



ON TARGET

INSERT

A Defence of Free Enterprise and the Profit Motive

by Eric D. Butler

Issued by The Victorian League of Rights
In Association with The People's Union,
Wingello House, Angel Place, Sydney

An Analysis of Professor Barker's Paper *"The Profit Motive The 'For' and 'Against'"*
(Published In *"The Textile Journal of Australia,"* Jan. 20, 1947).

A Paper given by Mr. Eric D. Butler, Campaign Director of the Victorian League of Rights, to the Economics Committee of the Melbourne Junior Chamber of Commerce, Monday, June 30, 1947.

Propaganda of a certain type has been so successful that the mere mention of the term; "Profit Motive" conjures up in the minds of many people something evil and anti-social. The term "Profit Motive" has unfortunately become a political swear term. Yet a little dispassionate thought should prove to all reasonable people that the actions of every person in this world are motivated by the desire for a profit of some description. There are only two ways of obtaining human activity, in any sphere - inducement and compulsion. Surely no one will deny that all the best work in this world has been done under the stimulus of inducement, even if only the inducement of mental satisfaction. Profit of any description is inducement. Any person in this world who does something without some expectation of reward is a certifiable lunatic.

It is interesting to note that those who are loudest and most violent in their denunciation of the "Profit Motive", are usually power-lusters who camouflage their desire to control their fellows by the use of such terms as "the common good". They want enormous profits without providing goods or services of any description. Many sincere people often confuse profit with exploitation. Exploitation can only take place when there is Monopoly, when the people have no genuine alternative to any policy offered them. But there can be no Monopoly and exploitation when there is decentralisation of economic activities under a system of genuine free enterprise. We will examine this matter later.

Perhaps we can best define profit as the result which accrues to individuals when they make the proper associations. When we plant a seed in fertile soil, and there is sufficient sun and water, the unseen forces of nature operate, and, for example, a fruit tree results, a tree from which we can take harvest every year. One grain of wheat produces a hundred grains. The difference between the cost of a man's effort and the ultimate result can be termed profit. Nature apparently doesn't recognise the wickedness of the "Profit Motive"!

When the proper associations are made in our system of production and distribution, a financial profit is made. It is the inducement of this financial profit which motivates the manufacturer to make the goods which he believes that consumers desire. Seizing on some of the abuses of a system of enterprise motivated for the desire for profit-abuses which are always associated with Monopoly - the anti-profit advocates tell us that the "Profit Motive" must be replaced by what they describe as the "Service Motive". Professor Barker subscribes to this view in the following words: "...until the 'profit motive' has been transformed into a 'service motive' and the interest in technique and staff welfare rendered dominant in industry, strikes and rumors of strikes will be the order of the day."

Now it is fallacious to say that there is an irreconcilable antagonism between profit and service. Nothing could be further from the truth. It is obvious that no service can be given unless a profit is made. For example, it is only when a farmer has gathered his profit in the form of his grains of wheat or other products that he can give service to the community. The manufacturer must produce goods before he can make a profit.

The best products of our civilization have been the result of the "Profit Motive." It is only under a system of profit inducement, profits obtained from services rendered, that that wonderful thing, individual initiative, can expand. As the opportunities to make profits are diminished, principally by the actions of Governments, so is initiative stifled. This is exactly what is taking place in our community today. Anyone with first-hand experience of industry must know how wrong Professor Barker is when he says that "strikes and rumors of strikes" are the result of the "Profit Motive".

Most of the recent strikes in this country have been fomented by the Communists who exploit the grievances of the workers. The main legitimate grievance of the workers is the destruction of their purchasing power by a vicious policy of direct and indirect taxation which is crippling incentive in industry, resulting in shortages and black markets and which is inflating prices. It is a well known fact that one of the major causes of the shortage of black coal for Australian industry is increased taxation on increased production by miners. Mr. Justice Davidson made that very clear in his Report on the Australian coal-mining industry.

Perhaps those who condemn the "Profit Motive" will say that the miners should overlook the fact that for every extra ton of coal they hew above a certain figure they are increasingly penalised by increasing direct taxation, that the miners should be motivated by a desire to give service to the community and realise that the extra taxation paid is for that wonderful thing called the "common good."

But the miners, like all human beings, are realists; they are only prepared to render increased services for increased individual benefits. No individual will voluntarily participate in any activity unless he believes that he will make some individual gain or profit.

Profit As An Economic Calculator

Financial profit in a system of free enterprise can be termed an economic calculator. To grasp this aspect of profit best it is essential that we now examine what genuine free

enterprise really means. What is free enterprise - or, as some call it, private enterprise - and what are its benefits? Professor Barker says "It must be evident to every capable thinker that the days of unrestricted private enterprise are over."

But, is not private enterprise a system of production and distribution controlled by the consumer using his money vote to indicate what programme of production he desires? How then can we agree that there has ever been "unrestricted private enterprise"? Now surely the major function of any production system is to supply goods and services when, where, and as required by consumers - in, of course, the most efficient manner.

Under genuine free enterprise there is economic democracy. Just as the political vote is used, or could and should be used to control our political organisations, so the money vote permits consumers to control their economic organizations. The money system is the most marvelous voting system ever devised. It permits the individual consumer to "vote" for the goods and services he requires, whenever he likes.

Under genuine free enterprise, the consumer with his money vote has economic sovereignty. Manufacturers, entrepreneurs and farmers are all servants of the consumer. We must of course stress the fact that sovereignty of the money vote can only be maintained where there is genuine free enterprise - where there is genuine competition between economic organisations all seeking to serve the consumers with better goods at the lowest possible cost.

The consumer must have the freedom to disfranchise any economic organization which cannot or will not give him the goods and services he requires. If he cannot get the type of shoes he needs at one store, he must be free to go to another. In other words, the consumer must have a genuine alternative. Where there is no genuine alternative the consumer is at the mercy of Monopoly. And it is Monopoly of all kinds, Political, Economic and Financial, that is destroying the rights and freedom of the individual today.

Under a system of genuine free enterprise, the operators of which are motivated by the necessity to make a financial profit, it is obvious that the amount of profit made is an economic calculator indicating to all producers exactly what is required and in what priority. When the consumer controls the policy of industry - in other words has economic democracy - those operating industry will naturally have to develop to meet efficient administration, or, of course, give way to those who can and will. By attacking the "Profit Motive," Free Enterprise, and the individual's right to use his money vote as he thinks fit, we attack the very basis of freedom and security for the individual.

It is interesting to note that most of the attacks against what we have termed economic democracy, are made by the manipulation of the political system. Those who oppose free enterprise governed by the profit motive, conveniently select certain abuses by Monopolies and use them to condemn free enterprise and to urge the necessity of more Government control. They are careful not to point out that practically all the abuses they mention are the result of Government policies. To take only one example, the present high taxation policy of the Federal Government, which is, in reality, the policy of the socialist economic advisers of the Government, is, in more ways than one, strengthening

Big Business at the expense of medium and smaller sized business. Monopoly is being encouraged by Government policy.

We have all noticed the remarkable manner in which many Monopolists all over the world are openly expressing themselves in favor of openly Socialistic legislation. Under Government control - that is, complete Monopoly of the most vicious type - they, no doubt, visualise themselves with enormous powers and no responsibilities whatever - no share holders to worry about and the consumers possessing no effective instrument of control.

Another term of abuse used by those who attack the "Profit Motive," is "vested interest." The real meaning of the phrase "vested interest" is stability of tenure, and a little thought should indicate that we all spend most of our lives trying to obtain a vested interest in something. If there is one thing we should have learned from our British history, it is that the more widespread the distribution of vested interests of every description, the greater the freedom and security of the individual, and the less chance of any group gaining a Monopoly of vested interests. But, of course, we are told that the "Profit Motive" leads inevitably to Monopoly.

With consumers controlling industry by the free use of their money votes, the size of industry will be automatically governed by efficiency. In recent years we have been hearing a lot about the alleged efficiency of big economic units as compared with medium and smaller, sized units. This nonsense has been conclusively exposed in America, where exhaustive investigations have been made.

After an investigation of all types of industry in America, the Federal Trade Commission for the Temporary, National Economic Committee of the American Senate, on "Investigation of Concentration of Economic Power", found, amongst other interesting things, that workers in smaller and medium sized industries had a greater productive rate per worker than had large industries.

But, most significant of all, this American Commission reported on the growth of Monopoly as follows:-

"In nearly every case in which monopoly persists, it will be found that artificial factors are involved."

The Political Vote

As it is Government that is being used to destroy economic democracy, it is essential that we briefly examine the function of the political vote. The political vote has very definite limitations. Whereas the money vote is a flexible device which permits the individual consumer to have an "election" about all kinds of detailed matters every five minutes of the day, if he so desires. The political vote can obviously only be used to determine general rules and principles under which the individual members of the community should have the greatest freedom to look after their personal affairs.

It is absurd nonsense to suggest, as is being suggested by all those people usually referred to as Planners, that the political vote is of the slightest use in controlling the production system. In theory it sounds superficially attractive to say that the Government ownership and control of industry would mean democratic control of

industry by the electors through the ballot box. But how can it be seriously suggested that any Government economic planning Board or similar body could decide upon a programme of production which would meet the desires of consumers?

Only the millions of individuals expressing their personal desires direct to industry by a money vote can decide what programme of production is really required. The more that Governments interfere in industry, either directly or indirectly, the more of the individual's money they take by high taxation and spend as they think fit, the more they destroy the real substance of democracy, which is the economic vote. The more powerful and the more centralised Government becomes, the more corrupt are its activities. The great Lord Acton said that all power corrupts and absolute power corrupts absolutely.

Decentralised Power Essential

The British peoples have realised this and have always fought to safeguard the individual's right by decentralising all power as far as possible. It is only in small, local self-governing units that the political vote can be used effectively to insist that the function of government is not to interfere in the detailed everyday affairs of the citizen, but to ensure that general rules governing activities are not destroyed by power-lusting groups. It is when Government becomes highly centralised and corrupt that power-lusting groups of various types can use it to further their own ends. When all power is decentralised in the hands of all individual members of society, there can be little danger of Monopoly.

While many realise the value of decentralised political power, how many realise that a system of free enterprise, controlled by the "Profit Motive" and the money votes of consumers, is not only a system that can increase materially our standard of living, but gives the individual freedom from economic domination. Free enterprise controlled by the money votes of the consumers is effective decentralisation of economic power. We can now summarise as follows what we have been discussing:

(1) In a real democratic society the individual has the power to have his directions carried into effect, to get the results he desires - presuming, of course, that they are practical.

Two different types of organisation are required for this:

- (a) political organisations, controlled by the political vote, and
- (b) economic organisations, controlled by the money vote.

(2) The political vote can only be effectively used to lay down general rules under which the economic organisations shall function to ensure that correct relationships are maintained between individuals and their economic organisations. To clarify this matter a little further by a simple example of what is meant; a Government can lay down a road system, traffic rules and erect sign posts. But it is not its function to tell motorists where and when to travel. Any Government which tried to decide what thousands of individual motorists desired, would inevitably impose tyranny.

(3) A system of free enterprise, motivated by the desire for Profit, and serving consumers who indicate by their money votes what they want, will give the individual

the greatest material standard of living and the greatest personal freedom. Where industry is governed by Profit as an economic calculator, industry is organised on the most efficient basis. In the last analysis this results in the great majority of people entering that sphere of economic activity in which they are most genuinely interested.

The Menace of Government Control of Banking

We have now established a background against which we can examine several of the main points made by Professor Barker. His major point appears to be that Finance dominates industry - although it is not clear what this had to do with the "Profit Motive." Most of us will probably agree with Professor Barker that the creation of financial credit by the banking system and the loaning of this credit to industry does, to a very considerable extent, permit Finance to dominate Industry.

But when Professor Barker says that "it is obvious that Government control of financial operations along modern reasonable lines is inevitable," he is suggesting a most dangerous policy. Government control of financial operations can only result in the complete centralisation of the financial system under the domination of totalitarian planners at Canberra, who would thus be able to plan production by extending or withholding credit as they thought fit.

The well-known Socialist, Mr. G. D. H. Cole, aptly summed up the Socialist viewpoint when he said:

"With the banks in our hands, we can take over the other industries at our leisure."

In spite of much nonsense to the contrary, the fundamental nature of money is simply that of a token carrying the agreement to deliver over, on demand, the article to which the token refers. We must realise that the money system is a wonderful distributive system and is functioning correctly when it is distributing to the people what they are physically capable of producing.

Bearing in mind that any form of money, coins, paper currency, or financial credit, is nothing more than a claim to wealth, it is interesting to recall that when money was first invented, the claim to wealth was issued by the producer of the wealth.

Economic sovereignty resided in the producer of wealth.

We can trace the evolution of the money system from this time, though the period when various types of wealth was deposited with the goldsmiths, whose receipts were soon adopted as negotiable bills of exchange, to the present time when practically all our money is created by the banking system in the form of financial credit.

The credit system, operated by a very efficient banking system, has made possible our modern intricate system of production and distribution. There are undoubtedly good arguments in favor of modifying the present financial policy, which is not permitting free enterprise to function as it should, but under no circumstances should Government control of the financial system be permitted by a people who appreciate freedom.

This is not the place to go into controversial details, but we can lay it down as a fundamental principle that the major function of the financial system is to serve adequately the consumer in order that he may obtain from his production system what is physically possible.

But the totalitarian planners visualise the financial system, not as a means to providing the people with decentralised economic power which they can use to further their individual policies, but as an instrument of control which will effectively destroy the sovereignty of the money vote.

The most important move to give Government control of financial operations such as Professor Barker advocates, was the banking legislation passed by the Federal Labor Government in 1945.

Clause 27 of the Banking Bill Is a clear indication of the real intent of this legislation. It states:

(1) Where the Commonwealth Bank is satisfied that it is necessary or expedient to do so in the public interest, the Commonwealth Bank may determine the policy in relation to banks to be followed by banks and each bank shall follow the policy so determined.

(2) Without limiting the generality of the last preceding sub-Section the Commonwealth Bank may give directions as to the classes of purposes for which advances may or may not be made by banks and each bank shall comply with any direction given.

Instead of a competitive banking system advancing credit to producers to produce what consumers have indicated by their money votes, we are to have bureaucratic planners at Canberra controlling production by a centralised credit system. Acting in the "public interest" of course, these planners shall decide how the total resources of the community shall be used. Hitler also did this and was thus able to pursue the policy so graphically described by Goering as guns before butter.

When production is effectively controlled by totalitarians using the Government as the instrument to impose their policies on the people, even the money left to individuals after heavy taxation has been levied can only be used to buy what the Planners permit to be produced.

The main characteristic of money as we now understand it is destroyed; it is little better than a coupon. But Professor Barker appears to be an advocate of the coupon system. He asks: "Why not distribute through the coupon and eliminate finance?"

The coupon system is economic centralisation of the most vicious type and places the individual at the mercy of the bureaucracy which must control the coupon system. It only permits the individual to obtain what the Government decides shall be produced. And the individual can only get his coupons if he does as he is told.

No doubt Professor Barker has no desire to see such totalitarianism introduced into Australia, but it is sincere and idealistic people such as himself who help advance ideas which favor the totalitarians in our midst. People who desire freedom must resist any attempts to destroy the value of that unique voting system, the money system, a system which permits the individual to decide what free enterprise, governed by the "Profit Motive," shall produce.

A free man is one who can accept or reject any proposition put before him. The money vote, free enterprise, and the "Profit Motive" are the basis of genuine freedom.

Government Powers Must Be Limited

So far from agreeing with Professor Barker's statement that Government control of finance has had to be accepted and that we shall merely ask what line this control shall take, a freedom-loving people should strenuously resist Government control of finance or anything else. Let us never forget Lord Acton's statement about power corrupting; also the famous remark by Lord Bryce, that the tendency of all Governments is to increase their power. A freedom-loving people should restrict the power of Government in every possible way, not increase it.

It has been well said that all Governments are necessary evils. Government should merely be an instrument through which individuals can lay down the most effective rules under which the individual motivated by the desire for Profit of some kind can develop his own life in his own way.

The urge for individual Profit has been the mainspring of human progress. We must be realists and accept this fact. The very civilisation we have is a total Profit resulting from the efforts of countless millions in the past. When two individuals first learned that they could do more in association than they could do working as individuals, they created a Profit. The desire to increase and extend Profit has resulted in every invention, every improvement in production and distribution.

Probably the most ridiculous statement made today, is the assertion that labor produces all wealth. The fact is, of course, that the modern productive system is based upon the application of solar energy to machinery. Human labor is a very small portion of the energy used in modern production. The efficiency of the modern production system is the result of the individual urge for Profit in the past. The knowledge of how to do things has been a continuous process of passing down from one generation to another - we term this the cultural heritage.

In the physical sense, we are today investing the Profits from the past in the hope and belief that they shall yield us greater Profits in the future. Rather than stifle the "Profit Motive," our main concern must be to ensure that we have a political, economic and financial system that will permit all individuals to increase their Profits, so long as these Profits are not obtained at the expense of other individuals.

Free enterprise, governed by the "Profit Motive" can provide the individual with an increasing material standard of living and an environment in which he has the greatest power of self determination. The time has come when we must no longer be ashamed to say quite proudly that we believe in bigger profits for everyone - that every individual must be permitted to obtain increased Profits from increased efforts and more efficient methods of doing things. This in no way conflicts with the fact that we live in a co-operative Society. Is not all co-operation the desire to provide the individual with increased Profits of some description?

Nothing is more certain than the fact that any society which restricts the individual's natural desire for Profit, will soon stagnate. There is only one alternative to the "Profit Motive" - the stimulation of voluntary individual action by inducement - and that is compulsion. The terrible results of compulsion arising from increasing Government

control of the individual's activities can be seen on all sides today.

Professor Barker says that the development of Government activities towards "promoting throughout industry that interest in work well and duly performed" is the only hope for world stability. The individual is the best judge of the work he desires to do, the work which, while providing him with a Profit - commensurate with goods and services rendered, also provides him with personal satisfaction.

The function of Government is not to interfere in any way with individual policies, but to ensure that the general, political, economic and financial rules within which individuals can pursue their policies without interfering with other individuals, are not upset by Monopoly of any description.

We can conclude by saying that Professor Barker's proposals to eliminate the "Profit Motive" and to give Government control of financial and other policies, would result in complete Monopoly and the destruction of the most valuable vote the individual possesses, the economic vote. ***

The Achilles Heel of the Conservative Movement

Introduction

This article was published in *The Canadian Intelligence Service* in October of 1968. It has been reproduced at this time because it may well be that desperate people now need its message more than at any previous time. The author, Mr Eric Butler, is the well-known Australian lecturer and writer on international affairs, politics, economics and history. He has spent much of his life directing the attention of 'conservatives' to a weakness in their movement - a failure to understand the realities of finance, and how their ignorance in this field is continuously, and effectively, used to hamstringing them.

Mr Butler claims that no conservative movement can halt the growth of the Welfare State, Socialism or Communism, until it promotes a change in the basis of credit creation and its control. He warns that centralised credit control is a powerful instrument being used to create a programme of economic and political centralism, leading ultimately to the World State, or to the collapse of civilisation.

The result of failing to observe such warnings has been that the true conservative has largely been drawn into the dialectical left/right debates designed to obscure the root cause of the present political and economic discontent. Verbal champions of freedom have often tried to persuade him to offer his allegiance to alleged 'conservative' or 'Right-wing' political parties, who, while continuing to further the causes of revolution, publicly maintained the pretence of "anti-Socialism." This has produced, as intended by those in charge, the required degeneration in the social morale and credit, issuing in "the sort of irrational and furious discontent which can be channelled into revolutionary violence." But the famous British historian, Sir Arthur Bryant, in his preface to his excellent "*Spirit of Conservatism*," maintains that "With the 'malice which the rage of party stirs up in little minds,' the true Conservatism has no part." In his preface to Sir Arthur's book, Colonel John Buchan describes the true Conservatism:

"It is not an abstract dogma, for it is always close to facts. It is based upon certain fundamental principles, but inside these principles it cultivates a wise opportunism. Above all things, it is a spirit, and the fruits of that spirit are continuity and unity."

There is still, in Australia and other nations of the West, a tough core of common sense and mutual faith which may yet save our nation from the worst extremes of Socialist tyranny. But like a rudderless ship, the true conservative movement is powerless to make a constructive contribution towards reversing current trends toward the Socialist State without grasping the realities of finance.

This booklet makes that challenge.

Publisher

The Achilles Heel of the Conservative Movement

by Eric D. Butler

The domination of international affairs by Communism since the end of the Second World War, and the results of Socialist and Welfare State programmes in most non-Communist nations, have produced a reaction in the form of groups, movements and journals advocating conservatism as the only basis upon which a genuinely free and progressive society, with security for the individual can be developed. This conservative movement is strongest in the United States, where it finds a variety of expressions ranging from movements like the controversial John Birch Society to what is regarded even by its critics as the "respectable" National Review, edited by the entertaining Mr William F. Buckley, Jr.

In spite of controversy between individuals and groups inside this conservative movement, and the presence of a genuine "lunatic fringe", there is no doubt that this movement has had a tremendous impact inside the U.S.A., while also making a stimulating contribution to conservative movements throughout the rest of the English-speaking world.

One of its most valuable contributions has been to make available a wide variety of excellent books at prices which make a large circulation possible. Classics by great conservatives of the past, men like Edmund Burke, have been republished. A number of well-produced journals offer valuable information and comment on a wide variety of subjects of interest to conservatives.

No one has appreciated, and enjoyed all this development more than I have. I have no patience with those who cannot see that any efforts which help to hold up the Communist advance, so far from being merely "negative" do provide a chance against a certainty. They make it possible to preserve a base of sufficient freedom from which the Communist threat can be fought. But while I agree that where the enemy is at the gates, it is no time for protracted debate on how to reconstruct the city being defended, it is a matter of life and death to make certain that no support is given in any way to enemy tactics by failure to do what is necessary for adequate protection. No Achilles heel must be left exposed.

The Achilles heel of the conservative movement everywhere is its failure to grasp the financial and economic realities of the modern industrial age. Conservative principles

of limited, decentralised constitutional government; free, competitive enterprise, with expanding freedom for the individual; must continue to be eroded so long as there is no realistic challenge to the basic causes which make increasing centralisation of power in all spheres inevitable. It is a failure to deal with these basic causes which makes defence against the most deadly Communist tactic - economic warfare - impossible.

I have read extensively, and with much benefit, from American conservative journals, including those dealing with "Christian economics," but I have yet to read one article indicating a clear grasp of how the finance-economic system actually works. I have read many excellent articles on the importance of the consumer control of production through the "money vote", but no examination of where or how these "money votes" originate, and whether modern industry automatically distributes sufficient to meet the total prices of the goods produced by industry. I have studied articles on the astronomical private and public debt structure, but those conservatives deploring this, and rightly so, appear to be ignorant of the fact that without an alternative to a progressive expansion of the community's money supply through progressive debt, the American economy, like every other modern economy, would collapse in complete chaos. No alternatives for expanding purchasing power without debt are offered.

It is true that some conservatives make references in general terms to the necessity of Congress exercising its "constitutional right to control currency and credit," with attacks on the Federal Reserve system, while some of the more informed, like Mr Gary Allen in the John Birch monthly, 'American Opinion', of May, 1968, name the figures associated with the international financial firm of Kuhn, Loeb and Company, and stress the nexus between these international financiers and International Communism. But there is no analysis of the mechanics of credit creation and issue through the banking system, and the enormous power exerted over a nations credit - its productive capacity - by those creating financial credit against this real credit.

Inflation is correctly described as an immoral and socially destructive development; but generally by specific reference or by inference, it is stated that inflation is caused by "excessive wage demands." As with most increased taxation, increased wages must be charged into costs by industry and reflected in higher prices to the consumer, but the basic cause of inflation is the prevailing concept of expanding financial credit. Generally speaking, demands for wage increases are an attempt to sustain the eroded purchasing power of the dollar.

Because Socialist economists are familiar with the mechanics of credit creation and issue, they are in a strong position to use the credit system to produce increasing friction through inflation, which they can then exploit. Until their conservative opponents make themselves familiar with this subject, they will always be on the defensive, with many of them making statements which, without being offensive, can only be termed dangerous nonsense.

I find it embarrassing to read of conservatives attempting to argue that the expansion of financial credit in a modern, rapidly expanding industrial society, should be related in any way to the rate at which a comparatively rare metal, gold, can be mined. Does

anyone really believe that if the U.S.A. suddenly lost all its gold, that the American people would be unable to make use of their vast natural resources, operate their advanced technology, and provide themselves with the consumer goods they desire? The question has only to be asked to see how silly it is.

But someone will immediately raise the question of international trade and the "favourable balance of trade." In a report issued on May 29, 1942, the London Chamber of Commerce observed that "It is an obvious absurdity that nations should regard it as necessary to export their real wealth, not for the purpose of paying for imports, but in order to solve their domestic unemployment problem by passing it on to other countries. Exports with this end in view are nothing more nor less than an excuse for distributing wages to people who otherwise would be unemployed." The Chamber submitted that "international trade must now be raised to its true function: that is, nothing more nor less than an exchange of goods and services of a mutually advantageous character."

This was realism from a group of the world's most experienced businessmen, who also observed that the manipulation of exchange rates stems basically from the drive to obtain a "favourable balance of trade." It is elementary that not all nations can have a "favourable balance of trade"; if some have this "favourable balance," then others must have an unfavourable balance. The Communist Empire is not over-interested in the fact that it has an unfavourable balance of trade with the Western Nations. Long-term financial credits extended to the Communist Empire simply mean that the production system of Western nations is put to work to provide urgently required production for the Communists. The credits are, of course, distributed in the nations producing and exporting the production and help to maintain domestic purchasing power. From a realistic point of view, the Communists gain and the exporting nations lose. Exactly the same process takes place with "foreign aid" programmes and the financing of under-developed nations.

It is to the credit of many American conservatives that they are opposing exports to their deadly enemy, the Soviet Union, and "foreign aid" and various types of loans (most of which will never be repaid) to countries which either waste the assistance, or use it to implement Socialist dictatorships. But under present financial policies, there is tremendous resistance to stopping foreign loans, and other forms of "foreign aid," because in the absence of a constructive alternative, large numbers who obtain financial returns through these activities are going to suffer. Like Canadian and Australian wheat-growers, who in recent years have been exporting much of their production to Red China, American wheat-growers whose wheat has been exported to the Soviet Union are not Communists. But so long as they receive purchasing power from this exporting, and are provided with no real alternatives for achieving a financial income, they are going to rationalise the truth that they are working for the Communists. They are ready victims for the subtle propaganda line that "trade leads to better understanding."

The primary cause of striving for a "favourable balance of trade" is a chronic deficiency in the flow of purchasing power, becoming progressively more acute in industrial nations as they move further along the road of semi-automatic production,

using solar energy.

Most conservative criticism of the Fabian Socialists and the financial and economic policies of the Fabian Socialist Keynes, ignores the fact that because Keynes and his followers grasped the flaw in the finance-distributive mechanism in the "capitalist" system, they have been able to exploit this successfully to advance their own policies.

Reviewing William Buckley's book *"The Jeweller's Eye"* in the Toronto *"Telegram"* of August 3, 1968, Socialist Earl Berger makes the following pertinent comment: "He (Buckley) is distressed about the growth of the welfare state, but does not examine the failings of the free enterprise system which make the growth of a socialist support system necessary." Until the conservatives can answer this type of comment realistically, they are always going to be on the defensive. The drive for export markets, "foreign aid" programmes, including long-term credits, increased domestic spending by governments on capital works, Welfare State schemes, installment buying of consumer goods, are all simply methods used to overcome the deficiency of purchasing power.

Influenced by the writing on "Imperialism" by the early Fabian socialist, J.A. Hobson, Lenin grasped the implications of the "Capitalist" nations attempting to make their domestic economies work through a "favourable balance of trade." He predicted that the "deaf mutes" would "fling wide open their doors, through the emissaries of the Comintern and Party Intelligence agencies will quickly infiltrate into these countries disguised as our diplomatic representatives ... Capitalists the world over and their governments will, in their desire to win the Soviet market, shut their eyes to the above-mentioned activities. . ."

Lenin predicted that the "capitalists" "will furnish credits . . . they will be labouring to prepare their own suicide." Subsequent history has dramatically confirmed the Lenin prediction.

The economic realities of export drives are generally not understood because of ignorance about finance. It is a thought-provoking fact that one of America's biggest export drives was during the Second World War; much of the nation's economy was geared to a flood of war production, all designed to "export" instruments of destruction against the Germans, Italians and Japanese.

So vast was America's productive capacity that although millions were in the armed services, being fed, clothed and paid, with millions more devoted to producing "exports" to pour against the military enemy, the average real standard of living in America was higher at the end of the war than it was at the beginning. From a realistic economic point of view, the colossal military "export" drive was sheer economic loss. But it did accomplish what Roosevelt's Socialist New Deal had been unable to achieve before 1939, primarily because a much greater volume of new financial credit was created and spent into circulation via tremendous war production and the payments of millions of servicemen.

One of the disasters of the Second World War was that it conditioned people in America and other non-Communist nations, to accept the Socialist teaching that their economies could only work with increasing expansion of purchasing power through

Government, or Government-sponsored projects, and the Welfare State. Two American economists have been reported as arguing that even if elaborate space projects have little other real-use, they do provide an unlimited export market into space, thus assisting the American economy to work.

The essence of Fabian Socialist financial policy, which has the support of the big international financial groups, is that financial credit is created and distributed through sophisticated forms of economic sabotage, including exports to the Communist empire to prevent it from collapsing, with increasing control of the individual through economic centralisation, this being used to justify political centralisation. High taxation, including that most insidious form known as inflation, and death duties are used to ensure that no one can obtain genuine independence. Those who complain are asked do they want as the alternative - another Great Depression, which it is taught was the result of "uncontrolled free enterprise," "trade cycles" and, of course, "the wicked profit motive."

If conservatives are going to counter the Socialist brainwashing of the past 50 years, they will have to start with an explanation of what really happened in 1929, and stop perpetuating some of the myths some conservatives accept.

Cause of the 'Great Depression'

The Great Depression in the USA, and in all other countries, was primarily the result of those controlling credit creation through the banking system, suddenly and without warning, drastically reducing the rate of credit creation while at the same time destroying purchasing power by calling up loans and overdrafts. Republican Congressman Louis T. McFadden, put the matter clearly in 1931 when he told the American Congress: "The international financiers sought to bring about a condition of financial despair and anarchy, so that they might emerge as rulers of us all."

As a former President of the Pennsylvania Bankers' Association, and a Chairman of the House of Representatives' Banking and Currency Committee Mr McFadden was well qualified to speak on finance and associated matters. Addressing the Democrats in Congress on January 31, 1934, he told them that they had "seized the public resentment" against the disastrous policies of the "self-styled financial experts" and had then "turned over the process of government to the very same individuals who had wrecked us as financial experts, giving them barely time to change their clothes and re-christen themselves economic experts. You asked and received unlimited power in the name of emergency and then turned that power over to the men you had denounced as criminals...Men who acquired fortunes by swindling the public as individuals are now placed in official positions." This type of comment, Mr McFadden's exposure of the financing of Soviet Russia through Germany by Wall Street international financial groups, and the relationship of these groups to advancing Socialist programmes in the English-speaking world, resulted in a massive campaign by these financial groups and their New Deal allies to successfully drive McFadden from Congress in 1934.

After Americans had experienced nine years of unparalleled economic activity and expansion, with the highest material standard of living any people in the world had enjoyed up until that time, just prior to the start of the Great Depression late in 1929,

prices were still at a profitable level. It's not a fall in prices that caused the depression, as has been sedulously propagated, but the action at the end of October by the New York banks when they suddenly called in nearly every overdraft and advanced the rate of "call money" from a normal 3 per cent to thirty per cent or more. "Call money" was day-to-day money generally used by industrialists to pay wages. The reaction was immediate as borrowers threw their considerable securities on to the market in an endeavour to meet bank demands, and to finance wages. But there were few buyers because of banking policy.

Total national income in the U.S.A. dropped from 82 billion dollars in 1929 to 48 billion dollars in 1932. The overall result was over 200,000 bankrupt firms, over 12 million people were unemployed, and an appalling drop in the standard of living. A prosperous and confident people were delivered a disastrously disruptive attack on their society, not because of any defects in their highly developed free enterprise production system, but because of a policy of financial restriction.

It is instructive to recall that President Hoover, by profession an engineer, and therefore more of a realist, indicated that he realised that the basic cause of the developing disaster was financial when he sent an official memorandum to the Chairman of the Federal Reserve Board, Mr Eugene Meyer, suggesting he reconsider the Board's policy. Mr Meyer merely acknowledged receipt. No action was taken. He subsequently became Chairman of Roosevelt's Reconstruction Finance Corporation.

It is important to note that 10,000 of the smaller banks had failed in the U.S.A. by early 1933, and that after Roosevelt had first closed all banks, only selected banks were permitted to re-open. This major step towards centralization of the American banking system, and credit control, met with the approval of the Warburgs who had brought the Federal Reserve system into the U.S.A. from Germany. One of the virtues of the old American banking system had been the prohibition of branch banking by the mammoth Wall Street banks, with the result that there was real competition between the thousands of small banks, and a fostering of local, decentralised economic development. But the weakness of the smaller banks was that in any "run" on the banks, they were the first to close their doors because of their inability to meet their depositors' demands to be paid in cash of some type. Which brings us to the subject of credit creation by the banking system, a subject which conservatives are generally either ignorant about, or do not mention.

Upon the outbreak of the First World War, even the Bank of England had to close its doors when a "run" took place. Depositors and those possessing Bank of England notes believed the convention that the Bank could meet all its liabilities in gold sovereigns. But, as Macaulay points out in his history of England, modern banking practices started when goldsmiths started issuing more receipts than gold and other valuables held. These receipts were the lineal ancestor of the modern bank note. Eventually, some dishonest goldsmith discovered from experience that it was safe to issue more receipts than gold and other deposits of wealth, because more and more people were content to use the receipts rather than be constantly withdrawing the gold. But what started as a fraud

developed into a much more flexible money system. The process became the basic convention of the modern bankers, the descendants of the goldsmiths.

It is a long time since gold sovereigns were used as money, while what is today termed "cash", either in notes or coins, is a very small proportion of the total money supply of any modern country. The great bulk of money is today created in the form of bank, or financial credit with the cheque system (late 1960s-early 1970s...ed) providing the most flexible financial system possible.

The Creation of Credit

A large number of authoritative statements can be quoted concerning the creation of money in the form of bank credit by the banking system, but the following are sufficient for the purpose of this article:

"I am afraid that the ordinary citizen will not like to be told that the banks can create and destroy money. The amount of money in existence varies only with the action of the banks in increasing or diminishing deposits. We know that this is effected. Every bank loan and every bank purchase of securities creates a deposit, and every repayment of a bank loan and every bank sale destroys one."

The Hon. Reginald McKenna, Chairman of the Midland Bank, England, 1924.

"It is not unnatural to think of the deposits of a bank as being created by the public through the deposits of cash representing either savings or amounts which are not for the time being required to meet expenditure. But the bulk of deposits arise out of the action of the banks themselves, for by granting loans, allowing money to be drawn on overdraft or purchasing securities a bank creates a credit on its books, which is the equivalent of a deposit."

Report of the MacMillan Commission on Finance and Industry, Great Britain, 1931.

"You will find it in all sorts of documents, financial text-books, etc. today I doubt very much whether you would get many prominent bankers to attempt to deny that banks create credit." Mr H.W. Whyte, Chairman of the Associated Banks of New Zealand, giving evidence before New Zealand Royal Commission on Banking, 1955.

"That is what they are for (to create the medium of exchange)...That is the banking business, just in the same way that a steel plant makes steel. . The manufacturing process consists of making pen-and-ink or type-written entry on a card or in a book."

Mr Graham Towers, Governor of Central Bank of Canada, giving evidence before the Canadian Committee on Finance and Banking, 1939.

The uninformed will immediately respond by asking why, if the banking system creates money in the form of credit with pen and ink, is there any limit on this credit creation? But convention still operates and, as the MacMillan Report observed, banks observe a general ratio of one unit of cash to every nine units of credit created. Trading Banks also treat credit created by Central or Government banks as cash, which means

that the broad rate of credit expansion by the trading banks is governed by the policy of Central Banks.

The Great Depression was used to develop the system of Central Banks everywhere, with the International Financial group in accord with the Socialists. For example, it was symbolic of the nexus between International Finance and International Socialism that Sir Otto Ernst Niemeyer, associated with the Bank of England, and Professor Theodore Emmanuel Guggenheim Gregory, a Socialist economist from the London School of Economics, visited Australia and New Zealand during the Great Depression to "advise" the Governments on the necessity for developing a "strong" Central Banking system.

It was only after the banking system had been centralised as a result of the Great Depression, that credit started to be made available at a faster rate - BUT ON TERMS. And the terms in the U.S.A. were acceptance of the Fabian Socialist New Deal.

Then came the next international crisis, the Second World War, which was used to centralise control of banking and credit still further. Out of the Bretton Woods Agreements of 1944, came the World Bank and the International Monetary Fund. It was appropriate that the principal architects of this further centralisation should be Soviet agent, Harry Dexter White (Weiss) of the American Treasury Department, and Fabian Socialist Economist J.M. Keynes, and that their good work should be endorsed by international financiers like the Warburgs and Rothschilds.

The British Socialist Party accepted the Bretton Woods agreements, the only substantial opposition coming from a section of the Conservative Party. Lord Rothschild found no difficulty in leading the Socialists in the House of Lords. Today a member of the Warburg group, Sigmund Warburg is Fabian Socialist Harold Wilson's "private financial adviser." He has urged Mr Wilson to get Britain into the European Economic Community, another programme of centralisation. I have seen little realistic criticism of this programme by American conservatives. The first concept of a United States of Europe was put forward by Leon Trotsky.

"Paper Gold"

The latest move in creating a complete International Credit monopoly came with the proposal to create a new international currency termed "paper gold." But it was necessary to pave the way with another crisis, this time about gold. It has become obvious that even with an increase in the price of gold, this metal cannot be mined at the rate necessary to meet the requirements of international trade. Thus the necessity for "paper gold."

"U.S. News & World Report" of April 15 explains that "this new money... is to be created billions' of dollars worth out of thin air." The article says, after asking the question, is this 'paper gold' "to be created by a stroke of a pen? ", that the "new money will be backed by the full faith and credit of nations." Which brings us to the nub of the whole question of credit- creation "out of thin air."

Creation of Credit

Like any other form of money, financial credit - or "paper gold" - has no value whatever IN ITSELF. It is not wealth. But it is created against real wealth and real

credit, productive capacity. It is merely the bookkeeping which enables the real credit to be used. But instead of the bookkeepers being the servants of the community, they have become the masters. This is not a criticism of ordinary banking officials and managers. They are generally not overpaid. But the very honesty and integrity with which they operate the credit system, helps to provide a protection against effective action to correct a policy which insists that the community must go increasingly into the debt of those who issue financial credit.

Communities and nations are going progressively into deeper financial debt in order to make use of their own productive capacity. Those controlling the highly centralised banking system are therefore in the position to dictate the policies of nations. The British Tory leader, Benjamin Disraeli, warned against making "debt a national habit" which he pointed out "has made credit the ruling power."

The "ruling power" is now becoming a highly-organised international power, with a policy of progressive monopoly, leading to the World State. This power can only be broken by communities ceasing to borrow necessary financial credit from the banking system; by challenging the policy which insists that in order to use their own real credit, which today is largely a common heritage, they must borrow financial credit, pay interest on it, and accept the conditions laid down by those controlling credit policy.

Consideration of a credit system which will provide a community with adequate financial credit without a progressive increase in debt, necessitates some understanding of the working of the present finance-economic system. An excellent summary was provided in a Vancouver Board of Trade Report issued in 1943.

"The system which has been evolved and which is in use at present is basically sound. In order to induce individuals to co-operate in the production of goods, money is created and issued to them as incomes for their services. The sum total of all money paid out in all stages of the production of an article constitutes its price. In this way units of money are related to goods and the other material wealth of a community. Thus the individual is provided with an inducement to join the co-operative effort of production.

As prices are created in the process of production, so an accurate record can be kept. The individual then has a claim to any of the available goods and services he may choose...From the foregoing, it will be plain that money should be issued as goods are produced, and it should be withdrawn as goods are consumed.

"The efficacy and simplicity of such an arrangement would be valid provided that:

- (a) The amount of money issued to finance production was controlled to the extent to which the people wished to use their productive resources (their real credit) in supplying themselves with the goods and services they wanted;
- (b) The total amount of money in the hands of the people at any time was sufficient to enable them to be able to buy all the available goods and services."

C.H. Douglas

The question of whether industry does automatically distribute, in any given period, sufficient purchasing power to meet the prices created over the same period, is a vital

one which conservatives must face if they wish to make any constructive contribution to solving a basic problem. Many conservatives appear to assume that there is no problem of a deficiency of purchasing power, which leaves the Socialists with the initiative to exploit the problem to advance their strategy. It is significant that from the beginning of the Socialist movement, there has never been any real criticism of monetary policy, only of producers of real wealth, "the exploiting capitalists." The Socialists have feared any adjustments to financial policy which would enable the private ownership free enterprise system to work satisfactorily, depriving them of conditions to exploit for their revolutionary programme. It was for this reason that immediately the British engineer and costing expert, Major C.H. Douglas, emerged at the end of the First World War with a detailed analysis of the defects of the credit system, and concrete scientific proposals for correcting these defects in order that steps could be taken towards "a society based on the unfettered freedom of the individual to co-operate in a state of affairs in which community of interest and individual interest are merely different aspects of the same thing," (*Economic Democracy*), that the Fabian Socialists and Communists violently opposed the policy which came to be known as "Social Credit."

American conservatives are certainly not encouraged to study the works of Douglas when the conservative group responsible for the widely-distributed and generally valuable publication "Keynes at Harvard," can state (p. 67) that "Major Douglas was an old line socialist who developed the theory of social credit. This theory was adopted by the government of Alberta, Canada, and proved to be disastrous." This type of false comment can only cast doubt on the integrity of those making it.

The following is one of the many penetrating, critical comments on Socialism made by Douglas:

"Socialism, or to give it its correct name, Monopoly, is not a production system, which is exactly what one would expect from its origins... It is a legalistic system based upon a power complex supported by a set of abstract slogans which its policies and results contradict, where they have any concrete meaning. The idea so skilfully inculcated that confiscation of property will assist in the distribution of wealth is, of course, completely without foundation. Socialism is a restriction system, as any examination of Socialist practice in the Trade Unions will confirm, and it has two well-defined fundamental principles - centralisation of power, both economic and political, and espionage".

"That is to say, every advance towards Socialism is an advance toward the Police State" - "*The Big Idea*".

In a discussion with the famous Fabian Socialist, Sidney Webb, Douglas dealt with every objection raised concerning the practicability of his monetary proposals, only to be told in the finish that Webb did not like their PURPOSE. The proposals suggested by Douglas were not designed to produce a Utopia - a concept which Douglas specifically repudiated - but to place the individual in a position where in a voluntary association with his fellows, he could effectively control his own destiny and develop in freedom.

Social Credit is not a "theory" which "proved to be disastrous" in the Canadian

Province of Alberta. The attempt to implement Social Credit financial policy in Alberta was defeated by the Federal Government having the proposals declared unconstitutional. So far from these proposals proving "disastrous," they were never implemented. And the massive campaign of opposition in which once again there was a nexus between the Socialists and the International Financiers, demonstrated that there was deep fear that if these or similar proposals were introduced, they would prove successful.

Douglas' Findings

Major C.H. Douglas was an eminent British engineer with a wide experience in implementing a number of big projects in various parts of the world. He was called in by the British Government during the First World War as a costing expert to solve problems in the aircraft industry. His approach was one of the true scientist, objectively examining, but without any pre-conceived political theories. Having satisfied himself that modern industry was not distributing sufficient purchasing power over any given period, to meet total prices created over the same period, and that this deficiency - which must become progressively greater with every technological advance and the displacement of human labour in production - could only be masked under present financial rules by progressively expanding new credits for excessive capital work, export drives, and installment buying. Douglas placed his discoveries and suggestions before a number of prominent people.

He was completely detached, his approach being that common sense men would be interested in being shown a major defect in the finance-economic system, in the same way that engineers are interested in learning about defects in machines so that they can be corrected. But he discovered that, in spite of the fact that his views were widely and intelligently discussed, with many prominent men endorsing them, it was clear that there was powerful opposition to any serious modification of financial policy. The tragedy was that the British Conservatives, who were the logical party to take up the Douglas proposals, failed to do so.

The test of prophesy is accuracy. Douglas correctly predicted what would inevitably happen if financial policy were not modified. There would be ever-expanding debt, as an expanding volume of new credit came from the banking system as a debt to finance the programme necessary to prevent the economy from collapsing. Interest charges on the expanding debt would help to make increasing taxation at all levels necessary. Progressive inflation would be inevitable, and increasing economic amalgamations leading to the growth of international cartels. This in turn would lead to political centralisation with States and Provinces being dominated by Federal Governments, and National Governments being forced to amalgamate into regional groupings as a preliminary to the attempted creation of the World State.

All this and more has happened and still is happening. And in the process, there is growing friction and the undermining of the very foundations of Civilisation. Social stability has become increasingly more difficult.

Man - Heir & Steward

No reversal of current developments is possible without reversing and modifying the financial policies which have been such a powerful instrument in the hands of the power-lusters. The true conservative knows how important is the past. As the young French-Canadian mystic, Simone Weil, so beautifully expressed it in "The Need For Roots": "We possess no other living sap, than the treasures stored up from the past and digested, assimilated and created afresh by us."

A genuinely conservative approach to life requires humility, to accept the fact that man is not self-sufficient. It is surprising how many conservatives will accept this truth concerning some subjects, but reject it in the field of economics. Far too many conservatives create the impression that their concept of "rugged individualism" is a type of free-for-all where the self-made man succeeds and the weak go to the wall. The truth is that no man is self-sufficient today in the field of economic endeavour. Even those pioneering on some of the world's remaining frontiers are making use of machinery and technical assistance which comes from co-operative industrial societies, themselves the heirs to a thousand years of amassed industrial arts. The creative conservative of the Twentieth Century must take a new look at economics if he is to meet the Socialist challenge. Some proper humility is a pre-requisite.

The following are basic truths which must be accepted in evolving a policy which will enable the best of our civilisation to be preserved and developed along the lines of a genuinely conservative and co-operative society, one in which the creative initiative of every individual can find expression:

1. What might be described as man's basic capital consists of vast natural resources, including the soil. Growth is impossible without sunshine, rain and fresh air. All this is a gift from God. It is not produced by man's work. Labour does not produce all wealth as the Socialist and Communist claims.

2. The use of basic capital requires production capital. This has been developed at an ever-accelerating rate because each new generation is the heir to the accumulated knowledge of the past, which is part of man's cultural heritage. Without this knowledge, man would still be subsisting at a primitive level without even knowing about the wheel. It is more correct to describe man as a discoverer than an inventor. The truth concerning what is termed the "mechanical advantage" was DISCOVERED, not created, by the man who first used a lever to lift a much greater weight than he could with only his own muscular energy. This and other truths are also a gift from God. The Indians watched the flow of water over the Niagara Falls for centuries, without realising that here was an enormous source of power which could be harnessed to serve the individual. Present-day North Americans use this power, not because of greater physical ability than the Indians, but because they are heirs to knowledge passed on to them by previous generations. Semi-automatic machinery driven by solar energy, computers, machines making machines, with human labour as such now a minor factor, are the results of the cultural heritage.

3. Both morally, and realistically, the individual is entitled to a share in the benefits possible because of the application of the cultural heritage to basic capital. But although the cultural heritage, like basic capital, must be regarded as a community heritage, in order that this heritage is preserved, extended and in the most competent and responsible manner on behalf of the individual, private ownership is essential. In a free-enterprise society, private owners should be a group of producing aristocrats, proud of their responsibilities and the opportunity to develop their various skills, serving a democracy of consumers.

4. As the "money vote" and price system is the most flexible mechanism through which the individual can exercise effective control over how his heritage is to be developed, it is the legitimate function of Government to ensure that the volume of community purchasing power AUTOMATICALLY reflects economic realities. The proper level of water in a cattle drinking trough is automatically adjusted by a ball-valve and the amount of water consumed by the cattle. The actual mechanics necessary to place individuals in control of their own credit, is one for appropriate experts to create. No change in the ownership or administration of the private banks is necessary.

C.H. Douglas predicted in 1924 that unless control of the community's credit were decentralised into the hands of its individual members, and the economic system re-oriented away from the direction in which it was being forced by those monopolising the control of financial credit, that there would come a time "well within the lives of the present generation" when "the blind forces of destruction will appear to be in the ascendant..."

There is, at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort for the regeneration of Society we are merely witnesses to a succession of rear-guard actions on the part of the so-called conservative elements of Society, elements which themselves seem incapable or undesirous of genuine initiative; a process which can only result, like all rear-guard actions, in a successive, if not successful retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism. " (Social Credit)

A genuine counter-offensive by conservatives, demands a challenge to the policy of the credit monopoly.

It was Abraham Lincoln who observed that "the power to regulate the currency and credit of a nation" is "the Government's greatest creative opportunity."

A resurgent conservatism might well take the Lincoln statement as its fighting motto.

CONSUMER CREDITS OR REVOLUTION?

An article published in "THE NEW TIMES," Vol 4, No 6, June 1979

All industrialised countries are now moving at an accelerating rate on a revolutionary road. Over recent years all industrialised societies have been experiencing high levels of inflation, compared with what was once regarded as acceptable, and growing industrial conflict as Governments and their "experts" attempt to discourage wage-earners from seeking higher wages to offset a decrease in purchasing power. Every type of control has been attempted, but the over-all result has been a progressive worsening of the general situation. After a period during which the inflation rate was reduced fractionally by restrictive policies which caused large numbers of business bankruptcies and contributed to creating high unemployment, now the inflation rate is rising again in Australia, New Zealand, Canada, the U.S.A. and the United Kingdom.

The stage has been set, for a new wave of industrial unrest, with the Marxists in key sectors of highly centralised economies, able to paralyse communities to the point where members of those communities are practically defenceless.

As we predicted, changes in the politicians in Australia and New Zealand in 1975 would do nothing to change the course of events unless a financial policy of escalating debt and high taxation was altered. Unless the new Governments of the United Kingdom and Canada alter financial policy, they are going to preside over the same type of depressing disasters which have been experienced over the past four years in New Zealand and Australia. Britain's first woman Prime Minister may be as determined as her supporters say she is, but unless she can take the necessary steps to reduce inflation by dealing with the basic cause of inflation, she is doomed to preside over even greater industrial unrest than that which undoubtedly played a part in the defeat of the Callaghan Labour Government.

Mrs Thatcher appears to have the same rigid orthodox approach to finance-economics as Prime Minister Fraser of Australia and Prime Minister Muldoon of New Zealand. Like Mr Fraser, Mr Muldoon has found that instead of reducing taxation he has to increase it. Displaying what can only be described as a type of invincible stupidity, in imposing recent savage taxation increases, which are inflating prices even further, Mr Muldoon argues that this will control inflation. It is difficult for people of common sense to understand that prices can be brought down by putting them up.

The Basic Philosophical Cleavage

The basic cause of the disintegration of what is left of civilisation, is philosophic. The first essential for regeneration is an acceptance of the truth that the economic system exists to serve the individual; the true purpose of production is consumption; that the benefits of technology should be passed to the individual in the form of greater leisure time in which he can devote himself to self-development. The policy of "full employment" is rooted in the anti-Christian philosophy that the individual exists to serve the economic system, and that any policy which enables the individual to obtain greater access to the abundance of the universe with less work as generally understood, should be rejected on the basis that "something for nothing" is bad for the individual.

The philosophy underlying this viewpoint is that the individual cannot be trusted with freedom. The actual or potential abundance available for the individual is in fact "something for nothing." With the application of discovered truths to the abundance of the universe, the amount of human energy being applied to production, compared with other forms of energy, is but a decreasing fraction.

The real credit of a society is its productive capacity. The major part of that real credit is "something for nothing"; it is a heritage which belongs by right to the individuals of society. Financial credit, created by the banking system, must be seen either as a system to enable the individual to gain access to his heritage or as an instrument for controlling the individual by forcing him to operate the economic system in a manner which keeps him "fully employed", even if he is employed on production which is exported - given - to the Communist dominated countries. The financial credits so readily made available to finance production for the Communists could just as easily be made available to the individual so that he could obtain greater access to his own inheritance. Present policies make it inevitable that every improvement in technology in the non-Communist world requires greater exports in an attempt to control the individual.

Inevitable Result of Present Policies

If present finance-economic policies are persisted with, it is mathematically certain that inflation and high taxation must continue. The drive towards still greater centralisation with the consequent social disintegration, must accelerate. Programmes for creating the World State via Common Markets and New International Economic Orders are the logical result of a philosophy which regards the individual as but raw material to be manipulated by power-mongers. The labels on Governments will make no difference to realities. But the growing impetus towards centralising power must result in a further breakup of Civilisation under the impact of revolution. The situation is exactly as Douglas predicted when the founder of Social Credit started writing at the end of the First World War.

The essence of the rapidly-deepening crisis is that either the individual is permitted to gain access to his heritage, as a right, which means in practice the use of consumer credits distributed direct to the individual, or there will be revolution resulting from policies which insist that financial credits, created as a debt, are only made available for still more production. Looked at realistically, inflation should be seen as a measure of the unnecessary production in which the individual is forced to participate in relationship to that production which serves the individual's genuine needs. Although all governments pay lip service to the necessity of reducing deficit budgets, unless the new credits for these deficits are made available, the economies of the industrialised nations would suffer a major collapse. But as the new credits are written as a debt, and are used to finance still greater economic activity, they contribute towards sustaining high taxation and high inflation. They are like a drug.

A Program For Survival

As the financial credit created for deficit budgets is written against a nation's real credit, its production capacity, and that real credit belongs to the individuals of that

nation, then obviously the financial credit also belongs to these individuals. A start could be quickly made to reverse present revolutionary developments by writing present budget deficits as credits for the cost of administration only, and distributing those credits by financing the reduction of the present retiring age to, for a start, 55 years. Offered a secure income for the remainder of his life, few individuals would reject the offer to retire from the production system at 55. Instead of working to feed or industrialise the Communist nations, the individual might decide to make toys for his grandchildren, or help with community activities. He might take up painting, or just go fishing. But he would be enjoying what is his, and permitting younger people to enter the economic system, this sweeping away a number of growing social problems.

Part of the new credits could be used to lower prices of basic items in the economy with the use of a system of consumer discounts. A falling price level is a realistic reflection of the truth that the true cost of a unit of production is falling as a result of greater technology. A falling price level increases purchasing power, and makes inflation impossible. It also destroys all the basic causes of revolution. That is why Marxists are in the forefront of all opposition to the distribution of consumer credits. They understand that the distribution of financial credit direct to the individual spells the death-knell of their revolutionary hopes. And their spiritual brothers, the international financiers, also understand that the use of consumer credits would end their grandiose dreams of New World Orders.

The future of Civilisation depends upon whether individuals can unite to wrest control of their own credit, real and financial, away from those at present claiming it as their own. The battle is between the individual and an unholy alliance of Marxists and Financiers.

CONSTRUCTIVE RECOMMENDATION OF A BRITISH CHAMBER OF COMMERCE

The 1933 Report of the Economic Crisis Committee of the Southampton Chamber of Commerce, England, one of the largest and oldest Chambers in the world, made the following "constructive recommendations":

1) Money supply should be governed by the real credit of a community as represented by its productive capacity. This appears to involve the abandonment of any arbitrary restriction on the quantity of money, and the limitation of internal money supply by such an instrument as the international gold standard.

2) In order to ensure that money performs its true function of operating as a means of exchange and distribution, it is desirable that it should cease to be traded as a commodity.

3) Money being merely a vehicle of credit of the community, and the power which the control of money carries with it being nothing less than the control of the entire economic life of the nation, it is desirable that the administration of financial policy should be vested in a national authority directly responsible to the Sovereign and his

people.

4) As the existing mechanism for the distribution of incomes fails to provide the purchasing power necessary to distribute the products of industry or the money equivalent of imports, it is necessary that purchasing power and prices of available goods and services should be equated . . . two alternatives are available:

(a) Either prices should be reduced to meet the purchasing power available without involving any loss to individuals, or

(b) Purchasing power must be increased to meet prices. Or both methods could be employed together.

NOTES ON THE AMERICAN REVOLUTION

How many students of history have heard that the real cause of the American Revolution could have been the bankers of London rather than the taxes on tea?

The book *"Unrobing the Ghosts of Wall Street,"* claims that some few years before the Revolution, the colonies were happy and prosperous. Benjamin Franklin, who was later one of the framers of the Declaration of Independence and the Constitution explains it:

"Abundance reigned in the Colonies, and there was peace in all their borders. A more happy and prosperous population could not perhaps be found on the globe ... The people generally were highly moral and knowledge was extensively diffused."

Franklin, during a visit to England, noted the poverty and want in rich Mother England. Asked to explain the prosperity in the Colonies, he is reported to have replied:

"It is because in the Colonies we issue our own money. And we issue enough to move all goods freely from the producers to the consumers; and as we create our own money, we control the purchasing power of money and have no interest to pay."

The book claims that this situation was not acceptable to the international bankers, then operating out of England, and they caused a bill to be passed in the English Parliament, forbidding the Colonies to use their "scrip money" and compelling them to use gold and silver furnished to them by the 'English' bankers in a limited amount - and at high rates, no doubt. Thus, began the debt-money system in America.

Benjamin Franklin reportedly said that within a year after this action of the bankers, the streets of the Colonies were crowded with unemployed, and that it was the poverty resulting from this British financial interference in the Colonies' economy, which provoked the Revolution. "This was the straw that broke the camel's back," he said.

The colonies may have got England off their backs, but the international bankers were soon right back on.

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 17

10th May 2024

IN THIS ISSUE

End Of Life By Neville Archibald	27
Christianity and Freedom (<i>Intelligence Survey</i> 1955)	31
The Life Well Lived By Arnis Luks	35

Thought for the Week: For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it : *Mark 8:35*

<https://channelmcgilchrist.com/the-world-is-under-a-spell-with-iain-mcgilchrist-and-jordi-pigem/>

End Of Life By Neville Archibald

How easy it is to justify an action for the “greater good”. Leaders down through history have proclaimed this intention in some form or other. The world leaders of today (the WHO, the UN, the OECD, etc) have all got developing policies in this regard. They start out as noble causes and gradually progress, the ruling philosophy of these bodies slowly but surely turning them into systems of control or manipulation rather than the idealistic original intention.

So goes the implementation of a godless world government.

The focus on End of Life preparation arose chiefly out of the UN’s cancer management program in the 80s, where the distribution of opiates to allow for painless final stages for sufferers was discussed and in some cases enabled. This then led to the 90s and a widening into other areas of suffering and a call for preparedness to be implemented as a part of personal health programs for individuals facing long term illnesses. Today it has become standard practice in many ways, from the simple – ‘where do you wish body parts to go if you die prematurely’ (organ Donation) to being a “normal” part of elderly healthcare. The list of questions asked and concepts to be considered is fairly intricate and provides a guideline for doctors and healthcare workers to pave their way forward regarding future treatment. On the whole, not a bad thing if you have specific concerns. In the lead up to aging and medical intervention of a serious nature it is nice to know you have a plan going forward, especially if your wishes are to be respected.

Age brings with it the possibility of being considered no longer competent to make

your own decisions, so there is an emphasis in working it out beforehand.

A fear of being buried alive, so cremation is requested. It should be honoured. A desire to “Do not resuscitate” if the only life possible after, is being in a bed-ridden vegetative state, connected to wires and tubes. These considerations should be made, for it is something we all may face at some point, not with regard to seeking to die but at least with how you wish to live. These end of life discussions are now routine for the elderly in care and those just “in the system”. A comprehensive list of possibilities is provided, set out, discussed and signed.

In the advent of hospitalisation when you get older, one of the first things asked for is, “do you have an end of life program?” It is at this point that you realise what it means. If you come in looking frail and failing, and often you are, due to waiting 5 or 6 hours in emergency, or after a delay in a smaller hospital, waiting for a service that only the bigger hospitals now provide. You arrive exhausted. Add to that: the pain from the reason you first presented with, or the medications given to you to cope, and you present an entirely different picture to the totally independent person, looking after yourself and your partner, than you now appear.

Regardless of your abilities before, you find yourself being judged on how you are at that point. Endless changes of shifts and personnel make a continued picture of YOU almost impossible. If you have no one to be there and to go into bat for you, the medications and difficulties of recovery can lead to a staggering decline.

I am not saying that care is compromised, or that those looking after you are heartless, indeed the number of lovely people still engaged in healthcare is considerable. What I am saying is that the focus, in the now stressed out and overwhelmed health system, often relies heavily on this “end of life” document. In fact, it’s very name says it all. It has been instituted and seems to be rolled out all too easily. Limited resources and overworked, time poor, medical staff from doctors right down to aides, make it easier to overlook what your life looked like before. Almost like you are expected to admit defeat, (“well you are nearly 90 ... at your age ...”)

I don’t believe my expectations are unreal, but I do sadly see the expectations of those in the system being corrupted by it.

“Triage” for what it is worth is something that belongs on the battlefield not in a civilised health system, yet that is what we are increasingly seeing. To be making these “triage” decisions over the fate of those fortunate enough to have lived a long life because of this battlefield mentality within this system is a staggering realisation of just where we are at this moment.

Now add in a “Pandemic”. An already overwhelmed system goes straight to a war footing. In a “two weeks to flatten the curve” scenario, hospital beds are emptied to make way for an expected rise in need. In aged care no one is allowed in to see or care for family. Triage decisions are top priority. If you are sick you are sent home until desperate enough to be admitted. The whole system changes focus to acute care and

serious injury only. If you happen to have severe colds or “COVID” you are encouraged to stay at home until, “your lips turn blue”. Seek help later, not early. You are given no drugs or treatments as it is a “novel virus” and no protocol has yet been set. Those who try to find successful possible treatments are accused of jumping the gun, not having done double blind trials or even accused of using animal treatments on humans. (Ivermectin: a commonly used medication for both human and animal alike for over 40 years). As all these things come to pass it would appear, to this layman, to make little sense.

In the UK in 2020, “The National Institute for Health and Care Excellence specifically lists ‘*midazolam*’ in its guidance for treating patients with Covid-19 experiencing anxiety or agitation at the end of their life.” fullfact.org (fact checker response to allegations of improper use of medicines)

What I didn’t read in the full-fact article was the March 2020 consultative process undertaken by government bodies, questioning the role of “do not resuscitate” and end of life procedures in conjunction with COVID management.

The 23% rise of fatalities after this introduction of ‘midazolam’ prescriptions UK wide is indeed some cause for concern.

The use of this drug was brought into question in late 2020, after links with excess death figures showed some correlation. Accusations and denials were made, but to my reading, the available information showed neither side had evidence to support their claims. Indeed, the fact checkers, appeared to me, to show the same incidence of argument without figures to back them up, as they were accusing those they were “checking” on.

Midazolam, is routinely used in anaesthetic procedures to calm and suppress anxiety as well as sedation - and in palliative care.

The first thing to come up in a search of the “National Library of Medicine” website is a warning that, “Midazolam injection may cause serious or life threatening breathing problems such as shallow, slowed, or temporarily stopped breathing that may lead to permanent brain injury or death”.

In other links (from establishment sources) there are warnings of increased possibilities of this when used in conjunction with other medications such as morphine (opiates).

Here is where the Official COVID story comes under scrutiny, with this new research study: <https://www.researchgate.net/publication/377266988> published in the “journal of medical and clinical research”, peer reviewed.

The use of Midazolam and its link to excess deaths previously attributed to COVID alone is questioned. After previous allegations were shot down in December 22 by fact checkers, what has come to light is the link between these drugs and a severe rise in deaths. Now an actual in-depth study of these death statistics finds the more likely issue is the side effects of these medications.

To quote from three of the paragraphs in the paper’s conclusion:

“The extraordinary spike in UK excess deaths in April 2020 was not due to the

SARS-CoV-2 virus, because there were relatively few infections and there was no “high consequence infectious disease”, as officially declared in March 2020.

The UK COVID-19 pandemic was iatrogenic, created with widespread and persistent use of Midazolam injections in all regions of England, particularly in care homes, under a systemic policy of euthanasia. The nature of the euthanasia needs further investigation.

Statistically, Midazolam injections were highly correlated with UK excess deaths throughout the pandemic, overwhelming COVID-19 disease or vaccination as other possible explanations for excess mortality.”

As I see it, a serious questioning of these fatality numbers is needed. First and foremost, why the increase in usage in care homes? Who was pushing this and why? Then the link to COVID policy (i.e. how dangerous COVID was).

The subsequent push for controls, limitations and the forcing of a novel gene therapy onto a whole population was to arise out of these figures. This becomes not just a trifling point. The rest of the whole COVID reaction for the UK is based around these potential lies! As I said, the coincidental roll-out and widespread use of midazolam and morphine was a government guideline in the UK . According to the report, excess deaths in 2020 onwards, showed an over 90% co-efficient relationship.

This report has touched on a far greater issue. Not only the UK used these “treatments”. As with so much in the “pandemic” response, guidelines followed in the UK were also followed in many places around the world.

To those in care who had “COVID”, this treatment, to my mind, looked to be “end of life” related.

Just to restate it clearly, so-called “COVID” or lung congestion related illness, appears to have been treated with a combination of drugs that sedated and suppressed breathing, especially when used with morphine etc. Was this policy?

I know I am not a Doctor or a Pharmacist, but contra-intuitive procedures and wholesale abuse of statistics, throughout this whole debacle are increasingly coming out. Professionals who were silenced, de-platformed or lost tenures at prestigious institutions, may yet have their day in court.

In another interview by Dr John Campbell, “The Needles Secrets”, https://www.youtube.com/watch?v=3e_Fhr6T3PE yet another medical debacle rears its head. At the very beginning of the “vaccine” roll-out, I watched as hundreds of clips of these injections were promoted on TV. An endless procession of celebrities and wanna-bes were taking the shot. What struck me as strange was the injection itself, at no stage did I see the correct procedure used, that of aspirating the needle.

To give you an idea of what I am talking about, the needle is primed, inserted into the region of muscle (injection site) and a gentle drawback is done. This will give an indication of whether a blood vessel or vein has been pierced. If blood appears in the syringe then it must be withdrawn and done again lest some of the “vaccine” enters directly into the bloodstream. Several of my Aunties, nurses who have now passed on, would be rolling in their graves to witness this failure to follow correct procedure.

On enquiry with other nurses and even one who had been giving these injections, I was told it was not listed procedure or they didn't know it was required. The initial Pfizer injection documentation listed aspiration as necessary, sadly I can no longer find that copied document. This is the current site and it says, <https://www.tga.gov.au/covid-19-vaccine-pfizer-australia-comirnaty-tozinameran-mrna>

“Do not inject COMIRNATY intravascularly, subcutaneously or intradermally.” If it mentions intravascularly that means not into blood vessels! Therefore aspiration, I would have figured, would be implied.

The implications of a failure at this point has far reaching consequences, it also shows an indication of how much “science” was actually followed.

Dr Campbell interviews the Author of the Book, “The Needles Secrets”, Dr Marc Girardot and discusses just this point.

<https://www.amazon.com.au/NEEDLES-SECRET-UNRAVELING-MYSTERY-REVOLUTION/dp/B0CYLSCMHN>

A very interesting and confronting discussion adding another piece to the puzzle.

The points that are being made across a wide range of questions about “COVID” and its treatment are all bringing to light one thing. That we have been manipulated on a worldwide scale. There comes a point where not to question this “intention” borders on the criminal. We are all complicit in death and suffering if we continue to ignore these red flags. Not only that, but it will continue to happen to us if we don't.

As someone who has been occasionally called a conspiracy theorist for the last 30 odd years, I am always at pains to ensure I have reliable information, trusted sources to back up any claims. When these are unavailable or under-available, then you only have indicators or possibilities to go on. As with all theories, until proven they remain educated guesses. The continuous linking together of these guesses, from web-sites all over the world, are slowly but surely being backed up by actual evidence as it emerges from freedom of information documents, reports or allowed research. Put all these ducks in a row and there comes a time where it can no longer be ignored. The things being pointed out need to be thoroughly and transparently investigated. That they are not being dealt with, only further questions the motives of those behind its suppression.

I am beginning to believe Aldous Huxley got it right when he said, “Medical science is making such remarkable progress that soon none of us will be well.”

Christianity and Freedom (*Intelligence Survey 1955*)

Because the publishers of this (*service-ed*) believe that the Communist leaders are correct when they state that the real struggle in the world is primarily philosophical, (we) have consistently brought to the notice of readers significant developments amongst Christians concerned with ensuring that the materialist challenge, irrespective of what label it masquerades under, is met by insisting that all political, economic and financial policies are made subordinate to the Law which Christ said He came to uphold.

Several months ago (1955-ed) there appeared in England translations of two French works by French Christians concerned with the subject of Christianity and Freedom.

We regard these works as so important that we have made arrangements to obtain a number of copies for sale to readers. The following excellent review of these books is taken from *Voice*, England, journal of the Christian Campaign for Freedom:

“*My master is the nature of things*”, said Napoleon. And, “*there are two things that always seem to me to go remarkably together: super-celestial opinions and subterranean morals*”, wrote Montaigne. Modern tyrants quite clearly do not adhere to Napoleon’s limitation: modern tyranny is above all things based on de-naturing men, de-naturing the necessities of life and de-naturing the laws of Society. The invitation to transcend nature, implied in the Christian message, is not an invitation to be unnatural or to deny nature. We are never more natural than as children, and “*Except ye be as little children...*” is the necessary starting point from which to approach the Kingdom which is not of this world.

Christianity and Freedom: Are they Inseparable?

Here is the title and the question which is asked on the cover of the book, *Christianity and Freedom : A Symposium* translated from the French and published by Hollis and Carter. The book has eleven contributors, in separate essays, including a summing up by Cardinal Feltin, Archbishop of Paris. The same publishers have also brought out *Back to Reality*, by Gustave Thibon, a book which also was published originally in France. These books represent a rebirth of Christian thought in France, the importance of which it would be difficult to exaggerate. Gustave Thibon is perhaps un-excelled in the presentation of this thought, which we do not doubt is the necessary precursor and certain progenitor of action to beget freedom.

Constantly as we revert to the point, it never ceases to be astonishing that two thousand years after the event which Christ asserted that He came in the cause of freedom the question is being asked in His Church: are Christianity and Freedom inseparable? Christianity *incarnate* is the basis of freedom; and Christianity cannot be *incarnate* without freedom. In our present state Christianity has practically ceased to be incarnate, and freedom has nearly vanished. As one of the French essayists says: “Freedom is everywhere in full retreat . . . The very ideal of freedom, built up by centuries of advancing civilisation, is today belittled, perverted or even repudiated . . . it is only by rediscovering the Christian message in all its purity that Westerners will find the necessary strength for a new and creative advance.”

The assumption that freedom can be won by the mere recruitment of political power is as facile and erroneous as the assumption that freedom can be won by a form of “Christianity” which does not result in a purification of people’s political thought, motives and actions. As Cardinal Feltin says: “There is a solidarity among freedoms: the neglect of some causes the perishing of others, till the whole edifice crumbles.” And, “To the immediate duty of inward purification, a duty imposed on the tyrannical spirit that lives in each of us, there should be added also an effort of the imagination, to guide social, economic and political technique in the direction of a way of life that will respect the transcendent uniqueness of the individual soul.”

If the origins of human freedom are not with Christ, it certainly had its greatest gift from Him: the gift of Authority incarnate. And in regard to this there are three points to make: the power to begat freedom of the individual person derived from the binding of men's minds to a belief in an Authority transcending all temporal "authorities", the means to achieve it came with recognition that transcendent authority was also immanent in the natural order and needed only to be sought, and the preservation of it depended on human choice and aims being bound by a belief in Transcendent values. As one writer has put it: "...the freedom of indifference, that unlimited choice without purpose or aim, which certainly leaves man free and, in a sense, 'delivered', but only as a freely falling body is 'delivered' to its own gravity.

Ultimately freedom should be seen as that necessary condition in which man can respond fully to the love of God."

And, to quote Gustave Thibon, "Authority, as I understand it, has no other mission but to save freedom from itself."

If these points are valid then it is unquestionable both that freedom can only be regained by a full acceptance and practice of Christian beliefs, and that the retreat from freedom is the direct result of the failure of the Churches to practice full Christianity.

"The age of organisers and technocrats has begun," says Gustave Thibon.

"The human person, deprived of every living attachment, is no particular set of statistics. He has become an isolated slave (no) longer a member of an organism but a cog in a machine, a figure in a multitude of slaves."

"But the worst danger of all is that in losing his external freedoms man is losing the sense of freedom and even the taste for it. Slavery, it has been rightly said, is so degrading to men that it even brings them to like it..."

Our position thus described shows both the gravity of our state and the measure of the failure of the Churches. Wherein is that failure? To quote Thibon again, "What the Church cultivates in the first place is interior freedom. In the Church's view all exterior freedoms flow naturally from this liberation of (the) soul; this liberation they must follow, not anticipate. The Church's primary mission is not to break social chains but to give mankind those spiritual riches, those moral reserves, reserves of love, which make possible and fruitful the outward exercises of freedom. In other words, instead of attacking directly the power of Caesar, it first develops God's cause in ourselves."

We have heard all this before, time and time again, from the apologists for the Church of England. But, as we have repeatedly pointed out, in the practical world in the matter of political or economic policies one cannot distinguish the adherence of churchmen to alternative policies from non-churchmen. "Christian" and "Pagan" are equally confused and equally divided.

Now what we welcome particularly in this rebirth of genuine Christian thought in France, of which Gustave Thibon is the most vigorous and able exponent, is something of which this paper has made an outstanding and lone stand from its inception and which we are certain is the key, and the only key, to the door which leads out of the present madhouse. It is an emphasis on the overriding need for integrity.

“Instead of trying to baptise the un-baptise-able, it would perhaps be better for us Christians to try to realise fully the logical consequences of our baptism and our Christianity.

It is not our task to attract impurities but to make ourselves pure. The thing that is important is not to dally with caricatures but to show to the world the true image of Christ; not to compromise with false ideas but always more and more to distinguish our own from them. *‘Let your light so shine before men. . . .’* Only then will falsehoods fade in this light and all that is pure in the outside world will come to meet us of its own accord and find, with us, its one true home.”

Instead of this we have had compromise, which is inevitably a descent from the pure, i.e., corruption. “This corruption of the religious sense,” says Thibon, “is the only explanation of institutions so absurd as universal suffrage, in its present abstract and inorganic form. We have grown so used to the thing that we find it hard to measure its extravagance. . . .”

Thibon thinks that this absurdity continues because it is “the inevitable result of the religious sentiment degenerating into politics.” But we think that it is mainly attributable to religion (which is a binding back to Truth) degenerating into a sloppy sentiment. The law of love — the love of God and the love of neighbour — is only served if a high form of emotion binds the intelligence to seek and the will to obey the immutable laws to which all social actions, social structures and social “laws” should conform.

We cannot emphasise too strongly that individual conscience, to which leaders of the Churches are frequently appealing, cannot operate truthfully without knowledge of the Truth to which it should conscientiously adhere. The electorates of the world are ignorant electorates and are continually invited to decide matters beyond their competence and outside their natural responsibilities. They do not know the Truth; and until they do an appeal to conscience is futile.

In these matters of Authority the Church, the Mystical Body of Christ (who, as He said, “came in the cause of Truth” — “and the Truth shall make you free”), should be tutor and guide of the electorate. Has the Church anywhere at any time defined immutable law as it determines what forms or constitutions social institutions should take to conform with the purpose and orientation given in the words. “And he that is greatest among you, let him be your servant? . . .”

We have said that the key to the door which will lead us out of this madhouse is INTEGRITY. The role of the Church and Christians everywhere is clearly to determine those social objectives which “respect the transcendent uniqueness of the individual soul”, to quote Cardinal Felin, and to call on the electorate to withdraw from the political scene, to withhold their power until they can obtain from the politicians a legally enforceable contract binding them to be responsible to legislate, or de-legislate, for the achievement of these objectives.

We have discussed these objectives at length many times. . . . It is certain that among the most important of them is the protection of minorities by the establishment of unpenalised legal rights to contract out, the protection of private property from the

legalised robbery of taxation, and the subordination and limitation of industrialisation and Technology to the service of individual (not collective) men and women by the radical alteration of financial policy to enable a Leisure policy to take the place of “Full Employment”. Only thus can small organic communities be reformed. ***

The Life Well Lived By Arnis Luks

<https://www.abc.net.au/news/2023-11-01/terrorist-abdul-benbrika-citizenship-restored-in-high-court/103047952>

Last November 2023 a High Court decision reinstated Australian citizenship to a convicted terrorist. In November 2020 the then Home Affairs Minister Liberal Peter Dutton had canceled the same person’s Australian citizenship based on their terrorist conviction.

It's an interesting word ‘terrorist’. I remember the pre-1990 Soviet leaders openly declaring that any person who dissented against that governments policy was immediately labelled a terrorist. Our media recently reported the attack against a priest by a 16-year-old boy as a ‘terrorist’ attack.

<https://www.abc.net.au/news/2024-04-16/what-makes-a-terrorist-attack/103728428>

According to the Australian government, a terrorist attack is an act, or a threat to commit an act, that is done with the intention to coerce or influence the public or any government by intimidation, to advance a political, religious or ideological cause.

The massive over-reporting of domestic violence – a novel media beat-up of male upon female violence - appears to be the smokescreen to overshadow the question of recent violence committed by new arrivals against the population. The removal of an ankle-monitoring-device authorised by a bureaucrat, possibly of their own volition, may determine as necessary to sacrifice by sacking the Minister to protect the policy of massive immigration. While the Australian males, by this media beat-up, are being psychologically driven into silence, the violence committed against our population continues unchecked. It's important to recognise the psychological perspective in this emerging politically driven over-reporting narrative, from my observations a puritan technique not easily recognised amongst the political and MSM smoke and mirrors.

At one stage I did some research on the statistics of murder - being most revealing. Male upon male appears to be disproportionately greater, but this is never discussed because it holds rainbow implications, being another policy fiasco with puritan techniques to control or suppress any unpopular narrative. The collective being falsely accused of homo or gay-something to bring about silence.

Looking for relief from our politically-active-courts appears almost pointless. These issues of massive immigration and violence upon the citizenry, especially against vulnerable females, are political in nature and require political re-solution.

With the bipartisan policy of massive immigration, the Lima Agreement transferring nearly all our legitimate employment opportunities to Third World nations, or the 457 visas of importing labour on Third World wages to do the necessary work within Australia, each building on the pressure-cooker-situation we as a nation are experiencing.

Blaming the collective (of Australians) or the group (of males) is a puritan technique to obscure or suppress any appropriate discussion towards a political resolution, for Lima or the massive immigration policy-objective, to provide cheap labour and massive profit for the trans-national corporations and international banks as those powers which do control world government. *Cui bono* shows only too readily who benefits from these bipartisan policy decisions.

Aboriginal Land Rights further exacerbates this monopolised benefit.

The calling for the International Human Rights Commission to resolve these issues on a world-wide scale demonstrates another false hope, provided by those willing stooges under their central control.

Mark 8:35: *For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it.*

As a metaphor, this gospel verse says the difficulties of this life are set before each of us to pursue resolution – The kingdom come, Thy will be done, on earth as in heaven. We are given this life to pursue Truth – God; not to sit idly by and watch as a spectator from the sidelines – seek is a verb, an active word. These issues must be resolved, thus challenging every individual to answer their own God-given calling, to be master over the fate of their own soul. You cannot delegate the fate of your own soul onto someone else, even a priest. Bridesmaids and oil, candles, denarius, there are so many other metaphors and parables within scripture to illustrate, illuminate this same metaphor – when you did it to the least of these you did it unto Me.

This is a most vital issue that has eternal ramifications.



A Tit-bit from History

The CH Douglas Centenary Medallion 1879 - 1979 :: Struck in sterling silver by craftsman Mr Robert Baines (who had been awarded a Churchill Fellowship), was a unique and lasting souvenir of the Douglas Centenary year, which depicts continuously flowing time, machinery and technological advances, allowing mankind as Douglas saw, to experience greater opportunities for leisure - leisure being the pursuit of further knowledge leading on to Truth.

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 can also be performed by direct bank transfer:

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:
**Christianity and Freedom,
a symposium**

<https://archive.org/details/christianityfree000unse/page/n5/mode/2up>

Back to Reality

By Gustave Thibon

https://archive.org/details/bwb_W7-DDB-884/page/n6/mode/1up

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 18

17th May 2024

IN THIS ISSUE

Governed by God, Or Ruled by Tyrants? By Arnis Luks	37
Finding the Narrow Path of Divided or Decentralised Power	40
Man – Remade For The System By Neville Archibald	43

Thought for the Week: “The financial system should be the greatest facilitator of the extension of human freedom in the world. Instead, the financial system is the greatest constrainer of freedom” - Robert Klink

Governed by God, Or Ruled by Tyrants? By Arnis Luks

Last week's *On Target* recommended two titles, now placed into our online PDF library, of which Gustave Thibon was the principal author. Up till then, I was only sourcing limited paragraphs from our own Archives. Analysing and considering their content in the comfort of an armchair near a well-lit window, I recognised flashes of Christian theological brilliance, while in contrast a strong flavour of dialectical collectivism emerged. Discerning that difference became a gradual evolving task.

ED Butler's *'The Moral Implications of Centralised Power'* provided the necessary approach - how to readily identify distinct differences, being to 'the benefit of the individual' compared with 'the benefit of the group'. Collectivism, in its many forms, directs policy objectives to be for 'the benefit of the group', or 'for the greater good of the most'. This is the spurious argument promoted to obscure centralising of power.

Christianity's *modus operandi* or *locus standi*, is firstly one of service, individual free will, and, to the benefit of the individual. The title *'Christianity and Freedom, a Symposium'* opens with Gustave Thibon imparting what I consider to be sound Christian doctrine. The last three stanzas of this 'Symposium' are immersed in collectivism. Even the Cardinal's conclusion does little to identify and clarify the gradual infusion of collectivist thinking being promoted across the title's content.

I recommend reading this book, to help discern the subliminal maneuvering of the writers towards collectivism. This discrete inversion of legitimate Christian theology into collectivist thinking serves as a ready example, to illustrate the contrasting brilliance of men like Eric D Butler and Clifford Hugh Douglas in their pursuit

of Truth - legitimate Christian doctrine/theology, of which I consider Thibon to be amongst, in comparison to the other writers under this same title. There is some element of truth coming from every writer from this 'Symposium' of which the discerning reader must mull over and consider deeply. The Gospel parables assist with the principles or discipline to place over the title's various writers of this Symposium.

The Individual and Society

It took the brilliance of Clifford Hugh Douglas, to not only identify the competing perspectives of the individual and society, (or the collective) within finance/economics, but to hold them in their necessary tension or discipline, and then provide resolution.

Law is another good example of these competing perspectives, or interests, of the individual and society. For instance, the road rules are there to protect everyone. The freedom of the individual to travel is upheld by the necessity of those traveling to observe and abide by the road rules. The individual is served correctly. Society is also served correctly by being allowed to live in a safe environment, with vehicles traveling only on those areas designated, and in a manner appropriate. Competing interests held in balance – free (to travel), moral (obeying the road-rules) and responsible (held to account for any indiscretions). The appropriate expression of the essence of individual freedom is — 'freedom of choice: the right to choose or refuse one thing at a time.'

Society and The Individual

This balancing of competing interests within the financial-economic system in this age of automation, was the forte – alone, of Clifford Hugh Douglas. Immersed within the infancy of industrialised-automation, Douglas considered the ramifications of this social-inheritance - of the industrial arts we call technology. While individual innovation can and does hold a legitimate claim to patents and initial monopoly, ultimately across time, forever advancing modern technologies – the fruit or knowledge of all the industrial arts, becomes the (social or cultural) inheritance belonging to all.

Modern manufacturing techniques require less and less human physical intervention, with the industrial arts steadily progressing further every day. The financial reality is that the RATIO of new-spending-power from new-production (the only source of income apart from 'loans causing further in-debt-edness') is constantly reducing, in the form of less and less wages, salaries and dividends compared to the total cost of production, or prices at the marketplace. This disparity of RATIO within the financial and economic arrangement has never been compensated for within any of the traditional schools of economic thought. In fact, this particular point is never legitimately considered, nor its ramifications examined in depth. It took the brilliance of Clifford Hugh Douglas to identify this disparity, placing this observation into a theorem that all can testify as fact, the A + B theorem.

Wages, salaries and dividends (A) paid into the community as new spending power, will never be able to purchase what the community has produced (A + B) under our advanced technology regime. B being all other costs apart from A, associated within the processes of production that ultimately ends up in prices at the market place.

Every person who operates a business of any sort, even making scones for the local school fete, repeatedly demonstrates the truth of the A+ B theorem. Tools such as utensils, and the baking-oven's life-cycle (as depreciation), electricity, cup-cake holders, ingredients, clothes, and cleaning equipment usage, are all costs 'apart from wages' which need to be recouped within prices at the point of sale. All industry is no different.

Balancing of Competing Interests

This balancing of competing interests, of the individual and society, within the financial and economic sphere, was achieved within Douglas' thought processes and writings, by the injection of new credits to compensate for this chronic lack of spending power to purchase what has been produced, in the form of a dividend – the National Dividend issued equally to all from the National Credit Authority -debt-free.

The creation of financial credit (as a debt in the form of loans) originating from central banks, has been weaponised since time immemorial, but only became obvious in this age of advanced technology. The industrial arts have progressed to the point that perhaps only 5% of the population is necessary to participate in production to continue to produce all that is required for society. Most employment functions are simply BS jobs that can readily be dropped off. Covid demonstrated this, if nothing else of value.

Other Disciplines

Eric Butler's writing '*The Moral Implications of Centralised Power*', holds enormous relevance across many other distinct disciplines apart from finance and economics.

In our local government ward, we are experiencing a by-election. My assessment of the candidates and what is required from them if elected, I noted a personal surrendering of at least three evenings every month just to attend those meetings. I was at a community meeting where the Mayor attended of her own volition, and she declared that on every evening she was committed to attend at least one community function.

Being part of the bureaucracy is not my cup of tea. However, there is a balance between self and society. William Penn is quoted to have said: "*if men will not be governed by God, they will be ruled by tyrants*". Isn't this just another way of saying free-moral-responsible. The question then becomes more so 'who' will govern us? Who? Klaus Schwab, Bill Gates, the Mayor, or God alone?

All Are Subject to Natural Law

Common law infers that natural law is superior to man's law. This natural law determines that even government is subject to constraints. The American Declaration of Independence denotes Rights as *unalienable - self-evident, endowed from their Creator*. The Australian Constitution in the preamble declares - *humbly relying on the blessing of Almighty God*. Centralised power compels the individual to surrender those Rights and Blessings towards the bureaucracy, another person. How absurd, elevating man to god.

I did note from our local government website, that an agenda item has been set for the elected-members-only (council) to consider the next federal and state election and what their combined position will be. I immediately thought - who asked them for their opinion on this very personal and private matter? Who surrendered authority for them

to allocate council funds (their time and energy) towards this subject? I certainly didn't, and I am not interested in their individual nor collective thoughts as to areas that are none of their concern. Allowing any-and-every intrusion into what you think or do is another surrender of your unalienable rights and freedoms derived from God alone.

It certainly does take a particular mindset to desire to interfere with other people and how they 'may or ought' to think. The reasoned discussion placed within this article is to stimulate your thinking so as you may direct your own energies to produce your own slice of heaven as you see fit in your own backyard. It is not for me, nor bureaucrats within Council nor the Commonwealth bureaucracy to determine how you see things in the state or federal sphere. You must work this through to conclusion yourselves.

If man will not be governed by God, they will be ruled by tyrants!

The fact that that council (as bureaucrats) see fit to discuss and possibly direct funds towards the state and federal elections, to me, is of significant concern. When I say, 'authority comes from God', I am declaring that natural law (gravity for instance) is superior to man's law. Our planets hold their orbit by natural law. The sun shines, the rain comes, the crops grow all by natural law.

This thing called free-will does allow us to re-purpose or attempt to re-define the law should we so choose. People get on, or don't get on, adhering towards natural law, or not. Some would lord it over all others if they could, defying the natural law that man, who is born free, is created in the image of God, and is responsible for their own soul.

That Mayor surrendering every evening to attend public meetings, apart from mayoral duties performed during the day, demonstrates a commitment to public service that must be acknowledged as commendable. Several from within league circles have also been Shire President or council Mayor, apart from Alderman and Councilors. It's a different type of service, but service nonetheless.

Alexander Solzhenitsyn prophetically said '*the battle line between good and evil runs through the heart of every man*'. The bureaucrat wishing to seize, or control, power over other individuals has accepted the temptation that Christ Himself rejected. *If you bow down and worship me, I will give you all these kingdom. It is said...* was His response.

Finding the Narrow Path of Divided, or Decentralised, Power

The justification for any type or level of government is to provide an environment where the individual can flourish, seeking out their own bit of heaven on earth without imposing their individual will onto others doing the same. Allowing the strong to dominate is not conducive to this flowering of individual freedom. Whether it be the bureaucrat or the monopoliser, both must be limited by legitimate governmental intervention. At one stage USA had anti-monopoly laws. I believe their Constitution is so deeply flawed that it promotes monopoly. The USA Executive does not come from the Congress, but rather is appointed by the President with the endorsement from the Senate. Whoever controls that President controls the appointment of the Executive. Those very few who control the President, should they be strategically positioned within that constitutional structure, can monopolise to their hearts content. Cartels and vested interests are at the core of USA Executive policy.

In the Australian Constitution the Executive must come from within Parliament – responsible government. However, through the monopolising of power by political party discipline, even our Constitution has been circumvented in favour of the monopoliser.

In order to conform more closely with natural law allowing the individual to find expression within their own sphere of inherent freedoms, political power must be strictly limited, in conforming to His Will or Purpose - the natural law that God alone holds ultimate Authority. Accepting this fundamental principle of ultimate Authority vested in God alone, is more than just rejecting cancel-culture or rainbow policy or such like. It is acknowledging that government must be limited, allowing the individual to exercise their legitimate freedom and rights as they see fit.

Cancel-culture and rainbow policy are being indoctrinated to our young through the educational system - financed by the Commonwealth. In order to reject this policy families must choose, either to try to minimise this indoctrination of their children from public education, or set about alternative forms of instruction for the young.

A legitimate governmental policy for education conforming to the natural law that allows the individual sufficient freedom to find expression, would be something like :: each child is allocated a stipend which would be directed towards the schooling method of their parents' choosing. But of course, the federal bureaucracy will never willingly surrender their control (through grants to the state education systems). Parents are left with little alternative, except home schooling perhaps, as they can afford it. This trend of homeschooling is being challenged by the Queensland bureaucracy at this moment.

These are just illustrations of bureaucracy gone mad, which if followed back to their source finds the 1970 Whitlam-era being the most active. The fact that the Coalition has been in government on and off since then without a change of policy, demonstrates conclusively that they are of the same philosophical view of centralised control vested in man. In today's pre-Budget Report - LGA Local Government Authority is calling for a further \$500M be directed from the Commonwealth to Local Government LIBRARY Grants. There is no need to look any further to identify why pornography and bestiality is being provided for '4yo's and above' at the local library. The Marxist source is obvious. Will this change under a new government? Wishful thinking I say. Victoria's financial insolvency from Covid Policy, demonstrates the political drive towards irredeemable-debt as Marxist strategy - you will own nothing and be happy. Centralised control of finance in the hands of the Commonwealth is a Marxist strategy.

The Principle of Centralisation is Wrong-headed

Even more recently, Senator Jacinta Price was making recommendations for Aboriginals living in Alice Springs being centrally controlled from Canberra. Those communities in Alice Springs need to manage themselves. A devolving-policy would require a change of the seat-of-power, from centralised to decentralised control, of self-government. Devolution is at the heart of 'freedom and responsibility in a moral environment'. Power must be di-vested to its lowest possible level. This policy is the necessary course to be charted by people who understand; who stand under the

Authority of God, who believe in Freedom to choose or refuse one thing at a time.

This question of ultimate Authority, even above government, is more than simply rejecting current policies, even more than reverting back to previous policies. Conservatism is not enough. Sending your children to Christian schools is also not enough. The Commonwealth Grants imposed on Christian and other schools' curricula does not alleviate the psychologically-imposed poison from Marxist tyranny. Centralised bureaucratic Authority over our children must be rejected outright.

Bribed With Our Own Money In The Form Of Taxes

The truth is that: every parent, every school, every church is being bribed by their own money. Whether it comes through educational grants, child-support payments, teacher's wages, the confiscation of income by taxation, the threat of losing charitable status for the church, or the imposition of additional financial costs over and above existing taxes in the raising of children by home-schooling. Each financial consideration inflicts psychological and material pressure on every family trying to raise balanced, responsible, and sensible children. Marxism treats all children as wards of 'their state'.

Illegitimately Held Seat of Earthly Power

The Control and Issue of Money - Credit As Debt

The financial system, or rather those who control the financial system hold an illegitimate seat of earthly power. The Commonwealth has been maneuvering into a position of centralised financial control since Federation 1901, moreso since the 1970s. The running into insolvency of state banks by State Labor governments under a Federal (Keating as Treasurer) Labor Government, internationalising of our economy and banking (of our once independent financial policy and self reliant economic policy) under the Lima Agreement. More on this vital subject will be in next week's *On Target* budget section. But even they, the Commonwealth bureaucracy including government, are controlled by central banks, issuing all new credits in the form of loans issued against Commonwealth Bonds. There never has, nor never will be, a de-centralising policy-change from the Coalition until sufficient people compel them to do so.

It took the brilliance of CH Douglas to analyse the 'designed' flaw, and then propose the methodology/solution to deconstruct the financial monopoly, and subsequently to devolve the financial-power to the very feet of every single individual where it RIGHTFULLY belongs, with a National Dividend, and the Consumer Price Discount, each issued by the National Credit Authority - commissioned to balance production with consumption by this novel and scientific form of distribution. A natural Trinity.

A Constituted and Commissioned Authority Even Above Government

'Seek ye first...and all these things will be given unto you' and *'The kingdom of God is within'* could not have found a more suitable expression of the balancing of competing interests, the individual and society, as from the financial/economic analysis and proposals of Douglas at this most fortuitous time in our history. Right/Rite Headed Thinking in-deed and in-fact. If we would but step up to receive this cup of blessing from Almighty God! ***

Worth a look :-

The City Of London - Funder of the State <https://www.youtube.com/watch?v=PdY4ixKHg2o>

Man – Remade For The System By Neville Archibald

To utilize – to make use of, turn to account.

Are we just a utility, something that can be reared and kept for its' usefulness? To make a profit from? Consider the direction of Government and the Bureaucracy. How do they treat us? How are we treated by Big Corporations? The Media?

We are treated like we don't matter, unless it is for taxing, selling something to us, or, as a statistic to prop up some theory.

It has got that way that, so jealous of their control over us, these groups have invented ways to keep us in the dark about what they are doing and to also manipulate us to achieve their ends – not ours. The system we created to serve us has now changed – we must serve them!

When we refer to “the black magic of finance” we are indicating, not that we are being ruled by witches and wizards with real magical powers; but more that we are being deliberately confused and tricked by snake oil salesmen. The methods and language they use is there to obscure the fact that they are unwilling to find or use the real answers. They are happy to benefit from our confusion.

When C.H. Douglas, who spent years studying and talking about correcting the flaws in our financial system, first approached those in charge, he was rebuffed. It suited them that the system remained flawed. It was purposeful.

The financial masters, pulling the strings worldwide, do everything in their power to maintain this status quo. The whole language of money manipulation is created around having us argue amongst ourselves, confusing and hiding the real cause.

What does this “black magic” look like today? With the advent of computers and the ability to manipulate large volumes of data, this black magic has been taken to a new level.

In a book by Cathy O Neil, titled “*Weapons of Math Destruction*” (WMD) some of these questions are raised, specific cases are examined, and what this means for our future going forward is discussed.

<https://www.penguin.com.au/books/weapons-of-math-destruction-9780141985411>

What is a Weapon of Math Destruction? A clever play on words, linking what she found, to the “Weapons of Mass Destruction” claim that was used to start a war with Iraq. Something that also produced large casualties.

The Author looks at this manipulation from the viewpoint of a data scientist and former hedge fund analyst. Some very serious examples of what really goes on behind the scenes are discussed. Having done a PhD on algebraic number theory and gone on to use this expertise, she had put abstract theory into practice. After becoming disillusioned by the results she was seeing, she looked into other areas where this type of number theory was also used.

“The operations we performed on numbers translated into trillions of dollars

slushing from one account to another. At first I was excited and amazed by working in this new laboratory, the global economy. But in the autumn of 2008, after I'd been there for a bit more than a year, it came crashing down.

The crash made it all too clear that mathematics, once my refuge, was not only deeply entangled in the world's problems but also fueling many of them." pg2

Having done a tour of several "stock exchanges" and "futures markets" in my earlier days of travel, I can picture some of what she is writing about. If you have ever questioned the sense behind economic policy, believe me, you are not alone. Instead of reacting to fix this misuse and figuring out how to prevent it in the future, she says that they just went at it harder and expanded into new domains.

"They churned 24/7 through petabytes of information, much of it scraped from social media or e-commerce websites. And increasingly they focused not on the movements of global financial markets but on human beings, on us. Mathematicians and statisticians were studying our desires, movements, and spending power. They were predicting our trustworthiness and calculating our potential as students, workers, lovers, criminals.

This was the Big Data economy, and it promised spectacular gains."

The book then delves into these other areas, where the promise of gains arises. Since the book was published (2016), this advance into our daily lives has shown up more and more as we have embraced online technology. The coming of a digital I.D. will increase this ability beyond comprehension. Facial recognition, tracking and other surveillance methods are advancing at breakneck speeds.

How will this effect us? Increasingly we see ourselves broken into groups or tribes of like minded people. We are categorised by our purchasing habits and targeted by pop-up online ads. Our postcode, our credit score, our insurance rating. Have we attended a function that has taken our details to further contact us?

Quite often, far more often than you would actually believe, your details are on-sold to specialist data analysts. The numbers are crunched, choices made are evaluated, and out pops a conclusion. This is the group you most likely resemble; therefore, other traits may also apply to you. You are profiled!

Statistics is all about numbers. The more numbers you have the greater the likelihood that your profile will fit whatever it is that is being examined, whether it is what ads you are most likely to respond to or how likely you are to default on a payment. Even in the workforce, these numbers exist to predict your suitability or remove you from consideration based on what you do and where you've been.

This bamboozlement by numbers and applied mathematical studies is now used for far more than just financial manipulation and the stealing of profit from actual wealth creators. It has also created an expectation that other spheres of social interaction could be treated in the same way. Thus have we seen the rise of modelling, nearly every consultant these days will run a simulation or computer model to predict

outcomes. In the early days of these trials it was well recognised that garbage in equalled garbage out, but the smooth talk of the silicon valley specialists and financial gurus that took it over has again created a whole new set of “Black magic Incantations” which have blinded many to the real world implications these models are inflicting on us.

The Author, sufficiently demoralised about the role she was playing in hedge fund analysis, began to question the impact she was having in the real world. I am so glad she did, for I have always wondered how many of these people manage to sleep at night, she has proved to me that there is hope for redemption.

In her chapter on Policing, while not really a straight out function of WMD, it has an influence in many ways. This also becomes an indication of how these ideas are transferable to other areas. Best practice is copied to achieve better results, bad practice that works well to achieve a similar result, can also be copied, with a similar, yet flawed, result.

Many would say that when policing and crime reduction is studied, that they are not focusing on the important stuff, only mopping up the easy crimes (statistics) and using revenue from fines as a measure. Yet the reduction in causal crime can go unreported. The arrest of one drug king pin, is not as statistically apparent as the arresting of his twenty or thirty underlings (the junkies and pushers). Large scale arrests for misdemeanours are far more useful when claiming statistical improvement. White collar crime and the things that drive smaller poverty related crime, are not pursued to the same degree. An impact is easier to see when mopping up the little fish and statistics show a far greater improvement than a single white collar crime that threw hundreds into poverty and created much of the desperation that many of these other crimes rose out of.

I myself would go further than this and point out that the actual creation of money itself is a large contributor to crime. Not just the love of money, which is the root of all evil, but the actual process whereby debt is created. If a whole system is flawed from the beginning and creating a climate of desperation for many (and I contend it is), then all other things arise out of it.

Another algorithm that was developed led to the “just in time” business model. Micromanaging costs but adding in dangers. Not just in use for stock requirements, but also for food supplies worldwide. The Pharos of Egypt would not have subscribed to this, they realised they needed enough to carry them over through droughts and lean times. We used to do this too. I hate to think what that would look like now! Shortages of many things during the Suez canal blockage, effected many businesses’ output, as did panic buying during COVID. We are closer to trouble in this regard, than many realise.

On a personal level, the push towards intermittent working hours; casual jobs, posted at the end of each day. Working days available on a day by day basis. Also another

realisation that mathematical models can show big companies how a saving can be achieved. The cost is pushed off onto employees, not the employer, and the individual statistic suffers for the collective gain.

All around us these models are used to “tweak” the system for maximum benefit. But for whom? The end objective would, in most cases, seem to be for the system itself and those who benefit from this system. The further we go down this road, the more apparent it becomes that it is not us, the individuals, who benefit.

The Author’s use of the pun, “Weapons of Math Destruction” is a very apt one. Each situation she describes has casualties and fallout linked to it. Unlike those of the Iraq war, these are visited upon our neighbours and friends in our own countries. These are being done to our own children and their very futures. This should not just anger you, but make you rise to the occasion and demand that this war on our very future is stopped and made illegal, yet such is the power of those “Black magic words” that we simply except the excuses given as, “just how it is”.. Part of the conclusion on pg 200 reads:

“Our national motto, *E plurabis Unum*, means “Out of Many, One”. But WMDs reverse the equation. Working in darkness, they carve one into many, while hiding us from the harms they inflict on our neighbours near and far. And those harms are legion.”

Once again we see a program where individuals are submerged. What is important is the system. Classic Marxism.

Recognising a problem and considering a solution, she goes on to say, “With political messaging, as with most WMD s, the heart of the problem is almost always the objective. Change that objective from leeching off people to helping them, and a WMD is disarmed – and can even become a force for good.”

The driving force behind all statistical analysis should be the pursuit of truth. Any action arising from it should be for our moral benefit. If it is used to make us fit into someone-else’s idea of reality, it becomes like the bars of a prison, denying us the liberty of being an individual. So too, the use of finance, used for manipulation, it creates a world-wide prison, constraint by monetary denial. Just as effective as any other form, with the illusion of freedom – if only ...

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 can also be performed by direct bank transfer:

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:
Christianity and Freedom,
a symposium

<https://archive.org/details/christianityfree000unse/page/n5/mode/2up>

Back to Reality

By Gustave Thibon

https://archive.org/details/bwb_W7-DDB-884/page/n6/mode/1up

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 19

24th May 2024

IN THIS ISSUE

Immigration and Housing By Neville Archibald	47
Sleight of Hand (legerdemain) By Arnis Luks	50
Freedom of Thought By Neville Archibald	53

Thought for the Week: *Jesus speaking to the scribes and Pharisees-- John 8:44 You have the devil as your father, and you want to fulfill your Father's desires. He was a murderer from the beginning and did not persevere in the truth, for there is no truth in him. When he speaks falsely, he speaks of his own, for he is a liar and the father of lies.*

Immigration and Housing By Neville Archibald

The debate over immigration again rears its head in Parliament, this time rehousing. Sadly, the larger issues we face due to unrestricted immigration are never legitimately considered and like many items that need proper debate, it is swept aside with accusations of racism and cold hearted-ness instead of rational and open discussion. Am I a bleeding heart? Don't I wish to help all the helpless in the world? End hunger, poverty, war? Yes, I do. Can I? In reality, NO!

Even the most well-meaning must realise that true change takes time and to change the structure of a nation takes even longer. They must be willing to put in the necessary work to facilitate the change, themselves.

While I may choose to do so, if I handed out all my cash to the beggars and the homeless when I visit the city streets, it would not fix the actual problem. If I spend all my available cash in this way, I would have no way to buy a ticket home, no money to buy my own food, and while I could walk home or go hungry, I can only do this for so long before I too become homeless and hungry.

At that point we are all in the same position and I have just added me-and-mine to the queues with their hands out for help.

As a nation we can also reach this point if we are not careful. Our wealth is not unlimited and by driving down our ability to help, we help no one, including ourselves. We do face a housing shortage, we have a lack of infrastructure to support more housing, we have a lack of employment opportunities also.

Our own people are being pushed into a position where they cannot afford to live, let alone help those less well off than themselves. When it is difficult to meet rental costs or a mortgage payment or even just keep our necessary bill payments up to date, we are of no use to anyone in need.

The steady increase in demand for housing has driven up prices for both purchaser and renter alike. Government policy to house all immigrants and allow such huge numbers in each year has far exceeded our ability to cope. Maybe that's the actual plan.

This is not just an Australian problem, most of the wealthier western nations have been doing exactly the same thing with massive immigration levels.

Gone is the ability of our children to live what would have been considered a "normal" life. They leave home to work and find it nearly impossible to obtain rental accommodation. Prices so high that even when sharing costs with friends, a bedroom-cost eats into their wage and leaves little for daily survival. Obtaining a loan to buy is often out of the question, even with two incomes for those wishing to become families themselves. We are rapidly finding ourselves competing unsuccessfully with public housing demand, as those who have nothing must have something. Our government has deeper pockets than we do. They just increase our levels of debt for housing - as policy.

Government policy for social housing or increasing the number of builds is far from adequate, so far, that, if it were not so serious it would be laughable. Our deficit of housing was around 650,000 last year, government policy lauds itself as doing something when it promises 50,000 over the next ten years! I can't just leave it there either, as council (local government bureaucracy sponsored by increasingly global ideals) makes any build incredibly difficult and any renovation equally so. That is without counting the cost of meeting, what is increasingly becoming unrealistic expectations. Building restrictions, taxes, land tax and ever-increasing rates and charges makes a cheaper solution impossible.

A lack of employment opportunities also adds to this difficulty. Money is not available for doing these productive things. The largest rise of employment has been the public sector. The paper shuffling of an ever-expanding bureaucracy is a drain on the real economy. It must be paid for by taxes, for that is the only way our government can obtain money - unless by further borrowing and that only puts off the collection of greater taxes onto future generations.

The West's increased insistence on taking in ever larger numbers of "refugees" has not solved the problem that creates this rush to an easier life. The countries these people are fleeing need reform. They are either governed by tyrants or mismanaged by corruption. Very few are coming from anything other than man-made-disasters. This continuous flow of those opting out, will not abate if the actual reasons for the flow are not fixed and only they can fix it, which they won't do if they are here. I do not doubt that there are genuine refugees who may suffer if they returned home. But these are very few in number.

In our history we had to develop solutions for the very problems they now face, and we did it. The cost of this was often in countless lives lost in the battles for freedom and

basic human rights. Indeed, we fought two world wars over rights and freedoms. Even our own country whose rights and freedoms were not directly threatened, except by Japanese bombers. We have dragged ourselves up over the past two centuries to achieve what we have today. Sadly, we are steadily losing those very rights at this point! Who are we really helping? if we continually prop up corrupt regimes by taking in those they don't want, or those that really should be fighting their own corruption, and improving the lot within their own countries.

Many are aghast at the idea of fighting wars in countries other than our own. Would we invade one of these high migration feeding countries and impose our laws for freedom on them? Would we remove corrupt leaders and their cronies? I think if we attempted to do this, like Gallipoli, all hell would break loose, and we would be accused of colonialism or being dictatorial. NO, this problem can only be stopped at it's roots. It will only be fixed by the people of that country helping themselves, demanding and ensuring change. If they ask, we should consider, like a parent, how much help we should give, for it is THEIR independence.

Before I get criticised for "acting superior", "treating them like children" or being condescending, think carefully about the criticisms levelled within our own society. We are constantly harassed (even within our own country) by people accusing us of colonial interference in our own history, yet these are the very things that gave us our freedoms. These are the things that made us who we are. What we have is what this large number of refugees want. That should tell you something.

Freedom and the right to self-determination must be fought for, they cannot be imposed, or like our current population, they will not realise what they have to loose. There will always be those out there who wish to rule over us. The desire to become not just leaders, but dictators, whose power means comfort and opportunity to exploit nations with impunity. Every so often our politicians must be reminded of who they work for, what reason they exist at all. Until we get our own government back under OUR control and force them to act in the interest of OUR community, we must stop allowing such large numbers of migrants in.

The money spent on feeding, housing and medical care is huge. Even a part of that spend used in the right way would alleviate many of the problems in their own countries who would benefit far more in the long run. The destabilising nature of a large population influx, whose customs and laws have been entirely different, does not help our social cohesion. In fact it divides us more at a time where we should be uniting. All of the major western nations are following this plan. All have high immigration numbers; all have given preference to house migrants over their own citizens. All have had house prices and living costs driven up to an unsustainable level. All have continually extended their own debts to cover immigration infrastructure, and now all are facing unrest. If this continues, far from raising the wealth of the world, we will all be dragged down to the point where global recovery is nigh on impossible. But then, maybe that is the actual purpose of this unsustainable policy.

Sleight of Hand (legerdemain) By Arnis Luks

This past week I have come across some discrete information about 'The City' - the square mile of London. A short documentary by Prince Edward the brother of King Charles, revealed 'The City' as having three distinct branches or cords to its structure. *The City Of London - Funder of the State* here: <https://www.youtube.com/watch?v=PdY4ixKHg2o>

The Bank of England - banking being only one part of its overall structure.

The Exchange - the stock-exchange is another. **The Livery**, which is a conglomeration of guilds, merchant associations, and probably discrete societies running below the surface of the public gaze.

I also found a PDF copy of the title *'The Empire of "The City" - the Jekyll/Hyde Nature of the British Government or (The Secret History Of British Financial Power)* by EC Knuth'. Having read more than half of this book I noted even-the-author's-take, as deep as he had delved, somewhat naïve in regard to credit creation *ex nihilo* - out of nothing. This being the world-wide racket we refer to as modern banking.

The final source was a thesis across 10 years - *'Things Fall Apart: a History of the State Bank of South Australia, 2002'* by former lecturer in politics at the University of Adelaide Dr Greg McCarthy.

These three sources assist to build a comprehensive picture, a perspective of the machinations of banking to drive policy, and being that 'power above politics' that central banking has become.

The City Of London - Funder of the State

<https://www.youtube.com/watch?v=PdY4ixKHg2o>

Things Fall Apart: a History of the State Bank of South Australia, 2002 -

https://alor.org/Storage/Library/PDF/McCarthy_G-Things_Fall_Apart.pdf

The Empire of the City - <https://archive.org/details/TheEmpireOftheCity>

Inflation as the Crippling Financial Menace

Today's paper affirms that more than 1 million workers are now within the top tax bracket of 47% of every dollar earned, plus the Medicare Levy 2%, plus the Medicare Levy Surcharge to those who do not participate with hospital health insurance.

In 1901 Australia there was no such thing as personal income tax. The 1901 arrangement between the Commonwealth and the States over taxation was such that customs and excise was sufficient to administer all levels of government, and to be divided 25% to the Commonwealth and 75% to the States. Now it is \$Trillions to the Commonwealth and still insufficient. Centralised Bureaucracy gone mad. A paper covering the progressive development of the Tax-take since 1901 is available here: https://treasury.gov.au/sites/default/files/2019-03/01_Brief_History.pdf

The cancerous nature of progressive taxation, as recorded in *The Communist Manifesto* by Marx and Engels, was one of the 10 necessary steps to communise

a country. Socialist governments, whether Coalition or Labor, continue to inflict to greater and greater degrees this insidious confiscation of spending power with complete abandon, and with no end in sight. Say that again, *no-end-in-sight*. Taxation and Inflation as policy to financially emasculate almost all the people.

Income tax was first levied from both State and the Commonwealth as a necessary war measure around 1915, being around 5% GDP, consolidated to the Commonwealth in 1942. From 5% of GDP then, to more than 35% now, with No-End-In-Sight! This is what communism, or some would attempt to water-down the label by calling it socialism, is really like. You will own nothing and be happy. Inflation and confiscation through progressive taxation – each a financial-tactic weaponised to progressively enslave us all. Get used to it because it is not going to cease until you and I personally decide to do something about it.

Legitimate leadership that should call this out is just cowering away, or sulking under the table hoping they won't be seen with their own many little perks.

Lack of Legitimate Leadership

I noted a recent call to prayer-and-fasting rather than a legitimate call for militancy, (resisting tyranny as a Christian duty building upon the bodies of the martyrs!). I also noted a call from the church leadership to establish a world-wide charta for banking and finance. I immediately thought of the CBDC Central Bank Digital Currency proposal, again revealing this discrete global power of central banking wishing to cement their control over every nation, and individual, further.

That all denominations are incestuous with central banking - the 'whore of Babylon', is no longer a surprise. How could the calling to militancy be inverted so successfully, I thought. Psychological and demoralising-fear is such a parasitic-weapon against a people who have lost their confidence in the power of the Gospel message – a message relevant and timely for all ages. What of our history of the Christian martyrs! Aren't our own children important enough to protect?

A NSW council was hounded by a demonstration outside the chambers about the content of certain library books. Recent revelations have uncovered depictions of pornography and bestiality for 4yo's and above. I also noted council funding was under threat. The key to understanding this perceived threat is to identify what level of bureaucracy this threat comes from - state or federal, or even international? The council capitulated to the mob and the bureaucracy, rather than face them down under a legitimate banner of decency. Australian adults have lost confidence in civilisational norms, to uphold our cultural inheritance built-up across millennia.

Christian militancy, to bring about God's kingdom on earth as in heaven. No wonder they wanted so desperately to destroy Ben Roberts-Smith as a living archetypal-example of traditional manhood – outstanding-bravery, personal-discipline, toughness, resilience, and determination against formidable odds.

Nothing will change under a NSW or Federal Coalition government. It hasn't

before and it won't in the future. They are equally part of the problem. Handing over our own personal responsibility is not a realistic option to those who have repeatedly turned to water at every critical moment - *you will know them by their fruits*.

Those who do care - enough - need to reciprocate with legitimate militancy, upholding traditional values that were once common, until this council amongst many others, reverses this so poorly thought through decision. We are in a state of constant war over the existence of our cultural heritage, and we underestimate the nature of the enemy. The revolutionaries won't give up in their campaign to destroy the traditional family structure that has held good from time immemorial.

Gen 1:27 *So God created man in His own image; in the image of God He created him; male and female He created them...* This needs to be called out for what it is, the de-construction of the norms of all civilised cultures, in their attempt to rebuild anew – a continuous state of revolution as 'communist-humanist-man' sees fit, rather than God as King and Lord of all, the natural law, the nature of how things have worked best forever, being upheld. The enemy will not let up with their wave upon wave of cultural de-construction, unless we deliberately and purposefully take up our own cross and bear the responsibility of this age. Will history judge us as having cowered, skulked away rather than face the music? One news service was even reporting about ghosts, - we have been so pushed back to degeneracy, capitulation and fear. Over these traditional values we each must be strong and militant to uphold and restore the solid ground, the foundation of all civilisations that is being eroded and lost through indifference and complacency. We will not avoid this fate by simply doing nothing at all. This is a fight that must be faced, had and overcome by zeal and faith, in spite of what may appear to be formidable odds. Our future, our children's future are relying on us to perform our duty, as those who have gone before so readily did. The ANZAC spirit is the same for us and all those who call themselves Australians.

Immigration as a Vote Garnishing Strategy

Taking into account the fiasco of the just delivered Federal Budget, a thought flashed through my mind. What if the government in their promotion of massive immigration to the tune of 700,000 per annum, strategically placed those same new arrivals into marginal electorates to shore up the vote towards the incumbent? What if there was a strategy out there which appears to be repeated across the free world? New arrivals, illegal or not, given the vote to shore up the existing government.

Looking at the USA, Canada and Britain, this point of view is not so far-fetched. Is this why the Coalition is almost silent, already holding bipartisan support for significant immigration to the tune of 200,000+ per annum rather than 700,000? To shore up their own electoral chances every election cycle? *By their fruits...*

I don't think this is a stretch too far at all. They may make some minor spluttering, now, but the policy will never change when they once more regain power.

Bah humbug XXXX – Bah Humbug - ***By their fruits you will know them***

Freedom of Thought By Neville Archibald

To look at the freedoms we have today and consider the quality of those freedoms, we must compare it to something in the past. It is of little value to look into the more recent past and examine in fine detail those small imperfections still being worked through. To focus on these imperfections solely, is to miss the point of the long term intention or trend towards greater or lesser freedoms amongst differing cultures.

The history of civilisational development is littered with failed examples. It is the overall rise in freedoms that matters, how far we have come from those early days, not so much whether we have stumbled or not on our way. The focus on this stumbling is neither a true reflection of the entire journey, nor a realistic indicator of how far we've come in achieving these further freedoms and enduring rights.

To judge a previous time in history by our current standards, is also not only unfair, but will give you a false view of the achievement they may have been trying for.

In the same way that you would not go into a primitive society and expect cleanliness standards to be the same as today. Indeed, you cannot look at any function of social interaction and expect it to reflect current standards. (Running water and sewerage in the home is a relatively modern construct, not necessarily in every society, equally.)

Rule by tyrant or chief, where their word is law, with no exceptions, is better in some degree than the complete anarchy that preceded it.

A run of 'just' Kings gives rise to a better, more just, society. One bad King will make you realise what you previously had; hopefully enough to make you attempt to make the bad adhere to what was previously accepted. As the goals of a society shift, (advancing hopefully), it will be reflected in its laws and customs. Hard won, those rights should remain in place, but not always. In our attempt to understand this, we must consider that significant change does not happen overnight. Each step can take generations to become part of the next societal norm and expectation.

The history of the English culture of Christian based 'rule by law' is the history of progressive development, of expanding individual freedoms and rights. From anarchy and war with each other, whereby Alfred the Great united that fledgling nation to resist the invading vikings; up to the unjust rule of King John and his eventual capitulation at Runnymede, where he was made to recognise the inalienable rights of all individuals, even the king as well, under the laws of custom, or common, and ultimately God.

The push by the suffragettes for female emancipation, the rights around equality of the sexes, was slow to occur and relatively recent, yet it did happen! The abolition of slavery and the recognition of those fundamental rights for all, also took some time.

If you consider the last two examples and look around the world, you will see that both of these things are still happening in some way in many places. These things that we now consider abhorrent, are alive and well within nations that are active members of the UN, or in those who actively trade with us. Despite this, many cry out about the supposed injustices that are faced here, as if they were as bad as that, that may be faced, should they return to those restrictive countries.

We are all wronged at times, by a system that is to some extent impersonal. There are many who, for whatever reason, cling to power and are slow to accept change. This change is often generational and no amount of desire to see it happen 'now', will push it any quicker. This battle against injustice, this fight for individual freedom, is ongoing for every generation.

In a progressive society like ours in the west, there are often more forces working against you than you are willing to realise. The forces of collectivism or socialism, masked by the slowly, slowly, of Fabian Marxism can no longer be denied. When raising your concerns about societal's direction only promotes hostility, it should be apparent that something is seriously wrong. It may be a genuine concern on your part that needs to be raised and then addressed, but the perpetrators (read collectivist) turn the tables on you to avoid being exposed. They accuse you of creating division when all you are really doing is pointing out that what 'they' are doing, for their own purposes, is furthering their own ideology.

This is what they are trying to do, to impose a foreign ideology, a foreign philosophy onto what is predominantly a Christian nation. In this we have no Voice at all. When Pauline Hanson was elected to parliament and brought this topic into the open, many sighed with relief. It was a very refreshing thing to hear the request for a full and open debate. Instead of what I considered a rational response, the vehemence of the attack upon her was appalling and the real concerns and questions of what we want as a nation was quickly shut down.

Every time this subject is raised, our desires for a continued cohesive nation is suppressed and ridden over by an outside voice that does not come from the people.

Cultures Differ, Yet We Have No Choice, Or Voice Of Our Own

In a country, when a large portion of the population is foreign born, there can be differing ideologies or philosophies that can create friction. The Christian outlook to those different from us, is to treat them all fairly, ensuring their rights and freedoms are upheld. Unfortunately, this is not always reciprocated, as others hold their own views just as sacred as we do ours, even though those views may be unacceptable in our own society.

The story of Australia has been one of tolerance, similar to much of the Western world. For decades we have fought for justice and fairness, often improving the position of all within our own country, at our own personal expense. We have worked to achieve what we have through our parents, their parents, and going back even further, 'til we now have a life where we are not continually looking over our shoulder for danger, we are not worrying about our womenfolk or children being abused or taken advantage of. There are; however, other countries that have not made that leap to equality and fairness, justice for all, at least not as we expect it. Places where women are treated as second rate citizens. Where one law for the male community does not necessarily apply to the female. They must behave in certain ways: be subordinate to, and defer to, the male of the household - and are subject to punishment by those laws if they disobey, even to the stoning to death if warranted. Yes! This still happens in other parts of this world.

This year, over 650,000 new migrants will be allowed to call Australia home. A large proportion of these new arrivals may still believe in those restrictive laws, those of their previous homeland. Their philosophy in this case, may be at variance with our own, of freedom and rights being the same for all. And yet we are not afforded an open and honest public discussion about these vital issues that affect us all.

Before you begin to criticise me for sowing hate or being racist, you must examine the experience of living examples, that I give. Use your own memory of growing up in your own community of Australia these past decades. I have friends with many different backgrounds who will acknowledge the difficulty they faced when their families first arrived. Over generations their assimilation has occurred. Not all at once for all, but across generations. After the first and second world wars many migrants came to this country: Italian, Greek, Turkish and Eastern European. They brought with them their cultures and beliefs and slowly but surely became homogeneous with us and our way of living.

Did this happen overnight? Was it a seamless transition? Of course not. Many difficulties were faced by the next few generations as they adapted and gradually assimilated. Original practices, acceptable in their previous homelands were not so acceptable here. I am sure if you think about it you too can remember examples of this.

Generational Change

In the past, the much lower numbers who came to our country, lived among us and changed as they became slowly convinced of our better way of life. For many it was difficult and the next generation were usually those who affected those changes more readily. Those first generations born here, had some difficulties as did the second. Not in all cases, granted, but we are still talking generational change to finally assimilate into the host nation.

Human nature is often like that. Fitting in takes time. We would all like to believe everything runs smoothly in this day and age and that common sense prevails and the problems of the past will not be the problems of now. Sadly this is not the reality. Human frailty exists now, as it did then. Human nature does not change; quickly.

Numbers were lower then too, troubles did occur and feeling ran high at times. To pretend otherwise is naive. One of the interesting things not often discussed, is the fact that many of these earlier migrants, although different, were still predominantly Christian and shared our basic belief system and concept of right and wrong, all under God. Ultimately then, we all recognised that we held similar views, a similar philosophy, with only minor variations.

Differing Philosophies, With No Opportunity To Openly Discuss

The influx now, so much more numerically, is also predominantly of a differing philosophical basis. Many may be from totalitarian regimes, whose history has not been one that has tolerated freedom for the individual; but, in fact repressed them under a collective arrangement, often requiring neighbour to turn on neighbour, or to turn a blind eye to corruption, or to use that same corruption so that they themselves could advance.

Many have come from war torn regions, where daily violence played out just to stay alive. A battlefield for even a most basic life, existed. It is these people that will need help to recover, rehabilitate, and assimilate, like a soldier returning from war. This process requires patience and understanding from those closest to them. In smaller numbers we may cope, we may help. In these larger numbers we are promoting problems, not just for us, but for them too. This is our country with our own embodied philosophy, and if we are to help others in need it must be our decision, not something being rammed down our throats. This will only foster feelings of ill-will that will fester.

Stifling Thought

It can be hard to talk of these things without setting off a round of indignation, and even possibly litigation. In the same way that the press descended on Moira Deeming for being pro-women. In this strange world of woke, open rational discussion of our future security and of the many concerns we might have in moving forward, we are not even being allowed to make utterances. What of all those Rights and Freedoms that were so hard won by our forebears, and are so much a part of us, that we no longer question how we got them? Indeed anybody questioning this and trying to ask us to look at how we are to keep those rights and freedoms is howled down. The assumption by the howlers is that everybody is the same and that we shouldn't even question what is being imposed over us, to accept a differing and foreign culture, a differing set of rules to abide by, with no opportunity for open and frank discussion.

I contend that everybody has the right to be treated the same; but, I can also see the reality that we are not all the same philosophically. Hitler, Mussolini, Stalin and Pol Pot, were all people

who had the right to be the same as those around them, indeed given the culture and surrounding, the exposure to an up-bringing like ours, maybe they could have been the same. I myself doubt this, as flawed individuals exist, even within the best networks of stable societies. Our prisons show us this. There will always be people that will not abide by the rules, the undergirding philosophy that sets the basis of those social rules to which we adhere.

This discussion must be had for the sake of our nation, for the sake of a stable future. An examination of the difficulties faced in the 1940s and 1950s with new arrivals, needs to be compared to today's arrivals, who are arriving in far greater numbers, many differing in their philosophical outlook on life. The question of how we are to cope with this increased level of immigration is never asked. How is it that we may not even have a right to ask this most important question. Where do we house them? What infrastructure do we have to build? Can we do all this at this unsustainable rate of immigration? Many of these things took generations to achieve. Is this what we want to leave for our future generations, lower standards of living caused by more expensive housing and the like? I cannot see, nor have I ever seen philosophical changes occurring overnight. The bias of every culture is passed on through generations. The potential for an exaggerated clash of these cultures 'today' must always a part of our consideration towards the levels of immigration we can cope with. To think otherwise is delusional. Ask those who have experienced similar levels of immigration - European nations including Britain, Canada and the USA. We must consider our own plight, will we see here what we are in fact already seeing in other parts of the world. Open and public discussion must be had, in spite of our politicians and bureaucrats attempts to shut it down. Much of our crime is under-reported - kept from us deliberately unless it serves another political purpose. The scream of racism, despite the actual crime experienced, is often louder than any truth in reporting. We are not allowed to hear the complete truth, and they, the MSM are being sponsored by our governments 'not to tell us'. We must have this discussion amongst ourselves, in spite of our captured politicians, bureaucrats and compliant MSM. Otherwise will all the historical effort to date, the personal sacrifices made from previous generations of Australians and others, matter? Will our ancient rights and freedoms continue on their advancement towards equality and fairness for all, or be usurped in the desire to see that all 'other rights' are being observed, no matter how unequal. Will we find ourselves living in a dystopia that looks more like our distant past, squandering the civilisational progress already achieved. We must face down and resolve these questions with all seriousness, or live with the consequences of our own 'failure to act' accordingly, and force our offspring to accept, to our individual shame, the loss of our ancient and freedom loving culture.

I sincerely hope not.

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 can also be performed by direct bank transfer:

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:

On Planning The Earth

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

The Local World

By Geoffrey Dobbs

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. 20

31st May 2024

IN THIS ISSUE

Is Australia Stuffed? By Neville Archibald	57
Participation and Human Error/Fallibility By Arnis Luks	59
What is Social Credit? By Geoffrey Dobbs	64

Is Australia Stuffed? By Neville Archibald

It has been some time since a heading in *"The Australian"* read, "Australia is Stuffed". 25-11-23. There were follow up articles in various other media also, and one would have been excused for thinking that the knowledgeable journalists in this country had seen it with their own eyes. That Economists had done the sums and found out we were in over our heads.

At the time, I questioned to myself, where were they while Dan Andrews was racking up Victoria's un-payable debt. His billions over budget tunnel cost, still rising then, at \$10.9 billion. Now estimated at over \$12 billion. Only one of many disastrous achievements. His protege, has continued on with these projects and more, forcing the federal government to up the share of GST revenue because of it. Other states, not to be deterred, have followed, as has the federal mob.

This is nothing new. In the late seventies the whole world was in debt to itself. An un-payable debt. Third world debts, and there were many, were written off, cancelled out!

Other instances closer to home proved that created debt could indeed be written off. Bank foreclosures in the nineties, on farms, saw renegotiation of loans to farmers who were suffering under interest rates of up to 23%. When pushed, the banks simply wrote off the debt and restructured the loans. Where did the money go?

"Operation Bankwatch", J. Cronin.

<https://veritasbooks.com.au/finance-economics/operation-bankwatch-j-cronin>

Was Australia stuffed then?

I believe our Governments ability to control our money supply certainly was stuffed and had been since 1924 when the Bruce-Paige Government emasculated our Commonwealth bank.

"The Story of the Commonwealth Bank", D.J.Amos

<https://alor.org/Storage/Library/PDF/Amos%20DJ%20-%20Commonwealth%20Bank.pdf>

I looked hard at these words (Stuffed indeed) and wondered. I have travelled about since then and spoken to quite a few farmers and producers of real things. I have looked at factories. What have I seen?

Farmers in north Tasmania had an abundance of fat lambs – and couldn't sell them, or got a pittance for them. Good crops are still being grown and harvested, milk is still being produced in huge quantities and vegetables are being turned back into the soil, because the harvesting cost is greater than the selling price. A crazy world of monopoly control, creating artificial problems of scarcity, boosting the price to the consumer and improving the monopolies' profit margin.

There are also the factories, many operating at less than full production levels as the market is either not there, or taken by cheap imports from those same monopoly suppliers.

The building industry, keen to get on and build the 600,000 shortfall of housing, Australia wide has no money to do it. We export thousands of tonnes of wood-chips, logs that could just as easily be turned into timber for framing. Timber companies that, have been shut down, sawmills closed, despite the need for these products to house a nation. Shut down by Government regulations. I guess it is far better to earn a few pennies for sawdust overseas.

The massive rundown of our trade schools over the decades from the mid-eighties on, caused a shortage of tradespeople, which could be turned around, but money for training youngsters, desperate for work, has been funnelled into making Baristas and service personnel.

Everywhere I go I see potential wealth, just being ignored. Ample foodstuffs often just wasted, ploughed back in or turned into animal feed because of these monopoly food chains who want ever cheaper imports, despite the waste of fuel to ship it here. The cost is twofold, once for the shipping from overseas and once by ploughing back in, the item it replaces.

Our nation is wealthy indeed, everywhere you look, but our unit of exchange has been hijacked. It is no longer available to allow us to exchange our goods, produced here. So lambs go for nothing, ore and the coal to smelt it, is sold off for peanuts. Gas, shipped directly overseas, is now being banned here.

Mayer Amschel Rothschild founder of the banking dynasty, once said,

“ Let me issue and control a nation's money and I care not who writes the laws.”

This is obviously still the case, as it would appear that our Government has no real control of finance or we would not be in this situation.

I contend that Australia, in the real, is not stuffed, just those who are in control of it!

If the Journalists who so keenly wrote about how stuffed we were, actually got off their collective arses and did a real investigation, asked hard questions of the traitorous politicians pushing these policies, if they equated the real wealth out there with this lack of ability to use it, we might see some sort of awakening as people are allowed to see this truth.

Sadly, I don't expect big things from the little minds that make up much of Australia's

self-proclaimed elite intellectual component. They will never be as in touch with the real world as those who actually have to live in it. It is up to us to demand more accountability, to change our electoral habits of choosing between two parties, who are essentially the same, and on the same path to total control over every aspect of our life. The middle ground between Labor and Liberal does not lead to greater freedom of the individual and it is time we stopped believing it does. Only by electing someone promising a return to our proper constitutional government and ending the push to globalisation, will we change anything. ***

Participation and Human Error/Fallibility By Arnis Luks

The WHO World Health Organisation will be considering the Pandemic Treaty today. As to who is participating, and as to what form of representation occurs at this table of negotiation can be a fallacious thought. You will not be represented there, at all. You will have no voice, and those who will be participating at the table are speaking on behalf of very carefully selected interests over and above every government in the world. Big Pharma controls every breath that is taken at this table.

I was informed this past week that the word 'parle' means: **to talk; to converse; to parley**. Our parliaments are meant to discuss things of import that affect everyone. The political party 'meeting room' is the only place where politicians are at best, candid and honest with their actual opinions. Once the majority-party-vote within the confines of the party-room has determined a position, they then move into our Parliament and vote as a block. Hansard does not record anything of significance as to how your politician has been representing your interests in the Parliament. Only how the political party has voted as a block. Representative Democracy has been entirely subverted by political-party-discipline. Any candidate who suggests otherwise is seen as talking through the back of their head.

The digital ID Bill 2024 passed both Houses of Parliament on 16th May this year. Our bureaucracy, as infallible as they are, are wishing to monitor every move you make, including how you are medicated. To build on this tyranny, the Treasury has issued guidance under the National Greenhouse and Energy Reporting Act 2007. This guidance is under the title 'Mandatory climate-related financial disclosures':

<https://treasury.gov.au/sites/default/files/2024-01/c2024-466491-policy-state.pdf>

...a regime of bureaucratic tyranny, required to report direct and indirect greenhouse gas emissions. How long is a piece of string you may ask? Some bureaucratic governments, like New Zealand, require you to report on your cow's flatulence. No doubt there is no end in sight of what bureaucracy will think of in order to control you.

Geoffrey Dobbs wrote two timely and important booklets. '*On Planning The Earth*', and '*The Local World*'. The titles obviously give the game away as to what Geoffrey was thinking. '*The Local World*' being focused on freedom, responsibility in a moral environment, on the basis that you are created in God's image, and therefore it is your primary function-of-existence to exercise your freedom-to-create, as you see fit,

without interfering with the same inherent freedoms of those around you.

As my own title suggests, your participation in creating may be fraught with human error and fallibility. However, God beckons you to participate anyway. You will, you are, you always will be, imperfect. But, despite all of this, God beckons you to participate. He, being the creator of all things, desires your participation in His creation. In doing so, He has instilled within you the inalienable Right to Privacy – of getting on with your own life as best you are able.

The totalitarian bureaucrat holds a differing point of view. Their own human-agency has superceded God. They wish for themselves to have power over everything you do. God Himself has rejected this position and given you free will. What is so startling about this bureaucratic perspective, is that our government and bureaucracy are riddled with an active and determined fifth column who would disassemble our Limiting Constitution, progressively, until it is of no import at all. This fifth column is of the philosophical view that ceding political power to a worldwide bureaucracy is within the confines of our Limited Constitutional Monarchy.

Looking backwards, you can see the surrender of our unalienable Rights and Freedoms has been accomplished equally by both, Liberal/National and Labor/Greens working in unison. *By their fruits...*

To my lay mind, mandatory disclosures are foreign to the concept of 'innocent until proven guilty'. I'm reminded of the brainwashing techniques utilised by Communist Chinese over the prisoners of war captured in the Korean 'police action'. Self-loathing, the presumption of guilt, and the necessity for regular confession, are a totalitarian requirement to subjugate a people.

Brainwashing: The Ultimate Weapon: Major WE Mayer

https://alor.org/Storage/Library/PDF/Mayer%20WE%20-%20Brainwashing_The_Ultimate_Weapon.pdf

That our bureaucracy including both sides of parliament, would be willing and able to introduce this totalitarian regime is an indictment against themselves. They want the political power, and they will use whatever means necessary for them to 'plan the whole earth'.

There is a certain intellectual pathology desiring to control other people, in contradistinction for example, to how the rules of the road are meant to operate. That you are free to go wherever you wish, provided, you abide by the legitimate road-law. Whereas under the human-agency regime, the onus is upon the bureaucrat and their *largesse* - bureaucratic benevolence, rather than limited government and unalienable rights derived from God alone.

Internationalism is Marxist Ideology. The United Nations was established by communist agents who were sponsored by the ultra-wealthy. That Archbishop Vigano names the Bill and Melinda Gates foundation as being instrumental in WHO Covid policy comes as no surprise. Communism and Monopoly-Capitalism are bedfellows of the same world-power movement. That the Liberals/Nationals and other pseudo-conservatives have been laying the same foundations as Labor, of communistic-materialism since Federation, may come as a surprise to many, but not to me; simply

because I have an appreciation for the Marxist strategy of dialectics, speaking from supposedly opposite points of view, when in fact they are both revolutionary in their nature and totalitarian in their end objective.

We, being a free people under a Limited, Constituted, Monarchical system of government, are in a state of perpetual war against these aligned worldly powers, who wish to rule the entire world under their bureaucratic and pathological tyranny. Both USA and Communist China are currently and simultaneously performing military exercises nearby Taiwan, further reinforcing this nexus/alignment perspective: <https://news.usni.org/2024/05/23/china-kicks-off-2-days-of-drills-near-taiwan-uss-ronald-reagan-drills-in-philippine-sea>
The sad truth is that there are so many willing moles, from our ecclesia, industry, bureaucracy, and political class, being present within the fifth column. Testing for their fruits is certainly sound advice given by Our Lord.

Willing to Cede Limiting Constitutional Power

Can our Constitution allow the Commonwealth government to cede political power to a privately controlled entity even though it is international, you may ask? If there were any *bona fide* patriotic Australians in governmental positions of power, then surely, they would be kicking and screaming, surely. Like the 1688 Glorious Revolution in England, the reply is no, or sparsely-few loyal and patriotic elites being found who are aware of this pathology. All have previously surrendered to worldly powers of human agency, as Archbishop Vigano does not hesitate to observe.

The last man and woman standing is you and I. We must do this for ourselves, for the sake of our children's future, and our national way of life that we have inherited as a millennia's old gift from past generations. They laid these sure and true foundations of Limited, Constituted, Monarchical system of lawful government. It is up to us to consolidate and take these institutions further forward. These are the necessary steps for civilisational progress.

Any historian who looks at these historical and progressive steps towards tyranny, will find the hand of the fifth column more obvious in the pseudo-Conservatives rather than the bold-as-brass socialist-communist's camp.

Who handed central banking over to private powers? Who placed vast tracts of our nation onto world heritage listings? Who internationalised our economy? Who surrendered control of our limiting constitution to 'external affairs'? Who emasculated the People's Bank in 1924? Who enacted by omission the 1929 banking-depression over the whole nation, even though five years previous we held a banking policy that was for the direct benefit of the nation? Who gave us mandated vaccine jabs and no-jab no-pay? Who were those signatories to international trade-agreements that bypassed our Constitution and committed our national compliance to these agreements? Who surrendered our industry for international exploitation? Who established Land Rights that allow exploitation of our vast mineral reserves with little or no legitimate compensation to the Australian nation?

The questions go on, but the hands of treachery remain the same. Pseudo-Conservatives are in the front row and have always been within this fifth column.

Deeply Flawed Structure

The Political-Party-Structure is deeply flawed and designed this way from its inception. It is not representative at all, but rather, is a power movement, 'designed' to circumvent the will of the electorate.

Being a member of a political party like PHON Pauline Hanson One Nation, for example, may allow those who hold membership some say to a limited degree, of party policy. All those who do not hold this membership have no say whatsoever as to the machinations and political objectives of that party, therefore hold no opportunity of having PHON representatives re-presenting their view or political-will in the Parliament. Oops! We don't want the membership determining policy - we want the electors doing that. If the system is so inherently and deeply flawed, with all the good intentions of the world presented, the outcome is still assured – vested interests prevail.

The fifth column will be less prevalent within that party rather than those others from the other side, conservative or not, you may argue. The truth is something different. Major political party donors, the office bearers within the party structure, 'compromised' representatives who have some form of leverage held over them, are all almost-irredeemably flawed within the political party structure.

Let's place the same assessment criteria over the Liberal, or the National parties as well. Those vested interests who are ready and able to lobby every representative, every single day, sometimes multiple times a day, are able to exert inordinate-pressure on to every representative.

The political-parties' administrative structure similarly, is such that party administrators will also exert significant leverage over every compliant party member, representative or not. Even the potential for 'secret societies' to enter the inner core of a political party, is another subject entirely, but not beyond the realm of legitimate ? possibilities.

When you attend a public meeting where a highly-skilled political-party orator is present and eulogising their party, you've got to recognise that they are a captured species under the discipline of a power-movement. They are not committed to representing you and your will in the Parliament. They are committed to managing you to align with their political-party-objectives and policies, being given to them by those who do exert inordinate-pressure onto that political party. The stakes at play within this structure are 'unfettered access and opportunity for exploitation of the mineral reserves of the entire nation'. In real terms, this means billions if not trillions.

Ask The Right/Rite Questions

When an aspiring elite suggests that we need to take adjudication of our Rights and Freedoms to the world court, whose bidding are they actually doing? When an aspiring elite suggests that 'laissez-faire for industry' is a necessary requirement for legitimate free enterprise, whose bidding are they actually doing? When an aspiring elite wishes to hand over vast tracts of Australian mineral wealth under Land Rights for international exploitation without legitimate compensation to all the people of Australia, whose bidding are they actually doing? When aspiring elites promote medical procedures being

mandated across an entire population, whose bidding are they actually doing?

When aspiring elites refuse to investigate the source of credit creation out of nothing which promotes irredeemable indebtedness of the host nation, whose bidding are they actually doing? When aspiring elites promote central control of all education of our children, whose bidding are they actually doing?

We can only be thankful for this fifth column having subverted our institutions, in that without their many counts of treachery, we may have still remained oblivious to the legitimate inheritance we have received. The only question remaining is what will we do about it, the you and I being ordinary Australians?

Participation is The Key

In Australia 100 years ago 1924, the sole Director of the Commonwealth Bank of Australia Sir Denison Miller suddenly died. That moment was seized upon to circumvent the policy of the People's Bank. International forces at that time had control of the necessary number of politicians and bureaucrats to bring about legislative change that we continue to see the financial-effect of, even today. The financial system is rigged, weaponised against the host nation. The necessary number of politicians and bureaucrats within the hallways of power are of this fifth column. Nothing will change until we make the necessary effort to impose sufficient political-pressure ourselves towards our representatives, or replace those of the fifth column with *bona fide*, loyal and patriotic Australians. No one else can do this for us. It is us: *humbly relying on the blessings of Almighty God*, as is stated within the preamble to our limiting Constitution.

We have all the tools necessary. We have all the lessons of history. We have a clear and obvious choice between 'manacles for all mankind', or, 'freedom and security in a moral environment'.

The recent 'voice' referendum was a demonstration that 'the will of the people' is superior to human-agency (in the form of our government and bureaucracy). But even the will of the people, if it is not wise, is still subject to Godly law. Godly law is moral. It is in the nature of everything. It is in the 'warp and woof' of the universe.

We individually and collectively, can disregard Godly law (in the form of upholding our ancient Rights and Freedoms) to our peril: *Where there is no vision, the people perish...* Upholding, and then expanding our ancient Rights and Freedoms is a worthy target for this life. This very real threat must be responded to by a determined people.

Is Australia Stuffed? I don't believe it is, but boy oh boy, we have some work cut out for us to do. There is no avoiding this choice that is to be made. Burying food in a paddock, going to a remote location, going off-grid, refusing to participate, will not avoid the outcome. As a people, as a nation, we must man up. We must face down the tyranny. We must re-build from the ground thus far lost. Our progeny are relying on this generation to perform their civic duty, against formidable odds and with but few in number. Christ sent His disciples out in their two by twos, into the byways and highways to preach the Gospel, the good news that there is redemption for those who put their faith (into works), to bring about God's Kingdom on earth as in heaven.

There is a place for you in this adventure.

What is Social Credit? By Geoffrey Dobbs

extract:

The Civil Servants of Policy

Quite early in the history of Social Credit we learnt the elementary lesson that ‘democracy’ is nonsense when applied to techniques and methods of obtaining a given objective. This is the sphere of the specialist and the expert who must be held responsible for devising the correct methods, while the sphere of the consumer and the public is to insist upon the results required and to replace the experts who do not deliver them, or require that our representatives do so. This works well until we come up against a monopoly of experts (probably paid by a bigger Monopoly such as the State or Big Business) who decide that they know best what we ought to have, which is invariably what we do not want, and assure us that what we do want is ridiculous or undesirable or technically impossible, even when we have had it before and know it is possible. We then have to look for honest experts, who will look into the matter technically, advise us whether it really is possible, and if so propose effective means of obtaining the desired objective. Douglas had a name for such people who provide the public with correct technical advice on how their objectives may be realised: the Civil Servants of Policy.

In a sense, Douglas himself was the first of them, as he used his expert knowledge of engineering, including pioneer work in automation, and in industrial accountancy, to put his finger on the defect in the financial system, and to propose effective means of correcting it. Douglas’s Christianity was of the deep, taken-for-granted sort. He was no Bible-thumper or text-quoter. He started by simply assuming that people meant what they said, and that the purpose of production was to produce what people as consumers wanted as exactly as possible with as little waste of materials, energy or human effort as was practicable. Having drawn attention to a failing in the way money was issued and controlled which prevented this purpose being achieved, he expected that it would be honestly investigated and put right if confirmed, instead he found that those who controlled the economy through finance were well aware of the situation, but had quite other purposes in mind, mainly the full employment of the working lives of the whole population as hired labour, forced by the need for ‘pay’ to carry out the purposes of those who issue and direct the flow of money (i.e. bank credit).

As Douglas pointed out, the two polices are wholly opposite and incompatible, but he soon found that in economics one is not permitted to raise questions of such a fundamental nature as ‘What is money, and what are industry and commerce for?’ Such questions are answered, not by economics or science of any sort, but by religion, and the answers are most revealing as to the type of religion which they express. It was in this way that social crediters discovered that the plain common sense which they were trying to bring to reality was in fact Christian in origin.

Douglas died in 1952, and most of his contemporaries who learnt their ‘new economics’ from him have also left us by now, so it is becoming urgent that more, younger people should study and become expert in the economics which sees money as a device at the service of people as producers, distributors and consumers, and how it differs from the economics which assumes it is a device for manipulating and controlling their lives. As a start, Douglas’s works are now being republished and are available from the publishers of this booklet. Only those who have a special interest in monetary or economic affairs are likely to become expert enough to advise others in this field; but we all have experience or special knowledge in some

field of human activity, which is certain to be affected by money, so that it is advisable for everyone to understand the broad outline of what money is, of how it could fulfil its proper function, and why it does not do so at present...

The Way Out to Reality

So how do we escape from it? Only by turning to the reality. When Our Lord was asked a trap money question; offering phoney alternatives: 'Is it lawful to pay tribute to Caesar?' he refused to fall into either trap of partisanship, but re-thought it so that it could receive a true answer, and that is what we should do when confronted with the political choice between more unemployment or worse inflation. What, then, is owing to God in His created world of more than ample economic resources for all our needs and vast technological know-how inherited freely from the past inspiration of scientists and inventors by the Spirit of Truth?

Surely, it is that the choice freely offered by Him shall not be withheld or distorted by a man-made "system of accountancy which ought to facilitate that choice. It should reflect, not dictate, the choices made by people, as in fact it does in a very partial and imperfect fashion.

There is immense confusion of thought about this, much complicated by the puritan idea that it is wrong for anyone to receive 'something for nothing', even, it seems, the gracious gifts of the Creator, handed on to us through our cultural inheritance. We should all 'merit' what we receive, through our 'honest sweat' for the common good in some 'job', but if our labour is not needed because some technical device will do the work better, then it is demanded that useless or redundant jobs should be created in order to cheat us into a feeling of self-satisfaction and righteousness, because we imagine that we can 'hold up our heads' as we are 'pulling our weight' and 'earning our living'. Although in fact probably about half the 'employed' population would be making a bigger economic contribution if they stayed at home, drawing the same income, and abstained from interference with the economic process, except, maybe, to look after their house and family, dig their garden, and give their neighbours or anyone else who needed it, a helping hand with those little services which have been priced out by the 'employment' system; without, incidentally, flattering themselves that they were thereby 'meriting' all that they were receiving.

The real problem we have to face in the technologically advanced part of the world is how to make restrained and sensible use of vast productive resources far beyond the needs or reasonable desires of sane people. It is the problem of the poor man suddenly left a fortune sufficient for a lifetime of decent comfort, but which can easily be foolishly squandered in a few years if he gets into evil company. Despite all the efforts made recently to convince us that the Earth is a poor, barren place, already grossly over-populated by a mass of witlessly proliferating humanity, in dire need of draconic regulation and control by a central World Government and a vast bureaucracy, it is abundantly clear that wherever people are free to produce without interference, and their efforts are financially rewarding, ample produce becomes available, which may become 'burdensome surpluses' when purchasing power is restricted.

Natural catastrophes apart, the extreme poverty and starvation in the Third World, of which we hear so much, are man made, and where not due to war, revolution or civil chaos, are due to the maltreatment of nature under financial pressure. Conservation, restoration and diversification, which offer the true, long-term economics, are always too expensive for the poor and impossible for the debt- ridden....

Social Credit - Faith of Society

Well then! Is Social Credit after all, just a scheme for reforming the money system? No indeed! No more than Christianity is just a scheme for getting rid of the guilt and burden of sin. That is just a necessary preliminary to starting on the pilgrimage. No monetary 'scheme' can make men good. At best it can only increase their freedom to choose between good and evil, and remove a heavy burden of temptation to choose the evil. In any case, schemes, methods, techniques, are secondary to ends, and must vary with every situation and end in view; though correct technology is an essential part of the faith that works. What is needed here is a few people who are able and prepared to specialise in the technology of monetary social credit, so that they are available as advisers when the opportunity arises, and many more people who will pursue the aim of greater freedom and understanding wherever they can.

How then can our aims ever be implemented - especially as Party politics or other means of imposing them upon other people are quite incompatible with them? Seek first the Kingdom - and that means returning to God's reality, and comparing it with the all-too-pressing pseudo-reality of man's money- dominated world, and taking the trouble to understand how much the Christian religion, which is in fact a part of the 'warp and woof of the universe', has been corrupted and turned from its path by the implicit, unconscious acceptance of the domination of 'money' with its false values, as a part of the 'reality' of the 'modern, changed situation to which, it is constantly urged, our religion must adapt itself.

Until that is put right, Christians cannot even start to restore the social credit - the faith of society; they may even be helping to destroy it. But after that, a great vista opens of hope and faith, thought and study and action. Hope, because we are not frustrated by 'the nature of things', only by the corruption by power of certain men, and we know there is a way out. Faith, because it is the substance of things hoped for, the evidence of things not seen; and we have the hope, and have studied the evidence; but faith without works is dead, and ours is very much alive.

So that leads on to action, which involves finding or discovering means which are precisely directed by our faith towards its aims, starting always with the small and limited objective, in the hope of leading on to greater things. Although there are now (100-ed) years of history and experience behind this, it is still, and always will be, pioneering work, for ever breaking new ground, judging by results, and adapting means to ends until they are successful. Every social creditor is a focus for such action among his fellow citizens, helping them and showing them how to defend or increase the social credit by obtaining particular objectives chosen by them rather than by us. There is a place for you in this adventure.

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 can also be performed by direct bank transfer:

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

On Planning The Earth

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

"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. 05

May 2024

IN THIS ISSUE

C.H. Douglas: the Man and His Message By M. Oliver Heydorn	67
What exactly is Social Credit?	71
“The Principles and Practice of Social Credit”	72
The Moral Implications of Centralised Power INTRODUCTION by Anthony Cooney	76
Looking Beyond By Archbishop Carlo Maria Viganò	77

C.H. Douglas: the Man and His Message By M. Oliver Heydorn

(This is an excerpt from an unpublished manuscript entitled:

The Principles and Practice of Social Credit - editor)

It is an unfortunate fact of history that many great men are never fully appreciated until many years after their deaths. Some do not receive their proper recognition because their contributions are, for a certain period of time at least, lost to posterity. Others are ignored just so long as they are regarded as a threat to the prevailing dogmas or way of life of an established elite. A third class of men remain unacknowledged because their thinking is far in advance of their times. One day it will be more widely recognized that Major Clifford Hugh Douglas (1879-1952) falls squarely into all three of these categories.

An Anglo-Scottish engineer of some standing, C.H. Douglas held many important posts in various parts of the world: he worked as an engineer for the Canadian General Electric Company in Peterborough (Ontario), as Assistant Engineer with Lachine Rapids Hydraulic Construction (Québec), as Deputy Chief Electrical Engineer for Buenos Aires and Pacific Railway (Argentina), as Chief Engineer and Manager for the British Westinghouse company in India, and as Assistant Superintendent for the Royal Aircraft Factory in Farnborough (England). He acquired the title of Major while serving in the Royal Flying Corps during the First World War and retained that rank in the R.A.F. reserve.

After retiring from his profession at a rather early age, Douglas became during the 1920's, 30's, and 40's the centre of a world-wide movement stemming from his various writings and addresses. The sort of theorizing expressed in these communications combined a highly original philosophical approach to questions of economics, politics, and society in general, with startling empirical discoveries. Considered as a whole, the resultant body of thought eventually became known as Social Credit, after the title of his 1924 book on the subject. Douglas' renown during this period was so great that he was invited to present evidence before the Canadian

Banking Enquiry in 1923, before the British Macmillan Committee in 1930, and before an Albertan legislative committee in 1934. He also embarked upon several foreign trips, visiting with and addressing various, and sometimes very large audiences in Australia, Canada, Japan, New Zealand, Norway, and the USA in an attempt to further spread his message and consolidate his following. Douglas' efforts were not without fruit. In 1935 he was appointed Chief Reconstruction Advisor to the Government of the Canadian Province of Alberta, a province which went on in the same year to elect the first official Social Credit Government the world had ever seen.

In spite of the originality and the ever-increasing relevance of his analyses and remedial proposals, it is sadly true that Douglas has been largely ignored since the end of the Second World War. When not ignored, his ideas have often been misconstrued by supporters and critics alike, or else they have been distorted by political opportunists. Nevertheless, because Douglas' contribution to the intellectual patrimony of mankind retains the greatest practical significance, it is crucial that the public at large in every country acquire a correct understanding of Social Credit theory. It would be no exaggeration to claim that the principles elucidated by C.H. Douglas constitute, in spirit, the Magna Carta of the 20th century.

The Fundamentals of the Social Credit Message

While a summary of any complex doctrine runs the risk of sacrificing important details in the interests of brevity, an accurate synopsis of the fundamental direction of Social Credit thought will be helpful in orienting newcomers to the subject. In what follows, I will seek to explain, in the most general of terms, Douglas' basic approach to the social environment in which we live.

Imagine, if you will, a world in which poverty and the fear of poverty have been abolished, a world in which servile labour of any type is a thing of the past and constantly increasing leisure for all an automatic by-product of ongoing technological progress. Imagine a world in which the 'standard of living', to borrow an infelicitous phrase, is markedly improved everywhere such that individuals are no longer forced to migrate in search of a 'better life', with all of the cultural dislocation such movement implies. Imagine a world in which the drastic attenuation of the struggle for existence relieves all sorts of unnecessary stresses and strains that currently lead to various forms of spiritual, psychological, and physiological dysfunction as well as to premature deaths. Imagine a world that is extraordinarily free of the political, economic, and social conflict and dissension that accompany competition for 'limited resources'. Imagine a world in which environmental damage is not only greatly reduced but largely eliminated, a world in which the general wherewithal (technological and otherwise) to gradually repair the ecological devastation of the industrial era becomes available as societies acquire the financial means to support conservatory practices alongside restorative interventions. Imagine a world in which individuals are free, both negatively and positively speaking, to develop their innate potential in all areas of human endeavour to a much greater extent than has hitherto been possible. Imagine a world of enhanced

scientific, technological, and cultural achievements, a world which is ready to transcend on a permanent basis the gravitational limitations of this planet and to begin exploring in earnest the rest of the universe. Imagine a world in which the individual acquires effective power over his government and increasing freedom to contract out of any association of which he does not approve with no penalty other than the loss of the association itself. Imagine a world in which different cultures and the varying races and ethnic groups that underlie them are respected and not threatened with or coerced into displacement as foes in a dog-eat-dog economic rivalry, a world of friendly nations which, while retaining their sovereignty and independence, are in a position to cooperate freely to their mutual advantage. Finally, imagine a world in which the impetus to and pretexts for war, either international or civil, have faded away like a nightmare.

It is Douglas' central contention that such a world is not only possible; it can become a reality *through the proper application of Social Credit policy*. The preceding description is not a picture of a perfect world, but of an environment that will be far more satisfactory to a far greater number of people. Healthy societal functioning is the aim, not a static state of perfection. If the desired results elude us and seem to be beyond the wit of human beings to achieve (even though there is nothing in the inherent nature of the cosmos which could prevent their realization), Douglas believed that this has to do, more than any other single factor, with the fact that the associations that concern themselves with economic, political, and cultural matters invariably suffer from 'failures of design'.

Whenever an association does not succeed in delivering satisfactory results to its members, to the degree that these results are physically or objectively possible, the malfunction can only be explained by one of two reasons: either the association in question does not pursue the correct policies or else it does not employ the best available means in attempting to achieve the right ends.¹ Of these two general possibilities, Douglas thought that the more fundamental problem with most contemporary associations lies at the level of policy. Very often the general rules that govern these associations, i.e., the economic, political, and cultural systems, are not properly conceived; they serve ends that are at variance with the true and fundamental purposes for the sake of which their corresponding associations were first established. To that extent, they are not constructed in keeping with the objective nature of reality and, in consequence, any activity operating within their parameters must fail to achieve the intended results. The solution is to identify the correct end of each association and to properly integrate that end with the correct means; i.e., 'to do the best possible things in the best possible way.'

Douglas' position on what it is that makes an association flourish and what it is that prevents it from flourishing can be better grasped, perhaps, by drawing a parallel between societal health and the phenomenon of air travel. Flying is a fact of life which we now take for granted. Children, however, whose minds are more metaphysically sensitive, i.e., less apt to take things for granted, easily marvel at that control of force which allows a metal tube weighing several tons to sail peacefully through the open air,

transporting people and cargo from one location to another that may be thousands of kilometres away. Not so long ago, anyone who suggested that it would be possible for human beings to fly in an aeroplane from North America to Europe in less than a day, or indeed to fly anywhere at all, would have been laughed to scorn at best or else accused of spreading dangerous nonsense and perhaps even persecuted. And yet, intercontinental flights to Europe and beyond have been a reality for many decades. What has made this apparent miracle a fact of everyday life? The answer lies in the science of aerodynamics and the technical knowledge necessary to apply its principles on a practical level. Douglas' view is that the primary obstacle which prevents us from 'flying', so-to-speak, in economic, political, and cultural terms, is a lack of knowledge of the true purpose of association, of the authentic principles which govern association for the common good, and of the appropriate mechanisms which can make use of these principles to yield concretely satisfactory results. In other words, from a purely technical point of view, the vision of a better society offered by Social Credit is no more 'utopian' than the reality of air travel.

There is a problem, however, with this aeroplane analogy. Douglas also recognized that, unlike aviation, there is another element (apart from the lack of adequate knowledge) that stands in the way of the type of economic, political, and cultural progress of which we are undoubtedly capable, and it is a problem that has plagued humanity to a greater or lesser extent from the dawn of civilization: oligarchy.

It has been claimed that the root of all evil – at least all socially generated forms of evil – lies in the attempt of one group of people to impose itself upon another.² With respect to the phenomenon of oligarchy, the imposition in question involves the subjugation of the common people to some sort of elite. Now it is important to note that Douglas was not opposed to the *management* of a select few; in fact, he recognized the elevation of the genuine expert as something inherent to authentic progress. At the same time, he also recognized that the society that comprises a nation is an association of individuals with common interests who associate for the sake of forwarding those interests. These two states of affairs can only be harmoniously combined if the elite who direct society's affairs do so in accordance with the general or common will of the population. The technically privileged must govern as an aristocracy rather than as an oligarchy; i.e., they must serve the fundamental policy of all associations: the common good. Unfortunately, all throughout history, the elites who have managed to obtain power in various societies have often used their position of privilege to enforce their own self-serving policy at the expense of the real and fundamental purposes of economic and political association. Society has been co-opted repeatedly by small groups that govern in their own best interests (narrowly conceived). It is this power that oligarchy can exercise over association that is primarily responsible for the fatal perversion of an association's policy and its consequent failure to achieve the results intended by its members.³

The Importance of the Social Credit Message

Social Credit theory possesses a timeless significance because it points us in the direction of a more satisfactory social environment. Similarly, Social Credit action, i.e., organized activity undertaken on the basis of Douglas' fundamental principles, offers a perennial antidote to the problem of oligarchy.⁴ In our present age, however, Social Credit has acquired an enhanced importance because, as many commentators have remarked, our current levels of industrialization and technical competence combined with the oligarchic domination of the social order mean that our contemporary civilization is economically, culturally, environmentally, and indeed politically *unsustainable* in the long-term. It is also true that the prevailing social systems have, in the meantime, been exacting a heavy price in terms of human dissatisfaction – so heavy, in fact, that the trade-offs bound up with their dysfunctionality must be regarded as unprecedented in the history of civilization. If Douglas' novel approach to the problems of social life as reflected in his analyses and remedial proposals is substantially correct, then his thinking must provide the orientational framework for any organized action that has any hope of salvaging civilization in general and western or European civilization in particular.⁵

What exactly is Social Credit?

Having broadly outlined the salient features of what we might refer to as 'the Social Credit world-view', I shall now turn to the task of defining the term itself.

As its usage has evolved, 'Social Credit' has become more than a univocal term. Nowadays, 'Social Credit' can be and is used paronymously to designate several different but closely related phenomena. There are, in fact, at least three basic core meanings with which the term might be associated.

The most fundamental connotation, i.e., that from which all the other meanings are ultimately derived, has to do with the power, operative in all societies, of human beings in association to produce intended results, or, alternatively, "... *the efficiency of human beings in association (or in society) as measured in terms of human satisfaction.*"⁶ When left uncapitalized, the term 'social credit' refers either to this power, or, derivatively, to a correct and well-founded belief in this power. In truth, it is difficult to separate the power from people's confidence in it since the faith or mutual trust and belief in what people working in association can achieve is itself an important constitutive element of the social credit. This is an indication of the fact that the 'social credit' can admit of varying degrees. Whenever the social credit is maximized, societies flourish and enjoy the benefits of the greatest possible stability. To the extent that the social credit is undermined, societies become vulnerable and run the risk of structural failure and eventual collapse. No society can exist without possessing a certain, basic degree of social credit.

Whereas the primary set of meanings associated with 'social credit' is directly grounded in a concrete reality, the second most important set of meanings pertains more to the realm of ideas. When capitalized, 'Social Credit' designates the scientific study

of the power of human beings in association to produce intended results, including its general nature, how this power can be increased, how it is decreased, and what its limits are, etc. Understood as *the science of association*, Social Credit thus contains both theoretical and practical, or applied, elements. Derivatively, Social Credit may also refer to the results of this type of study; i.e., to a specific body of thought, as this is found, for example, in the writings of Clifford Hugh Douglas and his supporters.⁷ In this latter case, Social Credit designates a specific *doctrine* composed of a diagnosis, a symptomatology, and a set of remedial principles intended to maximize the power of human beings in association to achieve intended results.

Let it be noted, right from the outset, that a clear distinction must be drawn between the science of Social Credit on the one hand and what we have termed ‘the Social Credit *Weltanschauung*’ or world-view on the other. While incorporating the strictly scientific aspects of Social Credit, i.e., those general principles which would be applicable to any and all worlds inhabited by human beings living together in association, Douglas’ world-view on social matters also encompassed his beliefs concerning those unique factors that characterize the civilization existing in our world at the present time.⁸

Both the Social Credit *Weltanschauung* and, to a lesser extent, the science of Social Credit, are interdisciplinary in nature, incorporating philosophy, physics, economics, accounting, political science, sociology, psychology, history, and religion. This is evident from the wonderful variety of aspects that Douglas touches on in his various works.

The third most important meaning, or constellation of meanings, associated with the term ‘social credit’ revolves around any action that is taken on the basis of Social Credit doctrine with the objective of increasing the social credit (understood here in the primary and most fundamental sense of the term). From this point of view, Social Credit action as expressed *via* the Social Credit movement is the embodiment of the policy of a particular philosophy:

“Social Credit is the policy of a philosophy. It is something based on what you profoundly believe – what at any rate, I profoundly believe, and hope you will – to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality, and that conception of reality is a philosophy, and the action that we take based upon that conception is a policy, and that policy is Social Credit.”⁹

This underlying philosophy was not consciously intended but rather ‘dis-covered’ to be the same philosophy that underlies the Christian revelation; i.e., “ ‘Social Credit’ turns out to be the social policy of a Christian ‘philosophy’.”¹⁰ Accordingly, one of Douglas’ main collaborators, Dr. Geoffrey Dobbs, once described Social Credit as a manifestation of ‘practical Christianity’; in this particular case, it is the attempt to successfully apply Christian principles in social affairs.¹¹

“The Principles and Practice of Social Credit”

We are now in a position to consider the main purpose of this present work: an exposition of the principles that constitute Social Credit theory and that ought to

govern Social Credit activity. Although many books and articles have been written on the subject of Social Credit, a clear, systematic, and comprehensive exposition of this body of thought that seeks to bring all of Douglas' fundamental ideas under one single cover has, as far as the present author is aware, never been attempted. There are many possible explanations for this regrettable state of affairs. While Douglas was certainly a genius, he was also a navigator in uncharted waters. His writings have sometimes been criticized (and in certain cases quite unfairly) for their apparent lack of clarity and his tendency to 'feel his way' toward the truth by 'thinking aloud'.¹² Responding to some derogatory remarks that a certain Professor Copland had made about his literary style, Douglas once conceded that: "It is, unfortunately, inevitable that the process of pioneering is not usually associated, contemporaneously, with the laying down of high-speed roads, ..." ¹³ It is also true that Douglas, perhaps as a result of his inductive cast of mind and his awareness of the inherent dangers of deductive thinking, never managed to systematize his thinking to any great extent. Finally, it must be granted that the comment that Douglas once made in reference to his economic ideas is also fully applicable to Social Credit as a whole: "The subject, is admittedly, a difficult subject, involving many subtleties, both of thought and language ..." ¹⁴ Given the alleged lack of clarity and the undeniable lack of systematization in the writings of its founder, combined with the originality and inherent complexity of the subject matter, it should not come as a surprise that no fully comprehensive attempt to present the Social Credit case has ever been undertaken. By seeking to compensate for these lacunae, i.e., the deficiencies in clarity, systematization, and a comprehensive approach, it is my hope that the present work may contribute something to the establishment of the 'high-speed roads' that Douglas mentioned, the absence of which has often hampered the effective and efficient dissemination of Social Credit ideas to the wider public.

Given the nature of the end in view, i.e., a clear, systematic, and comprehensive presentation of Social Credit doctrine, four further observations are in order regarding the means that have been judged appropriate for the proper fulfillment of this end.

In the first place, the reader should be made aware from the outset that this work is, above all, a work of exposition. It does not aim, primarily, to *justify* or *defend* Social Credit claims (its analyses, predictions, and remedial proposals), but rather to *explain* as clearly, systematically, and completely as possible (while remaining suitably succinct) the essence of the Social Credit world-view, giving pride of place to its underlying principles. Naturally, in the course of explaining, a certain amount of justifying will take place both directly and indirectly; it is not, however, from an apologetic standpoint that this book has been written.

Secondly, the work is heavily footnoted throughout with numerous citations from Douglas and a smaller number from his chief collaborators.¹⁵ This serves two purposes: it continually demonstrates that the main body of the text is in line with Douglas' own thinking, and it also brings excerpts from his various works that deal with the same particular subject together in one and the same location. The execution of both of these tasks should be quite helpful to the serious student of Douglas' thought.

Thirdly, in the interests of presenting a complete and pertinent account, it has sometimes been necessary due to changing times and new issues to extrapolate a position or an argument that lies beyond what is to be found explicitly in Douglas' corpus (to the extent that the latter has been accessible to this writer). In seeking to make the implicit explicit, I have always endeavoured to remain as faithful as possible to Douglas' general orientation. Any extrapolations are intended, therefore, as organic developments of the Social Credit doctrine. It should also be noted that this fidelity to the founder is borne of the conviction that Douglas' core views on a variety of subjects are substantially correct; i.e., it is a fidelity based on a profound respect for the value of truth, not on a blind or uncritical acceptance of his pronouncements.

Fourth and finally, for the sake of facilitating comprehension, it has seemed convenient to adopt the fourfold division of Social Credit thought that was first introduced by John A. Irving.¹⁶ Accordingly, the exposition has been partitioned into four separate sections: 1) Social Credit Philosophical Theory, 2) Social Credit Economic Theory, 3) Social Credit Political Theory, and 4) Social Credit Historical Theory. Since the work focuses mainly on the principles of Social Credit theory and action, many aspects of the Social Credit story will be left out entirely or only touched on tangentially. No attempt will be made, for example, to deal at any great length with Douglas' life or character, with the history of the Social Credit movement in general, or with its political history in particular.

The present work is thus part explanatory commentary on, part ordered compilation of, part organic development of, and part comprehensive systematization of Douglas' most important contributions to humanity's intellectual legacy.

¹Cf. C.H. Douglas, *The Tragedy of Human Effort* (Vancouver: The Institute of Economic Democracy, 1978), 6: "Undesired consequences may result from bad technical advice and management, or they may on the other hand be inherent in the policy pursued." Questions of policy and administration are an important component to consider when trying to determine the cause of our discontents. If it be discovered that the policy being pursued by an association is incorrect, or that the means being employed are faulty, what possible legitimate reason could anyone give for refusing to rectify what lies in our power to fix? There is nothing 'utopian' about insisting on proper design and healthy functioning.

²This is the view, for example, of Mike Rivero from Whatreallyhappened.com.

³By contrast, the most important factor behind the failure of an association to realize a *correct* policy would consist in the use of the wrong means. There are associations in which the individual members fail to recognize and/or live in accordance with the obligations which the authentic common good imposes upon them as functional necessities. In certain cases this could be due to a 'freeloader' mentality that seeks to unfairly pass off the burdens of association on others while enjoying the benefits. Such an intention can sometimes be effectively hidden by propagating a misleadingly minimalistic interpretation of one's societal duties, i.e., social libertarianism, as correct social doctrine. In other cases, the failure of the general membership to evince the necessary civic spirit may simply be due to a culture of passivity, laziness, or apathy.

⁴Social Credit action also provides a remedy for the lack of solidarity that is frequently induced by the libertarian social mindset.

⁵It would appear that our present civilization is at a crossroads; it must adapt properly and soon, or else it

will have to bear the heavy consequences of stagnation. As Douglas once put it: “You may find an analogy to this state of affairs in the life history of many insects – the may-fly for instance. They are brought to a certain stage of development in water, but once that stage is reached they either escape into the air or they are drowned. It is even probable that all life on this planet is compelled by the nature of things thus to change on to a different plane on pain of extinction.” C.H. Douglas, *Warning Democracy*, 3rd ed. (London: Stanley Nott, 1935), 73.

⁶Tudor Jones, *Elements of Social Credit* (London: K.R.P. Publications Ltd., 1946), 4.

⁷Since the present work is concerned above all with Social Credit doctrine, a few other qualifying remarks should be made. Considered as a whole, the body of ideas that was to become known as Social Credit was first introduced in embryonic form in Douglas’ 1920 book *Economic Democracy*. It is an organic doctrine; each element cannot be fully and correctly understood without reference to the whole. That is to say, the elements of Social Credit are so deeply intertwined that in separating them for the purposes of obtaining a clearer understanding of their nature, there is always the risk of losing sight of the whole. Historically, Social Credit has also undergone a development of doctrine during which different elements temporarily became the focus for a greater elaboration on the part of Douglas or one of his chief collaborators. This development of doctrine has also been organic in the sense that no radically new or foreign material was added; instead, the implicit was merely made explicit. This development is not yet complete. In the words of the Social Credit secretariat there are many dimensions of Social Credit which remain inchoate: “All the matters which concern Social Credit have not yet been investigated. It is the youngest of studies, though possibly the most vitally important.” Tudor Jones, *Elements of Social Credit* (London: K.R.P. Publications Ltd., 1946), 4. In spite of the breadth and depth of his contributions to the science of association, Douglas also humbly admitted that the insight into reality which Social Credit provides represents, in all probability, only a very small portion of that which remains to be discovered, cf. C.H. Douglas, *The Policy of a Philosophy* (Vancouver: The Institute of Economic Democracy, 1977), 3.

⁸Certain key aspects of the Social Credit world-view (as opposed to the science of Social Credit) are bound to be regarded as controversial in the very narrow sense of being ‘politically incorrect’, i.e., contrary to prevailing policy. This negative judgement does not mean that such claims should either not be given a hearing, nor that they cannot be true. Indeed, the very fact that they are deemed to be ‘politically incorrect’ within the context of the current political climate is actually a mark in favour of their truth. In dealing with this more contentious dimension of Douglas’ thinking, it did not seem proper, for this very reason, to shy away from an open and complete presentation of his views. In this respect I have made Plato’s declaration in his dialogue *Phaedrus* my own: “... I must dare to speak the truth, when truth is my theme.” (*Phaedrus*, 247c). Having said this, it is certainly possible (i.e., logically tenable) for a person to accept the substance of the science of Social Credit without accepting Douglas’ world-view in its entirety.

⁹C.H. Douglas, *The Policy of a Philosophy* (Vancouver: The Institute of Economic Democracy, 1977), 3.

¹⁰C.H. Douglas, *The Tragedy of Human Effort* (Vancouver: The Institute of Economic Democracy, 1978), 16.

¹¹Cf. Geoffrey Dobbs, *What is Social Credit?* (Sudbury, England: Bloomfield Books, 1981), 11.

¹²Cf., for example, John Finlay, *Social Credit the English Origins* (Montreal and London: McGill-Queen’s University Press, 1972), 61: “... Douglas was greatly handicapped by his awkward style, a mixture of technical brevity and pedantic qualification such that even his friends and admirers were forced to admit heavy going.” *Ibid.*, 96: “It is doubtful whether Douglas ever managed to get down on paper exactly what he wanted to say. For all his scientific attitudes, his was essentially an intuitive mind, which sensed but could never quite capture the truth. ... the underlying cast of mind was the allusive.”

¹³C.H. Douglas, *The New and the Old Economics* (Sydney: Tidal Publications, 1973), 5.

¹⁴*Ibid.*, 6.

¹⁵These pre-eminent, first-generation Social Crediters included: Arthur Benton, Eric D. Butler, L. Denis Byrne, Eric de Maré, Dr. Geoffrey Dobbs, Louis Even, C. Marshall Hattersley, Dr. Tudor Jones, A. Hamilton McIntyre, Dr. Bryan Monahan, Hugh Morton Murray, R. L. Northridge, and Alfred Richard Orage, amongst several others.

¹⁶Cf. John A. Irving, “*Social Credit: Prophet and the Doctrine*,” *Saturday Night*, March 14th, 1953, 7.

The Moral Implications of Centralised Power By ED Butler

INTRODUCTION by Anthony Cooney

Jerome K Jerome, famous for his "Three Men in a Boat," wrote a less well-known sequel, "Three Men on a Bummel," an account of a cycling tour in Germany in the early days of the 20th century. He included an observation of the German character and the centralized nature of the German State. He says that he and his companions found the Germans, affable, hospitable, welcoming and generous, but one thing he found incomprehensible - their subservience to power. "If," he concluded, "an order went forth from Berlin in that everyone had to obtain a licence for walking, the following morning the entire German nation would be queuing outside the post offices to obtain their licences.

He makes a further, prophetic, observation, that it would go ill for Europe if ever a man had absolute power in Germany. Although Eric Butler's paper touches only briefly on the Bismarkian Reich, his choice of that state to illustrate the destructive and corrupting effects of centralized power, not only on those who possess it but equally upon those who suffer it, is confirmed by Jerome's observations and the subsequent tragedy of Europe.

C. H. Douglas cited several schools of history in his examination of "The Big Idea". There is the view that results are unsatisfactory because men are either stupid or venal. Douglas bitingly dubbed this "The Village Idiot School." Another, equally insidious, Douglas called "The Episodic School." It holds that events "just happen", without cause and without reason. To these notions Douglas opposed the dictum "History is the Crystallization of Politics," (i.e. of "Policy") things happen because some interest or power group plots and plans to make them happen.

Douglas' view of history is here close to Belloc's "History must be effectively caused."

The other main theories of historic causation, the cyclical theory of Oswald Spengler and the "progress" theory of Marxism, are dealt with, and dismissed effectively by Eric Butler. He shows that the comparisons of the "lifespan" of a Culture to the lifespan of a person, ending in the tyranny of a sclerotic power centre is fallacious, and one feels that he would endorse Belloc's view that "Progress" is pure abstraction; it is not something which exists in the future to haul, nor in the past to propel, events forward. What then is the policy which has had such catastrophic results? It is the Will to Power.

Its modern origins, Butler argues, lie in an alliance of Bismarkian power-worship and German socialism. Its methods, the all encroaching, all pervasive Welfare State and a taxation policy which is calculated to cream off income so that it never, except in the case of favoured functionaries, rises above essential expenditure. This policy embodies the distinguishing power of the Slave Master - the power to determine how a man shall spend his time.

How did the catastrophe of the 20th Century which had opened with so much hope, happen? Butler argues that the answer lies in the rejection of a higher authority, a higher Law, external and superior to that of Governments, and limiting their power.

A pretence of power was vested in spurious "majorities," manipulated by what Douglas called "carrier policies," perfectly reasonable measures which no one would reject but which carried with them policies which few would desire. The few who do desire these policies are the "do-gooder," people with ideas of how the world should be, which they long to enforce upon everyone else. They are the "useful idiots" who popularize and make acceptable the centralization of power.

Society is a continuum, it exists through time, it does not consist of those who just happen to be alive at any given moment. The universal moral law is, Burke says, the proxy of the dead and the enfranchisement of the unborn. Chesterton illustrated the continuity of Society through its corpus of received law by arguing that the mere democrat declares that a man should not be denied the vote by the accident of birth, the traditionalist declares that neither should he be denied the vote by the more terrible accident of death.

Charles I stated the same thing more soberly when regarding the rights of the subject, he declared: "Their liberty does not consist in making law, but in having law."

St. Thomas More, Lord Chancellor of England declared: "England is hedged thick with laws, which if they were all uprooted, such a gale would blow through the land, that no man, I think, could keep his feet." The remedy, Eric Butler, tells us in this paper, is not to endeavour to defeat power with power, to cast out Beelzebul by Beelzebul. We cannot enforce Social Credit, the sad history of the Social Credit government of Alberta, which eventually trod the foul path of Eugenics, demonstrates that.

The distinction between "Democracy" and Law is all important. "Majority Rule" is a claim that "Might is Right." The continuity of custom is the guarantee of freedom against clobbered up "Majorities."

"Nothing," Douglas told us, "is so powerful as individual initiative, certainly the collectivists both fear and hate it." This paper expands and enlarges upon that. Individual initiative must begin in integrity, it must become effective by the increment of association. Given sufficient assertions of freedom, the Will to Power can be defeated.

The Barons at Runnymede declared: "We object to changes in the Law of England." and so should we!

Anthony Cooney, Liverpool, U.K. 2003.

Looking Beyond by Archbishop Carlo Maria Viganò

A "forensic" approach to the psychopandemic crime

Statement for the Congress "Death denied"

Auditorium Gavirate (Varese, Italy), May 10, 2024

You have the devil as your father,
and you want to fulfill your Father's desires.
He was a murderer from the beginning
and did not persevere in the truth,
for there is no truth in him.
When he speaks falsely, he speaks of his own,
for he is a liar and the father of lies. **John 8:44**

One of the most immediate effects of the infernal and manipulative psychopandemic operation is the refusal of the masses to acknowledge that they have been the object of a colossal fraud. Under the pretext of preventing the spread of a virus, presented as deadly and incurable – and which we now know has never been isolated according to Koch’s postulates – billions of people have been forced to undergo inoculation with an experimental drug that was known to be ineffective for its stated purpose. And in order to accomplish this, the authorities in charge have not hesitated to discredit existing treatments which would have made it impossible for that genetic serum to be authorized for sale.

The reason for this instinctive refusal of the masses to recognize themselves as victims of a true and proper crime against humanity does not, however, remove the evidence of the intentions of the perpetrators of this crime. These intentions, declared for decades on the basis of a grotesque falsification of reality, are embodied in a systematic action aimed at encouraging the depopulation of the planet through pandemics, famines, wars, clashes between different sections of the population, the impoverishment of the weaker classes, and the drastic reduction of those public services – including health and social security – that the State should guarantee to its citizens. The Bill & Melinda Gates Institute for Population and Reproductive Health (<https://hub.jhu.edu/2023/10/25/william-h-gates-sr-institute-for-population-and-reproductive-health/> and <https://icfp2022.org/sponsor/bmgi/>) is one of the main architects of a population reduction plan that starts from the neo-Malthusian assumption that the Earth’s population must be drastically reduced, and that its food and energy resources must be the subject of interventions that favor this reduction. The declarations confirming this extermination plan are no longer even concealed; on the contrary, they are explicitly reiterated in the conferences and studies produced by the network of organizations and institutes financed by self-proclaimed philanthropists.

But if a lobby of very rich people declares that they want to reduce the world’s population through mass vaccinations that cause sterility, disease, and death; and if these vaccinations do indeed cause sterility, disease, and death in millions of those inoculated, I believe that we should all expand our horizons – and I address my appeal to distinguished jurists and intellectuals, as well as to doctors and scientists – and not limit ourselves to an investigation that has as its sole object the adverse and deadly effects of the experimental serum. If we do not situate the organization of the psychopandemic within the broader context of the criminal plan that conceived and designed it, we will preclude ourselves from the possibility not only of understanding that it was a premeditated crime, but also of seeing on what other fronts we are or will be the object of new attacks – all of which have the same ultimate goal, namely, the physical elimination of billions of people.

The flaws in the widespread system of censorship that is being established in almost all Western states – or rather, in those that are subject to the *diktats* of the WHO and the subversive umbrella of the World Economic Forum – have allowed many of us to see the demonstration of an indisputable fact: these serums – produced by government

agencies using viruses that have been genetically modified through gain-of-function research and which are subject to military secrecy – not only do not serve to cure the phantom Covid-19 disease, but also induce serious adverse effects and even death; and this is not only due to the new mRNA technology with which they are produced, but also to the presence of substances that have no relevance to the declared purpose of fighting the virus. Substances – including graphene oxide – that coincidentally were patented well before the launch of the pandemic operation – a disturbing detail, to say the least.

Therefore, given that these serums do not do what they were declared to do when they were approved by the various health agencies, but instead prove to be very effective in inducing even very serious pathologies, in causing death and in accomplishing the sterilization of those inoculated, it is necessary to take the next step – which is the one most feared by the system that imposed them – and denounce the malice and premeditation – the *mens rea*, as legal experts would say – of those who deliberately used a fake pandemic to exterminate the population, consistent with a mad, anti-human vision that considers humanity as the cancer of the Planet.

That is why I invite you to take the next step in this praiseworthy operation of truth and denunciation in which you are courageously committed.

Do not ask the wrong questions, because you will get the wrong answers. If you assume that the health authorities have acted with lawful purposes and that the errors made are due to inexperience or the pressure of the emergency; if you take it for granted that the producers of gene serum have as their purpose the cure of diseases and not the most cynical profit and the creation of chronically ill people, you will end up falsifying reality, and the conclusions you will reach will necessarily be misleading. Instead, take a forensic approach, so to speak, so that it will be evident that there is a perfect coherence between the tools adopted and the results obtained, regardless of their stated aims; knowing that their true motivations, precisely because of their intrinsic desire to harm, had to be concealed and denied. Who would ever admit, before fraudulently imposing a mass genetic treatment, that its intended goal was to make a very large segment of the world's population either sick, or sterile, or dead?

But if this is what the neo-Malthusian ideology aims to achieve; if there is evidence that the adverse effects of the serums have been maliciously concealed; if in the different batches there are substances that have no prophylactic justification but which, on the contrary, induce pathologies and allow tampering with human DNA, the logical conclusions cannot fail to highlight the criminal will behind the operation, and therefore the culpable complicity of public institutions, private entities, even the leaders of the Catholic Hierarchy, the media, the judiciary, the Police, the Armed Forces, and the entire medical class – except for very rare exceptions – in a mass extermination operation.

The question we must now ask ourselves – and that we must ask those who claim to govern us and impose on us rules and behaviors that directly affect our daily lives and our health – is not *why serums have been imposed, even though they are demonstrably*

harmful and deadly, but rather why no organ of the State – whose ultimate goal ought to be the common good, and the health and well-being of its citizens – has put an end to this crime, but indeed has become an accomplice to it, going so far as to violate fundamental rights and trample on the Constitution. And once we understand the complicity of the Judiciary, the Parliament, the Government, and the Head of State, we must ask ourselves what the response of citizens – whom Article 1 of the Constitution recognizes as the sole holders of national sovereignty – can and should be in the face of a subversive act and a betrayal of those in power.

Quis custodiet ipsos custodes? asks Juvenal (*Satires*, VI, 48-49). If a system of government comes to be structured in such a way that those who are constituted in authority can harm those who must obey them; if forces not legitimized by any political or social mandate manage to maneuver entire governments and supranational institutions with the intention of appropriating power and concentrating in their hands every instrument of control and every resource – finance, health, justice, transport, trade, food, education, information; if a subversive entity can publicly boast of having premiers, ministers, and officials at its service, we must open our eyes and denounce the failure of that social pact that is the basis of civil coexistence and that legitimizes the delegation of authority by the people to their representatives. And from here, inevitably, must arise the awareness that the pandemic – as well as the climate emergency and all the other pseudo-catastrophes envisaged for intimidation purposes by the same lobby – constitutes a fundamental piece in the framework of a broader global *coup d'état* that must be opposed, which it is essential to denounce, and whose perpetrators – both at the top of these subversive organizations and in governments, public institutions, and the highest levels of the Catholic Church – will be inexorably tried and convicted of high treason and crimes against humanity.

But in order to do this – you will have to acknowledge this, after four years – it is essential to understand that this criminal lobby acts for Evil, serves Evil, and pursues the death not only of the body but also of the soul of each one of us; that its emissaries are servants of Satan, devoted to the destruction of everything that even remotely resembles the perfect work of Creation, anything that refers to the generous and gratuitous act with which the Creator infuses Life. Satan is *a murderer from the beginning* (Jn 8:44), and those who serve him can do nothing other than desire death, whatever the means by which it is inflicted.

Pretending that we are dealing with vile merchants interested only in money and refusing to see the Satanic matrix of the globalist plan is an unforgivable mistake that none of us can make, if we really want to stop the threat looming over the whole of humanity. For this I assure you of my prayers and implore upon you the Blessing of God and the patronage of the Blessed Virgin, *Salus Infirmorum*.

+ Carlo Maria Viganò, *Archbishop*

Christianity and Freedom

A Symposium

https://alor.org/Storage/Library/PDF/Thibon_G-Christianity_and_Freedom.pdf

Introduction

Freedom is everywhere in full retreat. In the majority of nations public liberties are trampled underfoot by States afflicted by the disease of totalitarianism. The very ideal of individual freedom, built up by centuries of slowly advancing civilisation, is today belittled, perverted or even repudiated by the new political ideologies.

Here is a grave danger for the future of civilisation and mankind. It is something against which the West must react. But it would be well for us to start by examining the conditions in which this ideal of freedom first came to birth and the philosophical origins of the idea of liberty. It will be necessary, also, to consider the concrete conditions in which freedom can actually be exercised at the present day.

What is immediately apparent to an unbiased observer is that at the first awakening of the notion of freedom and human dignity what we find is Christianity. It is to Christianity that man owes, if not the awakening of the ideal, at any rate its consolidation and universal expansion.

The fact is that the Gospel emphasised decisively the dignity of the human person. It reserved the natural bonds between the particular individual and the human groups that fashion him, but it clearly laid down the autonomy of the individual, based ultimately on the nature of God, in whose image man was created.

As Fustel de Coulnages remarked of Christianity: "This new principal was the source of individual freedom. Once the soul was set at liberty, the most difficult task was accomplished, and freedom became possible in the social order also".

Thus, the evangelical ideal, together with the doctrinal principles it inspired, acted all through history as a leaven, constantly urging Western man to instil the greatest possible freedom into his social, economic and political institutions.

It is certainly no exaggeration to say that never was man so well protected against arbitrary power, intolerance and injustice as he contrived to become during the last few centuries.

If all this is true, it is only by rediscovering the Christian message in all its dynamic purity that Westerners will find the necessary strength for a new and creative advance in civilisation. It can only be by respecting the great Catholic (universal-ed) principles concerning the nature of man that a society can be established that is properly adapted to the technical conditions of the modern age, a society in which concern for social justice will permit freedom for all men, without any exceptions in law or in fact.

These are the fundamental problems that will be dealt with in the following pages. They are studied from a very definite angle: that of the historical and sociological relationship which in our opinion exists between the Church of Christ, Catholic and Roman, and the state of freedom in various societies.

History shows, as Gustave Thibon with his usual vigour reminds us, that free societies, those which have been the best able to venture, to think, to create, in short to live,

have coincided in time and space with the area of expansion of Western and apostolic Christendom. This is no accidental coincidence but a relation of cause to effect: in our society the Church has been man's educator, it has taught him the meaning of true freedom.

The essays which immediately follow support this assertion *a contrario* (as it were), by showing how in areas other than those in which the Catholic and Roman Church have sown the seed, even where there exist spiritual principles of high value, man has never been able to develop the potentiality of freedom, which we regard as one of his highest prerogatives. India has devised a metaphysical system in many respects admirable, but she has never been able to establish a freedom-giving humanism, with which, down to our own day, the regime of cast has inevitably conflicted. Islam, in the best of its children, has attained the loftiest heights of mysticism; it has a conspicuous sense of the uniqueness and transcendence of God; but the regime that rose out of the Koran has crystallised society in such rigid forms that it affords no means of free human development. Even in the ancient world of our own classical traditions, in that Greco-Roman world where so many of our roots lie, there were obstacles to freedom and human development; slavery for example, claimed by so many philosophers to be founded not on fact but on right, and also that concept for labour and human dignity which Aristotle expressed when he said one could never make a citizen of a manual worker. Finally, within the bounds of Christendom itself, in the Orthodox world that derives from Byzantium, there seems to be a kind of vice always paralysing man, making institutions inevitably oppressive, namely the Caesaro-Papalism imposed by the Basileis. This vice today has to be transposed into terms of the dictatorship of a single political truth which results in the utter mutilation of freedom.

Therefore, by and large, and with very rare exceptions, the equation holds good: the areas of Catholic Christianity equals the areas of creative human freedom.

But to conclude these studies there is surely need for an examination of conscience. Is the equation always valid? Is the world of baptised Christians really the world of freedom still? Is it enough, today, to live in one of these areas, where the seed of the Gospel was sown by the blood of the martyrs, the toil of missionaries and the heroism of saints, to be sure of enjoying the benefits of this freedom? The final examination of conscience is conducted by M. Andre Railliet, Daniel-Rops and his Eminence Cardinal Feltin.

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 can also be performed by direct bank transfer:

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)