hope that with skilful education and propaganda this scale can be very considerably raised.”*

THE OLD TITHE WAS NECESSARY

It is impossible to get a sound and clear understanding of taxation by any consideration of money figures or statistics, as at present compiled, since there is no relation between facts and money. It is essential to begin by a consideration of real, i.e., physical-economics as distinct from money-economics. For instance, the old and original tithe was a genuine and justifiable tax. It consisted of one-tenth of the agricultural production of the taxed land, and this agricultural production so collected was handed over to the Church for the physical maintenance of the clergy and their dependents, it being assumed that the clergy were too busy with other matters to raise their own crops. It may be recalled that the word “clergy” is derived from “clerk” and that it is to clerks that we owe (and pay) our taxes.

Now it is obvious that the physical meaning of this to those who paid the tithe was that they did a small amount of extra work or, alternatively, had a little less to eat themselves. There was nothing in such an arrangement which could, or did, result in a loss to the community on the one hand, or, on the other, make it impossible for the agriculturists to live.

But now consider the fact of a money tax upon agricultural land, which is the form the tithe has now taken. It is imposed quite irrespective of the value of anything which is produced upon the land, and its effect is simply that of an overhead charge upon anything which is produced. If a farmer owns the land he farms and has to pay tithe upon it, the tithe appears as a cost of production and increases the price that he must

charge in order to live off his farm. If he cannot raise the price, which is generally the case, he makes a money loss, and ultimately ceases to farm, because he does not grow money, he grows produce, and money is demanded from him.

This is exactly what has happened in England, where three million acres of farming land has gone out of cultivation since the War. But the evil does not stop there. Since the farmer does not make a reasonable living, he does not keep his land in good order and he has no money to spend upon the products of other industries. It is beyond all question, and it is, of course, obviously common sense, that all taxation which does not go into the pockets of the poor lowers the standard of living, and the margin of security is lowered by any taxation which discourages enterprise.

There could be only one fundamental justification for taxation — that, with the whole of a community in maximum employment, not enough was being produced to maintain the total population by reason of the excessive consumption of a small proportion of the population.

In fact, the whole theory of taxation as a justifiable expedient rests upon two propositions; first that the poor are poor because the rich are rich, and therefore that the poor would become richer by making the rich poorer; and secondly, that it is a justifiable procedure to have a system of accumulating riches, and to recognize that this system is legitimate, while at the same time confiscating an arbitrary portion of the accumulated riches. The latter proposition is very much the same thing as saying that the object of a game of cricket is to make runs, but if you make more than a small number they will be taken off you.

Please allow me to emphasize the point that I am in complete agreement with those who contend that some individuals are unduly rich, just as I am absolutely confident that taxation is not the remedy.

CONFUSION BETWEEN MONEY - AND REAL WEALTH

Now the first of these fallacies — that the poor are poor because the not-so-poor are not-so-poor, and that the poor are made richer by making the richer poorer, arises out of the confusion between money and real wealth. It is assumed, in the first place, that the equality between real wealth and money is absolute, and that, therefore, if an individual has a large amount of money in comparison with his neighbour the whole community will be raised in its standard of living if the richer man is taxed, even though the poor man does not get the money — which, in fact, he rarely does.

The absurdity of this argument, as apart from other aspects of it, is evident if it be applied, say, to the question of the ability of a proportion of the population to buy Rolls-Royce cars. If one imagines all the purchasers of Rolls-Royce cars to be taxed so that they no longer can buy Rolls-Royce cars, it does not, of course, mean that the poorer portion of the population buys Rolls-Royce cars; it merely means that Rolls-Royce cars

are not produced. This would be a perfectly satisfactory state of affairs if the production system was lacking in some production which the freeing of men from making Rolls-Royce cars would enable them to produce.

We see exactly this state of affairs in wartime, when luxury production ceases, but in peacetime we know perfectly well that we have what is called an unemployment problem, that is to say, a surplus production problem, and that, under the existing financial system, the inability of anybody to buy Rolls-Royce cars would merely result in an increase of unemployment, and that the present financial system regards full employment as being the best method of keeping us in slavery to financiers.

All the preceding arguments lead up to, and are, in fact, dependent upon the proposition that the production of real wealth — that is to say, all the things which money can buy — is entirely separate from the production of the money with which to buy them, and that in taxing anyone but a banker we are merely increasing the value of the bankers' monopoly of money-making.

It is, fortunately, not nowadays necessary to develop this argument at any great length, since the facts are not in dispute in any responsible circles. The *Encyclopaedia Britannica* in its article on money, volume 15, states, “*Banks lend by creating credit. They create the means of payment out of nothing*”; or, as the Chairman of the Midland Bank puts it, “*The amount of money in circulation varies only with the action of the banks.*”

Since our civilization is a money civilization, and none of us can carry on our daily pursuits without the possession of money, it is obvious, in the first place, that this situation places us ultimately at the disposal of the banks, and that increased taxation by lessening the amount of money at our disposal increased this hold that the banks have upon us.

The first point, therefore, on which to be clear, even without enquiring as to the destination of the money, is that the heavy taxation under which we suffer works directly to the advantage of financial houses which control the banking system. But if you will look at the back of your tax demands, you will find that the total amount received from income tax, sur-tax, and death duties, is approximately equal to the amount required to pay interest on the National Debt, and that other forms of taxation supply the money for social services, to the extent that it is supplied.

CREATORS OF NATIONAL DEBT

Now the National Debt in 1913 was 706,000,000 pounds and in 1935 was 7,945,000,000 pounds, or ten times as much, and it is steadily rising. Probably 80 percent of this debt was created by the process to which the *Encyclopaedia Britannica* refers, that is to say, by the banks creating money out of nothing and lending it to the country through the agency of War Bonds and other national securities. Or to put the matter another way, just as the banks create money out of nothing, so they bought the

War Debt for nothing, and our income-tax, sur-tax, and death duties are what we pay them for having created and appropriated for their own use the National Debt.

It does not require much assistance to see that just so long as the population will stand it — and Sir Josiah Stamp assures us that, with care, the population will stand much more of it — we shall go on paying an increased amount of taxes, the major portion of which will go to increase the power of banking institutions and their grip upon the population.

If the stock and bonds which the banks, including the Bank of England, have appropriated in the last fifty years had been placed to the credit of the community, not only should we be free of taxation but we should be drawing a substantial dividend.

A common objection to this statement is that under these conditions banks would pay fantastic dividends, but this is a misconception. Banks do, in fact, pay high dividends upon a comparatively small capital, but the stupendous profits which are made by the manipulation of the money system on the general principles that I have just been indicating to you, do not go to anybody; they disappear by book-keeping processes, and by the formation of stupendous invisible reserves; and, since they increase the disparity between purchasing power and real wealth, they form a continuous deflation system.

For instance, if you see that the securities held by a bank amount to 100,000,000 pounds sterling, you might suppose that that was the market value of the securities. It is extremely probable, in the case of a British joint stock bank, that every 100,000,000 pounds of securities shown on the balance sheet represents at least 1,000,000,000 pounds of market prices in normal times, and by this process of writing down, which is much more complex than the simple instance just cited, it is possible to conceal profits of several hundred percent per annum, and there is little doubt that it is done. The so-called stability of the British banking system is simply a measure of its grip on the national resources.

TAXATION A TYRANNICAL FRAUD

Stripped of its complications, the fact emerges that we live under a system not at all dissimilar to that of a commercial company with unlimited liability in which new debentures are constantly being issued and allotted free of charge to the financial system and its controllers, who take no risks and do no creative work. The general population is fundamentally in the position of wage-earners, and the taxation upon them goes to pay the interest on these mortgage debentures. The income-tax authorities are in the position of accountants, and debt collectors acting in the interest of the debenture holders.

We are, every one of us, in debt to these debenture holders, even though some of us may hold debentures, and the policy is to load us individually and collectively with debt so that we shall be the slaves of our creditors in perpetuity.

It is impossible to obtain money to pay off the debt, owing to the fact that our creditors are at the same time in sole control of the power of creating the money which is required to pay off the debt. Taxation is not primarily an economic device, it is a tyrannical device.

Once the meaning of this situation is grasped, it is not difficult to see the general principles by which not merely could taxation be eliminated, but in place of it every individual could be placed in a condition of economic freedom and security.

As I put the matter before the monetary commission in New Zealand, the essential power which the banks have acquired is the power of the monetization and demonetization of real wealth. That is to say, the power of creating acceptable and accepted orders or demands upon the producing system and of destroying them on recall; and the essence of their fraud upon civilization is not in the magnificent technique of the system which they employ, or even in the charges which they make for the use of this money which they create, even though these charges, i.e., their interest rates, may be considered in many cases exorbitant.

The essence of the fraud is the claim that the money that they create is their own money, and the fraud differs in no respect in quality but only in its far greater magnitude, from the fraud of counterfeiting. At the instigation of the banking system, barbarously severe penalties are imposed upon the counterfeiter of a ten-shilling note, but a peerage is conferred upon the counterfeiter by banking methods of sums running into hundreds of millions.

May I make this point clear beyond all doubt? It is the claim to the ownership of money which is the core of the matter. Any person or any organization who can create practically at will sums of money equivalent to the price values of all the goods produced by the community is the virtual owner of those goods, and, therefore, the claim of the banking system to the ownership of the money which it creates is a claim to the ownership of the country.

FUTILITY OF BANK NATIONALIZATION

If you are willing to admit that this ownership is justified there is nothing to be said; but if you are not — and I do not suppose in Northern Ireland (where there seems to remain a spark of that independent character which is apparently disappearing from England) that you are — do not be misled by any such phrase as “The nationalization of banking.”

The State and the banking system are very nearly one and the same thing at the present time and are wholly one in policy. While the Bank of England is a private bank owned by international financiers, the Treasury plays straight into its hands, and the nationalization of, for instance, the Bank of England, would mean the transfer of the Treasury into the Bank of England rather than the transfer of the Bank of England into the Treasury.

The Commonwealth Bank of Australia is a Government Bank, but its policy is identical with the policy of the Bank of England; and the same comment is applicable to the Bank of New Zealand, which has just been nationalized with the able assistance of its governor (who was sent out from the Bank of England to do the job), and to the Bank of Canada.

No nationalization of banking will put one penny into the hands of the individuals comprising the countries over whom it rules, so long as this question of the ownership of money is left unaltered. But if it once be admitted that *the community, not its Government*, is the owner of the money, and the individual, as part of the community, is entitled to his share of it, the situation is obviously very different.

NEW ZEALAND SCHEME

To fix this idea in your head I will read to you the suggestions that I made to the New Zealand Government at the Monetary Commission in 1934. They have been allowed very carefully to drop into oblivion, which I think is a tactical mistake on the part of the New Zealanders, and which I am sure will be repaired before many years are past.

i. From the enactment of these proposals no Bank in New Zealand shall distribute a dividend either in or outside New Zealand in respect of operations carried on within the Dominion of more than six percent (6%) per annum on the subscribed capital.

ii. No Bank shall increase its capital in such a manner as to affect the gross amount of dividend distributed in respect to business carried on in New Zealand except with the consent and through the agency of a legal enactment of the Dominion Legislature. Within three months from the enactment of these proposals every Bank operating in New Zealand shall make an exact return of its assets, specifying in particular all stocks, shares, and debentures purchased by the Bank, the prices paid, and the prices at which such stocks, shares and debentures are held on the books of the Bank for the purpose of the annual balance sheet. The same procedure shall be adopted in regard to all real estate, buildings, and all other immovable property, together with furniture, fittings, and appliances in the Banks' ownerships. Such statement shall include a sworn valuation of the current market value of all such assets at the date of the return, such valuation to be made by an independent surveyor or valuer.

iii. Where it is found that the figure at which such assets are held on the books of the Bank for balance sheet purposes is lower than the market value as obtained by the sworn valuation, an amount equal to such difference shall be transferred to an account to be known as "Suspense Account No. 1". Where the Bank in question operates in other countries than New Zealand, a complete return shall be rendered and a proportionate allowance for external business shall be made.

iv. All profits earned by the Bank from any source over and above the amount necessary to pay a dividend of 6 percent shall be transferred to an account to be known as “Suspense Account No. 2”.

v. Six months from the enactment of these proposals an amount equal to 50 percent of the amount standing to the credit of Suspense Account No. 1 shall be applied to a reduction of the overdrafts debited to the customers of the Bank, such appropriations being made *pro rata* on the basis of the average overdraft of the Bank’s customers for a period of three years preceding the date of the enactment of these proposals, and such appropriation of half the balance of this Account shall be made annually thereafter.

vi. One month after the publication of the annual balance sheet of any Bank, an amount equal to seventy-five percent (75%) of the amount standing to the credit of Suspense Account No. 2 shall be applied to the reduction or reimbursement of interest paid on overdrafts by the Banks’ customers, such reduction or reimbursement being made upon the same *pro rata* basis as that laid down in paragraph v.

vii. A similar procedure to that laid down in the preceding paragraphs shall be applied to the accounts and assets of all Insurance Companies operating in the Dominion, with the exception that the funds required for (Insurance) Suspense Account No. 1 shall be provided by rediscounting the disclosed reserve with the New Zealand Reserve Bank, and that the disposition of the funds so provided shall be as in the following paragraph:

Fifty percent (50%) of the amount to the credit of (Insurance) Suspense Account No. 1 shall be applied annually to pay for the preference shares or debenture stocks applied for by any natural-born New Zealand subject over twenty-one years of age, to the extent that applications for shares to be paid for by this fund can be met. Such shares shall be allotted *pro rata* to the applicants without charge, and shall be registered as nontransferable and as not good security for loans. On the death of a holder, or his permanent residence outside the Dominion, such shares shall be cancelled.

viii. (Insurance) Suspense Account No. 2 shall be retained as a Dividend Equalization Fund to ensure that the dividend on all preference and debenture stocks allotted under the preceding clause shall receive a dividend at the agreed rates. Should this fund increase at a rate exceeding five percent (5%) per annum, such excess shall be allotted to a *pro rata* increase in the dividend on such shares as have been subscribed for under Clause vii.

ix. These proposals are intended for consideration in the light of the correspondence which precedes and accompanies them.

PUNISHMENT BY TAXATION

If the present system of taxation consisted, as it does, of an organized system of robbery but without any other objectionable aspects, it would, in all conscience, be unjustified. But in the past few years, and particularly since the War, another feature of it has come into prominence, although there is very little doubt that it has always been contemplated. I refer to the use of the taxation system as a method of inflicting punishment without trial and at the discretion of anonymous individuals.

As an example of what I mean I might say that, since my own efforts to explain the nature of the taxation have come into some prominence, I have been consistently pestered by various assessments for income-tax which require a great deal of time, expense, and trouble to dispose of. Even if and when disposed of, they constitute a serious additional tax, since it is inevitable that skilled legal assistance be employed in connection with them and much data collected, and, of course, the cost of this is not reimbursed.

It would be incredible, if it did not happen to be true, that a system which allows a claim to be made upon you, leaving the trouble and expense of proving that it is not justified upon the shoulders of the person assessed and that no redress for unsubstantiated claims is possible, would be tolerated; but that is exactly the reverse of ordinary business procedure, where a claimant for services rendered can always be put in a position of proving his claim.

The system employed traverses the fundamental principle of British justice, in that it forces you to give evidence against yourself.

During the War, I had some contact with the more hidden side of politics, and I was informed that income tax was a favorite device for penalizing anyone unpopular with the authorities. The same sum in taxation could be raised far more cheaply and with infinitely less friction by simple taxes, such as sales taxes, or other straightforward devices, even if it be granted, which of course is not the case, that the taxation was necessary.

The recent commission upon the simplification of income tax stated that many of its provisions were “frankly unintelligible to them and that only the skilful administration by the Inland Revenue officials had made them workable.” This is exactly what they are intended to be, thus leaving the power over the individual for taxation purposes in the hands of the bureaucracy.

Lord Hewart of Bury, the Lord Chief Justice, has done invaluable service in drawing attention to this particularly objectionable form of tyranny.

But there will be no alleviation from it so long as political power is allowed to rest in the hands of the oligarchy which rules us at present.

I have devoted a good deal of my time and yours tonight in making and, I hope, making beyond any possibility of discussion, the point that, so far from being taxed

for our membership of a potentially prosperous undertaking, we ought to be receiving dividends; and the reason that we are not receiving dividends is that so much of these dividends as they require are annexed by international finance, while the remainder are concealed in invisible reserves, so that by the lack of them we may be made servants of the banker, and that, by means of economic deprivation and taxation, he may punish any rebellion against his rule. But I would repeat a phrase which I quoted at the beginning of my address. "It is no use having the logic if you have not got the guns."

Let me emphasize what I mean in this connection, because I have been accused of advocating rebellion against the State. Nothing of the kind. What I am telling you is that either you are the State and you can change what you do not like, or else the State is your enemy; and all the powers of the State derive from you and have been usurped from you to the extent that they have been separated from you. I am confident, with a confidence that nothing will shake, first of all, that a genuine democracy of policy is the fundamental basis of association, and that no association which disagrees with this idea can continue.

Therefore, the first requisite is to get into your consciousness as a living, driving, motive force that this is your country and that the conditions in it are your responsibility, and that Government officials are your servants and not your masters, and that the sooner that they are told it in unmistakable terms the better it will be for you and better it will be for them.

At the present time we live in a false and completely ineffective so-called democracy, really an oligarchy of the worst possible kind. Not only is an open and genuine dictatorship preferable to an oligarchy masquerading as a democracy, but it is a sure and certain outcome of it. I do not believe that the people of these islands will tolerate an open dictatorship, but, unless you take action, an open dictatorship will be tried.

Once having got it into your minds that yours is the real power if you would only exercise it, the mechanism existing at the present time, with very slight modifications, is easily sufficient to make your power effective if you will bear certain fundamental considerations in mind.

Don't imagine that a question of democracy has anything to do with leadership. Democracy and leadership are a contradiction in terms. There is more room for leadership in the world than ever there was, but your leaders should be your servants not your masters.

Don't waste your time looking round for someone who is going to do the job for you, you won't find him. If you won't do it yourselves, it is not going to be done. Take your present Members of Parliament just as you find them and disabuse them of the ideas that they are heaven-sent geniuses, whom you have elected to run the country for you. They don't run the country anyway, but you let them think that they do. Your Members of Parliament are elected to represent the common will, not the uncommon intelligence.

The proper place for intelligence is in the ranks of the technicians who should be the servants of the common will.

With the common will goes the common power, that is to say, the Army, the Navy, the Air Force, the police, and the other sanctions of the Crown. It isn't necessary and it is obviously utterly impracticable for you to organize an army, navy and air force to fight the State. The State has them already, and the State is your State. Make it perfectly clear that you are going to have it used for your purposes and not for the purposes of the oligarchy.

In this connection, perhaps I may emphasize the absurdity of talking about systems, as if systems could be run without men. Deep down below questions of finance the fundamental issue which is at stake in civilization at the present time is that of personal responsibility.

You cannot fight a system, you can only fight the people who put a system into operation. You cannot fight robbery, you can only fight robbers. You cannot fight malaria, you can only destroy mosquitoes. One of the most pestilential features of our present civilization is the idea that if someone is paid by an organization to do an injustice, the responsibility for the injustice lies upon the organization and not upon him.

Make no mistake about it, there is no justification for such a theory in the working of the universe. If you put your finger in the fire at the orders of the company which employs you, it is you who will be burnt, not the company. When a Government department inflicts some limitations of your liberty upon you, it is not a Government department which is doing it, it is some individual, and he does not inflict it upon an abstraction called "The Public", he inflicts it upon John Smith and Mrs. Brown.

You will never get effective action in connection with matters of the description that we are discussing tonight if you allow those who put the system into operation to disclaim responsibility for their particular share in it while benefiting by their aid to the so-called system.

If tax collectors had to add out of their own pockets ten percent to the money they collect, we should all have much smaller assessments. The restoration of the conception of the responsibility of the individual for his acts, whether or not those acts are done under the orders of someone else is, in my opinion, essential to a better and more stable world, and I would particularly commend to your attention the habit of identifying actions with men rather than with systems.

You will, in fact, be assisting those men to recognize their responsibility, which it is obvious is far from being the case at the present time.

It would be an impertinence for me to comment on local politics, and I have no intention whatever of so doing. But I would emphasize the immense advantage possessed by small and comparatively mobile communities in obtaining control over

their own policy, and urge you to resist any suggestion which would diminish that advantage. It is the settled policy of international finance to diminish local sovereignty, and it should be your policy to increase it.

In conclusion, perhaps you will allow me to express my opinion that in this matter it is now a fight to the finish. Within the next few years you will either become subjects of a servile State, exceeding in powers anything known in history, quite possibly well-fed and secure in the days of chattel slavery and resented their freedom —or you will, but only by means of the greatest struggle in history, have achieved all these things, together with freedom — freedom of speech, freedom of action, immense leisure, immense opportunity.

No one is going to get these things for you. You must choose whether you want them, and if you decide that you do, you must take action without a moment's delay.

THE ELECTORAL CAMPAIGN

We have in Belfast, and, in fact, all over the world, a mechanism known as the Electoral Campaign which, with the proper spirit behind it, can make the Government your servants. We have provided you with the mechanism, you must supply the spirit.

The principals involved in it have been tried in many places and have never failed. The soldiers' bonus in the United States was forced through Congress against the bitter opposition of all the financial interests by exactly the methods we are asking you to employ. When Mr. Roosevelt was accused of yielding to pressure from financial interests, he replied with, in my opinion, complete justice, :

“It is my business to yield to pressure.”

You, the individuals whose interests are always at stake in matters of policy, who are killed, wounded, maimed, poisoned in every war, who are starved and broken in every industrial depression, who work long hours under, in some cases, unpleasant conditions for objects from which you do not benefit — you are the people who never apply any effective and continuous pressure to the Government.

I sometimes think that the better intentioned amongst the ruling oligarchy propound their calculated insults from time to time in order to sting you into awareness of the situation. Let us send them a message from Northern Ireland to assure them that they have succeeded.

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

Donations & Subscriptions can both be performed by **Direct Bank Transfer to:**

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.

**Essential reading from the
Social Credit Library:**

ECONOMIC DEMOCRACY

with

**The Delusion of Super-
Production**

by

C. H. DOUGLAS

[https://alor.org/Storage/Library/PDF/
Douglas%20CH%20-%20Economic%20
DemocracyPAGESEDITED.pdf](https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Economic%20DemocracyPAGESEDITED.pdf)

On Target Subscription Payment Details

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

On Target Subscription Payment Details

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

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

Donations & Subscriptions can both be performed by

Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the

Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks

13 Carsten Court, Happy Valley, SA.

On Target Subscription - details

Title: _____ Name: _____

Postal Address: _____

Suburb / City _____

Postcode: _____ State: _____

Telephone : _____

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

On Target Subscription - details

Title: _____ Name: _____

Postal Address: _____

Suburb / City _____

Postcode: _____ State: _____

Telephone : _____

Post Subscription and Payment Details to
ALOR c/o PO Box 27, Happy Valley, SA 5159

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

Donations & Subscriptions can both be performed by
Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the

Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks

13 Carsten Court, Happy Valley, SA.