



# ON TARGET

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## The Essential Christian Heritage

By Eric D. Butler

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*Mr. Eric D. Butler is recognised internationally as a lecturer and writer on Marxism, his best known work being “The Red Pattern of World Conquest”.*

*He is a deep student of history. Moving a motion that “Communism is absolutely incompatible with Christianity” at the 1959 Melbourne Anglean Synod, Mr. Butler gave an address, subsequently republished and widely distributed, under the title, “The Real Communist Challenge to Christianity”*

A realistic examination of the essential Christian heritage requires not only a study of the fundamental ideas inherent in Christ’s teachings, but also the results of those ideas as they have been applied throughout history. Traditional Christian philosophy has always insisted that God reveals Himself through history. And real history is not a series of disconnected events, but a continuous application of policies - economic, financial, political and social-rooted in philosophies.

The ideas or beliefs men accept, even if unconsciously, govern their actions. But in an era when progress is measured by many in terms of technology, size and speed, the self-styled “practical man” becomes impatient with any suggestion that ideas, that which cannot be seen, are of fundamental practical importance and should be considered. The British diplomat and scholar, Sir David Kelly, has observed how, when a leading newspaper asked him for permission to reproduce one or two previously published articles, it explained how it did not want the one which in the first paragraph referred to the famous German philosopher Hegel, that this would discourage its readers, who would say, “Who the hell was Hegel anyway”.

It was Hegel’s “dialectic”, or the theory of development through the conflict of opposites, that was the source of Marx’s philosophy of “dialectical materialism”, the materialist interpretation of history. The Nazis and the Fascists took Hegel’s thesis that the State is the Divine Idea as it exists **on earth** and that the individual can only realise himself through the State. The ideas of Hegel have therefore affected in this century the peoples of the whole world, and through the policies of the International Marxist movements continue to do so. The “practical” men of the

world have continued to misunderstand the policies of the Soviet Union and Red China primarily because they do not understand the underlying philosophy of those policies, but also because they lack any coherent philosophy of their own.

The suggestion that a revitalised practical Christianity is the only answer to the ever-growing threat of International Marxism, is often met with the claim that this is but a romantic ideal with no relationship to what is called reality. But reality consists of much more than matter. It is ideas which dictate how matter shall be used. Christ clearly indicated the primacy and formative nature of ideas when He said, “My Kingdom is not of this world”. One of the false charges often levelled against Christianity is its alleged “other-worldliness”, its lack of concern about man’s material condition on earth. But the great Christian prayer asks that God’s will be done on earth as it is in heaven. Man was also given the instruction that if he first sought the Kingdom of God, all other things would be added unto him.

Now if God’s will is to be done on earth, this can only be achieved by individuals using their free will and individual initiative to seek to create a society in which man’s relationship to his fellow man and to his institutions, are in conformity with God’s purpose for man. That purpose was clearly stated in the words, “Ye shall know the truth and the truth shall make you free”. It is imperative that we do not confuse the Christian concept of freedom with the type of free-for-all which masquerades as freedom today. The Christian believes that God is Jove. But how can man love God unless he has real freedom? God could have made man perfect.

The Christian view is that God endowed man with free will in order that he could respond to the Creator in that type of service which is perfect freedom. Real freedom is only possible through a knowledge and application of truth in all man’s activities.

An essential part of that truth is the law of love as outlined by Christ. First we are told to love God, which can only mean that we must use our will and intelligence to search diligently at all times to know God and His Laws. Then in the Second Commandment we are told to love our neighbours, but with a most important proviso, to love them **as ourselves**. The Christian Law of Love is not a mere piece of sloppy sentimentalism, but a law partaking of Truth. The logic of the Christian Commandments is that the individual must **first** establish correct relationships with his fellows. It should also be noted that he is told to love his neighbour **as himself**.

A man who has neither love for God nor respect for himself, has no pride in his own people, his own country and its traditions must always reflect that attitude in his approach to his fellows. The fundamental problem of all civilisations has been the relationship of the group to the individual. While the Christian conception of freedom led to the freeing of the individual from the domination of the group, it also balanced this with the conception of the individual accepting **personal** responsibility for how he used this freedom. Freedom must be used in conformity with God’s laws. Inalienable rights were held on lease from God, not from the state or governments. It is sometimes argued that as Christ is not recorded as having said much about society and governments, this is a reason for Christians not to involve

themselves in politics. But politics is concerned with power, and Christianity would have had no impact on man's history if it had not insisted that there was a right and a wrong way for power to be used. When the famous Lord Acton propounded the law that all power tends to corrupt, and that absolute power corrupts absolutely, he was speaking as a Christian aware of what Christ had said on this vital subject. **St. Matthew, IV, 8-9** reads, *“And the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world, and the glory of them, And saith unto him, All these things will I give thee, if thou wilt fall down and worship me”*.

This was an offer of world power. Christ rejected that offer, indicating quite clearly that God's will was not going to be done on earth through power centralised on a world basis. When Christ gave His reply to the question about the subject of the Roman coin. He was not, as some cynics have suggested giving a trick answer to a trick question. “Render unto Caesar the things that are Caesar's and unto God the things that are God's”, was the enunciation of a basic truth whose application changed the course of man's history. Christ said in essence, that the state was necessary and legitimate, but He also set bounds to the state's power, previously never acknowledged.

If Christ was allegedly not concerned about creating a perfect society, then why His concern about the perfection of the individual? A perfect society would be one in which all individuals associated in that society would be living in accordance with the laws of God's universe. Christ laid down **in principle** what these laws are. But the individual is left free to decide whether or not he will attempt to obey these laws, or perhaps to make his own. A perfect society is impossible because all individuals can never be perfect. But to the extent that they manage to apply the truths of Christianity, they obtain greater satisfaction in their societies. It is significant that during last century, while Continental Europe was being convulsed in a revolutionary ferment, a legacy of the French Revolution, the British people were enjoying comparative stability. British society reflected to a much greater extent the Christian concept concerning individual freedom, rights, and personal responsibilities.

Every civilisation is the incarnation of underlying values. The British historian, Christopher Dawson, a devout Christian, has observed that all the great civilisations **“have admitted the existence of a higher law above that of the tribe and nation”**, and consequently **“have subordinated national interest and political power to the higher spiritual values which are derived from this source. On this point there is a consensus of principle which unites all the world religions and all the great civilisations of the past ...”** Western civilisation has been correctly described as a Christian civilisation. It is true that this civilisation has owed much to the legacy of both Greece and Rome. The Greek philosophers struggled with the problem of how to make individual liberty a reality, while the Romans provided man with a firm concept of the Rule of Law. But it was the Christian teaching that man is

a special creature made in God's image, which have the human person a significance unknown outside Western Europe. Now man saw himself as part of a type of cosmic spiritual drama and felt that he had the power to shape history. Unlike the religions of the East, which have been described as "religions of pessimism", Christianity was a religion of hope. It encouraged the development of man's creative spirit. And it resolved philosophical problems which had baffled the philosophers of Greece and Rome.

## **MAGNA CARTA**

One of the most famous, and important, landmarks in English constitutional history was the signing of the Magna Carta in 1215. When the Caesar of the day, King John, attempted to combine both power and authority in his own person, he violated constitutional principles which had grown out of the climate created by the Christian Church. There were three sovereignties represented at the historic event on the isle of Runnymede: the Crown, the Church, and the Barons, who claimed to speak for the people. Although the Barons provided the physical sanctions, these in turn were modified by the spiritual sanctions of the Church, which in the person of Archbishop Langton, played a decisive role in the formulating of Magna Carta. Here was the Christian Church insisting, not that complete power should be taken from one man and given to another group of men, but that power should be divided and subject to God's laws. As the famous English historian, Sir Arthur Bryant, writes in his *History of England*:

**"It was not Langton's wish to see the Crown overthrown, the law ignored, the realm divided, the Barons petty tyrants. What he wanted was that the King should preserve the' law his predecessors created. And it was to the law that the Archbishop appealed, not only of man, but of God. For it was the essence of mediaeval philosophy that God ruled the earth, and that man, and kings above all men, must further His ends by doing justice or it was not in Christian eyes justice at all."**

The first clause of Magna Carta reads: **"That the Church of England shall be free, and enjoy her rights and liberties inviolable"**.

This was imposed on King John as a declaration of independence in certain well-defined areas from interference by the Crown or any other power concerning matters of religion these things which belong to God. It was a declaration against a monopoly of power. The underlying concept of Magna Carta was to establish every individual, irrespective of his station in life. in his rights. It was a striking manifestation of the application of the Christian concept of the sovereignty of the individual, as was English Common Law, one of the most priceless aspects of the essential Christian heritage. Magna Carta was a major landmark in English constitutional development. But it is important to stress that basically it reaffirmed principles which had been accepted for centuries in England. What came to be known as English Common Law grew out of the active part played by Christian theologians in attempting to evolve ways and means of successfully subordinating

power to authority. While the Roman concept of the Rule of Law was a major contribution to the development of civilisation, and while English constitutionalists acknowledged the importance of the Rule of Law, they also grasped that unless a people's customs are considered in the development of any legal system, there can be serious injustices. English Common Law was a unique contribution to the development of Western Christian Civilisation. Englishmen spoke less about wanting justice, which can be an abstraction and more about their rights, rights stemming from a tradition rooted in the Christian philosophy. It was because Englishmen in the North American colonies were denied what they considered their God-given rights, that they eventually revolted against the British Government.

The modern concept of what is called the Rule of Law is far removed from the concept of English Common Law. A realistic examination of this subject requires that first we ask, "whose law?". Like every other human system, a system of law must, if the Christian view of reality is to be accepted, seek to serve the individual, to ensure that his natural rights are protected, that his sovereignty as a free and responsible individual is ensured, and that the Courts exist to enable him to seek the protection of an independent judiciary. In a Christian society it is essential that members of the judiciary also accept the Christian basis of English Common Law, and are not afraid to pronounce against governments when they are violating the Common Law. The suggestion that the world can be subordinated to a rigid Rule of Law implies that the relationship of every individual in the world to the Law must be exactly the same. William Blake, the English poet and mystic grasped the necessity of any system of law being related as far as possible to reality when he said that **"One law for the lion and the lamb is oppression"**. Shakespeare also understood this issue. Justice as seen by Shylock demonstrates the unsuitability of the strict, rigid legal process to anything but a purely static situation. There can be a vast difference between the **letter** of the law and the **spirit** of the law, a difference which Christ attempted to demonstrate to the Pharisees of His day.

### **A BREAK WITH THE CHRISTIAN CONCEPT OF LAW**

It is important to recall that up until 1917 British Lord Chancellors had expressly stated that Christianity was part and parcel of the English Common Law. But in 1917 a British House of Lords, formerly a vital part of the British constitutional system, providing a check and balance concerning the use of power, but weakened over the years by the attacks of the British Liberals, declared that Christianity was no longer a part of the law of England. This decision was a major defeat for the Christian heritage. It reflected the weakening of belief in the undergirding spiritual values of a civilisation. It was a break with the tradition of law as expressed by the famous English constitutional authority, William Blackstone, who wrote, quote: **"The Law of Nature being coeval with mankind, and dictated by God Himself, is of course superior in obligation to any other. It is binding all over the globe in all countries and at all times; no human laws are of any validity if contrary to this ..."**

Commenting on the break with the Christian Heritage by the House of Lords in 1917, but certainly not commending it, Sir William Holdsworth, Professor of Law at the University of Oxford, said: **“The Judges are obliged to admit that (Government statutes) however morally unjust must be obeyed ... One might have thought that the excesses of the Nazi regime would have made our jurists realise the iniquity of such a theory of law. England’s Attorney-General at Nuremburg demanded the death sentence for Germans who obeyed the Nazis, but back in England the same Attorney-General (“Times”, May 13, 1946) said ‘Parliament is sovereign, it can make any laws. It could ordain that all blue-eyed babies be destroyed at birth’. Herod could not teach our modern jurists anything. They are grimly earnest ‘Laws may be iniquitous, but they cannot be unjust’.”**

Professor Holdsworth said at the time the House of Lords decided that Christianity was no longer part of the law of England, that “It is not unlikely that Caesar, now that he has deliberately abandoned the task of securing for God the things that are God’s, will find considerably greater difficulty in securing for himself the things that are Caesar’s.” Events have grimly confirmed Professor Holdsworth’s warning. The challenge to authority in all its form is the greatest problem threatening the foundations of civilisation today. Authority has been undermined because the fountain-head of all authority is denied. Truly, “the fool has said in his heart there is no God”.

It is significant that one of the most influential Marxists of this century, Professor Harold J. Laski, stressed that the idea of Christianity being an essential part of the British Constitution, must be rejected in favour of the concept of the “sovereignty of Parliament”. This totalitarian concept is widespread today, with the result that modern governments now believe that if they can persuade a majority of electors to vote for them, irrespective of how this is achieved and how small the majority, they then have the “right” to do as they like until the next elections. The lawyers and judiciary are expected to spend their time interpreting the stream of laws passed by governments without any reference to Natural or Christian Law. Added to this is the framing of regulations, which have the force of law, by non-elected officials using delegated power.

One of the first to perceive the erosion of responsible government and the freedom and rights of the individual, was a former Lord Chief Justice of England, Lord Hewart, who caused a major sensation after the First World War with his aptly described book *The New Despotism*. The warning was brushed aside by Professor Laski and those who accepted his philosophy. Laski blatantly stated that government should be able “legally” to acquire any property desired. He said that it did not matter if financial compensation had to be paid, as the government could then take care of this through its taxing powers! The sequel to Lord Hewart’s *The New Despotism* came from the pen of another eminent English constitutional authority, Professor G. Keeton, 30 years later. Keeton’s book was called *The Passing*



of Parliament. One of the most significant chapters in this book was “On the Road to Moscow”. Only the shell of the once famous British Constitution remains. It is a far cry from that period in English history when, as described by Blackstone in his *Commentaries*, 1765, that Edward I had confirmed Magna Carta by a statute **“whereby the Great Charter is directed to be allowed as the common law; all judgements contrary to it are declared void; copies of it are ordered to be sent to all Cathedral Churches, and read twice a year to the people; and sentence of excommunication is directed to be as constantly denounced against all those that by work, deed or counsel act contrary thereto, or in any degree infringe it.”** This explains why Communist literature always seeks to pervert the real significance of what Magna Carta was about.

How many children, even in Church schools, throughout the English-speaking world today are taught about the real significance of Magna Carta, a major event in their Christian heritage?

Rightness in politics and economics will not be achieved until the scope, function and authority of human law is resolved. An eminent lawyer, Professor R. W. Chambers has succinctly stated the issue: **“Upon that difference-whether or not we place Divine Law in the last resort above the law of the State-depends the whole future of the world.”**

The doctrine concerning free will is a major feature of the essential Christian heritage. It is only through genuine freedom of choice that the individual can seek to love God and to serve Him. The basis of all freedom is economic freedom. A society’s economic arrangements must therefore concern the Christian. History has demonstrated that the widespread ownership of property in some form is essential for independence, stable social structures and efficient production. Early Christian philosophers like the great St. Thomas Aquinas stressed the vital importance of private property in a Christian society. One striking measure of the success of anti-Christian, collectivist philosophies is the fact that even some who call themselves Christians accept the view that Christ was some type of Communist and that private property is one of the great evils of the world.

As Christ was concerned with the whole of life, and that includes man’s economic activities, it is not surprising to find definite economic implications in His teachings. Consider the parable of the labourers in the vineyard (*Matthew* 20: 1-6). Here we have an employer hiring a number of labourers at different hours of the day and at the end of the day paying them all alike. When those who had worked the longest complained, the employer replied, “Is it not lawful for me to do as I wish with my own?” Whatever theological meaning may be attached to this parable, it clearly implies that a man has a right to his own property. The condemnation of stealing affirms the principle of private property. When the Christian philosophy was more dominant in society, property rights were more inviolable than they are today, when Governments claiming to represent majorities, take property from the individual by force, or more subtly by inflation, taxation, and death duties. We might note that

Christ not only rejected stealing, but he also rejected the view that wealth is static. The parable of the ten pounds (*Luke 19: 11-18*) is a lesson in favour of individual enterprise. The servants who improved their position through enterprise were applauded, while the one who didn't was criticised.

Just as it is impossible to have light without shade, so everything of which we have knowledge is relative. Sometimes therefore the best understanding of something is to understand what it is not. Marxism specifically repudiates Christianity, and the central policy of Marxism is the attack on private property. The Marxist understands that widespread ownership of private property not only provides a barrier against totalitarianism, but that private property and the responsibility that it entails, helps to make possible the flowering of the human personality. Some Christians support the institution of private property only on the grounds of expediency. They deny that private ownership is a natural right of man, that it has any metaphysical value.

Their general argument is that without private ownership man will not have sufficient incentive to work and to produce. This argument is important, but much more fundamental is the Christian view that man is more than a higher animal living in society, but a **person** whose personality should transcend that association of individuals called society. The development of personality requires the use of free will, the making of decisions, the **personal** responsibility for the results of those decisions, through which the individual spiritualises his life. He develops and strengthens his creative initiative. As economic centralisation takes place, increasing numbers of individuals are reduced to the level of cogs in machines - over which they can exercise no control. The development of personality becomes increasingly difficult. The violation of human personality, the soul of man, results from treating the individual **as nothing more** than a part of an association. When that happens an association is no longer a society of persons, but has degenerated to the level of a herd.

Because some men have abused private property is not a valid reason for abolishing it. The traditional Christian view of property is that it is not an end in itself, but a means to an end. Because some men abuse freedom is no reason why freedom should be abolished. The more widespread the property, the greater the number of individuals with the opportunity of developing their creative capacities, and their sense of responsibility. Christ saw property and other individual rights as a type of stewardship. The individual is responsible to God for what he does with his rights. How to use wealth of any type, for example, was a problem for **the individual** to solve against a background of a sense of stewardship to God.

Man's accountability to God helped to develop a special approach to his fellow human beings. Christ stressed compassion and charity. But true Christian charity becomes increasingly difficult as individual property and other rights are eroded. It is only the individual who is secure in his own rights who can assist his fellows to protect theirs. "Social welfare" schemes are the very antithesis of Christian charity,



which requires that the individual giving of some of his substance to help others is making a **free choice** because he feels that this is a means of serving God.

## **GOD OR MAMMON?**

The current process of increasing economic centralisation is a major feature of the retreat from Christianity. As an objective study of the basic cause of economic centralisation reveals that this centralism stems from the use of money as a power instrument, it is essential to examine the original and Christian view concerning money.

The Founder of Christianity was quite specific: it was impossible to worship both God and Mammon. One of the most misquoted texts from *The New Testament* is that money is allegedly the root of all evil. What Christ did say, of course, was that it was **the love** of money which was the root of all evil. That was a searing indictment of the worship of a man-made system, form of idolatry elevating an abstraction, a system of manmade symbols, into a God. Christ's strong views on the misuse of money were demonstrated by His only recorded act of violence: He whipped the money changers out of the Temple. There was surely something symbolic in this? The early Christian philosophers were quite clear on the question of using money in accordance with moral law. There is a wealth of Christian literature on the evils of usury, the charging of excessive interest. It is symptomatic of the retreat from Christianity that this literature is generally unknown today and has to be searched for in libraries.

At one time coin clippers were treated as being amongst the worst type of criminal. Today modern Governments openly support coin-clipping on a massive scale under the label of "controlled inflation". This progressive debauching of the value of the people's money, and the robbery of all those attempting to live on savings and fixed incomes, is a blatant violation of Christian morality. It was the break in English constitutional development, with the death of Sir Thomas More in 1535, which ushered in a changed attitude to money in England. With the prohibition of Canon Law all previous enactments governing the use of money were swept away. By 1571 it was not considered a usurious transaction if interest did not exceed ten per cent. In 1694 the Bank of England was established, one of the founders frankly stating that he and his colleagues would have the benefit of the money they would create out of nothing.

This was the beginning of the National Debt in England. Today it is a fact of life that the astronomical expansion of debt, with increasing taxation required to pay interest bills, is a basic cause of an inflation which is a destructive social force of increasing magnitude. Social stability becomes increasingly impossible. The quality of life deteriorates. The struggle inside present finance-economic system becomes fiercer, not only between individuals, but between nations. The elevation of the production system into an end in itself, instead of being used as a means to an end, is an example of what St. Thomas Aquinas described as "the essence of sin".

## THE TRUE PURPOSE OF ECONOMY

Christ said that He had come so that man might have the life more abundant. The way to the life more abundant was through applying the truths He revealed. The essential feature of these truths was the releasing of the creative initiative of the individual through freedom with perennial responsibility. It is significant that it was in Christian Western Europe that the creative spirit of man, applying natural laws to God's abundant material resources, flowered in the industrial revolution which laid the economic foundations for a new major advance in Civilisation. But an economic system can either be used

to further enslave man, as the Marxists have demonstrated, or to free him. It is primarily a question of **purpose**. What is the true purpose of man's economic arrangements? The famous French historian and philosopher, Daniel-Reps, writing in *Christianity and Freedom*, puts the true Christian viewpoint:

**“It is all too clear that we are traversing now one of those ages in which freedom is in full retreat, that a whole combination of forces exists which seem intent on making for its ruin, and that unless humanity is on its guard it may find itself tomorrow in a state of servitude in comparison with which that known by antiquity was nothing... We find ourselves, thanks to the machine-revolution, presented by a hitherto undreamed-of-opportunity, a chance unique in all human history. It is the opportunity to free man from all brutalising labour, from all his most painful material tasks. Shall we be able to seize it? Christian teaching presupposes a very definite organisation which I might characterise thus: a regime that is wholly directed to the human. I feel very deeply that if the human person is to be truly free, the whole system of economy must be directed in the interest of man. Yes, the aim of an economic regime is not to increase production for production's sake, nor to increase capital; nor is it to give special advantage to this or that trade union.**

**Its aim should be to make it possible for man to dwell on this earth at ease, in harmony and brotherhood; in the language of the economist, that means a consumer's regime . . . If freedom is now withering and threatened with extinction, we know the reason . . . It is because it is impossible for it to live in a materialistic climate where there are no moral principles.”**

Perhaps it is not too optimistic to suggest that one of the more encouraging signs of a more realistic consideration of man's economic arrangements, is the growing widespread concern about the deadly impact on the physical, as well as the social environment, of the policy of “production for production's sake”. Pollution in all its forms is surely not a manifestation of God's will on earth. It is a measure of man's failure to act as a proper steward of God's gifts. A renewal of the essential Christian heritage urgently requires a re-orientation of man's financial economic arrangements to serve the Christian end of man: increasing freedom and material security. It is surely obvious that a financial policy which generates increasing debt, crippling taxation and inflation, is anti-Christian.

## THE VALUE OF EACH INDIVIDUAL

Ramsay Muir, in his *Civilisation and Liberty*, writes that “The history of human progress is, in truth, the history of the gradual emancipation of individuality or personality from the shackles by which its creative power was restrained. But the emancipation of individuality is the same thing as the growth of liberty.” While stressing the importance of the Greek tradition of personal liberty and the Roman concept of the Rule of Law, Muir draws attention to the Christian revelation as a great inspirational force in the creation of Western Civilisation. Christianity stressed that all individuals had a value in the sight of God, the Father, and were all capable of being in communion with Him. This resulted in the freeing of the human personality as never before. Christianity was far more than an intellectual creed; it was a movement set aflame by the emotion of Christ’s teaching on love. It was under the influence of Christianity that chattel slavery was abolished, and that women were given a status and dignity they had previously lacked. The family was given a new significance. The arts reflected the spirit of Christianity. A new style of living evolved, a feature of which was the concept of a gentleman, one who was expected to uphold certain ideals in his personal life. Literature of the past is full of famous figures reflecting Christian ideals of chivalry, service, sympathy and charity. Many of them will be found in the works of that Christian Shakespeare. A classical author example of the Christian influence is Portia’s mercy speech in *The Merchant of Venice*. The concept of mercy is essentially Christian.

As the Christian influence worked its way throughout Western Europe, it not only profoundly influenced the relations between individuals, but also had a modifying influence upon the manner in which military conflicts were conducted. Attempts were made not to involve women, children, and the elderly. Mercy was shown to the defeated. But with the erosion of the influence of the Christian Church on the modern highly-centralised Power State, this century has witnessed a return to the type of barbarism symbolised by the sack of Carthage. “Total War”, as practised during the Second World War, saw a frightful destruction of priceless buildings, churches and art treasures and many other physical products of Christian Civilisation. We should carefully note that this type of destruction was only made possible because Authority on the Moral Law in the form of the Christian Church had failed to prevent the excessive concentration of power in the hands of the State. There are very few, if any, Archbishop Langtons around today. Large numbers of Christian clergy now openly advocate progressive compromise with Caesar in the form of Communism. They have nothing to say about the progressive centralisation of all power, or they support those revolutionaries whose activities can, unless checked, only result in a state of anarchy. Others go so far as to justify providing funds for African savages trained and equipped by Communists to murder and destroy not only Europeans, but also their fellow-Africans. The emotional epithet of “racist” is hurled at those who suggest that diversity and separate development between different peoples of different racial and cultural backgrounds, is the road to

true unity. They support compulsion, which inevitably produces friction, as opposed to inducement.

We often hear about the alleged abuses and tyrannies of the Monarchs of the Middle Ages, but this is mainly the propaganda of secularists. In reality, these Monarchs had comparatively little power compared with modern States. As one of the greatest authorities on the history and nature of power, Bertrand de Jouvenel, has said in his work. *Power, Its Natural History and Growth*, “The grossly inaccurate conception of the Middle Ages is deeply embedded in the unlettered, whom it serves as a convenient starting point. There is not a word of truth in all this.” Christian Monarchs and rulers of the past were far from perfect. But most did recognise the existence of a higher law, even when they broke it. Many instances could be given of royal recantations in which an uneasiness of conscience played a major part. But no such spirit of remorse, or admission of error, is demonstrated by modern Governments which, in the main, must be described not merely as non-Christian, but as anti-Christian. They devote themselves primarily to increasing their own power at the expense of the individual - **a policy which is the very antithesis of Christianity.**

The retreat from freedom now taking place all over the world is, in reality, a retreat from Christianity. There are many manifestations of the disintegration of Western Civilisation, not the least of these being the emphasis on the cult of speed, mass, noise and vulgarity. In that Europe and Britain which gave so much to Civilisation, the great guildhalls and cathedrals, are today little more than monuments to a past glory. The shell remains, but the spirit has been eroded. This is also true of man’s political and other institutions, which no longer serve man but are used by power-lusters to control him. There is a smell of decay everywhere, even though this is not obvious to all but a perceptive minority. History shows that during the decay of a Civilisation the great majority, lacking standards of comparison, are not aware of what is happening. As the great Roman Civilisation’s life ebbed away Cicero and other statesmen warned in vain. The price of evil had to be paid. And so it is today. But paradoxical though it may appear, it may be that catastrophe contains the seed of hope for regeneration. Bishop Fulton Sheen comments on this in his *Communism and the Conscience of the West*:

**“What death is to a sinful person, that catastrophe is to an evil civilisation: the interruption of its godlessness... God will not allow unrighteousness to become eternal. Revolution, disintegration, chaos must be reminders that our thinking has been wrong, our dreams have been unholy. Moral truth is vindicated by the ruin that follows when it has been repudiated. The chaos of our times is the strongest negative argument that could ever be advanced for Christianity. Catastrophe becomes a testimony to God’s power in a meaningless world, for by it God brings a meaningless existence to nought. The disintegration following an abandonment of God thus becomes a triumph of meaning, a reaffirmation of purpose. Adversity is the expression of God’s**

**condemnation of evil, the registering of Divine Judgement. As hell is not sin, but the effect of sin, so these disastrous times are not sin, but the wages of sin. Catastrophe reveals that evil is self-defeating; we cannot turn from God without hurting ourselves.”**

**REGENERATION**

It is certain that a regeneration of an evil civilisation requires a policy of atonement. Atonement means more than mere repentance; it’s literal meaning is to be as one with God and God’s laws. This means that a conscious policy must be pursued of basing policies upon absolute truth. Although much of the Christian Heritage has been eroded or destroyed, its regeneration is possible because there is still sufficient knowledge available concerning the truth about this heritage to indicate what is essential. Those who do not study and learn from history, are doomed to continue repeating the mistakes of history, and paying the inevitable price of those mistakes. The lessons of the history of the growth of Christendom, particularly amongst the English-speaking nations, indicate the basic essential for the regeneration of the essential Christian Heritage: Power must be progressively decentralised into the hands of individuals and made subordinate to the Authority of the higher Spiritual Law. Man’s institutions, political, economic, financial, constitutional, social, must be so arranged that they serve the true purpose of man, freedom and personal responsibility for that freedom.

Man has reached a major crossroad in the road of history. Christian leadership is a vital necessity for a right decision concerning which direction to take. That leadership must be based upon the truth that he who would be the greatest must be the servant of his fellows. \*\*\*

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## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 60 No. 41

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### Taxation System a Device for Exercising Despotic Pressure - C.H. Douglas

At the inquest on Alfred Morris Baker, aged 52, a solicitor, of Rock Close, Kington, who was found shot, a letter was read in which the deceased had written that "Insomnia has at last got the best of me, and the inspector of taxes at Ludlow has driven me mad with worry ... Now that the tax people have completely murdered another breadwinner, perhaps they will let my wife and children have peace." It was represented at the inquest that, the tax inspector had been scrupulously fair. (*Daily Telegraph*, January 7.)

In a considerable number of the cases of suicide so constantly recorded, a somewhat similar complaint of worrying by the Taxation Authorities may be noted.

**Mulcting the Public** (*mulct: a payment that you are forced to make, such as a fine (= a punishment)*)

When the history of these times comes to be written, it will be regarded as almost incredible that the population of this or any other country making any claims to civilisation should have permitted the continuous levy in favour of financial institutions which now passes under the name of "taxation." To what amount the British public is mulcted per annum is difficult to estimate, since the direct taxation, including rating, in favour of such institutions, which is certainly not less than two hundred and fifty million pounds per annum, by no means tells the whole of the story.

The debts which form the basis of the claim were, of course, created by the loan of bank-manufactured money, just as the interest on them is for the most part payable only in bank-manufactured money. Where taxation is levied upon producing firms they are compelled to include it in the price of articles produced. As a result, either the price level is raised, thus reducing the purchasing power of all incomes, or, alternatively, production is strangled and the unit cost of production is raised by an excessive ratio of overhead charges to direct charges.

## **Fraudulent Taxation Methods**

But the intolerable nature of the modern taxation system is by no means confined to the economic depredation which it now carries on, almost unchecked by Parliament or even by public opinion. The business methods which are employed in connection with the assessment and collection of taxation would, if employed by an ordinary business firm, result either in its rapid liquidation or the appearance of its proprietors before the Court upon a succession of charges of fraud.

No business firm would dare to send in a bill for three or four times the amount owing to it, leaving its clients to prove that it was incorrect. But this is done as a matter of course by officials of the Inland Revenue.

No business firm would consistently charge three or four times for the same article, but this is the essence of the division of Income Tax into Schedules, so that a charge may be repeated in a disguised form.

No business firm would consistently dare to charge for articles which had never been received.

But there are hundreds of thousands of people in this country who are paying Tax upon an Income which they have never received.

No business firm, while owing large sums to a client, would insist on the payment of smaller sums which he owed to them. But the Inland Revenue Authorities are constantly doing this.

## **Tyranny of Experts**

There is, of course, a sense in which taxation is right and proper. We all obtain certain services which we do not pay for directly and which involve consumption, and this consumption requires to be provided for communally. There is, in my opinion, however, little doubt that the present abominable tyranny of taxation arises not only from the magnitude of the taxation (although that is wholly inexcusable), but also from the fact that it is arbitrarily imposed in accordance with the ideas of a body of experts, generally anonymous, who provide the Chancellor of the Exchequer with his Budget scheme.

Taxes, of course, under the existing organisation of society must be paid in money, and since practically all money is created by financial institutions it is quite obvious that the ultimate beneficiaries of all taxation must be those institutions, chiefly in the form of visible and undivided reserves, rather than dividends. They are, in fact, the only institutions which can in no circumstances effectively be taxed, since the greater the monetary taxation imposed upon any country the greater is the necessity for the services of those institutions which alone can make the money with which to pay the taxes.

## **Attempts to Justify Taxation**

The principle which is employed to justify taxation is, I think, twofold. In the

first place, the common and general ignorance of monetary matters makes it easy to suggest that taking money off Mr. Jones, who has five hundred a year, is the only way that a Dole can be paid to that excellent fellow Bill Johnson, who is out of work. There is, of course, not an atom of truth in this. Taking money in taxation off Mr. Jones merely means that Mr. Jones buys less.

If the money were transferred directly to our friend Bill Johnson, which, most certainly, it is not, Bill Johnson would not buy the things which Mr. Jones was prevented from buying; he would merely buy some of the things of which there is already a surplus, and the surplus would be transferred to those articles which Mr. Jones has not bought. But, in fact, at least 30 per cent. of the money which is taken off Mr. Jones goes into sinking funds of various kinds and into reinvestment. In the case of sinking funds, it causes an additional shortage of purchasing power, and in the case of reinvestment it produces a surplus amount of capital production for the output of which there is no market.

The second principle which is involved is the capitalisation of the less attractive emotions of human nature. The peculiar form of sadistic Puritanism, which is humorously called “Temperance,” has been used to justify on “moral” grounds the raising of the price of whiskey for about half- a-crown a bottle, which is several times its cost of manufacture, to twelve and sixpence. This provides about ten shillings a bottle directly or indirectly for the Exchequer, of which banks and insurance companies ultimately get about five shillings, directly or indirectly.

### **Taxation the Instrument of Mammon**

Agitation on the Land question, for the most part completely unintelligent, has been made the excuse for punitive taxes frequently paid directly to insurance companies as premiums on insurance against Death Duties. These have transferred the eligible land in this country from the hands of private administrators, who had a sentimental as, well as material incentive to proper administration, into the hands of soulless corporations, whose works are evident by ribbons of jerry-built houses punctuated by magnificent corner edifices raised in the honour of the Religion of Mammon, displacing the churches in which, on occasions, unpleasant things were said about the money-changers.

The realities of taxation could, of course, be met by a very small rise in a price level which had been adjusted much below that existing at the present time, taxation in its present sense, with its horde of officials and its worries, being abolished. But that would take away what is called the “power of taxation,” and this remove one of the major obstacles to economic freedom. In other words, the present taxation system is not primarily an economic device, it is a device for exercising despotic pressure. Until we recognise that self- government is better even than good government, just so long shall we have an increasing number of catastrophes similar to that of Mr. Baker.

\*\*\*

## The Wages of Debt - We've Been Warned By William Waite

“The outlook remains highly uncertain”<sup>1</sup> is the bold warning in the Reserve Bank’s latest statement on monetary policy. The uncertainty, of course, has everything to do with the exorbitant quantities of debt sloshing around in the system and the equally titanic interest bills which are now the preoccupation of millions of Australians. With this in mind it might be useful to reflect on what C.S. Lewis had to say about debt and interest in his essay *Social Morality*:

*There is one bit of advice given to us by the ancient heathen Greeks, and by the Jews in the Old Testament, and by the great Christian teachers of the Middle Ages, which the modern economic system has completely disobeyed. All these people told us not to lend money at interest: and lending money at interest — what we call investment — is the basis of our whole system. Some people say that when Moses and Aristotle and the Christians agreed in forbidding interest (or “usury” as they called it), they could not foresee the joint stock company, and were only thinking of the private moneylender, and that, therefore we need not bother about what they said. That is a question I cannot decide on. I am not an economist and I simply do not know whether the investment system is responsible for the state we are in or not. This is where we want the Christian economist.*<sup>2</sup>

### The Douglas Social Credit Podcast

<https://www.youtube.com/channel/UCDL9YQ0lz4OiaV9cdLWkRqQ>

It just so happens that I was talking to a Christian economist last week about just this issue. M. Oliver Heydorn wrote the book *Social Credit Economics* which probably makes him the most knowledgeable authority on Social Credit. Heydorn also happens to be a lifelong Catholic, and the Catholic Church maintains, though apparently no longer insists on, a doctrine concerning the charging of interest.

According to Heydorn this doctrine holds:

*That there is no intrinsic justification for the charging of interest on a loan... There can be extrinsic justifications for receiving more money as payment for what you lent. So, for example, if you’re lending money to someone and there is genuine risk, or you’re giving up an investment opportunity, or its costing you something to lend then within reason and proportionately you should be compensated. A bank obviously can’t operate without charging its customers for its services because then the lenders would be taking advantage of the bank. We’re very far from that, of course. When you look, for example in Canada, the four or five big banks are making billions and billions of dollars in profit. It’s much higher than the profits they would be making if the banking industry in this country were perfectly competitive. We’re talking about oligopoly profits. So certainly there is usury going on there and its institutionalised.*<sup>3</sup>

Can the banks justify the charging of interest based on the extrinsic justifications listed here? Since they create the money they lend *from nothing* there can be no genuine risk. Also, banks usually guarantee the loans they make against real wealth collateral which they take in the event of default. So, in effect, the truth that banks risk nothing is doubly true. The answer then is 'no': the extrinsic justifications for banks extracting billions of dollars in usury do not apply.

Not only do they not risk anything, but their power of credit creation affords banks illegitimate control over the operation of the economic system. Banks decide essentially who gets money and on what terms. For instance, small and medium sized businesses are usually charged higher rates of interest than large businesses. The banks justify this bias by saying that smaller enterprises are riskier investments. But more expensive finance makes it so. Despite a majority of consumers preferring small, local businesses banks load the dice against them from the outset. And then the pundits turn around and bleat about the "free market."

I have a novel idea. Instead of restrictive monetary policy working on interest rates to swell the profits of banks at the expense of the working and middle classes, why couldn't it work on the loan principal? If it was deemed necessary to reduce excess money in the economy to control inflation the RBA could stipulate (those-ed) borrowers be required to diminish their loan principals at a given rate. Demand (read 'credit volume') could be reduced by accelerating loan repayments. The extra \$21,000 a year that the average mortgage holder is paying as a result of monetary policy rate hikes could be used to pay down debt and at the end of the squeeze, people, and the economy generally, would be in a healthier financial position. Instead of buying yachts for bankers we could be paying off our homes. Of course, with a properly calibrated money system these damaging business cycle swings simply needn't occur.

Since more than 95% of the money supply is created as interest bearing debt, and the interest is never created, there exists an inbuilt mechanism for constantly ratcheting up debt. Illustrating this dynamic is the fiscal position of the Australian government. The fastest growing expense of the federal government is interest payments on the national debt which means the government must take on more debt and raise more taxes to cover the fees of the financial industry. And the problem is global. In the US interest payments on federal government debt now exceeds military spending at a time when the US is equipping two wars. Usury charged at percentage rates of the money supply is essentially a wide funnel collecting the wealth of the citizenry and transferring it to the owners of the financial system.

There are limits to how far this process can go. Douglas noted that interest charges exacerbated the problem of insufficient consumer buying power. The rationale of monetary policy bears out his observation. RBA Governor Bullock

refers to this effect when she says in the latest monetary policy statement “declines in real disposable incomes and the ongoing effect of restrictive financial conditions continue to weigh on consumption.”

This is all the logical outcome of what happens when the money supply is rented. As Lewis points out we’ve had ample warning not to operate in this way.

You reap what you sow. \*\*\*

1 Reserve Bank of Australia. 24.09.24. *Statement by the Reserve Bank Board: Monetary Policy Decision*. Available from: <https://www.rba.gov.au/media-releases/2024/mr-24-18.html>

2 Dorsett L (editor). 1988. *The Essential C.S. Lewis: Social Morality*. MacMillan Publishing Company, New York. p. 317.

3 Heydorn, O., Waite. W. Oct. 2024. *The Douglas Social Credit Podcast Episode #11 - The Crisis in the Church, Finance, and Douglas Social Credit*. Available from:

<https://www.youtube.com/watch?v=SUiOiFz0j0k>

**In this excerpt from his 1948 CBC broadcast, Joshua Haldeman (Elon Musk's grandfather) says that the money system should serve the people, instead of the people serving the money system. The current system = the people serving the money system. Douglas Social Credit wants to reverse the relationship.**

“The Christian people should go out and organise and demand that people be recognised as responsible beings, that people be treated with dignity, that they should demand that all man-made institutions should serve man, that our governments should serve the people and not like is present, where people are being forced more and more to serve the government. The people should demand that the money system should serve the people, not the peoples serve the money system. They should follow Christ's example and chase the money changers out of the temple. The Christian people should demand the right to choose or refuse as long as it does not interfere with the same right of others. These are the things that (Douglas) Social Credit stands for and the Social Crediters appeal to the Christian people of this province to organise themselves to fight communism. If we defeat communism we will never have to worry about Communist. Today the propaganda is to get us to fight Communist and that the same time we are asked to embrace communism in practice. This can only result in our defeat as a Christian people. Social Crediters invite all Christian people to declare an all-out war against communism and fight for the introduction of Christian principles in government. If we keep our objectives true, if we follow the light of Christ's teachings as we should, then victory will be ours.”

<https://x.com/RealSacred/status/1848088001651397017>



## Cults By Arnis Luks

Last night and again this morning I watched part-one and then part-two of an interview of Prof Antony C Sutton discussing the 70 years, (from the 1917 Bolshevik Revolution until this interview in 1987), of significant US technological, industrial, and financial support for the original establishment, and then, the ongoing maintenance requirements of the Communist Soviet Union.

The interviewer, mother of five Elizabeth Clare Prophet, came from the Summit Lighthouse Ministries. She was the founder of the Church Universal and Triumphant, USA - another story in itself.

Sutton also explored the secretive Skull and Bones cult within the major US Ivy League universities, and their membership's dominant position across the differing American administrations. The USA policy of aiding the Soviet Union to pursue the world Communist slave state, and the cult membership's dominant participation in supporting this pursuit, were inseparable.

Cult is the correct word, to describe the modern era's policies of death, with abortion, euthanasia, climate (de-industrialisation of the west), rainbow philosophy (deconstruction of the traditional family unit, mutilation and hormone therapy of our young), financial enslavement through irredeemable debt, and the world Communist slave state as the end position. Richard Wurmbrand wrote the book *'Marx and Satan'*; another apt descriptor of where we are heading - into a living hell.

Little wonder that these policies are pursued by the Socialist-left camp. However, there is no appreciable difference coming from the Liberal/National coalition leadership, with their own materialist-perspective of the anti-human no job-no pay against young mums, the plebiscite against the traditional family arrangement, and the lockdown with the job as the end position – all unmitigated disasters. Cults are everywhere, dominating virtually every area of social engagement. Scott Morrison's telling comment that *'the Bible is not a policy handbook'*, needs no further elaboration.

### **Compromise is No Answer**

*'If you want to get along, then you need to go along...'* (with whatever is happening). Going along with evil, or wickedness, or any untruth is a compromise of your own personal integrity. It is not easy going against the flow, (of the crowd or the majority), but it is vital. The words of Christ ring loud and clear. St Peter, while he failed before the rooster crowed, was the first to greet the Christ after the resurrection. Human failure and pursuing redemption are all part of living. No one is perfect, but we must keep going regardless of our own obvious failures.

The information release regarding the job efficacy and physical harm - occurring three years after the event, and the timing, the location, and the very controlled-environment of Antony Sutton's interview, needs to be re-considered from the perspective of controlled opposition.

I believe ‘he’ was sincere, but, with the anonymous provision of the information about the Skull and Bones cults in all the US Ivy League universities, brings into alignment the same *modus operandi* with Covid and the 9/11 war on terror. Manipulating the minds within the crowd has been going on for a very long time.

### **Antony C. Sutton — Feb. 14, 1925 - June 17, 2002**

Antony Sutton has been persecuted but never prosecuted for his research and subsequent publishing of his findings. His mainstream career was shattered by his devotion towards uncovering the truth.... The 1968 title, *‘Western Technology and Soviet Economic Development’* was published by The Hoover Institute at Stanford University. Sutton showed how the Soviet state’s technological and manufacturing base, which was then engaged in supplying the North Vietnamese the armaments and supplies to kill and wound American soldiers, was built by US firms and mostly paid for by the US taxpayers. From the USSR’s largest steel and iron plant to automobile manufacturing equipment, to precision ball-bearings (for missile guidance systems), semiconductors and computers, basically the majority of the Soviet’s large industrial enterprises had been built with the United States help or technical assistance.

Professor Richard Pipes of Harvard said in his book, *Survival Is Not Enough: Soviet Realities and America’s Future* (Simon & Schuster; 1984):

“In his three-volume detailed account of Soviet Purchases of Western Equipment and Technology . . . [Antony] Sutton comes to conclusions that are uncomfortable for many businessmen and economists. For this reason, his work tends to be either dismissed out of hand as ‘extreme’ or, more often, simply ignored.”

The report was too much and Sutton’s career as a well-paid member of the academic establishment was under attack and he was told that he “would not survive”. His work led him to more questions than answers. “Why had the US built-up it’s enemy? Why did the US build-up the Soviet Union, while we also transferred technology to Hitler’s Germany? Why does Washington want to conceal these facts?”

Sutton, following his leads, proceeded to research and write his three outstanding books on Wall Street, FDR, the Rise of Hitler, and The Bolshevik Revolution. Then, someone (anonymously) sent Antony a membership list of Skull and Bones and “a picture jumped out”. And what a picture! A multi-generational foreign-based secret society with fingers in all kinds of pies and roots going back to ‘Illuminati’ influences in 1830’s Germany.

**Part I:** <https://www.youtube.com/watch?v=fVfbbEBIBCA>

**Part II:** <https://www.youtube.com/watch?v=TcILIS3B6IU>

Most of Sutton’s books are available in our PDF Library for download, or at [Veritasbooks.com.au](http://Veritasbooks.com.au) for purchase.

## **Watch Out! They are Re-arranging the Deck Chairs! By Neville Archibald**

The role of discussion and debate in creating a better society is a crucial role. If the current system is failing to function as it needs to, then a new system or at least recognition of this failing system is incredibly important. Any fix must take this into account, not just the superficial problems that arise, but also the core fundamental problem causing them. Almost all of the problems being discussed, can somehow be linked back to money. Credit creation and financial control should benefit all of society not just the banks and international finance itself.

The exchange of all forms of wealth, in fact the exchange of anything that is traded between people, whether it has physical or abstract properties, requires the use of some form of money. If this did not exist, then some way would be found to enable trade that was agreeable to both parties involved. No one else need get involved for it to work. This concept of exchange by money or by any other proxy does not need to be interfered with, by a third party to work successfully.

The rise of Nations or Kingdoms saw the standardisation of this proxy exchange unit (money) into what we know today as dollars or pounds etc. Our confidence in the use of it, is our belief that it is acceptable to all with whom we deal. As nations go, we settled on a standard, and created a national currency to allow this belief to work fairly for all.

In the course of trade and other interaction between nations and between large bodies like governments, economics and monetary policy was born. The use of money to control what was considered important and the very creation of credit became the subject of study. Money moved from being merely a medium of exchange to a medium of control. The argument of just how much control and who is to benefit, is ongoing today.

People in a position to influence this control changed from being only representative government, caring for the people of a nation, to a more international outlook and to include what should be seen as a radical departure from individuals making up all of that society, to individuals in select parts of that society or in fact the world. As international groups developed, with objectives to manipulate societies into a mould of their own making, they became more and more powerful; overriding the interests of each nation and therefore the interests of the individuals who made up those very nations.

This was the rise of international control. We see this today in the International Monetary Fund, the World Bank and groups like the WEF (World Economic Forum) and the United Nations to name a few.

To believe that these groups have no agenda at all is hardly possible, for otherwise, why would they bother to come together. To believe that the agenda they have is only in the best interests of the world population, I think is a fanciful notion.

Looking at the development and the outcomes of their policies and the very wording of those policies it should be clear that they are no longer (if they ever were) in the interests of the population at all. The “own nothing and be happy” mob they wish to create will not be for those proposing it. They will still have their private aeroplanes, beach-front mansions and lavish Davos conferences where they will decide our fates every so often. Food, electricity and fuel, will not be rationed for them.

It is with this in mind that we should be examining all discussions around our future. The ARC (Alliance for Responsible Citizenship) conferences that are now going on in Sydney, the Stanford and other university conferences that are taking place, purport to be looking for a solution to the problems, that many of us on the ground are becoming more and more aware of. The failing systems of government in many western countries are being examined and changes are being suggested.

One of the things that worries me most, is the calibre of some of those taking part. Not just who they are, but also what their background is. It is no good having highly intellectual persons proposing solutions, if they are a part of these Davos like groupings. The plethora of past politicians taking part and offering up their ideas should give you an idea of what you will be getting. Most of those, presided over the beginnings and continuation of the very destruction they now seem to believe they can fix. They did nothing about it while in power, why would they be any different now. As for those intellectuals, many offer up solutions that still end with financial control in the hands of the financial elite already causing the problems.

This comes home to me all too clearly when I listen to the economic proposals and discussions that they bang on about. Adam Smith, Keynesian or Austrian school of economics aside, the control of money will remain in the hands of manipulators of unknown origin on the outskirts of ordinary society. The push for less Government control over the issuing of money and more market control, is at odds with my perception of benefit to the individuals that make up our civilization.

These discussions often focus on real problems that need attention and should be of concern to us. It is these that draw us in and make us believe, only good can come of it. The underlying solution that is proposed is often more of the same.

Many times I hear the need for us all to tighten our belts, or in “their-speak” terminology we need to let the individuals in our society take on the responsibility of these things. This means, in the long run, we fund the problems created by

poor policy ourselves, from our own wallets, not the governments money (already pilfered from our wallets). As an example of this, although I don't often listen to National Agenda on Sky, I listened to Sir Niall Ferguson speak at the ARC conference in Sydney.

He talked of death by despair, excess deaths, and Elon Musk's X being the only electronic media space that wasn't democrat influenced (or that grouping of people). He pointed out that we no longer have a wide ranging set of views in our information sources, thus limiting what can be said whether on vaccines or climate or other. Now I disagree personally with Ferguson's belief that the Vaccines were a good thing. He is happy we now have the technology to swiftly produce new ones for any further "pandemics" and would appear to be happy to do so and roll them out. That said, his other concerns were serious ones that do need looking at and should be being discussed widely.

He presented graphs to back up his comments regarding deaths, not just of despair but general excess deaths too. He compared us with the soviet union in the depths of their despair in the 1980s. All in all, I had the impression that this new "cold war" in comparative terms was between those who earn over \$150K a year and every one else, especially in America. The detachment of "party" views to that of the general population was also spoken about in depth. The whole speech to me seemed to focus on individuals needing to step up and take control of their own lives. In that I agree.

Sadly then, the speech ended and others came on to the platform for debate. When I saw who they were, I almost turned off. Our former treasurer, Peter Costello was one.

This short discussion ended up with Adam Smith Economics and a disagreement that essentially was not what I consider disagreement, but the tweaking of a failed system. I note, I almost typed 'twerking' there by mistake, and realised then that my subconscious is probably thinking, not of the sexual side of it, but the fact that these people are essentially mooning us: shaking their bums in our face as they tell us we all need to toughen up. Inferring that the public purse spending, while a big part of the debt problem, would only be solved by us taking one for the team (us being the voting public). I see all this as akin to rearranging the deck chairs on the Titanic. The ship of civilization is going down while they argue over the colour of the money being used, without once considering who really owns it; or should I say, what it is really for.

There were of course many distractions to the original object of the talk, with Costello and others going off on what I felt were irrelevant tangents. The graphs and figures presented, received little mention and both other participants and the moderator spent time arguing lightly about Government excess.

Costello, bless his heart, told us that we don't have heavy industry to use the iron ore we mine, but should be thankful we have such an ability to mine it and ship it to China, where they do. Such a lovely thought Peter, thank-you.

It always gets me, when some of these people are brought on stage after a talk that is serious in nature about the depths of the problems faced by the average person, that they then make light of these things and try to joke among themselves about some of their (minor) disagreements. The actual issue raised is rarely the topic of real debate for long.

Having aired these things, the presenting body can then legitimately claim to have looked at the problem and satisfied their responsibility to see both sides. These types of forums are the reason why many switch off, or hold them in contempt. You come away feeling that they have mostly just laughed at things like, deaths from despair, suicide, and the other genuine crises these forums are supposed to be addressing.

While not a total waste of my time, it was close. I realise it can be difficult to present information and a conclusion from it, in a limited time on camera. To do these things proper justice, takes time that the media doesn't like to spend. Short sound bites, some credible looking statistics and a friendly light banter, may make it more "watchable" but it becomes more of a parody of concern for me.

In looking at the characters involved and their views about the world via previous comments they have made on various topics (one good thing about electronic media, the ability to quickly find out what they have said before) all I can say is, I have learned things are tough for lower paid people and that this bunch won't fix it.

The ownership of money must be addressed, and seriously. It is an abstract medium used for exchange by every person on this planet. It represents the toil of these persons and no one else. If the issue of money to enable this exchange, involves a third party, it must be realised that there is no combined ownership of this toil, just a very, very, small accounting fee at best. \*\*\*

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### **Initiative or the Industrial Prisoner - Something different... By William Waite**

Every Social Crediter has been asked at one time or other: “what is Social Credit?” I admit to more than once being somewhat paralysed by the question, not knowing from which point to depart. Monahan, beginning his introduction, writes “Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and more clear perspective.” But at some point we have to zoom in on something specific and it makes sense to start where Douglas himself started:

*The set of ideas which became the movement known as Social Credit began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination. <sup>1</sup>*

Douglas believed that there was something special about the individual. From his book, *The Big Idea*:

*Although the fact is a little obscured at the moment, the human individual is the highest manifestation of divine attributes with which we are in day-to-day contact. What differentiates him from the lower orders, when he is different, is his initiative — the fact that he manoeuvres under his own steam. <sup>2</sup>*

Now initiative is “the power to act” and it is the Social Credit position that social and economic organisation should provide the greatest possible scope to individual action. “To the greatest extent possible” Douglas said, “the will of the individual should prevail over his own affairs.”

Consider Bob. Bob does something in the city. Workdays consists of eight hours in an office and two in his car, with some phone calls and emails outside work hours. He has a mortgage and all the expenses of the average consumer domesticated by retail culture. He is not necessarily miserable.

He is in tune with the zeitgeist; working and consuming, taking debt, working it off, “contributing” to state power by his taxes etc.

In what feels to him like a past life he’d had an interest in insects, that, in his university years, blossomed into a full blown obsession with cicadas. With more than 3000 described species and many undescribed, cicadas were a rich source of fascination for Bob. Powered by the enthusiasm of the pure scientist, he won some grants and even managed a small book. Somewhat predictably, however, his eagerness was not matched by that of the funding allocators and Bob was eventually pressured to move on to more lucrative, though less interesting, pursuits.

The work Bob does now is not necessary beyond the income it pays him. Like everyone else he works for the money and in the absence of meaningful alternatives, making money has become something of a default end. He remembers in his cicada days pitying the slaves riding into the city when he was heading in the other direction. His financial advisor tells him he’s on track to retire mid-sixties and how sensible he is. Then, perhaps, back to cicadas. Probably not though.

Bob has shown interest in other things over the years but nothing really stuck. He’s got some gear that he probably should just sell. The residue of old enthusiasms pared away by the attrition of fifty plus hour weeks, bills, and a family. Lack of time, lack of ready money, lack of energy. He feels like he doesn’t spend enough time with his kids and his wife works nearly as much as he does. Family time is some delivered food and a movie, though even that tradition is going by the wayside with the kids opting for their computers.

In many respects Bob’s is not a horrible life. It has upsides. It’s comfortable. His family affords a nice house in the suburbs, they lease nice cars and go on holiday every year. If you’re stuck in the game you might as well play.

Do I think it is likely that had Bob been left alone to pursue his interest in cicadas he would have changed the world with a cure for cancer, a new type of plane wing or something else? No, I don’t. But the scenario does beg the question as to how much human achievement has been stifled by the artificial limitations imposed by finance.

The world is not quite the world it might have been, if only in a small way, because it has been deprived of the achievements of a unique individual for the sake of a contrived economic necessity. At the same time Bob is not the man he might have been had he been let alone to make manifest his ‘divine attributes’ as a seeker of truth in the field which naturally inspired him. This is the cost to the individual and to the common good of an economic system obsessed with standardisation.

Finishing Douglas’ quote from *The Big Idea*:

*I am confident that there is an organised attempt to drive him [the individual] down the scale of existence, so that he becomes primarily a number on a card index, by taking away as far as possible any recognisable initiative, his potentially divine attribute.*

\*\*\*

1 Douglas, C.H. 1947. *The Development of World Dominion*. Tidal Publications, London.

2 Douglas, C.H. 1983. *The Big Idea*. Veritas Publishing Company, Australia.

## Who is Teaching Our Children and Where is the Church? By Arnis Luks

I came across a James Delingpole podcast of an interview with Alex Thomson which I then forwarded onto a list of close contacts.

### [A Funny Thing Happened On The Way To Armageddon:](https://www.ukcolumn.org/video/alex-thomson-talks-to-james-delingpole-on-jn-darby-the-scofield-reference-bible-and-the)

<https://www.ukcolumn.org/video/alex-thomson-talks-to-james-delingpole-on-jn-darby-the-scofield-reference-bible-and-the>

The important points I drew from this interview were firstly, that Alex Thomson is an immensely knowledgeable student of theology, etymology, and history; and secondly, he holds a sound assessment of current and historical political events. This podcast was so important I felt, that I watched it twice in the one day. Alex fluently speaks 6 languages and can translate perhaps as many as 30 others.

The allocation of three hours became a small price to pay, and I recommend it for all those serious about analysing and unravelling world events. Alex's message to practising Christians, and others wishing to bring to the light of day current political events, is fortunate.

'*New History of the Jews*' by Eustace Mullins was referenced by Alex and is available for download here: [https://ia600907.us.archive.org/view\\_archive.php?archive=/10/items/EustaceMullinsCollection/Eustace%20Mullins%20Collection.zip&file=Eustace%20Mullins%20-%20New%20History%20of%20the%20Jews%20-%201968.pdf](https://ia600907.us.archive.org/view_archive.php?archive=/10/items/EustaceMullinsCollection/Eustace%20Mullins%20Collection.zip&file=Eustace%20Mullins%20-%20New%20History%20of%20the%20Jews%20-%201968.pdf) and in print form here: <https://www.barnesandnoble.com/w/new-history-of-the-jews-eustace-clarence-mullins/1123331595>

The first lecture in the ALOR Social Dynamics series, reinforces the importance of a sound philosophical basis to analyse our own ALOR model (of policy), and the *modus operandi* of significant political events around the world – the hidden (occult) philosophy of secularism or materialistic-humanism, behind that which is occurring. CH Douglas wrote a book titled '*Whose Service Is Perfect Freedom*', in which the word chimera is used describing the current pursuit of worldly power.

*chimera: a thing which is hoped for but is illusory or impossible to achieve*

As we experience greater and greater social, political, and economic convulsions, our political class appear unable or unwilling to steer the ship of state into historically sound waters. I noted in a RT *Russia Today* article, that BRICS, a Soviet Association of governments similar to the European Union, is openly advocating adherence to the world-government-model centred around the United Nations.

[https://cdn.brics-russia2024.ru/upload/docs/Kazan\\_Declaration\\_FINAL.pdf?1729693488349783](https://cdn.brics-russia2024.ru/upload/docs/Kazan_Declaration_FINAL.pdf?1729693488349783)

Coming from dictatorships I am not surprised. But also coming from the free world (our own elected 'dictatorships') demonstrates a similarity of purpose, or policy.

Should policy emanate from the unelected and unrepresentative United Nations, financed-and-controlled by powerful banking and industrial interests, or should policy emanate from individuals in association - locally? The United Nations is made up of people, individuals wishing to make policy determinations for the whole world. Covid demonstrated the complete and absolute folly of this centralised

approach to individual medical needs. This policy of their materialistic philosophy leads the world into greater and greater forms of tyranny and convulsions.

As a philosophy, secular-materialism describes man as *'matter in motion'*. Under this presumption the value of every unique individual is, virtually and in all practical terms, almost less than zero – the group objective is superior to the individual – being the unforgivable sin against the Holy Ghost. The end position of this policy, which is worldly power, justifies the means / methods; the imposition of tyranny over all individuals. Whereas the alternative philosophy called Christianity, emphasises that the individual is superior to the group objective and meant to be served by all policy:

*"Systems were made for men, not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political, or economic." – CH Douglas*

The further centralised we become, the greater convulsions we experience – the incarnation (on earth as in 'hell') of this policy. The 'WHY' is to deny a personal relationship between God and man - every single man and woman with God as father of all: satanism: 'he was a liar and a thief and a murderer from the start'.

*"The opening words of the Westminster Shorter and Larger Catechisms are among the most well known in the history of the church's catechisms. "What is man's chief end?," asks the Shorter Catechism, "Man's chief end is to glorify God and to enjoy him forever." The Larger Catechism opens almost identically yet more fully saying, "Man's chief and highest end is to glorify God and fully to enjoy him forever." But the use of 'enjoy' in these catechetical statements is not likely what we as moderns assume it to be. We use the word 'enjoy' to say we take delight in or pleasure in an activity, person, or occasion—and ordinary with at least a slight preference for the pleasure sense. We hear the word 'enjoy' and think of our desires and of happiness. Perhaps when we hear the word 'use' we think of negative misuses of people or things. But the traditional meaning of 'enjoy' in Christian literature reflects a distinction between 'enjoy' and 'use' introduced by the great African theologian Augustine in his opening section of On Christian Doctrine. Reflecting on what Augustine meant by this distinction, which is easily misunderstood by contemporary Christians, can greatly enrich our appreciation of what the Westminster Catechisms likely intend by their famous opening words."*

Defining, or living out how each person is to glorify God becomes their life's work, or their own form of worship – faith without works is death. God is keenly interested in every individual, so that each may enjoy Him in their own way, or their individual calling.

### **Policy Controlled By Media**

A booklet by Jonathan Graham titled *'Dictatorship of the Foreign-Controlled Media'* lays down the charge upon foreign corporations (central banks) who control our mainstream media: for them to control and dictate political-policy, from which the major political parties take direction. Not the other way round, nor either, from the people. In other words: Liberal John Howard's Prime Ministership consolidated

Rupert Murdoch's monopoly-control of Australian political-policy by centralising media ownership to Murdoch. Labor Bob Hawke and Paul Keatings' Prime Ministerships consolidated international banking's monopoly-control of Australian financial/economic-policy by centralising and internationalising Australian banking. Not since the days of the Dutch East Indies transnational corporations has media, financial/economic and political power been so centralised.

Under both, Liberal and Labor dominated-administrations, our educational system has also surrendered monopoly-control of curricula-content over to materialistic-humanism – satanism as a death cult – euthanasia and abortion, jab-damage and rainbow-bodily-mutilation. Little wonder Ezra Pound warned against handing over these three controlling forms: of the political, of the intellectual (spiritual and cultural embedded in educational content), and of the financial/economic reserves of the host nation leading to appropriation and cultural dispossession.

While Jonathan Graham's content is well referenced, and his indictment 'of the surrender of Australian sovereignty to centralised worldly powers' becomes, at times, animated, those other referenced writers reinforce the same thesis of this national surrender.

Jonathan Graham's booklet has been placed into our online PDF library for further reading here: [https://alor.org/Storage/Library/PDF/Graham\\_J-Dictatorship\\_of\\_the\\_Foreign-Controlled\\_Media.pdf](https://alor.org/Storage/Library/PDF/Graham_J-Dictatorship_of_the_Foreign-Controlled_Media.pdf)

Yuri Bezmenov reinforces the point, by providing an alternative to atheistic-materialism - through education – 'think on these things' as St Paul writes – Phil 4:8

We need to treat Ezra and Yuri's advice with the greatest of respect. In all circumstances the individual must be given adequate opportunity to accept or reject one thing at a time. Looking to world government and Human Rights in particular, I came across some exceptional information about how little of our ancient rights and freedoms we are being purposefully-determined to retain – by omission.

*What government can give, government can take away.*

*Derogability: In human rights law, derogability is whether the right may be infringed in certain circumstances. A non-derogable right is one whose infringement is not justified under any circumstances, generally right to life and freedom from torture, inhuman, or degrading treatment. - Wikipedia*

### **UN Human Rights Defined**

Article 7 ICCPR                      Freedom from torture and other cruel, inhuman or degrading treatment or punishment

Articles 8(1) & 8(2) ICCPR        Freedom from slavery and servitude

Article 11 ICCPR                    Freedom from imprisonment for inability to fulfill a contractual obligation

Article 15 ICCPR                    Prohibition against the retrospective operation of criminal laws

Article 16 ICCPR                    Right to recognition before the law

### **What are absolute rights?**

International human rights law recognises that few rights are absolute and reasonable limits may be placed on most rights and freedoms. Absolute rights, however, are distinguishable from non-absolute rights: see list in the box above.

Absolute rights cannot be limited for any reason. No circumstance justifies a qualification or limitation of absolute rights. Absolute rights cannot be suspended or restricted, even during a declared state of emergency.

### **What are non-derogable rights?**

Rights may also be characterised as derogable or non-derogable. Article 4 of the International Covenant on Civil and Political Rights (ICCPR) provides for a derogation power, which allows governments to temporarily suspend the application of some rights in the exceptional circumstance of a 'state of emergency' and subject to certain conditions, including official notification. Recourse to the derogations regime is rare. To date, Australia has not exercised its derogation power under Article 4 of the ICCPR.

Certain rights, however, are non-derogable, that is, they cannot be suspended even in a state of emergency. Article 4(2) of the ICCPR provides that no derogation is permitted for:

- right to life (art 6)
- freedom from torture or cruel, inhuman and degrading treatment or punishment; and freedom from medical or scientific experimentation without consent (art 7)
- freedom from slavery and servitude (arts 8(1) and (2))
- freedom from imprisonment for inability to fulfil a contractual obligation (art 11)
- prohibition against the retrospective operation of criminal laws (art 15)
- right to recognition before the law (art 16)
- freedom of thought, conscience and religion (art 18).

In addition, the Human Rights Committee has identified other ICCPR rights that it considers cannot be made subject to lawful derogation under article 4 of the ICCPR. For further information see UN Human Rights Committee General Comment No 29. [https://tbinternet.ohchr.org/\\_layouts/15/TreatyBodyExternal/Download.aspx?symbolno=CCPR/C/21/Rev.1/Add.11&Lang=en](https://tbinternet.ohchr.org/_layouts/15/TreatyBodyExternal/Download.aspx?symbolno=CCPR/C/21/Rev.1/Add.11&Lang=en)

### **What is the distinction between absolute rights and non-derogable rights?**

Non-derogable rights may be either absolute or non-absolute. While non-derogable rights cannot be suspended, some non-derogable rights provide for limitations in their ordinary application. For example, the right to freedom of religion in article 18 of the ICCPR is non-derogable under article 4(2) but may be subject to limitations in accordance with article 18(3). Article 6 of the ICCPR, which protects the right to life, is another example of a non-derogable right. This right, however, is expressed in part as freedom from 'arbitrary' deprivation of life. The use of the term 'arbitrary' indicates that circumstances may justify the taking of life, where necessary, reasonable and proportionate.



## **Overcoming Despair By Neville Archibald**

Following on with part of the theme from my last article, Niall Ferguson raised the topic of deaths by despair. There are always deaths in our communities and in reality death is nothing more than the antithesis of life, we all end up there. Once called the great leveller of mankind, for it is something no one can escape. That being said, it does not come equally to us all, there are definitely contributing factors.

Niall touched on this with despair. In times of social despondency, when life is hard and the community fragmented, who do we turn to for help? Family and friends, the church or other local community groups, that have a sympathetic ear and some form of advice or consolation to offer. The very notion, in fact, of community as I see it. The people in your lives that you may not see every day but who, when you do, you greet with familiarity, and talk of local or even larger issues. In times of crisis, you might find them on your doorstep, pitching in to fill sandbags for a flood or with food after a house fire or such. These are the lifeblood of any well functioning society and they still exist.

Social cohesion is something that you make. It is up to each individual within this framework to offer up what they can. Participation is the key ingredient, sometimes just by being there, at a gathering, or at the corner store. You mingle, talk or even nod your head; recognition is often all that is needed. It is in this way that a healthy community flourishes, from the grassroots of the country or nation. Who they are!

Fast forward to today, not just the memories in my head, and what has changed? Has anything changed? I don't believe anyone would disagree if I said yes, a lot has altered from my childhood days. Media, most particularly, in my experience has probably changed the most. Not just our reliance on it, or our increasing overuse of it, but the content as well. We spend far too much time obsessing over the many things presented to us, if obsessing is too strong a word, perhaps being concerned about. Many of the things we see, are remote and totally out of our immediate control, many are merely stories representing another community somewhere in the world. Do we take on board these problems as our own, do we talk about them in our community? Yes, we do! Has it become a problem?

Growing up in the era of jingoistic TV and radio I need only hum a tune or say

the magic words and others of my era and either side of it will respond. From falling anvils with “That’s all folk” and “lemon charged” even today’s, “You’re a wizard, Harry”, what goes on, on our screens and in our ears does become embedded. You cannot deny it’s permeation. Ear worms for everyone! It is this that I am speaking of when calling out the media for it’s “helpful” influence on despair. Notice I use the word helpful in inverted commas, for two reasons! First, media can be a useful tool and participate in bringing us together. In troubled times it can be the link that warns or informs us, enabling us to rise to the occasion and ‘help’. It can also do this in normal times. Second it sells us things, not just advertising for products but also concepts, ideals. This is where, to me, the ‘ful’ comes in, for you cannot watch very much these days before turning off with disgust at the sheer amount of Advertising and in some cases blatant propaganda (best seen on ABC in my opinion). It is also here that a sarcastic interpretation of the word comes in. They have more influence on community standards and thought than many credit them with, and they are in your homes, everyday!

Take the time to act as an observer in your own lives. Try to detach yourselves for a while, from the entertainment and news items offered up and make a score sheet. On one side put the uplifting or need to know material. Things like local events, positive stories about life or anything else you feel has helped you (or your community) in some way. Then on the other side, put all the negative, the stuff happening that you have absolutely no control over, murders a thousand miles away, overseas election material that only pits one side against the other with little useful comment. There are so many examples that we are bombarded with, it can be mesmerising to try and sort out how exactly this is important to us. Then we come to programs for entertainment, destructive action, family crisis and reality TV abound, also watch for though, over representation of actual personality groupings in talk shows or supposed comedic entertainment.

Do not think that I am singling out people for their lifestyle choices alone (I care not a whit for their personal preferences), but listen to the talk and innuendo and entertainment value: is it skewed, does it represent a fair cross section of your community, or is it just the rarefied air of the entertainment industry? The acerbic wit, snide remarks, put downs and other destructive comedy has taken over from purely clever or inventive fun. These shows are influential to growing minds specifically, and while it can be useful to know how the other half lives, do you want them in your house every week, every day? Are the actions and insinuations that pass for comedy these days, beneficial to growing children? Even to us!

Keep this list for a week, tally up your results and make a decision. What part of the negative side do you really need in your life? Has it effected your thoughts over that time? Self assessment is a thing that we all should undertake from time to time.

It used to be called a holiday or a break from work. The old bush poets called it “goin’ Bush” to escape hustle and bustle of city life.

Sitting by a river or relaxing at a mountain resort, was always about de-stressing, leaving the cares behind; hell even tinkering in the shed for us blokes, is unwinding.

How many do these things today? Holiday unwinding is often crammed with events, programmed fun, visits to theme parks or activities that keep you so busy you come home needing a holiday. I have heard that comment made so many times. Where has the “smelling of flowers” taken place. The introspection of life, your life and it’s direction, gone. Lost in the clamour for maximum fun and enjoyment? This emphasis too, is directly related to media advertising, selling the concept of quantifying your enjoyment instead of just enjoying it.

Not everyone pursues this agenda, but it is certainly a proportion of our time off, even the odd break for a weekend to a car show or fishing extravaganza, those style outings are for the senses to take in, sales pitching, little time is left for the inner you and for questioning your direction in life.

Self improvement, trying to be the best you can be, sounds like a load of tripe to many; but it is at the heart of a good society. At the risk of sounding like a self help guru, when were you last, the most happy? Not the gratuitous sensory version, but really peacefully happy?

As one songwriter put it, “an honest man’s pillow is his peace of mind!” ( John Mellencamp.) Probably upon reflection it involved someone else, helping them, or achieving something that you could have a sense of pride in, not the gloating sort of pride, but the quiet, “I can”, sort; again often involving someone else – community.

I have seen this less and less, instead the holiday maker returns, tired and often quietly glad to be back at work. A few days later it is as if he had never been.

So we are now back at despair, one of the leading causes is negativity, thinking nothing is good. If you have taken the time to do the little exercise I mentioned, then it should be obvious to you that the media has a lot to answer for. They may say that they are just pandering to a need, a desire. That “ratings show ...” . Maybe they do!

Have we come so far as to believe our own pessimism for the future, that we, in fact, encourage it? Is it like our continued re election of the very teams of politicians that betray us over and over. Stockholm syndrome that keeps us “self feeding” to our own demise. We must break this cycle!

The way we live, the way we interact, the way we govern ourselves needs to be examined. The very term, to govern, needs to be considered. From Latin and Greek; also meaning, to steer, to guide.

‘For maximum benefit to the individual’, means a way forward to a more positive future. For both ‘steer’ and ‘guide’ infer direction. Using the word ‘Govern’ today, brings to mind control and limit, with little real concept of anything other than immediate future. This is not surprising, considering most election campaigns only really consider the next term and how to stay in, or get into, power. It is this direction we need in our lives. A positive direction, a building of something better for the future. A guide book for how to get there.

Parties have the tendency to offer up more of the same, or a trade off between one thing or another, each with its inherent downfalls. They continue to use a system that has failed them previously, and find reason to blame anything but the system. Someone, somewhere, is to blame, they pass it off as one or another group in society not pulling their weight, or somehow being against community. Or on lack of public confidence in spending, only to next time blame us for living beyond our means. They like to keep us captive in our uncertainty, fill us with despair so they can offer up false hopes of a slight improvement.

If the system was made for man, it would be working to uplift, to improve his lot at all times. The system needs an overhaul and the main part of it that does is us. Our acceptance of so low an aim going forward is something we can change. It is immediately accessible for us to do, we need no one else to start!

It is important to learn what is possible, to see clearly what could be and then push for it. Remove the negatives from your life and read up on reality. Challenge the failing status quo and look at the alternatives. C. H. Douglas offered up a solution to the present system and expounded on it in his address in 1936, “*The Approach to Reality.*”

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

“Social Credit fundamentally involves a conception, I feel a true conception—but you must enlarge upon that for yourselves—of the relationships between individuals and their association in countries and nations, between individuals and their association in groups.”

What is Social Credit and why does it matter? We have been talking of despair, direction and what we can do. The challenges of debt and the focus on monetary

scarcity in an abundant world, plays a big part; but not the only part. The word 'Credit' is too often only associated with finance. We forget that the first entry in the dictionary is, "trust or belief", which is an absolute in the operation of a stable and prosperous society.

While Douglas' solutions to monetary crisis have been rejected by those offering only more of the same. His outlook on what is society in real terms is often overlooked. Why? I say it is because he challenges the very notion of who owns the wealth that is all around us. He contends that it is the individual that should benefit, rather than the system and it's controllers. You need to read and cement some of these realities in your minds, to combat the continued bombardment of the media. I have found that most natural Social Creditors are almost bullet proof in this way. It is due to their realisation that reality should be reflected in their lives. Once you see this it is hard not to see it everywhere and the fallacy of scarcity and despair for the future becomes a faded joke.

To quote again Douglas, from the same book,

“Question.—Would Major Douglas outline a practical plan to bring home to people a sense of their power ?

Answer.—When a poacher gets a young whippet he always takes it out when there is a lot of easily-caught game, which he lets it catch. This gives it confidence.

That indicates a way to give people a sense of their power. First encourage people to try small things. Don't necessarily tackle the financial system straight away—tackle the local district council because there is a hole in the road and make them put it right. When you have got a number of people to see they can get a hole in the road put right, they can set out to get a new road, and so on. The principle is to try it on the dog!”

Here is the reason for your need of positivity and the removal of despondency, allow yourself to see a brighter future and then pass it on to others. Allow them to see the wealth abundant and the glories we might reach, rather than what is offered up daily in the Mainstream media. Remove the negative focus in your lives and seek ways to understand and expand on how to best move forward. If we don't take on these responsibilities for ourselves, someone else will keep us on the path we are already on. Push out that aura of desire for better, into the community thinking, beyond even, to candidates whom we, not a party, select, and ensure our systems once again reflects us.

\*\*\*

## League Objectives

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

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## A WEEKLY COMMENTARY



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### The Royal Anthem

<i>God save our gracious King</i>	<i>O Lord our God arise</i>	<i>Thy choicest gifts in store</i>
<i>Long live our noble King,</i>	<i>Scatter our enemies</i>	<i>On him be pleased to pour;</i>
<i>God save the King.</i>	<i>And make them fall.</i>	<i>Long may he reign.</i>
<i>Send him victorious</i>	<i>Confound their politics</i>	<i>May he defend our laws</i>
<i>Happy and glorious,</i>	<i>Frustrate their knavish tricks,</i>	<i>And ever give us cause</i>
<i>Long to reign over us,</i>	<i>On Thee our hope we fix,</i>	<i>To sing with heart and voice</i>
<i>God save the King.</i>	<i>God save us all.</i>	<i>GOD SAVE THE KING.</i>

### Dear Editor,

November 11<sup>th</sup> is Remembrance Day, and the next November 11<sup>th</sup> is also 49 years since Sir John Kerr, Governor-General at the time, suspended Parliament pending an election to decide who will govern for all Australians.

A Federal election was held in Australia on 13 December 1975.

It was a double dissolution. All 127 seats in the House of Representatives and all 64 seats in the Senate were up for election.

Thus, on this day, it was the Australian People who dismissed the Whitlam Government!

The election was not the result of a 'constitutional crisis' as often portrayed in the main stream media, but a political party POWER struggle between the leaders of the respective parties, Whitlam and Fraser.

The provisions of the Australian Constitution were used to resolve the deadlock without bloodshed and following the election, the Australian People were able to quickly get on with their lives.

This demonstrated Australians have the best system of government available—anywhere!



Today (6<sup>th</sup> November) the local media is ‘chock-full’ of the United States election events—who would want to swap our ‘Constitutional Monarchical’ SYSTEM of government for a republican model like that? It is possibly the best republican model going but it does not come within a ‘bulls roar’ of the Australian System with its democratic principles.

The Monarch (Crown) has little or no Power in itself, but is an essential component in the ‘division of Power’. The Monarch is the ‘human face’ of the System and comes under criticism in an effort to bring the System down.

It is the elected Representatives who have the vote in the respective divisions of our democracy, who must be held accountable for the day to day running of OUR Country, not the King or Governor-General.

I urge all Australians to defend the Constitution; ask your Member of Parliament for a copy and read it for yourself; do not support any change at all to the Constitution unless you are absolutely sure it is right and proper.

*Louis Cook, Numurkah*

### **What is Christianity? By Arnis Luks**

This past week I received a DVD copy of the ALOR 1987 South Australian State Seminar, titled *Our Christian Heritage At Risk*. To the point of being prophetic utterances, the three speakers each delivered vitally important aspects of our current social and political predicament, and each provide some pathway to resolution. The DVD has now been digitised further and placed in a position of prominence on our main website front page. MP Alexander Downer, Eric D Butler, and Jeremy Lee provide some further necessary clarity on ‘What is Christianity?’

For those struggling to appreciate the difference between traditional Anglo-Catholic teachings, and Judeo-Christianity (with its messianic) message, they could do no better than to watch all three speakers. Also, visit the tail end of Jeremy’s video, where Eric Butler provides some recommended reading, with the title ‘Prophecy and Politics’ featuring within this reading list. Ample copies are available of this book through our online [veritasbooks.com.au](http://veritasbooks.com.au) website. The book reinforces last week’s message from Alex Thomson from the *UKColumn*, answering the same question of clarity to ‘What is Christianity?’

Eric’s paper orientates towards the intrinsic value of the individual and their personal relationship with God. MP Alexander Downer’s paper, recognising that our Constitution is under significant attack, reinforcing the need to support our ‘agreed set of rules’ under which we are to be governed. Government (Caesar) is to be limited; for the individual, every individual, to find their own personal expression in this life. Jeremy concludes the seminar with ‘Regeneration of the National Heritage’, followed by Eric’s summary of the event and suggested further reading list. I would commend that all our reader’s make the time to be fed these gems from our cultural heritage by these three important speakers.

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## **Notes on Vaccine Mandates By Will Waite** *The Covid Response Inquiry Report and a personal experience*

There has been some coverage in the media of the 860+ page *Covid-19 Response Inquiry Report*.<sup>1</sup> It's mostly a selective, mealy-mouthed recount of the Federal Government's handling of the pandemic (I don't actually believe it was a pandemic but since everyone keeps calling it that). For the vast majority of Australians who had their lives turned upside down by what the authorities did in response to covid, I suspect they will find this report deeply unsatisfying.

The conduct of state governments, except when they acted jointly with the federal government, largely escapes scrutiny. This means that some of the worst aspects of covid authoritarianism are given cursory treatment. For the most part vaccine mandates, arguably the most intrusive and paternal "public health measures," were largely implemented by state governments through the legal instrument of public health orders. While vaccine mandates are mentioned 44 times in the 353,000 word report, the sections on mandates runs not more than a few pages. Even still the report makes it quite clear that there was immediate resistance to their imposition which continues to this day:

*Vaccine mandates were particularly controversial. The mandates were associated with point-in-time upticks in vaccination and were justified in critical care settings, but they helped drive vaccine skepticism and hesitancy when used more generally and contributed to frontline workforce shortfalls in areas that could least afford this at the time of opening up. These issues persist to this day, with troubling declines in vaccination for COVID-19 and other diseases across multiple population groups, including children missing out on routine childhood vaccinations.*  
and...

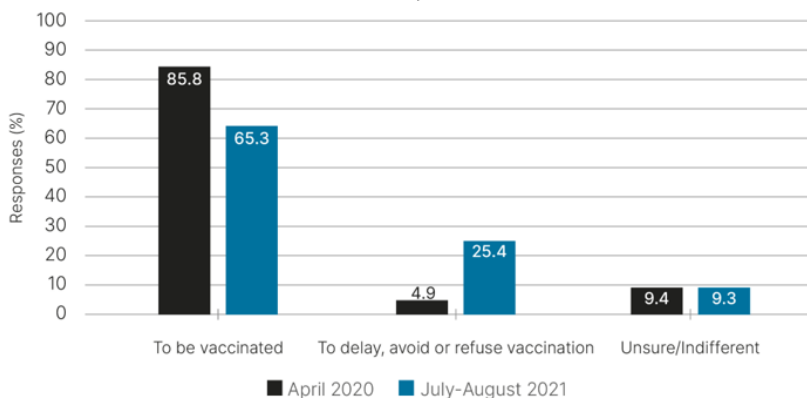
*broad opposition to vaccine mandates is one of the clearest findings from focus groups and surveys conducted by the Inquiry. Mandates were described as a heavy-handed and controlling response which lacked scientific justification. People could not understand why vaccines were being mandated for people who were at low risk of being exposed to or of having severe COVID-19.*

It also quotes Dominic Perrottet ( I don't know why I think a politician is necessarily quote worthy except I think Perrottet is a Catholic and I agree with him): *Health officials and governments were acting with the right intentions to stop the spread, but if the impact of vaccines on transmission was limited at best, as it is now mostly accepted, the law should have left more room for respect of freedom. Vaccines saved lives but, ultimately, mandates were wrong. People's personal choices should not have cost them their jobs.*

This graph shows that by the middle of 2021 support for the covid vaccines was already significantly lower than in the previous year with the number of people seeking to delay, avoid or refuse vaccination jumping by 20%. In this light the

mandates, which came along later in 2021 can be seen as an attempt to coerce that quarter of the population questioning the official narrative on vaccines:

Figure 6: Intention to receive a COVID-19 vaccine, 2020–2021<sup>1260</sup>



Note: Chart presents data from a nationally representative survey of adults in Australia. Results for 2020 include participants aged 18 to 90 years old. Results for 2021 include participants aged 18 to 49 years old.

In light of this report it might be interesting to relate a part of my own experience with vaccine mandates. I remember it being very isolating. It certainly did not feel as though a quarter of the population was thinking as I did, though I knew that many had been cowed by the fear and intimidation which was the general social climate at the time.

When Covid came along I was a full-time teacher for the NSW Department of Education. I had been teaching full-time for more than 15 years with the last seven at a school in Northern NSW. On the 26th of August 2021 New South Wales introduced vaccine mandates for all aged care workers, healthcare, disability, school and early childhood education and care workers.

Soon after the announcement the department of education made available an app called VACS attest where we were directed to enter our vaccination status. Having done this we were to provide a copy of our proof of vaccination to our principal. The deadline was the 8th of November by which time, if we hadn't complied with the directives, we were not permitted to come to work. We were told that failure to comply and arriving to work after the 8th would result in the police being called. I ignored the directives and began receiving emails encouraging me to get in line. When my principal finally confronted me I told him that my medical situation was none of his business. He told me that I would be referred to the Professional and Ethical Standards Directive (PES) who would conduct an investigation into my failure to comply which could well end in my being sacked. I told him to do what he had to do.

The department concocted three “allegations of misconduct:”

1. Failing to comply with the directions issued by Ms Yvette Cachia, Chief People Officer, on 22 October 2021 and 1 November 2021, to enter vaccination status on the department’s Vaccination Attestation and Confirmation System (VACS) by no later than 8 November 2021
2. Failing to comply with the directions issued by Ms Yvette Cachia, Chief People Officer, on 22 October 2021 and 1 November 2021, to show your principal a copy of your vaccination evidence by 8 November 2021.
3. Failing to meet the conditions of your employment as set out in the determination made by Ms Georgina Harrison, Secretary Department of Education, on 18 October 2021, that an employee must provide either (a) vaccination evidence or (b) a medical contraindication certificate.

I was assigned an investigating officer, Maysa Chakik, and a case number: CPM-2021-3190.

In order to sack me the department’s own internal processes required that a sham investigation be carried out which gave me a right of response. My response was as follows:

To whom it may concern

This is a response to a Letter of Allegation I received from the Professional and Ethical Standards Directorate (PES) on the 19.11.2021. This letter alleges that I have engaged in misconduct by failing to comply with the department’s new vaccination mandate rules.

I’ll say from the outset that my responding to these allegations should not be read as an indication that I think this process is fair or likely to result in a meaningful consideration of the case. Nor should it be taken to mean that I think that I have done anything wrong. The reference in the letter to procedural fairness is laughable, as is the pretense of concern for the wellbeing of staff in distress. I understand this charade as a formality that may absolve yourselves of responsibility to allow you to do whatever you want. While I hope for due consideration, I am not so naïve as to expect it.

Apparently “the paramount consideration in these matters in the protection of children, ensuring a safe environment for students, staff and visitors at all times.” My understanding is that the likelihood of children dying of Corona Virus rounds to none. It is also my understanding that the vaccines you are recommending do not prevent contraction or transmission of the virus. It is also obvious from experience here and overseas that the vaccine is no guarantee against serious illness or death and whatever protection they confer wanes over a relatively short period of time. This point is also underscored by the push for boosters. How is it then that the requirement for all staff to be vaccinated can be justified on the basis of protecting children?

It is my understanding that the vaccines you are mandating are still in the trial phase. Since they have not been trialed over the medium or long term there is no way of knowing what the medium to long term effects of them are. It is also my understanding that there are legitimate concerns about adverse events related to the vaccines, including death and permanent disability. As a healthy 39-year-old it is my understanding that Corona Virus presents only a negligible risk of death or serious disease to me. However, it is a relief to know that, since vaccination is available to all staff, my decision to abstain presents no risk to my colleagues. Given this situation can you explain to me how the mandates are justified on the basis of providing a safe environment for staff?

It is my understanding that I am supposed to have certain rights with respect to medical treatment and privacy. These rights mean that valid consent must be obtained from me for any proposed medical treatment. Part of the criteria for valid consent is that the consent “must be given voluntarily in the absence of undue pressure, coercion or manipulation.” How is it possible for me to provide valid consent in these circumstances that you have created? How is it proper that dozens of my colleagues have been coerced into getting vaccinated?

I should also have my right to medical privacy respected. This means that I should not be compelled to tell my principal, Yvette Cachia, Georgina Harrison or anyone else anything about the state of my health or the medicine I take. Nor should I be pressured by loss of livelihood to enter these details onto a computer system

This is a summary of my analysis of the situation. Correct me where I am wrong. So you can see I’m caught between a rock and a hard place. On the one hand I have the department saying they’ll end my career if I don’t do as I’m told and to hell with what I think, and on the other I have what I consider to be a reasonable assessment of the situation that says to vaccinate makes no sense. Is might right? What does the future hold for an education system whose leadership rules by decree and rides rough-shod over the long-established rights of citizens?

Forced injections are the starkest confirmation I know for C.S. Lewis’ dystopian observation that “rulers have become owners.” It is difficult to understand how a bureaucrat that nobody ever heard of can make a determination that tens of thousands of people will receive injections against their will or be thrown on the scrap heap. It seems to me that if you can do this anything is possible.

I am currently on stress leave from work. I’ll exhaust my sick leave entitlements in a couple of weeks and I don’t know what I’ll do next. The fifteen or so years I have invested in teaching will be scrubbed out and I’ll have to start from scratch in something else. I’m not sleeping as well as before and we are worried that we’ll no longer be able to afford to keep my wife at home to look after our three young kids. I would add that I remain willing and ready to work as always.

The cost is high but despite all this I must follow my reason. I have the rest of my life to live with reason as my guide and for the sake of me and my family I won’t

abandon it. To abandon one's own reasoned conclusions is to deny the validity of one's perception of reality, and then insanity lurks not far off. For those who hold to raw power, good luck to you, but you should know that history recommends against it.

*William Waite, 1984*

Of course, none of this made any difference to the outcome. The final report merely recited some of the points I had made in my response and recommended that the allegations against me be sustained and "that the sustained allegations amount to misconduct." There was no attempt to answer any of the questions I had raised in my response.

Shortly after I was notified by the Executive Director of PES that with my misconduct confirmed he was "contemplating imposing" "Dismissing you from your employment with the NSW Department of Education." (emphasis in the original).

I was entitled to another response in the two weeks following this letter. By now this had been going on for months and I was more or less resigned to my fate. I didn't bother with a response, but during the two week period before my sentence was to be carried out, news came down that the public health orders would not persist past May 13.

With the disappearance of the public health orders went my troubles with the department. What had been the number one priority of the education department, trumping education itself, for the previous 18 months or more was suddenly an institutional embarrassment. All the most extreme manifestations of the covid response were to be replaced with a "risk-assessment approach" which never arrived (I had asked for a risk assessment back in October and been sent links to NSW health websites). On coming back it felt like people had emerged from a sort of mass-hypnosis during which they knew something bad had been done to them but they weren't quite sure what.

I ended up with a caution and my file retains the misconduct charges. I eventually went back to work where everyone was trying desperately to pretend that nothing had happened. After a while (too long) I resigned my position.

Despite the denials of head education bureaucrats the teachers and support staff who refused to be pushed around by the mandates made the education system in New South Wales inoperable. Student enrolment in public schools has dropped every year since the pandemic and staffing remains an ongoing problem. While this trouble isn't solely attributable to vaccine mandates, I know for a fact that significant resentment persists over how the whole covid affair was mishandled. I consider myself lucky. The bitterest pill was taken by those who were coerced into doing something they didn't want to do. I wouldn't be the first to ask to what extent is the general collapse of sanity, usually referred to as the mental health crisis by the therapeutic state, a legacy of covid?

The general loss of trust is a theme running through the government's Covid report.



*Vaccine mandates have been associated with broader declines in public trust in government and medical science since the pandemic. Mandates were among the least preferred and understood measures taken during the pandemic. Australians now fear the politicisation of medical science and are placing their trust in local healthcare providers instead of government leaders and media.*

Uptake of other vaccines has dropped significantly enough for the report to recommend “a national strategy to rebuild community trust in vaccines and improve vaccination rates.”

What this report fails to appreciate is the relationship between honesty and trust. As one submission simply advised; “Don’t lie. Most people have good intuition. Unfortunately, you lied so much during this event. Most will never ever trust you.” And that is where we are. There is throughout this report the implication that what the authorities did could have been made more acceptable to the public if they had pitched it differently, been more transparent, handled misinformation and data better or we had an Australian version of the CDC resourced and ready to go. What is closer to the truth is that there is actually no justification for what the government did; some transgressions are so egregious they are beyond the powers of even government spin to smooth out.

One more thing. The report refers repeatedly to what it calls the “alert phase” of the pandemic. This was the opening act and was characterised by massive incitement to fear, high trust, confidence and compliance with government authority. This phase inevitably waned when more became known, the initial shock of the crisis had worn off and people were better able to assess the risk for themselves. Another way to describe this phenomenon is the “rally around the flag effect” included in the report’s terminology section:

*During crises, particularly international crises which may represent an existential physical threat to a country, trust in government – irrespective of partisanship and policy outlooks – increases dramatically. This surge in public support for the government has been referred to as the ‘rally around the flag’ effect, with citizens looking to the authorities – and especially to a single national leader – to guide them through the crisis.*

This is a well understood phenomenon and it contains a warning for when the next crisis comes barrelling down the road. When that happens, and it will, we must avoid being hypnotised by the lies that would lead us into surrendering our civil liberties and sense of decency for the promise of protection.

Come wolves in sheep’s clothing. We’re expecting you.

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1. Commonwealth Government. October, 20214. *Covid Response Inquiry Report*. Commonwealth of Australia. Available from: <https://www.pmc.gov.au/resources/covid-19-response-inquiry-report>

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## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### Response Response Response By Neville Archibald

Like the old Irish joke that ends in, ‘to be sure, to be sure, to be sure’. The “Commonwealth Government COVID-19 Response Inquiry Report” goes over the same ground more than once. It’s nine pillars of response and twenty-six actions are repeated throughout, with various reasoning’s for them. It does not apportion blame or hold the state and territory governments to account. Rather it follows it’s terms of reference very well.

At the outset of this attempt to make sense of the report, I feared I would be drowned in the words. At 358,000 odd words and some 902 pages it appeared to be a herculean task. Was I up to it?

Doubtless there will be those who will claim I missed something, or interpreted some comments wrong. When confronted by that many characters, on that many pages, indeed I will concede that I may well have done so. So instead of looking at what is in the report I began to look at what was not.

It is clearly spelt out in the terms of reference, that the report is to be a lessons learned and how to do it better next time document, “: *not to ‘fix’ the actions taken during the last pandemic, or deride the decisions that were made, but rather to harness the innovations that helped us and identify ways to maximise the success of our response whilst ensuring it is proportional to the threat.*” p 9.(my underline, mentioned later)

They go over much the same ground as has been included in the “Official Narrative” all through the pandemic. The most contentious of the disagreements have been largely left out. Was the World’s biggest drug trial a success? What were the results of the novel new approach to “vaccine” manufacture, such that the definition of a vaccine had to be altered to include it? Does it stand up to peer reviewed scrutiny? What were the results of the double blind tests?

None of the scrutiny that was demanded on already existing drugs (to be repurposed to help), has been seen for this new technology.

The body of questions coming forward in the aftermath includes some very chilling ones and these are not even close to being resolved in the minds of more and more people (and Scientists) world-wide. We must ask why? No, the boundaries of the response do not cover this, despite the many and ever increasing studies linking questions of injury and ongoing raised excess deaths to the vaccine and booster roll-outs. It is not just “conspiracy” that is fuelling this clamour for truth, but recognition that all is still not well, coming up to four years on. See Dr John Campbell, Outrageous excess deaths.

<https://www.youtube.com/watch?v=kd99uVOMWEk>

Instead the report focuses on lack of trust in government and science as a priority, but does not equate this to anything other than disunity among politicians and bureaucrats. If only we had been united in our approach, had the same story to tell, people would not have gone looking elsewhere for information.

Is this the one ring to control them all? This push for a Misinformation Bill, this push for an over-riding single entity department of CDC or the like (that went well in America, under Fauci and NIAID), the “brook no response” to any story but our own, no matter who is questioning it.

The “how to do it better” approach is admirable, but if based on faulty information in the first place it can never be better! To prove a point I will mention the above “proportional to the threat” comment that appears a number of times throughout the document. Much of the data included, promotes the high risk of death from COVID, and shows, by computer modelling, how it would have been so much worse if we reacted like other countries. The threat is large, so the response should be large, even if the threat is really only a predicted one.

On page 288 under 3.3.1.Data and vaccine effectiveness. We are treated to reasons why it could have been much worse. I always enjoy that scenario, where if we hadn’t done something, we project out to “this is how bad it could have been”, a difficult call at the best of times given the large range of variabilities involved.

*“Independent research shows that unvaccinated individuals aged 50 and over had 11.2 times greater mortality rate than those who were fully vaccinated with two doses and received a booster dose.<sup>i</sup> It is estimated that the vaccine rollout saved 21,250 lives in New South Wales alone. Without the vaccine rollout, six times as many people in New South Wales would have died.”<sup>ii</sup>”*

The footnotes lead to a study by: L Lin, H Demirhan, SP Johnstone-Robertson et al., ‘Assessing the impact of Australia’s mass vaccination campaigns over the Delta and Omicron outbreaks’

Included in the above study are the words:

*“Based on the limited data available on deaths and vaccination coverage, and using a data-driven modelling approach similar to recent studies in the literature [9–12], in this paper, we sought to answer questions evaluating the success or failure of the Australian vaccination program.” and “Access to full official Australian government datasets was not possible despite extensive efforts.”*

Both of these points within the above document do not inspire my confidence. I am sure the science is convincing to some, but as they used data from NSW which I remember at the time as being contested (it was said that people were being recorded as COVID deaths who were actually dying from other problems also the financial incentives that were associated with reporting COVID numbers, were inflating the real figures, to my knowledge this has never been suitably addressed or the figures reviewed). To then model from this data, can only lead to problems. Much of the debate around deaths and actual COVID infection numbers is pointing to severe inaccuracies in records the world over. Such was the clamour to scare people into accepting loss of freedoms over this period that all sorts of “incentives” were used. The original two weeks to flatten the curve, turned into overwhelmed hospitals and pictures of people struggling to breathe. The truth was often different. Not to mention the misuse of PCR testing as the primary indication of COVID numbers. The designer of this form of testing came out early in the pandemic and decried it’s use in this manner. He was ignored and asymptomatic COVID became the norm, despite this being, like the vaccine, a new and novel interpretation. This primary source of information, must be accurate for any conclusions to come from it. Not raising these questions at all, goes further to create mistrust in Governing bodies. The whole Pandemic analysis grinds to a halt if the figures used in examining it are rubbery.

They then go on to compare us with Canada and suggest that this modelled data (by a different group - “Our world in Data”) projects out, to show our death rate would have been up to eight times higher. <https://ourworldindata.org/> provided a number of statistical reports including some that showed the above, “how bad it could have been”. An interesting point here is they are also mentioned in an article in the BMJ (British Medical Journal) brought up, again by Dr John Campbell, <https://www.youtube.com/watch?v=jndykWR90-c&t=18s> where the following comments are made: *“Insight into excess death rates in years following WHO’s pandemic declaration is crucial for government leaders and policymakers to evaluate their health crisis policies.” “Although COVID-19 vaccines were provided to guard civilians from suffering morbidity and mortality by the COVID-19 virus, suspected adverse events have been documented as well” “Excess mortality has remained high in the Western World for three consecutive years, despite the implementation of containment measures and COVID-19 vaccines. This raises serious concerns.”*

*“French studies suggest that COVID-19 mRNA vaccines are gene therapy products requiring long-term stringent adverse events monitoring”.*

Do these comments not raise questions of significance regarding our future pandemic responses, more so than whether our bureaucrats can agree on a story to tell? Where is this mentioned? Did I miss it? Can these projected figures continue to justify the use of this technology, past the emergency powers use, being lifted?

There are a number of other points I would contest in some of studies used throughout the report’s 4,646 footnotes. I am sure many are as sound as they can be considering the figures they have to work with. Many are from the very government departments that are a part of the inquiry or from the WHO (World Health Organisation) and comment on how bad it could have been, how do they successfully include seasonal differences between northern and southern hemispheres and differences in populations. The criteria for recorded information also varied greatly and a lot of the projected possibilities were just that, projected.

In discussing vaccine harms, the word rare and very rare are used as if they are no different to any other vaccine. In data obtained from VAERS and FAERS reporting systems, numbers of deaths needed for major recalls of a drug/vaccine are looked at. The number associated with the novel mRNA vaccines are orders of magnitude higher than ever before needed to stop or recall a drug, yet we have not seen this. They are still pushing boosters!

*See Dr John Campbell Pharmaceutical product recall 9<sup>th</sup> Nov 2024.*

<https://journals.sagepub.com/doi/10.1177/09246479241292008>

The next and most major issue I have is the willingness to roll-out another vaccine at the same speed despite the lack of trial data and it’s critical examination. We must remember that this was an emergence use only, trial therapeutical. Issued only under emergency powers! The dust has not yet settled and we are still pushing boosters, without providing for the many questions being raised about it: it’s effectiveness, it’s safety, and it’s long term outcomes. We are already seeing the rise of 14 – 40 year old males with heart conditions, in numbers not seen before. Turbo cancers, especially colorectal cancers, that cannot be explained as “missed screening” due to the age groups they are appearing in.

*See Dr John Campbell. Turbo cancers with dr James Royle. UK surgeon.*

<https://www.youtube.com/watch?v=1AHJc8D-7Vg>

These are presenting at stage 3 or 4 where they have metastasised in numerous places rather than just the usual one, as would normally be the case. These are not, one off, isolated cases, there are many doctors seeing abnormalities who are still afraid to speak out, such is the heavy hand of those who prevented speaking them out during the pandemic. Many more, are speaking out, but not being listened to. Ignoring these startling medical concerns would not normally happen. Tests would be run and a determining factor sought, not so today, post vaccine. It would be a fairly simple thing to autopsy and search for the reasons, but as with the bodies

during COVID it was not done. In another example, despite a phenomena of long calamari-like white clots in blood vessels being noted for the first time ever while embalming, there is total silence on this front too.

See New disease, Dr John Campbell. <https://www.youtube.com/watch?v=wwdRfbPrGIY>

The report seems to be more concerned with rebuilding trust in government and ensuring a common message and response is used next time, than it is on whether the vaccine was safe and effective and worth all the injuries and deaths attributed to it. This report is, as many papers have called it, a whitewash; but then, by it's terms of reference, why am I not surprised.

Those of us who continue to question the mRNA technology and it's impacts, we are labelled as deniers, anti-vaxxers, or of a low socioeconomic, low educational standard or armchair experts. Professionals are said to be "outside their area of expertise". The general derogatory tone to anyone providing contradictory evidence or advice goes a long way to describe the intention of how they wish to rebuild trust in government. Just have a better story and keep in unity and all will be well.

As for the newspapers themselves, the numerous articles that came out on the Wednesday following it's release, very few did anything other than raise questions of the appropriateness, lock-downs and general population control. There was little mention of vaccine mandates or vaccine damage. If there was mention of the dangers of continuing on with mRNA technology, it must have been very small. I combed the papers for some real questioning but got a picture of people looking for slightly more appropriate controls, rather than the heavy handed approach we got. The two steps forward, one step back, approach of Marxism continues when the root causes are ignored.

What are the reasons behind this seeming blindness to address the new mRNA technology concerns? An article in: *The Age* dated November 13, on page 1, entitled, Probe into Coalition vaccine deal.

*"Australia's audit office will investigate the Morrison government's \$2 billion deal with US pharmaceutical giant Moderna to set up vaccine manufacturing here," "mRNA vaccines came of age during the COVID-19 pandemic, when jabs manufactured by Pfizer and Moderna proved close to 95 per cent effective at preventing symptomatic infection, far better than vaccines made using traditional techniques. Scientists heralded those results as the dawn of a new age of vaccine technology, with pharma companies now racing to turn mRNA against other infectious diseases – even cancer."*

The article goes on to question the deals made, thus the reason for an audit I guess. With many prominent political figures mentioned, who are still in politics, my concerns are what links might be found and will there be conflicts of interest discovered? The Vaccines proved to be a very financially rewarding investment for the pharmaceutical companies, is the promise of more, influencing any of our politicians involved? Is that the reason we are not seeing better investigation into

vaccine safety?

Apart from that, it scares me that the first quotes above show an acceptance of this new technology to the point where the expectation is to use it everywhere, for everything. What happened to caution? Has the “emergency use only” been conveniently forgotten? Do our reporters have such short memories as to the reasons we test drugs long term? Maybe they have just forgotten about this in their haste to be excited by a scandal or perhaps they are still just hyped up from all the pandemic stories.

I pray for the clamour of accountability to occur, for a realistic inquiry into the “vaccine” trial itself and it’s outcomes, before they do it all over again. Do we want to be pincushions for those who think they have this new technology and it’s profits sewn up for good – or in this case, in my opinion, for the bad! We need to get fully behind those raising these questions and urge many more to join in, why are these things not being addressed.

Russell Broadbent MP, has been trying to get some answers, as have others in Canberra. In one letter written to the prime minister he is, “*outlining the implications of DNA contamination found in Australian covid-19 vaccine vials.*” This is his second letter asking for answers. “*I again urged the Prime Minister to immediately suspend the rollout pending an urgent investigation – one which allows for free and open scientific discourse to help uncover the true facts.*” we need to get behind this push. See Russell’s letter below.

[https://www.facebook.com/story.php?story\\_fbid=936763788259887&id=100057788240048&\\_rdr](https://www.facebook.com/story.php?story_fbid=936763788259887&id=100057788240048&_rdr)

Put the heat on the Prime minister for an answer, on all of your representatives, Nation wide, State wide and even follow the example of Port Hedland Council in asking for suspension of these “vaccines” until a proper and complete study is undertaken. [https://www.porthedland.wa.gov.au/council-meetings/special-council-meetings/special-council-meeting-11-october-2024/247/documents/attachments\\_scm\\_11102024.pdf](https://www.porthedland.wa.gov.au/council-meetings/special-council-meetings/special-council-meeting-11-october-2024/247/documents/attachments_scm_11102024.pdf)

Until we all make enough noise and put enough pressure on them, our politicians will continue to ignore us.

( I have included links to Dr John Campbell’s YouTube presentations here, not because he is the best or only one, but the fact that he provides links to all he talks about. These links are to legitimate studies and are discussed in point form usually, giving a clear picture of why he believes as he does. He also explains medical terminology as he goes so it remains easy to follow. There are many other researchers and scientists out there doing similar things. Do not allow yourself to be spoon-fed or as the government would have you, reliant on only them for your information. Science is never settled, it is an ongoing investigation into reality, as facts change so must the reasons behind them. ) \*\*\*

i L Lin, H Demirhan, SP Johnstone-Robertson et al., ‘Assessing the impact of Australia’s mass vaccination campaigns over the Delta and Omicron outbreaks’, PLoS One, 2024, doi:10.1371/journal.pone.0299844.

<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0299844>

ii Lin et al., ‘Assessing the impact of Australia’s mass vaccination campaigns over the Delta and Omicron outbreaks’. <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0299844>



## IS THE WORD ENOUGH? By Eric D. Butler (*circa - 1983*)

There is an old saying that even the Devil can quote Scripture in his own interest. Many Christians do likewise, engaging in such earnest controversy about words that they obscure the fact that words are man-evolved symbols for the purpose of reflecting reality in a manner which enables the individual to make greater use of that Reality. Reality would have still existed even if language had never been developed.

Often there is such an unbalanced concentration upon words that attention is directed away from Truths which exist independently of words. Perhaps St. Paul had something like this in mind when he warned against “disputing about words”, which does no good, but only ruins the hearers.

Many years ago the American writer Stuart Chase wrote a best- seller entitled *The Tyranny of Words*, showing how the uncritical worship of words often results in a distortion of the Truth which the words should be used to reflect. Words are a means to an end, not an end in themselves.

Different word-symbols are used in different languages to describe the same Reality. For example, “*garçon*” is the French equivalent of “boy” in English. “*Dieu*” is the French symbol of what is “God” in English. Many Christians have tended to become slaves to the “tyranny of words”, following the example of the Rabbis at the time of Christ, who slavishly concentrated upon what was “written in law”, spent endless time in quibbling interpretations, fragmented into conflicting groups, with such undue concentration upon “the word” that there was no action. All symbols must be seen as but a means to describing Truth in such a way that it can be applied to serve man. The chalk used to write the formula concerning the law of gravity on the blackboard, does not fall to the floor because of the writing; it falls because of the reality of gravity itself, which always operates in the same way irrespective of how it might be described. The nature of water has not changed because man decided to use a formula, H<sub>2</sub>O to describe it. The symbol merely reflected the discovery of the reality that water consists of two parts of hydrogen and one part of oxygen. Appropriate action may one day result in the hydrogen and the oxygen being separated and used in such a way that the hydrogen can drive motor cars.

### A JUST RELATIONSHIP

The great Francis Bacon, one of the pioneers of modern science, appealed for the establishment of a just relationship between the mind and things. The correct use of word symbols, along with other symbols, is essential for such a relationship. The question is far from being merely academic.

The famous Chinese sage Confucius was once asked what he would do first if it was left to him to administer a country. Confucius surprised his listeners by saying that his first act would be to correct the language. When asked what had this to do



with the successful administration of a country, Confucius elaborated: *“If language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts will deteriorate, justice will go astray; if justice goes astray the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matter is above everything”*.

When there is a deliberate perversion of the meaning of word symbols, as practised by the Marxists with what can best be described as semantic sabotage, the results are even more disastrous. The Marxists use semantic sabotage as a tactic of warfare. “Peaceful co-existence” means one thing to a non- Communist. Communists and non-Communists agreeing to live together on the basis of friendly disagreement, but to the trained Marxist “peaceful co-existence” is a means of persuading the non-Communists to lower their defences against various types of Marxist attacks.

Large numbers of people today unthinkingly use the term “discrimination” in a derogatory manner, as a type of swear-word. The truth is that discrimination in one form or another is a natural law. Every form of life discriminates in favour of its own kind. The young man who prefers blondes discriminates against brunettes and redheads!

“A person of discrimination” was at one time used widely as a term of admiration. The traditional meaning of the word “gay” was rather different to the current use of the term to describe sodomy.

Much more important than the words used to describe Christianity are the Truths of Christianity.

Christ said, *“By their fruits ye shall know them”*. Not by what people say, but by what they do. St. James warned that *“faith without works is dead”*. Also, *“be doers of the word, and not hearers only, deceiving ourselves”*. Those who enter into never-ending disputation about words, who never put their expressed faith to the test of action, render Christianity a grave dis-service. Christ said He had come to *“fulfil the word”*, indicating that words should be regarded as a means to an end, not an end in themselves.

## **PROBLEMS OF HISTORY**

All written history must be treated with caution as it inevitably reflects the viewpoint of the writer. For example, words are inadequate to describe a beautiful spring morning, which can only be fully appreciated by actually experiencing it. Words are of limited value in conveying spiritual truth. Again, actual experience is essential for an understanding.

What is termed insight is often very difficult to put into words. Artists are said to have a feeling for their subject, which they seek to express in their chosen medium. C.H. Douglas described true history as “crystallised politics”, policies of all kinds being a tangible expression of underlying beliefs concerning the nature of reality.

A realistic assessment of Christianity is only possible by a study of the results of nearly two thousand years of effort to implement policies rooted in the Truths which Christ revealed. It is significant that there is no record or suggestion that Christ felt that He should leave a written record of His life. Unlike a Dr. Johnson with a Boswell following him around everywhere recording faithfully every act and word, Christ was content to go around preaching and “doing good”.

The last verse of John tells us that “*there are also many other things which Jesus did; were everyone of them to be written, I suppose that the world itself could not obtain the books that could be written*”.

In the brief record provided by the four Gospels selected by the Early Christian Fathers as an authentic record of what Christ had revealed, there is no reference to English Common Law, Limited Constitutional Government, Trial by Jury and similar matters. But the Truths revealed by Christ, in the simplest of language, were the seeds which, when treated appropriately, grew into a completely different type of civilisation compared with any of the previous periods.

Seeds or acorns possess within themselves the potential to grow into beautiful flowers or a majestic oak tree. But that potential will never be realised unless the proper conditions are provided. In the field of human associations, appropriate action must be taken by individuals. The Word must be made Flesh.

The world into which God manifest Himself in the form of Christ was such that Christ had to speak the language of His day. He was addressing a simple, unsophisticated people. And so Christ also made extensive use of the technique of the Parable, the telling of a story which conveyed His message. Some of the world’s most famous “fairy stories” are, of course, just that - stories. But, like Hans Anderson’s famous story about the Emperor’s new clothes, they do convey great truths. Many professing Christians have failed to seek the Truths which the recorded words of Christ have sought to convey.

## **BIBLICAL TRANSLATIONS**

Up until recent times, when there has been a number of new translations of *The New Testament* into what is termed modern English, English-speaking Christians might well have thought that Biblical characters all spoke in beautiful Elizabethan English. But as the student of Biblical history knows, it was the King James version of *The Bible*, produced by a committee of translators - perhaps the only committee in history to produce anything of real value! - which was used for so long throughout the English-speaking world.

While many were understandably upset by the change of style in the new translations, there was comparatively little concern about whether there had been any distortion of the original meaning of what Christ said. No serious student disagrees that the King James version of *The New Testament* was based upon a Greek text marred by a number of mistakes, containing the accumulated errors of fourteen centuries of manuscript copying. There are always problems with

translations and there have been many debates amongst students.

But these debates only highlight the importance of not becoming enslaved by the veneration of word symbols. Those enslaved by the worship of words are also enslaved by the type of rigidity imposed by the Pharisees. They ignore the importance of historical Christianity, the progressive growth of two thousand years and the prospects for still greater growth.

Christ specifically rejected the concept of bringing a **system** for man. Christ challenged the Pharisaical attempt to systematise every last detail of man's life. The Sabbath was made for man, not man for the Sabbath. And what was the purpose and destiny of man? To know and to love God and his fellow man. But to know God requires freedom to discover God and God's truths. The truth shall make ye free, said Christ. But truth must be discovered. Tremendous technological developments are often described as the product of Science, now venerated as some type of new God, capable of providing an answer to all man's problems. But Science of itself produces nothing. Like Reason or Logic, Science is but a means of making use of God's Truths. Logic can be compared to a slide rule, only capable of producing the sum total of all the factors fed into it. The logic used concerning a subject may be perfect, but if all factors are not considered, the end result must be defective.

True Science is an orderly arranging of different aspects of Truth. But Truth must first be discovered. Truth is not created by the scientist or anyone else. It exists. But generally-used word symbols often obscure this fact. For example, the term "generating electricity" obscures the reality that electrical generators are really energy convertors, changing the form of energy, but not the energy itself. There are certain vital aspects of reality which cannot be adequately described or measured, but only experienced. There is no mathematical formula by which we can measure love or fear, or attempt to assess a work of art. And yet both love and fear are tremendous forces in human affairs. Fear is negative, destroying judgment. The Law of Love, as proclaimed by Christ, was a major factor in the development of a Christian Civilisation.

C.H. Douglas has described Integrity as the most irresistible of social forces, referring to it as "single-mindedness —the mind of a little child". We must become as little children, said Christ.

## **THE TEST OF TRUTH**

The root meaning of religion is a binding back to what one believes to be real and true. The test of whether what one believes is in fact true, can only be measured in the field of action. The materialist who believes that there is no reality beyond matter, that which he can see or hear or measure, acts accordingly —with disastrous results.

The famous Jewish writer, Dr. Oscar Levy, said that the ideal is the enemy of the real. The idealist is one who is convinced that he knows what "ought to be". The Marxists are idealists. They believe that collective farming, with the individual

working for the common good “ought to” produce better results than where the individual “selfishly” works for himself.

The writer once had the experience of being told that the failure of collectivised farming in the Soviet Union was not because of collectivism, which was a “great ideal”, but because of the nature of the “stupid Russian peasants”. Like the Pharisees the Soviet planners attempt to force human nature into their neat blueprints. Christ taught that the Kingdom of God was within each individual, that all were children of God, and that freedom and personal responsibility were essential for the life more abundant.

There is a common saying that Christianity has failed and cannot therefore be true, because of the state of the world. If the state of the world were the result of applying what Christ taught, then it could be said that Christianity was not true. But where Christ’s teachings have been applied, the satisfactory results have been beyond all argument. Christ insisted that it was impossible to get figs from thistles, grapes from thorns or good fruit from bad trees. The realistic way to consider Christianity is by its fruits. And these fruits have been the result of works by individuals. Time and time again Christ stressed the importance of works as the ultimate test of the Truth He brought.

In St. John, Christ is quoted as saying that “...*the testimony which I have is greater than that of John; for the works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me.*”

The works, not the words, were the evidence of Christ’s divinity. Also in St. John we read, “*If I am not doing the works of my Father, then do not believe me, but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father*”.

Christ clearly did not believe that the word was enough, stating that the Jews hated Him because He came to “fulfil the word”.

## **THE WORD MADE FLESH**

Peter said of Christ that “*He went about doing good*”. That is what the follower of Christ is also expected to do, seeking to create a Christ-centred Civilisation. Over nearly two thousand years there was an attempt to create such a Civilisation. Countless people not merely expressed their belief in Christ as the Son of God, but took appropriate action to give life and substance to the Truths to be found in Christ’s teachings. God’s Truths of themselves do not result in works. Faith can only move mountains if God’s resources and truths are used to build heavy earthmoving equipment. Christianity without the Doctrine of Incarnation - “the word was made flesh” —is a faith without works. Just as the truths of the laws concerning aerodynamics do not of themselves make planes fly, but must be applied with the building of planes in accordance with those laws, so must the Truths revealed by Christ be “made flesh”.

The central revelation by Christ was that every individual could start to seek the Kingdom of God, which could be found within, in the “here and now”. Every individual was unique and a child of God, and could make personal contact with Him. The individual was taught that he must also love his neighbour as himself. This teaching revolutionised the prevailing concept of the nature of God and man’s relationship to Him. It shattered the view of God which in essence was one of being in man’s own image. Not surprisingly, this type of God was often seen as bloodthirsty, a type of tribal deity who on occasions required sacrifices, one who also favoured those who had been “chosen”. Those supporting this concept of God visualised the appearance of some type of Messiah who would create a materialistic new order. The Pharisees and other exponents of this viewpoint were dismayed when Christ said that His Kingdom was not of this world, and that He had no intention of leading a physical rebellion against the Romans. Christ’s essential teachings were a complete repudiation of the religion of what came to be described as Judaism, particularly as upheld by the Pharisees, and yet the legend has been fostered over the centuries, that Christ’s teachings are an extension of Judaism.

The commonly repeated statement that “Christ was a Jew” is but one more example of the danger of words losing their original meaning as a result of faulty translation or for other reasons. No greater damage has been done to Christianity than the false teaching that Christ was a Jew, the inference being that Christ professed and practised a form of religion now known as Judaism. As pointed out by authorities like Rabbi Louis Finkelstein of the Jewish Theological Seminar of America, Judaism is an extension of Pharisaim. Christ’s complete opposition to Pharisaim as a religious system is beyond dispute.

## **CHRIST DENOUNCES PHARISEES**

Christ denounced the Pharisees in the strongest possible language:

*“Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves neither suffer ye than that are entering to go in . . . ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves . . . ye pay tithe of mint and ansine and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith . . . ye make clean the outside of the cup and of the platter, but within are full of extortion and excess . . . ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness . . . ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have partaken with them in the blood of prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers”.*

The term “Judaism” was completely unknown at the time of Christ. It was first coined by the Jewish historian Flavius Josephus to describe the faith of those who

were adherents of Pharisaism. The term “Jew” is derived from “Judea”, this being the English of the Latin “Iudaea”. During His lifetime on Earth Christ was generally known as “Jesus of Nazareth”. The words which Pontius Pilate had inscribed upon the Cross, probably sarcastically as he could not have meant them to be taken literally, read, “*Iesus Nazarenus Rex Iudeoru*”.

Pontius Pilate used Latin as it was the official language of Roman administrators. The English translation of the Latin is “*Jesus the Nazarene Ruler of the Judeans*”.

Pontius Pilate knew that Christ was rejected by the great majority of Judeans at the time of His Crucifixion, so his infamous inscription must be regarded as a type of mockery. But, irrespective of the Roman Administrator’s motives, the meaning of his words are beyond dispute: he was describing Christ as the Nazarene ruler of the Judeans. A study of the Gospel of St. John in the original Greek makes it clear at the time of the Crucifixion the spiritual leaders in Judea protested to Pontius Pilate that Christ was “not the ruler of the Judeans”, but only “had said He was the ruler of the Judeans”. During Christ’s lifetime no religion was practised anywhere described by the name of “Judaism”. This term derived from the political subdivision of the Roman Empire known as “Judea”.

The English term “Jew” was first used by the English writer Sheridan in 1775, this being derived from the term “*Iewe*”, itself being a corrupted and contracted English word for the Latin “Iudaeus” as found in the 4th century St. Jerome translation of *The New Testament* from the original into Latin. The modern use of the term “Jew” no longer even remotely refers to the primary meaning of the original Latin. No one in the English-speaking world today believes that a “Jew” is a “Judean”. The general belief is that a Jew is a certain type of religious person, a member of a certain race, or both.

This is not merely a question of academic interest to scholars and students of history. The practical implications concern the fate of what is left of Christian Civilisation. For example, if Christ was Crucified as “King of the Jews”, as is often claimed, and the people called Jews today are descendants of a “chosen race”, then it is not surprising that large numbers of well-meaning Christians attempt to justify the establishment and expansion of the Zionist State of Israel, even if this means expelling the original owners from the land in which they have lived for thousands of years, and the use of violence and terror, which is diametrically opposed to traditional Christian behaviour. The future of the Middle East and the whole world is related to the Middle East crisis. Never was there a greater need than to search for that Truth which is the way to freedom. Never was it more important that the correct meaning of words be more widely understood.

As demonstrated by the Jewish writer Arthur Koestler in his book *The Thirteenth Tribe*, the great majority of people who today call themselves Jews cannot even trace their origins back to the Judeans who practised the religion which later became known as Judaism; they are descendants of the Asiatic Khazars, converted



to Judaism in the seventh century. They are not one of the “lost tribes” returning to their promised homeland. The truth about the origin of most Jews and Judaism is so clear to those prepared to face it, that the widely accepted view that Christ was a Jew practising Judaism must be seen as a manifestation of the blind worship of word symbols without any consideration of the realities. There is also little doubt that the descendants of the Pharisees have skilfully fostered the concept of “JudeoChristianity”, a religion with a common origin. *The New Testament* record shows that during His lifetime Christ denounced in the strongest possible language the form of religious worship, then known as Pharisaism. So far from accepting Christ as one who was extending this type of religion, the Pharisees saw Him as a deadly threat and planned to have Him crucified. It is blasphemous to suggest that Christ’s teachings had anything in common with that of the Pharisees. Christ said that those who were not for Him were against Him.

### **THE SPIRITUAL BASE OF CIVILISATION**

Once Christians can grasp the truth of the origins of Christianity, they can move on to a consideration of how Christ’s truths were progressively incarnated. A Civilisation is not merely a physical creation; it is the incarnation of undergirding intangible values. Death starts when belief and understanding of those values are shattered and eroded. The decaying of the body takes place long after the soul has gone. No one believes that because remnants of the famous Acropolis can still be seen in Athens, the Greek Civilisation is still alive.

When Christ was confronted with the trick question about how one should regard Caesar, He gave what was regarded as an amazing answer: “*Render unto Caesar the things which belong to Caesar; but render unto God those things which belong to God.*”

In that one short statement Christ resolved a problem which had baffled the Greek and other philosophers concerning government. How could man have government without becoming enslaved by government? Christ, the Son of God, gave government a legitimacy it had never had before, but He also said that it must ensure that the individual had an area of freedom upon which government could not encroach. The result was a long process of evolving a Christian concept of constitutional government. Both Caesar and the individual were subject to a higher law, that of God. It is surprising how few professing Christians have any understanding of the impact of Christianity upon government as well as social behaviour in Western Civilisation. Some are amazed when told that the English concept of Trinitarian government, with power divided and balanced, was a practical outcome of applied Christianity. They have been so consumed with studying the word that they have overlooked the relationship of the Truth behind the word, to the making real of God’s will over thousands of years of Christian history.

Even the system of law was affected by the Christian stress on the value and dignity of each and every individual. In his *Merchant of Venice*, the great Christian

artist Shakespeare brought out the cleavage between English Common Law, reflecting Christianity, and the rigid Judaic law. Shylock had legality on his side in demanding his pound of flesh. But what about the **spirit** of charity? Shylock could not see it **written** in the bond. Portia's mercy speech is one of the finest expositions of the Christian approach to law to be found in the English language. Strict insistence on the application of the letter of the law at all times and under all conditions can lead to the death of the spirit. A Christian system of law exists to serve every individual.

Traditional Christian philosophy has always insisted that God reveals Himself through history. History did not stop when God became man and the word became flesh. A great signpost was erected, showing man the way forward, where and how God could be discovered and how to follow Him. If we believe that God only speaks to man in words, then we may be inclined to believe that words are all important in establishing a deep relationship with God. But God speaks to man in many different ways.

Shakespeare wrote of "Tongues in trees, books in the running brook, Sermons in stones, and good in everything". Shakespeare also wrote that a rose by any other name would smell as sweet. Reality is not changed by different descriptions.

Does not God speak to man when man violates God's laws concerning the correct use of his body, "the temple of God"? Most illness is the result of violating God's truths as they apply to nutrition. Words obscure reality when it is said that a physician has cured a patient. Only God cures, when the correct action is taken to ensure that God's laws can operate. The self-healing capacity of the human body is one of the most amazing of truths.

When man was created in God's image he was given freedom either to fulfil his Divine destiny or to destroy himself and the world. Men cannot be made moral or perfect through acts of parliament. A Christian society can only grow as individuals work towards establishing right relations with God in all spheres. In teaching his disciples how to pray, Christ said that they must ask God that His will be done on earth as it is in heaven. If God's will for man is freedom and personal responsibility, then man must work to ensure that all aspects of human affairs come within the scope of Christian principles. Those who claim to follow Christ cannot therefore ignore politics or economics. And what about education? Should Caesar be left with a near monopoly of instructing the young, much of this brainwashing to fit the young into a society increasingly based on "scientific humanism". Christ said, suffer the little children to come unto me.

Far too many calling themselves Christians have abdicated from their responsibilities, often attempting to justify their attitude by verbal expressions of their professed faith. They ignore that they must be "doers of the word".

## PROPHECY OR FREE WILL?

Perhaps nothing has so sidetracked many professing Christians as their fascination with prophecy. A prophet can be described in two ways, one who because of his intimate knowledge in a given area, can predict what will happen under certain conditions, or as one who claims to know that certain happenings will inevitably take place because of “Divine will”. However, a prophet may point out that what he is predicting under certain conditions need not necessarily happen if individuals take appropriate action to ensure that those conditions do not arise. In the main, the Prophets of *The Old Testament* were men attempting to raise the spiritual perceptions of their fellows, warning them of the disasters which would overtake them if they did not mend their ways. The record indicates that they had little success with what were obviously rather stiff-necked types of people.

Those who claim to have discovered that there are prophecies in Isaiah, Daniel and Revelation which make it possible to interpret when the “end of the world” will take place, are flatly contradicting the Christian doctrine of free will. There are many schools of thought which in essence say that mankind is moving towards inevitable disaster; that this is all predicted. Acceptance of this point of view tends to paralyse individual initiative. Many calling themselves Christians stand on the sidelines of the battle for the world, justifying their stance by claiming that as the plight of the world has been predicted, the individual can do nothing about it. Some even take the view that those attempting to challenge events are not only foolish, but are acting contrary to God! Which makes God responsible for the fate of the world. This is a most convenient belief for those who do not want to accept personal responsibility, or become involved in the battle against the anti- Christ.

Christ said He was the Truth, the way. He said that it was the Truth which makes the individual free. Free will and free choice are essential if individuals are to learn to know God and to serve Him. Christ warned of the corruption of power when tempted on the mount. Nearly two thousand years later, the wise Lord Acton, Christian philosopher and historian summarised the truth concerning power with his famous statement, “*All power tends to corrupt and absolute power corrupts absolutely*”. The reality of the nature of power cannot be changed by using different words to describe it. Centralised power can be, and often is, described as democracy. Genuine democracy is derided by Marxist and other totalitarians because it conceives of the will of the individual prevailing over his own affairs. Centralised power makes expression of the individual will almost impossible. Irrespective of how it is labelled, centralised power always kills the spirit. The concept of power centralised on a world scale, a World Government, is one of the anti-Christ. And yet it is accepted by large numbers who would describe themselves as Christians.

## SCIENCE AND TRUTH

C.H. Douglas said, that which works best is moral. The true scientist is one who is constantly seeking Truth. He may produce a theory, but knows that the truth can only be discovered in the field of action. Christ not only claimed to be the Son of God; he demonstrated the truth of His claim by going about “doing good”. The Gospels record how time and time again Christ stressed the importance of works.

The man who had his sight restored on the Sabbath told the Pharisees, “If this man were not from God, he could do nothing”. Two thousand years of history have demonstrated that when the Truths enunciated by Christ are applied to human affairs, they work, demonstrating that they are of God.

One of the greatest tragedies in the history of Christian Civilisation has been the clash between the Church and many scientists. Worshippers of “the word”, far too many Church leaders feared that advances in discovering truths in the field of physical sciences would undermine Christianity. Like the Pharisees before them, they were enslaved by a belief that “holy writ” was literally true, that if, for example, *The Old Testament* said that God actually made the world in seven days, any suggestion by scientists that this could not be possibly true was anti-Christian. The “literalists” have in fact played into the hands of the anti-Christ by failing to stress that every new discovery of truths about the Universe by the physical scientists, is in fact a revelation of the unlimited scope of God’s Truths, and that Christ’s message concerning the nature and purpose of man directs how those discoveries should be used.

The true role of the Christian Church is to pronounce with proper authority on spiritual and moral realities. Discovery and application of the truths of the physical universe is not of itself progress, so often claimed today. Advanced technology may enable the individual to travel a given distance in less time. From the Christian viewpoint true progress can only be moral progress, and in this case should therefore be concerned with what the individual is able to do with the time saved in travelling. God’s Truths can be used either to further enslave the individual, or to free him. The teachings of Christ were clear: God’s Truths should, as they are discovered, make freedom a greater reality.

## THE ETERNITY OF THE KINGDOM

While the Christian realist must face the fact that he is living in the post-Christian era, this is not a time for pessimism. The Kingdom of God still remains within each individual, waiting to be discovered. The regeneration of Christian Civilisation and culture must start with the regeneration of individuals, making use of their most Divine attribute, creative initiative. Christ compared the Kingdom of God with a “*grain of mustard-seed which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up and becometh greater than all the herbs, and shooteth out great branches; so that the birds of the air may shelter under the shadow of it*”.

Christ also described the Kingdom of God as being “*like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened*”. Those who over the centuries acted upon Christ’s teaching gradually started to leaven the whole of society. Every form of art was dedicated to the greater glory of God. Through the works of those who sought the Kingdom, God’s will was being progressively made real on earth. But, as explained in *The Root of All Evil*, when the results of the Industrial Revolution opened the door to the fulfilment of Christ’s teaching that there was no need to be concerned about the question of “*what ye shall eat; or what ye shall drink*”, that the search for the Kingdom of God had ensured that “*all these things shall be added unto you*”, the Christian Church failed to provide appropriate guidance. The Pharisaical philosophy re-emerged in an even more deadly form. Thus the plight of the world today.

### A NEW CHRISTIAN RENAISSANCE

The regeneration of Christian Civilisation will start when sufficient individuals heed Christ’s advice to look within and behold the Kingdom of God.

*“Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom”.*

Seeking the Kingdom requires creative **activity**, a new Renaissance. If God’s Kingdom is of the spirit, then he who would truly know God must accept personal responsibility for that Divine gift which has been entrusted to him, and seek to give substance to the spirit by deeds, not by debates concerning words. No great artist has ever appeared merely by reading books on art, or by studying the rules concerning art. Those who seek to march in the vanguard of a new Christian advance must demonstrate the depth of their faith by works which make Truth a living reality.

Christ left the inspiring message that “*. . . he who believes in me will also do the works that I do; and greater works than these will he do*”.

Christ clearly did not believe that the word was enough.

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



# **THE NEW TIMES** SURVEY

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To Regulate or Not to Regulate Retail Profit-Margins on Turnover? By M. Oliver Heydorn 67

### **To Regulate or Not to Regulate Retail Profit-Margins on Turnover? That is the Question! By M. Oliver Heydorn**

Recent events and discussions with both Douglas Social Crediters and others have brought the profit-regulation condition that was sometimes presented by Douglas as being part and parcel of the compensated price mechanism discount into focus. While some, following Douglas' indications, have defended the profit-regulation mechanism as a necessary and/or important feature of the compensated price discount, others, including some seasoned Social Crediters, have objected to it as unnecessary and/or problematic for a variety of reasons. Rather than attempting to solve the problem or to resolve the dispute (which perhaps can only be properly decided definitively one way or the other by an empirical trial), I will aim to put the issue in context and to outline some of the main considerations both in favour and against the profit-regulation condition.

Before examining the profit-regulation condition itself, I want to make it clear that there are two different models that Douglas mentions in his writings for the compensated price discount mechanism. The most common form of the discount involved the retailer lowering his price by the discount percentage (established by the prevailing consumption/production ratio), selling at the discounted rate to the consumer (with or without the profit-regulation condition in play) and then being reimbursed (with debt-free credit) from the National Credit Authority to the amount he was out of pocket for the discount. So if something was selling for \$100 and the discount was 20%, the retailer would sell it to the consumer for \$80 and then the NCA would reimburse the retailer the 20 dollars he was out of pocket (this could be done in real time now with debit cards). The second form was to allow the retailer to sell at full price (again with or without the profit-regulation condition in play) and then for the NCA to reimburse the consumer to the extent of the discount. So if something was selling for 100 dollars and the discount was 20%, the consumer would pay the full 100 dollars and then the NCA would reimburse the consumer the 20 dollars (this could also be done in real time now

with debit cards). There are some Social Crediters who prefer the second method to the first. I tend to prefer the first (for reasons that I won't go into now), but for me it is not an ideological question (nor would it be for Douglas). I'd be more than happy with doing whatever works best in practice.

The basic idea of the profit-regulation condition as part of the compensated price mechanism was as follows: retail firms (and retail firms ONLY – since the discount only applies to firms selling goods and services to the final consumer) would need to negotiate with the National Credit Authority and arrive at an agreed percentage as their fixed profit-margin on turnover if they wished to take advantage of the compensated price discount. Please note that there was to be no strict compulsion. Retail firms could set their profit-margins at whatever they wished if they opted out of the discount programme. They would then run the risk, however, of being significantly undersold by the competition who did elect to sign up for the discount. Also note that the profit-margin was to be freely negotiated between the retailer and the National Credit Authority on an industry per industry basis.

It was not to be unilaterally imposed by the NCA and was therefore intended to be equitable. The fact that it is to be negotiated (and could be renegotiated as time and conditions changed) may itself be regarded as an activity of the market between two economic players, in this case retail firms and the state regulatory authority (not the government of the day). Retailers would remain free to change their prices to accommodate changes in the costs of raw materials, labour, equipment, etc., as these change under prevailing market conditions. There were to be no price controls or price fixing. The discount only came into play after all of these free decisions to determine costs had been undertaken by the relevant players in the producers' market. The second thing that should be mentioned is that this proposal regarding the regulation of profit margins is not given that much attention in Douglas' writings. Whereas there is copious material on the subject of the National Dividend and the National Discount in general, this aspect of the discount mechanism is accorded very little space, perhaps a few sentences in 4 or 5 of Douglas' books, articles, or speeches. It often comes across as an afterthought or as more of a practical recommendation than a theoretical principle.

Take, for example, Douglas' discussion of the profit-regulation condition in his "Draft Scheme for Scotland":

“(5) Simultaneously, an announcement to be published that any or all business undertakings will be accepted for registration under an assisted price scheme. The conditions of such registration will be that their accounts, as at present required under the Companies Acts, should contain an additional item showing the average profit on turnover, and that their prices shall, as far as practicable, be maintained at a figure to include such average profit, where this is agreed as equitable for the type of business concerned (the suitable profit being, of course, largely dependent on the velocity of turn-over). Undertakings unable to show a

profit after five years' operation to be struck off the register."<sup>[1]</sup>

Another attempt to articulate the condition can be found in Douglas' *Warning Democracy*, this time in reference to a variation of the compensated price discount scheme where it is the consumer rather than the retailer who is to be reimbursed to the extent of the discount:

“Suppose that the large departmental stores, such as Messrs. Harrods, Messrs. Barker's, etc., were to agree, as they probably would, to restrict their net profit on turnover (not, be it noted, on capital) to 10 per cent. Imagine them to issue with each sale to an individual consumer, an ordinary statement of sale, commonly called a bill, and imagine arrangements to be made with the banks that these bills, when turned over by the individual consumer to the bank, should be credited at 25 per cent of their face value to the individual consumer's account to which they refer. Such an arrangement would amount in effect to a reduction of price to the consumer of 25 per cent, without any reduction in profit to either the producer or the retailer, and as the result of such an arrangement would be to increase effective demand, the turnover of both the retailer and the manufacturer would increase accordingly, and consequently their profit would increase. So that you will see that neither the retailer, the manufacturer, nor the consumer would, under such an arrangement, have any complaint to make. You will, of course, inquire where the bank will receive the necessary funds with which to credit the individual consumer with 25 per cent of his purchases. The answer to this is, that at stated intervals, of say one or three months, the banks would present an account of such credits to the Treasury, which would in turn pay to the banks a Treasury Draft equalling the amount, so that the banks would then be covered in the transaction.”<sup>[2]</sup>

It nevertheless remains debatable how important profit-regulation on turnover is in Douglas' mind, whether it was intended only as a transitional feature (as a precautionary measure perhaps), or whether he thought it absolutely necessary in order to make the price discount work on a consistent basis. I say this because in many of his treatments of the compensated price discount, the profit-regulation condition is not even mentioned. In fact, it is probably left out many more times than it is mentioned.

The reason for the profit-regulation condition seems to be clear enough, however. Having been subject to a volley of objections over the decades that the Social Credit remedial proposals, namely the dividend and the discount, would be or could be inflationary, Douglas was keen to reassure the critics by eliminating any possibility of demand-pull inflation. The fear was that even if you carefully measured the gap and injected the compensatory debt-free credit at the appropriate intervals, retail firms that were best placed to do so could raise their prices to take advantage of the fact that there was more money in consumer pockets. This profiteering, besides raising prices, could then potentially cause gaps in other areas of the economy, which would then require an additional injection of even more dividend & discount

credits ... perhaps setting up a positive feedback loop that could only undo the integrity of the whole system and forcing a return to the present “debt-money” only paradigm. If debt-free credit was to be introduced into the economy and distributed to, or on behalf of, the consumer, it was of crucial importance that such injections actually increased the real purchasing power of the consuming public and did not provoke demand-pull inflation in any way, shape, or form. Putting a fixed profit margin in percentage terms on turnover would, in principle, help to ensure that the retailers who ‘got there first’ could not raise their prices to mop up increased consumer demand and that this demand would therefore be well-distributed throughout the economy and truly enhance the consumers’ buying power. The profit-regulation condition was thus a practical application of a general principle which Douglas does enunciate in quite a few places:

“It should be noticed that the control of credit issue and the regulation of prices are interdependent – you cannot tackle one of them alone.”<sup>[3]</sup>

Elizabeth Holter in her 1937 book, *The ABC's of Social Credit* explains the primary rationale for the profit-regulation condition as follows:

“The question of profits might conceivably ruin all the benefits to be derived from the application of the ‘just price’. What is to prevent producers from raising their prices sky high and then using the discount purely to their own advantage? The answer is simply this – that producers wishing to avail themselves of the right to dispense the discount would have to agree to a fair but fixed profit on turn-over. To put it another way, using an hypothetical illustration – a producer will be offered a proposition such as the following: - ‘If you will agree to continue to sell an article at \$20 instead of raising the price to \$25, by being eligible to dispense the discount you can offer that article to the consumer for \$15, the sum of \$5 being reimbursed to you through the National Credit Account.’ Now though in some instances profits on individual sales would be less than they are today, the fact that the producer is enabled to sell his articles below cost, assures him of a far greater number of sales. In this way his increased turnover would more than compensate for any decrease of profit on individual sales. If he rejects this offer and sells a portion of his goods at whatever price they will fetch, he runs the risk of having a large portion of his goods remaining for they will be in competition with goods benefitting by the discount. Here it must be observed that there is no compulsion involved. The producer makes his own choice.”<sup>[4]</sup>

Now, before we go on to consider some of the putative advantages and disadvantages of the profit-regulation condition, alongside some possible alternative solutions for dealing with the same problem, i.e., the threat of demand-pull inflation, I think it is fair to state that Douglas’ proposal should also be regarded as a “last resort” or as something which would only be applied if it were absolutely

necessary and there were no other, more effective means available for neutralizing inflation. In other words, basing ourselves on Douglas Social Credit philosophy and policy, it should be easy to extrapolate that those methods which, provided they are sufficiently effective, prevent demand-pull inflation within the context of a compensatory consumer credit economic model but involve the least amount of state or regulatory intervention, and are therefore the least disruptive to the market, are to be preferred by the Social Crediter as a matter of principle whenever possible.

The most obvious advantage of the profit-regulation condition is that it would prevent the DSC compensatory measures from inducing demand-pull inflation, thus safeguarding the integrity of the system. To this claim it has been countered that firms could nevertheless cheat, *via* creative accounting, etc., and overstate their costs, thus profiteering while officially maintaining their profit-margins at the agreed percentage.<sup>[5]</sup> One would think normal competitive forces would discourage this, but if a small number of firms colluded and formed a price ring this could indeed become a problem. It would then be necessary for the National Credit Authority to conduct periodic auditing or spot auditing of suspicious firms. Those firms who were caught cheating would be struck off the list of firms enjoying the discount and would likewise be subject to public opprobrium. One would also think that such public shaming and the consequent economic penalties (having to sell at a decidedly non-competitive price) would be powerful incentives for firms not to cheat in the first place.

There are another two putative advantages that I can think of: a profit-regulation mechanism could, *ex hypothesi*, eliminate monopoly and oligopoly profits which tend to undermine the benefits which we associate with free markets generally, but which are really only features of the perfectly competitive market: physical efficiency, capitalist justice, and a maximization of consumer choice. In perfectly competitive markets, profit-margins tend naturally to their lowest feasible levels, where they maintain the incentive to produce but don't allow for profiteering. Ironically, profit-regulation would also allow the National Credit Authority to ensure a better deal for firms in industries where, under current conditions, profits have been driven to insanely low levels. In North America, for example, it is not uncommon for groceries and supermarkets to have profit-margins as low as 1-2%.

A National Credit Authority could say: considering the fundamental contribution the supermarket industry makes to the common good, why don't we set profit margins at 5% instead? They would be better off and the NCA would always been in a position to ensure that consumers could cover the increases in profit-margins *vis-à-vis* current margins. Indeed, if the compensated price discount allows companies to sell more than they do at present (which it would) they would even be better off under existing profit-margins, even when these are abominably low. Perhaps, in exchange for the contribution that the discount would make to their aggregate profits, agreeing to a fixed profit-margin on turnover would be a small thing to ask from companies that had so benefitted from the discount programme.

Now, when it comes to the putative disadvantages, one of chief criticisms of the profit-regulation condition is that it may interfere too greatly with micro-economic price signally. This could, in turn, interfere with efficiency, innovation, and investment by disincentivizing them. According to neo-classical theory, when a firm's goods or services are in high demand, they can raise their prices and make windfall profits, but this serves as an incentive for other firms to enter the market so they can get a piece of the action. As these other firms increase supply, prices and profits tend to go down again. Firms would not be able to do this under a profit-regulation condition. They could, however, respond to increases in demand by increasing the quantity or volume of what they sell (assuming it is possible to do so) and increasing their aggregate profits that way. This, in turn, could still provide a signal to other firms to enter the market, or, if they are already in the market, to likewise increase their turnover to "get in on the action".

In other words, under the profit-regulation condition competition would continue because it is still incentivized. It is just that there is a volume-based incentive as opposed to a windfall profit-based incentive. Let's say that the discount is set at a certain percentage, so that if A sells his widgets for \$10 and the discount is 20%. He sells to the public at \$8. But if B can undersell him, because B is more efficient, B can sell his widgets for \$6.4 (20% discount on \$8 being \$1.6). Consumers will generally prefer B's product (all other things being equal) because it is cheaper, thus forcing A to become more efficient in order to compete with B (if he can) because he who sells more makes more profit. Investment decisions then follow. If B is more successful than A, B will have an incentive to expand his business as his aggregate profits will be correspondingly greater, while A will be loath to invest if he cannot hold his own in the market.

Would this volume or quantity incentive be sufficient to move the market in the direction it needs to go if it is to serve the consumer optimally? Would it function as well as the windfall profit incentive? That remains to be seen. If it did interfere with efficiency, innovation, and investment, how great would that interference be? How much would it matter?

Apart from any question of theory, it should be pointed out that when the Curtin government in Australia (having been influenced by Douglas Social Credit theory) introduced a compensated price discount on certain key consumer items during the 2nd World War in order to deal with the inflation that the war had induced, there was a profit-regulation condition in place. Whatever unintended effects there may or may not have been, the price discount mechanism did indeed stop inflation. Unfortunately, the programme was financed within the context of the existing financial orthodoxy (debt & taxes) and was wound up after the end of the war. The programme is described in Vol. 37 of the *Australian Yearbook*, starting on page 458:

[https://www.ausstats.abs.gov.au/ausstats/free.nsf/0/4030A3460E588633CA2573AD00200501/\\$File/13010\\_1946-47%20section%2012.pdf](https://www.ausstats.abs.gov.au/ausstats/free.nsf/0/4030A3460E588633CA2573AD00200501/$File/13010_1946-47%20section%2012.pdf)



The profit-regulation condition is described as follows on page 459:

“An important change in the methods of price control was introduced in April, 1942, by the issue of Prices Regulation Order No. 666 which limited the trader’s profit margin to the actual money margin obtaining on 15th April, 1942. From that date onwards the trader was allowed to increase his prices only by the actual amount of increased cost. Increases in money margins of profit were permitted only with special approval. This new principle was adopted because of the inflationary effects of increasing costs, increasing turnover and percentage profit margins on [a] pre-war basis.”

It would be most instructive to investigate whether and to what degree this profit-regulation condition interfered with efficiency, innovation, or investment decisions, etc., in the Australian case. As Douglas stressed repeatedly, facts trump any and all theories:

“[I]n certain lines of activity, instead of its being possible to set up a theory, and say that theory is a good theory, and is eternal, we have got into the habit of mind in certain spheres of activity of saying any fact is a good fact .... but any theory against which anybody can bring a fact which will not fit into it, is a bad theory and should be discarded.”<sup>[6]</sup>

This “inductive” approach that privileges facts over theories is the correct epistemological and methodological approach in every area of inquiry.

A second significant objection, best articulated by Jim Schroeder (who is a seasoned Social Crediter), is that the profit-regulation condition is not actually necessary and that the danger of demand pull inflation is rather less than Douglas imagined. If, for example, we introduce the consumer re-imburement model of the compensated price discount with no profit-margin regulation condition in play, retailers would set their prices as they do now. All micro-economic signally is thereby preserved. All incentives are likewise preserved as they operate at present. In order to get a sale, or increase the likelihood of sales, companies would have to undersell competitors, just as they do now. The consumer, even though he will get a rebate on every dollar spent, will still want to buy what he needs at the cheapest available price (all other things being equal) so that he can make his money go as far as possible. The retailer doesn’t get any money directly from the regulatory agency on this model, so he is not incentivized to jack up his prices artificially to try to take advantage of the consumer.

This can be contrasted with what might happen under the model where the retailer is reimbursed and there is no profit-regulation condition in play. In that model the retailer may try to rig this system in his favour and at the expense, therefore, of the consumer. He could do this by raising his prices (via increased) profit-margins to a level that makes it look like the consumer is still getting a great deal. Let’s say the retailer needs to sell an item at 90 dollars to cover costs and



to make the minimum needed in profit. He knows that the discount is at 20%. He therefore sells as 100 (because the market can bear it) and pockets the additional 10 dollars, while selling the item to the consumer at \$80. The price, however, should be \$72 (20% discount on \$90 being \$18). The consumer has lost \$8 from his wages or National Dividend that he could have spent elsewhere, thus reducing his purchasing power. The extra profit that the retailer has made has come from an increase in prices. This is demand-pull inflation; prices will be higher than they should be because there is more money about.

Now, if competition under the consumer-reimbursement model without a profit-regulation condition can indeed do the job effectively, efficiently, fairly, etc., and regulate prices so that the increased flow of compensatory consumer credits does not result in demand-pull inflation, then that is all to the good and I believe that even Douglas himself would prefer the self-regulation of the market to the state regulation that the profit-margin condition would necessitate. But this raises questions regarding oligopoly or monopoly markets that are imperfectly competitive and where collusion, for example, could conceivably result in the formation of price rings. Perhaps sufficiently robust anti-trust legislation would have to be devised and duly enforced in tandem with this solution to the problem in order to ensure that there would be enough competition to maintain a non-inflationary equilibrium between prices and consumer buying power. On the other hand, perhaps, as Arindam Basu has argued in recent email correspondence this not a significant concern under the changed conditions that Douglas Social Credit would introduce:

“I’m inclined to think that cartels tend to form when companies fear for their survival in an environment of decreasing demand and/or rising costs - in other words, a situation completely opposite to one that a National Dividend and National Discount would create.”<sup>[7]</sup>

Another advantage of jettisoning the profit-regulation condition which Jim points out (assuming it can be jettisoned without causing inflation), is this: whereas the profit-regulation mechanism may be unnecessarily bureaucratic and cumbersome, necessitating annual reviews of the agreed profit-margin and a bevy of accountants and auditors to monitor profit margins, check for possible cheating, etc., operating without the profit-regulation in play would make things much simpler, more efficient, and cheaper. To this, it might be countered that the present income tax system is undoubtedly far more complicated and time-consuming an operation than any profit-regulation system would be and yet it remains in constant operation. But there is also the question of what constitutes an industry and how that would be determined for profit-regulation purposes. Profit-margins on that model are supposed to be set on an industry to industry basis. That may seem easy to determine in principle, but with companies selling outside of their traditional markets it can get complicated. An example Jim gives is this:

“Sobeys, Safeway, Superstore and Walmart all sell groceries. Are they in the same ‘industry’? Walmart and Superstore also sell clothes, TVs etc...should the margins on bread be the same as the margin on TV’s? Even within the same industry, should the margin on bread be the same as the margin on deli meat or juice?”<sup>[8]</sup>

In any case, if competition is not sufficient to prevent demand-pull inflation, and the profit-regulation condition is not employed, there is another alternative also suggested by Arindam Basu: the progressive taxation of profit margins. Quoting again from private correspondence:

“If the government wanted to ensure that producer rebates were passed onto customers and not turned into additional profits, it could combine the rebate with a progressive corporate tax. The latter would essentially look at the average rate of profit (say 20%), and dictate that profits above that percentage would be taxed at increasingly higher rates (50% plus). This would reduce (possibly eliminate completely if the tax rate is 100% or even more) the possibility of rebates being used to boost profits instead of being passed on to consumers.”<sup>[9]</sup>

Arindam goes on to note, however, that this alternative is also not philosophically or aesthetical ideal because it conflicts with the spirit, the philosophy/policy of Douglas Social Credit:

“That said, aside from the problems that arise with using the private sector to pursue government policies, I think this approach is against the spirit of Social Credit, which is, after all, the policy of freedom - and I would say, that this entails the freedom not simply of individuals, but also of enterprises.”<sup>[10]</sup>

At the end of the day, the best advice to follow as a guiding principle in the confrontation between the application of theory and the real world is also provided by Douglas: “That is moral which works best.”<sup>[11]</sup> \*\*\*

## References:

<sup>[1]</sup> C.H. Douglas, *Major C.H. Douglas Speaks* (Sydney: Douglas Social Credit Association, 1933), 96.

<sup>[2]</sup> C.H. Douglas, *Warning Democracy*, 3rd ed. (London: Stanley Nott, 1935), 105-106.

<sup>[3]</sup> C.H. Douglas, *These Present Discontents and The Labour Party and Social Credit* (London: Cecil Palmer, 1922), 15. See also C.H. Douglas, *Warning Democracy*, 3<sup>rd</sup> ed. (London: Stanley Nott, 1935), 185: “[A] properly co-ordinated system of credit issue and price regulation, which will in effect place the point of issue of purchasing power with the consumer, from whom fundamentally it arises, and to whom in essence it belongs, is the only solution to the difficulty, ....”

[4] E.S. Holter, *The A.B.C. of Social Credit* (Vancouver: The Institute of Economic Democracy, 1978), 36-37.

[5] Personal correspondence with Arindam Basu.

[6] C.H. Douglas, "Major Douglas at Dunedin" *The Social Credit Standard*, No. 9 (July-August, 1934), 1-2. Along the same lines: "It is very much better that philosophies should follow facts than that facts should be constrained in accordance with philosophies." C.H. Douglas, *Warning Democracy*, 3<sup>rd</sup> ed. (London: Stanley Nott, 1931), 201.

[7] Private correspondence with Arindam Basu.

[8] Personal correspondence with Jim Schroeder

[9] Arindam Basu continues: "Indeed, such progressive corporate taxation can also be used to nip any price-gouging in the bud.... However, we should bear in mind that, as John Kenneth Galbraith noted, modern economies tend to be characterised by price stability - a firm is more likely to respond to increased demand by raising output than by putting up prices, not only because it does not want to alienate consumers and lose market share, but also because changing prices can be time-consuming and involve extra work on the part of various departments like marketing, sales, accountancy, etc.... Who needs all the hassle?"

[10] Private correspondence with Arindam Basu.

[11] C.H. Douglas, *Credit-Power and Democracy* (Melbourne: The Social Credit Press, 1933), vii.

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