



# ON TARGET

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## **Centralization - The Policy of Satanism By L. Denis Byrne, O.B.E.**

A Paper delivered at a Canadian League of Rights International Seminar held at Vancouver, British Columbia on March 4, 1972.

*“The policy of centralization of power is the denial of the right of men and women to freedom. It is the denial of the sanctity of human personality.*

*It is a denial of the omnipotence of God and the antithesis of the social policy inherent in Christ’s teachings.”*

### **The Author**

L. Denis Byrne has had a long association with Canada. Sent by C. H. Douglas to advise the Aberhart Social Credit Government in Alberta, Mr. Byrne was a major figure in the historical struggle which took place against the forces of International Finance and International Revolution. He later became the British Trade Commissioner in Edmonton, retiring in 1971. In 1970 the Queen honoured him with the Order of The British Empire.

## **The Policy of Satanism By L. Denis Byrne, O.B.E.**

The fact which every thinking person must face in this critical period in human history is that we live in a rapidly disintegrating civilization. It is my considered opinion that we have long since passed the point of reversing this trend - that the destruction of all but the remnants of what has so far survived of the civilization which was built on Western culture rooted in Christianity is now a mathematical certainty. At best we can strive to ensure that men and women in sufficient numbers and over a wide area - and my expectations are centered in the English-speaking world - will recognize that they have a personal responsibility to the generations who will inherit the growing chaos already so evident on a universal scale; that by their efforts and influence it will be possible, while there is yet time, to lay foundations of an emergent civilization of lasting duration.

But of this I am certain; that those who are alive to this responsibility can take effective action only if they have an understanding of the causes of the perilous plight in which Western nations find themselves, the nature of the issues we face, and what can be done about the situation. I must add, that it will require men and women possessed of integrity and courage to take such action.

I know that what I have said will sound to some of you like words of an alarmist

and a pessimist. I assure you that I have not in the least exaggerated the gravity of the situation. The evidence is to be seen on every hand. And let me add that far from being pessimistic about the final outcome of the developing world crisis, I am a confirmed optimist. Much of what I have to say to you today will be centered around two of the many profound pronouncements of the late Major Clifford Hugh Douglas, a man whose greatness will one day be acclaimed widely.

## **Law of Rightness**

Speaking at a dinner meeting which it was my privilege to attend, Douglas said, in effect, that there is a Law of Rightness - or, as he preferred to call it, a Canon - running through and regulating the universe. The stars in their courses and the Earth in its orbit around the Sun conform to this Canon, as do plant and vegetable life in their response to the changing Seasons. This is likewise true of the flight of a bird through the air and to the behaviour of the animal kingdom in their natural environment. These all respond and conform to the Canon - the Universal Law of Rightness by virtue of their nature or instinct. However, in the case of Man endowed with free will he must seek the Canon as it applies to human life and adhere to it. This in fact is, in an elementary example, what a person does in observing that aspect of the Canon we term the Law of Gravity, when he walks down stairs and out of his front door at street level instead of diving out of the second storey window. Or again, when an engineer designs an intricate machine, the parts are made to his specifications and assembled and when power is applied to it, it performs its intended purpose, he was "successful" because he adhered to the Canon. The same applies to the artist who, when he completes a picture, can step back from it and say, "Ah! I've got that just right". This is true of every phase of human activity. To the extent that Man seeks, finds and obediently adheres to the Canon - the Law of Rightness governing the Universe - he will find himself in harmony with Creation and attain the "satisfaction" and "happiness" in living after which he strives. To the extent Man ignores the Canon or flouts it, he will bring disaster upon himself.

You will recognize readily that this is an engineer's penetrating elaboration of Christ's command - "Seek ye first the Kingdom of God and His righteousness" - that is, rightness - "and all these things shall be added unto you": gained by you.

Through the centuries this Universal Law has been termed Divine or Natural Law by the Christian Church.

It is inherent in this Law that all which conflicts with it will be destroyed. It has also been termed "the Mills of God which grind slowly but grind exceedingly small". That is why I am a confirmed optimist about the forbidding world chaos which we see developing around us - in the growing economic instability reflected in increasing inflation, mounting taxation, spiralling debt and widespread strikes; in the social unrest evident everywhere leading to growing violence, the upsurge of drug abuse, the abandonment of ethical standards and so forth.

These evils have within them the seeds of their own destruction. In the long run only those features of the social order and those policies which are “right” - that is conform to the Canon - will survive and those in conflict with it - what we term “evil” - will be destroyed, but at a terrible cost in the terms of human suffering.

### **Power Hungry Men of History**

Throughout human history, mankind has been cursed by men and groups of men obsessed by the will to power - men seeking world conquest by military and economic sanctions which would concentrate absolute power in their hands. The examples which come readily to mind are Alexander the Great, the Roman Caesars, Genghis Khan, Napoleon and more recently, Hitler, Lenin and their ilk, while in the background we have witnessed the slimy intrigues and the growing power of the oligarchy of finance founded by the Houses of Rothschild and the Secret Societies, and today consolidated in International Finance, International Communism, International Zionism and the agencies they control.

These power hungry men of history and their lesser brethren have pursued a single policy - namely to centralize and consolidate in their hands the power to control the lives of nations. Today we are witnessing a deliberate and determined conspiracy, already well advanced, to centralize and consolidate power on a world scale for the purpose of establishing a world slave state on the models of the Soviet Union and Communist China.

While the regimes of those countries are openly advancing that objective, yet far more dangerous, far more subtle and far more effective are the activities in the non-communist countries, of governments, monopolies, and institutions which have been brought under the control of the arch-conspirators and are pursuing the policy which furthers their objective - the policy of centralization and consolidation of power of control. We see this in the progressive increase of bureaucratic power at all levels of government, in the takeover of the smaller units of industrial and commercial activities by vast corporations and the consequent growth of monopoly - in fact in every sphere of social life. And every increase in power of a central body is at the expense of the individual - at the expense of his freedom.

The policy of centralization of power is the denial of the right of men and women to freedom. It is the denial of the sanctity of human personality. It is a denial of the omnipotence of God and the antithesis of the social policy inherent in Christ's teachings. It is a policy which flouts the Canon governing human affairs. In short it is the policy of evil — of the Devil — it is the policy which can be aptly described as Satanism.

As the late Sir James Bryce, the noted British historian, pointed out in his classic work, *Modern Democracies*—“All power tends to corrupt and absolute power corrupts absolutely”. So it is not surprising that those men by trickery, intrigue, treason and ruthless pursuit of the objective of absolute power on a world scale,

should have acquired the ultimate in corruption - and therefore, we may expect that at every level we find this policy of centralization of power being carried out, it spawns corruption and all its attendant evils.

## **Christianity and Reality**

The second of the profound statements made by Douglas to which I wish to draw to your attention is that: "either Christianity is of the very warp and woof of the fabric of Creation or else it is just a set of interesting opinions to be treated on the same level as any other set of interesting opinions." Although the full import of this obvious fact seems to have escaped the greater segment of the Christian Church, yet its self-evident truth holds out the greatest hope for the future of humanity.

Fundamental to the situation we face today is that with the collapse of the Greco-Roman civilization, Europe was plunged into the Dark Ages from which it was rescued by the spiritual renaissance stemming from the spread of Christianity and the inherently Christian civilization of Medieval Europe and the social ideas derived from Christianity. Basic to this ideal was the recognition of Natural Law - of the Canon. Its very core was acceptance of the evident fact that as Creator and Author of the Universe, God is the sole authority; that as Creator He is the Father of all mankind who, therefore, are one family under His Authority; that this world family is divided into smaller national families of different races, that throughout Christendom, as it was known, each person was a child of the Church - Christ's Mystical Body - "I am the vine, ye are the branches"... ; that in that intimate relationship in Christ, each person was a sacred child of His to be thus recognized. This is the very core of the concept of personal freedom which is enshrined in the resulting social idea.

## **Principles of Social Organization**

At this point I must again digress to enlarge on this question of freedom. Freedom has been correctly defined - incidentally another of Douglas's profound statements - as the right of the individual to choose or refuse one thing at a time. Involved are two forms of social organization - pyramidal and democratic.

The pyramidal form of organization can be visualized as a pyramid or triangle with the apex pointing upward. Control is exercised from the apex through a series of lesser controllers and is imposed on the body of the persons comprising the organization at the base by means of sanctions.

The democratic form of social organization can be visualized as a circle, with the body of the persons comprising the organization at the circumference and the administrators at the center. In this case, control is exercised from the circumference - namely, the people at large - who determine policy, i.e. the results they want, and have the sanctions to remove the administrators at the center and replace them if they do not produce the required results.

Now the democratic form of organization is the correct one for the control of policy - for deciding what shall be, i.e. the results to be provided. This is fundamental to the freedom of the individual.

The pyramidal form of organization is the correct one for deciding how the wishes of the people - their policy - will be carried out. It has to do with methods.

The core of both forms of organization is personal responsibility. If the democratic form of organization is to function effectively, it should provide every person with the opportunity of making policy - that is, stating the results he wants from the administrators at the center, and with his fellow policy makers be able to remove those administrators and replace them by others if they do not get the desired results.

Similarly, under the pyramidal form of organization, the administrators should be prepared to accept full responsibility for the methods they decide to get the desired results and they must possess the necessary sanctions to ensure that those working under their direction carry out their instructions.

This basic requirement of personal responsibility in social organization was recognized in Medieval Society and is at the core of the emergent British constitution from which our institutions are derived. This constitutional ideal was basically a Theocracy - rooted in the recognition that God, the Creator, was the sole Supreme Sovereign Authority. The King, as head of the national family, was regarded as the channel through which Divine Authority was channelled into national life. He was personally responsible to God for the people entrusted to him and for all authority (derived from God) exercised within the temporal life of the nation. In turn, the Lords Temporal - each with a definite and limited sphere of responsibility, were responsible to the King for the people entrusted with their care and the manner in which they exercised the authority entrusted to them for the benefit of these.

In the spiritual life of the nation, the Archbishops and Bishops of the Church - remember this is pre-Reformation - comprised the Lords Spiritual and each was responsible to God for the "flock" entrusted to his care. And these acted as a check to the abuse of power both by the King and by the Lords Temporal.

Directly responsible to the King were the Judiciary - independent of both Lords Spiritual and Temporal. Their function was to administer the King's justice. And that, of course was what the Magna Carta was all about - when faced with the abuse of the authority of which he was the custodian and in violation of his coronation vows by the King, the Lords Spiritual, and with the support of the Lords Temporal, forced the King to recognize his responsibilities and to establish the rights of the individual by law.

From this trinitarian form of Government, based on the theocratic ideal - Crown, Lords Spiritual and Lords Temporal - acting as checks on each other against the abuse of power and having to conform to common law, developed the British Parliamentary System of representative government under constitutional monarchy. Its trinitarian nature was preserved in the Crown, the Lords and the Commons - in

our own case in Canada, the Crown, the Senate and the Commons.

This was supposed to enable the people as a whole in their role as electors to have direct say in the policy of government. However, fundamental to the Medieval Christian social ideal from which the British constitution had developed, was the focus of Authority, the feature of personal responsibility, checks and balances against the abuse of power, and the final responsibility with the power of veto on behalf of his people, vested in the Monarch. These features should have been continued. However, they were not carried forward - for forces were at work even then to sabotage any and every obstacle to the centralization and consolidation of power.

## **The Perversion of Democracy**

There is an Eastern saying that the Devil is God upside down. By the reversal of an inherently right policy, it becomes a policy for evil. Now as I have pointed out the basis of a free society - a genuine democracy - is the form of organization which enables each individual to decide what shall be done - to choose or refuse one thing at a time in the ordering of his life. In enforcing their right to their freedom they should be able to appoint administrators who are qualified and undertake to provide the desired results if they fail to do so to replace them. For their part, the administrators adopt the pyramidal form of organization, directing those under them on the methods to be employed to obtain the required results. Now, by reversing the form of organization for determining policy and adopting the pyramidal form of organization to control both policy and administration, we have another kind of social organization - namely a dictatorship.

What we are witnessing in every sphere of social life today is the deliberate, conscious and systematic transfer of the control of policy from the individual - where it still exists - to a central body. We see this happening in the sphere of government, where once but no longer civil servants, trained in the techniques of bureaucracy, decide either with the acquiescence or at the direction of their Ministers, how much of your income you may retain, how much you must surrender to the government's financial masters as tribute in the form of debt charges, how much and what you may produce, what imported goods you may or may not be permitted to buy, and how the money filched from you in taxes shall be spent - even to advance treason or to subsidize criminals as is being done in Canada today. This control of policy by governments has extended into the fields of education, health, agriculture, construction and so forth. By centralized control of finance, the banking institutions can control every phase of the economic and political life of the nation - yes, and even its cultural life. It is in this area of the financial system that this policy of centralization of control is initiated and advanced. It is in this area of the financial system that the power of money has been used to advance and consolidate central control on first national and then on the international scale.

In the field of industry and commerce, we have seen the power of money used by large corporations and their satellites to swallow up progressively the smaller factories and businesses until we now have financial domination of our economy operating through vast monopolies. Monopoly is the product of centralization.

With every transfer of power to a central group not only is their power of control increased, but that of the individual over his own affairs - that is to say freedom - is correspondingly diminished. And the greater the concentration of power, the greater the corruption and the greater the evil generated. The denial of God, the progressive abandonment of any moral code, the spiritual decline of the nation, the worship of power and material possessions are its fruits. Can you imagine anything more evil and satanic than an absolute tyranny under a so-called world government controlled by a pack of power maniacs and its rule imposed ruthlessly by stark force and fear? In short, a World Slave State more diabolical than even the so-called communist and fascist dictatorships of our day at their worst.

Yet the evidence is plain that it is the kind of new world order - or just societies, as its political promoters call it, into which we are being rushed - a social order that, because it violates every human ideal and the tenets of the Canon can bring only widespread disaster to humanity; an order that is doomed from the outset and in the process of its destruction will bring crashing about us what may yet remain of civilization.

That then is the issue which you and I face. Surely nobody with any sense of responsibility can remain indifferent to its challenge. To do so will be to abdicate all we cherish.

The alternative is to take effective action while there is yet time - action which will release the springs of spiritual renaissance and lay foundations for an emergent civilization. The nature of such action will be the subject of the concluding session of this seminar to which I commend your close attention.

That is the challenge I place before you. I assure you that you can ignore it only at your peril.

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### **Save The Date**

The Australian League of Rights National Seminar will occur in South Australia the weekend 11th - 12th October. Mark Your Diary.

Our traditional venue Sandford House has been retained for that weekend. Located at 207 East Tce, Adelaide, the venue provides a central location within walking distance to all facilities including restaurants and market shopping. A complete itinerary and program, including accommodation options, will be inserted within the August mailout.

### **Subscriptions are Now Due - and - The Basic Fund**

All subscriptions fall due for the last day in June. In paying your subscription, please consider making an additional amount towards the ALOR Basic Fund.

## 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.

Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source. - Geoffrey Dobbs

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## A WEEKLY COMMENTARY



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### **They Want Your Home By Jeremy Lee** (circa 1976)

The attack on one of the basic rights of the English-speaking peoples - the right to private ownership of a home and the land on which it stands, is being stepped up throughout the English-speaking world.

Nobody who has read the text of *Magna Carta* could fail to be impressed with the fact that the dominant theme is private ownership. Many of the abuses so evident in modern society were thoroughly dealt with (then-ed). Those fighting today against Probate and Death-Duties might be surprised to learn that *Magna Carta* banned the penalisation of those bereaved by the death of a breadwinner. Even those heavily in debt were guarded against the deprivation of private property, and, once debts were paid, property was restored. It was clearly stated in "*The Great Charter of Liberties*" that freedom was dependent on private property.

### THE EMERGENCE OF SOCIALISM

It wasn't until the industrial Revolution that Socialism gained any cohesion from a practical political viewpoint. In a revolutionary form through Communism, or in an evolutionary form through Fabianism, the attack on private property was the same. Writing in the *Communist Manifesto*, Karl Marx advocated as a first step: **"Abolition of property in land, and application of all rents of land to public purposes."**

The Fabian Society, on whose original policies the programme of the Whitlam Government is based, has amongst its objectives the following:-

"The Fabian Society consists of Socialists."

"It therefore aims at the reorganisation of Society by the emancipation of Land

and Industrial Capital from individual and class ownership, and the vesting of them in the community for the general benefit. In this way only can the natural and acquired advantages of the country be equitably shared by the whole people.

"The Society accordingly works for the extinction of private property in Land and of consequent individual appropriation, in the form of Rent, of the price paid for permission to use the earth, as well as for the advantages of various Soils and Sites."

## FABIANISM AND MODERN LABOR GOVERNMENT

In a lecture delivered to the Fabian Society on October 23rd, 1908, a prominent Fabian, Stewart D. Headlam, explained how the Society derived its basic policies on land from Henry George:-

"The first part of our basis is in fact saturated with the teaching of Henry George; and that need not be a matter of surprise to us when those who know remember how much the original Fabians owed to him. The Fabians of the present generation would do well, if they want to understand the first principles on which their Society is founded, to read *Progress and Poverty*. Most of the older Fabians, having got the fundamentals of their Socialism from Henry George, seldom mention his name, and lead you off into all sorts of interesting propaganda which enable them to make much of details which they can handle in a clever way: but though they please you immensely, they don't go to the root of the matter; the root of the matter is contained not for the most part in your Tracts, but in Your Basis. And you will find the main justification for your Basis better stated in *Progress and Poverty* than in anything we have published. For I unhesitatingly claim that, according to Your Basis, Land is not merely one of a large number of items, all of equal importance, to be dealt with, - but its emancipation from individual and class ownership is the essential preliminary for the reorganisation of Society at which we are aiming. (emphasis added) ... The taxation of Land values is a much bigger and more far-reaching thing than the mere taxation on unearned incomes, which our society is fond of advocating ... my contention is that the Fabian Society has for many years failed in its main work, and, to some degree, hindered the progress of Socialism by not realising the unique importance of the Land question, and by throwing itself heartily into the most fruitful movement of modern times - the movement for the Taxation of Land Values ... the socialising of Land Values must take precedence of every other socialising; and is probable that when it is accomplished we shall find that the other socialising's about which some of us are so eager will have been accomplished by means of it ... You must not buy the Landlords out, you need not kick them out, you had better tax them out."

<https://archive.org/details/progress-and-poverty>

## CURRENT LABOR POLICIES ARE FABIAN-PLANNED

The current crisis in Britain is the result of long-term Fabian planning. Harold Wilson, current (UK) Prime Minister, has been a Fabian for many years, and was

chairman of the Society in the mid-fifties. The Majority of his Party are also Fabians. Consequently, the centralisation of power and the nationalisation of industry were preplanned. The resulting chaos has not deterred the Fabians. An article in the *Christian Science Monitor* of July 7th 1975, highlights the attack on Land ownership. The article reads:-

### THE SOCIALIST PLAN FOR THE ENGLISHMAN'S CASTLE

Is the Englishman's home still his castle? and, come to that, has the Palace of Westminster become a dormitory?

Both questions have been raised by the Labor Government's latest reform bill, dealing with the subject of land ownership and development in Queen Elizabeth's over-crowded island. The draft law, known as the Community Land Bill (or Communist Land Bill to the Tories) is meant to meet two problems: the accumulation of huge capital gains by non-constructive landowners, and the difficulty experienced by local governments in getting their paper plans actually carried out in bricks and mortar.

The quick socialist answer would be nationalization. But for a start there is no money to pay compensation, and furthermore the Labour Party cannot quite bring itself to antagonize Britain's small farmers and homeowners. As it is, Gift and Death taxes are making it almost impossible for them to pass their properties on to their children; something has to be left to them in life.

So instead of nationalization, the idea of "community ownership" of the land was devised. Local or county councils will raise money by borrowing, purchase all the land needed for building up to ten years ahead, and then sell or lease plots to would-be developers, including individual homeowners, provided they conform to the approved development plan. The law is so devised that the authorities will be able to buy at an artificially low price and sell as high as they can, pocketing the difference to pay off borrowings and finance further acquisitions for the "land bank" ....

The socialist argument is that since it is the community and its planning laws which create high values for building sites, the profit should go to the community, not the landowner - who has done nothing to deserve it. But the ultimate effect of the new law will be that there is no privately owned land for sale: the only supplier of new building lots - whether for homes, offices, shops or factories - will be the community, or, as some prefer to call it, the state. And you will have to pay its price or get nothing.

For many years, British planning laws have firmly controlled the sitting and appearance of new buildings and alterations to existing ones. The main intention has been to preserve architectural harmony, prevent overcrowding and protect the vanishing countryside. The Labour Government vows it will continue this policy. Labour and Tories alike are agreed that spectacular land profits should be taken away. But critics reading the Bill suspect it of trying to go much further.

In spite of Labour election promises, the text contains almost no safeguards for the family homeowner. Strictly enforced, it would compel a man who wanted to convert his loft into an extra bedroom to sell the house to his local authority and then persuade it to sell his own home back to him – with permission to make the alterations. Further reading suggests that local government could compulsorily purchase anyone's house, garden, paddock or even farmland without giving any public reason at all; and without any right of Appeal.

In a desperate attempt to alter the Bill in committee, the Tories have been keeping up two 27-hour sessions twice a week - doing all the talking, while Labour supporters slumber on camp beds in the next room, in case a vote is called.

All of which says something about the more ludicrous rituals of the Mother of Parliaments.

The government insists that the Tory objections are a scare. Ministers say they have given solemn undertakings that the small man's home and garden are perfectly safe. Besides, they add, the voters of each community will keep an eye on things and guard against corruption.

But there are two quite serious counter-objections. The safeguards promised by the government are still not part of the Bill itself: they are to be incorporated in subsidiary regulations, issued and altered by ministers with little or no control by Parliament. That way, say the critics, lies creeping socialism - even communism.

As for "community control" - nobody is quite sure what the community is.

Seeing that the voter turnout in British local elections is 20-40 per cent, it will be hard to claim that the people are watching with hawk-like eyes to ensure fair play.

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## NOT CONFINED TO BRITAIN

The thrust on private ownership has not been confined to the United Kingdom. Shortly after gaining power, the Whitlam Government appointed a Commission, under Justice R. Else-Mitchell, to investigate the question of land tenure. It may have been pure coincidence that the Commission came up with findings so close to the basic philosophy of the A.L.P. and the Fabian Society. The Commission was not restricted by any inhibitions, and unequivocally recommended the complete abolition of freehold.

The Stockowners Association of South Australia reported in the paper *Stockowners Digest* (April 1975) as follows:-

The first report of November 1973, found that the present ownership of land was unsatisfactory, and that existing controls were inadequate. It recommended that Government appointed Development Corporations should have full control of all development of land, and have power to acquire any land at a basic price, that would be arrived at, presumably by market value, less the cost of and enhancement by all development (of) the existing, e.g. road, lighting, water, sewerage, housing etc., and any other way in which land values might have been enhanced.

The Development Corporations would control or supersede such authorities as

the South Australian Planning Authority, the Lands Department, South Australian Housing Trust and Local Government.

Any part of a selling price of any property which could be attributed to any of conditions described above, would revert to the Development Corporation, for future development purposes.

It is also recommended that all privately owned land should revert to leasehold, with the possible exception of dwelling houses. This would be achieved by acquisition, and compensation paid on existing value, taking into consideration such developments as described above.

Should those Development Corporations become a fact, they would necessarily become a huge semi government instrumentality, requiring an extremely large staff, and control a great deal of money.

There would be no incentive for economy in either its planning or works, and no doubt would provide innumerable job opportunities for anyone with any of the various ideas on development, both serious and otherwise, which are appearing in our present-day society, as well as many jobs for the "boys" of all types. All this would be achieved at the expense of the present owners of land.

The Development Corporations would become so big and unwieldy that decisions would take so long to be processed, and the costs involved so great, that the cost of housing and development, would exceed by far those that exist at present.

This state of affairs could or would be a national disaster, and any proposals to bring these Development Corporations into being, and the principles involved, should be opposed at every opportunity.

The rural community would probably be the first involved and likely to be the hardest hit.

The dangers of all this should be recognised with the object of preventing these things getting off the ground.

These Development Corporations would be Government directed and controlled. Whenever such a body is incorporated on some matter they will refer to guidelines laid down by Government, etc. If Government is requested to take action they will say that the Corporation is an autonomous body and they can do nothing. In other words, these Corporations would have neither a soul to be damned or a behind to be kicked!

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## INFLATION AND HOME OWNERSHIP

At the time of the Else-Mitchell Commission, however, the attack had been directed on land used for productive purposes. Private homes had partly escaped - but only partly. The intensification of the inflation rate had an immediate effect on home ownership, resulting in a housing crisis. One effect was the increase in local government rates and land tax, to scales which constituted as heavy a penalty as the most vicious rent.

At the end of September 1975, the Victorian Minister for Housing, Mr. Dickie,

told a conference of the Victorian Building Societies Association that only the mass prefabrication of houses could give many Australians the chance to own their own homes. He said, "As Minister for Housing, I would never have expected three years ago that I would one day become an advocate of mass factory production."

He explained that the high cost of building and buying land had made it impossible for most people to have their own homes, and the supply of houses already built was fast running out. The same day that Mr. Dickie spoke, it was announced that, due to astronomical increases in building costs, rates, administration and maintenance costs, Housing Commission rates in Victoria would rise more than 33 per cent.

In early October 1975, the then Opposition spokesman on housing, Mr. J.E. McLeay, said that only wealthy people could afford to own their own homes. If present conditions continued, people would be forced to live in tents and shanty towns within 10 years. In illustration, Mr. McLeay said that, since 1972 the national figure of 93,000 people waiting for Housing Commission homes had risen to 120,000 but this was only the tip of the iceberg for those looking for accommodation to rent. In the same period the percentage of people owning their own homes fell from 73% to 68%. Three years ago 90% of income earners expected to own their home with 80% of high-income earners owning one, and 55% of low-income earners. But with the cost of a modest house rising by \$5,000 annually, the decline in home ownership will accelerate even more dramatically.

## TWO CHOICES

There are two ways of tackling such a crisis. There is, firstly: the free enterprise policy of reducing housing costs by eliminating the cost factors - composed mainly of debt-charges and taxation - which have produced the current crisis. By eliminating inflationary costs, and increasing the purchasing power of the individual, the present results could be changed fairly quickly.

The alternative - the Fabian proposal - is to maintain the present crisis, offering government control as the only way out. It has always been grasped by Fabian planners, since the days of Political and Economic Planning PEP, that a financial squeeze was a good - and sometimes the only way to panic people into abandoning their freedom. It was well expressed by Dr. Jim Cairns in his book *The Quiet Revolution* when he said: "Revolution in an advanced capitalistic country can become a possibility only if there is a serious economic crisis."

## HOME TAX PROPOSED

The Whitlam's Government's Priorities Review Staff P.R.S. then came up with the suggestion of an owner's Home Tax. The rental value of an owner-occupied home, the P.R.S. claimed, should be treated as part of the owner's income, and should be taxed accordingly. It was stated that the Government was missing out on \$500 million in taxation by neglecting to tax home ownership. With solicitous concern, the P.R.S. worked out appropriate rates for the taxation of homeowners.

Mr. J. McLeay, spokesman on Housing for the Liberal/Country Party said there were two aspects to the P.R.S. Report which particularly worried him. One was that a home should be assessed for rental value, and that value, even though it was not earned should be added to a home-owner's income and taxed accordingly. This meant that a house worth \$25,000 could have \$36 a week added to the income, and the owner would be taxed on that. The other main aspect was that if anybody built a house of more than 12 ½ squares (116 square meters) they might be subject to an additional building tax. This also applied if a person added extensions to a home which made it bigger than 12 ½ squares.

Mr. McLeay, who was speaking on an Appropriation Bill in Parliament, said he strongly suspected the recommendations could become law. "This PRS staff has already prepared half a dozen reports for this Government, and many recommendations and suggestions are now enshrined in legislation", he said.

### CLIMAX OF LONG-TERM PLANNING

It can thus be seen that the present crisis in Australia is the result of planning commenced long ago. The sabotage of home ownership is part of that plan. It is not enough to believe that the problem can be solved by a mere change of political parties. History has shown, in Australia and other countries that one party resumes where another leaves off. They only change course under threat of losing, or promise of gaining office.

### TWO ARMS TO THE ATTACK ON HOME OWNERSHIP

Since the change of Government on December 13<sup>th</sup>, 1976, the introduction of a Homeowner's tax may have been shelved, although the Priorities Review Staff has not been changed. But the attack on home ownership is taking a more intense form with the growing crisis in Local Government. Rates in many areas of Australia have moved well past the ability to pay of ratepayers. 1976 and 1977 will bring this crisis to a head. Instances can be given of people leaving their homes - driven out by the rate notice.

The worst example of many is the Brisbane City Council, Australia's largest Local Government Authority in terms of numbers and revenue. The Motto of the Council - "*Meliora Sequimur*" - "We aim at higher things" has been taken too literally, and the Council has a debt completely out of control. The total rate revenue of the City is \$5 million short of the requirements to pay debt and interest. To break even, the Brisbane rates will have to increase by 162%. Long before that point is reached, thousands of Brisbane families will have forfeited home ownership.

### RATE INCREASES LEAD TO SOCIALISM

As pointed out earlier, the Fabians grasped early on that taxes could be used to force people into socialism.

A Shire Councillor returning from the Institute of Municipal Administration's

annual seminar in July 1976, reported as follows: (*South Burnett Times*, 7 /7 /76)

“ .. a hard hitting address at the seminar, the Commonwealth Grants Commission Chairman, Justice R. Else-Mitchell, had claimed that Local Government had lost its initiative. He had claimed that rates in many areas had not reached saturation point by a long way and there was ample opportunity for councils to pursue many areas of private enterprise and revenue raising ... ”

It seems ironical that the man who presided over a Commission which advocated complete socialisation of land should have been made Chairman of the Commonwealth Grants Commission by a Liberal/National Party Government. Socialism is not confined by Party demarcation!

**Strong and outraged opposition should be aimed at any advocacy of further rate increases at a time of Local Government and Rate crisis throughout Australia.**

WHO DECIDES WHEN RATE INCREASES STOP?

If democracy means anything at all, it means that government is the servant of the people. It is the people who should decide how much is to be paid to Government. Talk of “saturation” in the level of rates is blatantly dictatorial. It is a deliberate policy aimed at the destruction of private ownership.

But it will continue as long as the people refuse to stand up for their rights. Local Councils will continue to take the path of least resistance, further penalising their ratepayers, until the ratepayers will no longer tolerate the situation. At that point - and not before - the tide will turn against socialism and a return to freedom will begin - if it is not too late.

Unless home-owners take the initiative, the time will come when they are offered financial relief – in exchange for their title deeds. It is an offer currently being made to farmers in the United Kingdom by a Fabian-controlled British Government. The same powers in Australia want YOUR home. How soon will it be before you decide to defend your rights? Decide now, while you still have time.

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THE INSTITUTE OF ECONOMIC DEMOCRACY

(A Division of the Australian League of Rights)

The Institute is a non-party, non-profit making research organisation pledged to preserve free enterprise and individual freedom.

The policy of the Institute is to show quite clearly that Australia's present economic position in which all sectors suffer from a continually rising cost structure, bears no relationship to reality. We believe that Australia in terms of natural wealth, productive capacity, technical proficiency and creative initiative is one of the richest countries in the world. Far from reflecting this, the economic system, which should have showed that falling costs are the result of increased efficiency has whittled away the security of great industries and has fomented industrial unrest in the form of strikes and stopages amongst wage earners.

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- Personal and individual freedom is impossible without economic freedom.
- The true purpose of production is to satisfy those requirements of the individual consumer as freely designated by him.
- A system of private ownership and free competitive enterprise produces more efficiently the material requirements of the individual.
- ECONOMIC DEMOCRACY, which is consumer control of the production system, can only be exercised through a system in which the consumer can democratically select his own requirements without coercion, through the personal use of the "money vote."
- All monopolistic policies tend to undermine economic democracy.
- Decentralisation of economic and financial power is therefore essential for economic democracy.

### **Looking Forward, Looking Back By Arnis Luks**

Reading Jeremy's article reinforces that the socialising of Australia is accelerating. Legislation introduced in June of this year by the Greens and supported by Labor, the *'Use of Vacant Land'* Bill, allowing government-entities to seize property deemed 'under-developed'. That could be 'your' backyard, or grandma's block in the burbs she has been saving for that rainy day, or the grandchildren's inheritance.

Like the Treasurer's Superannuation tax on unrealised capital-gains coming into effect from July 2025, coupled with massive rate increases from Regional Councils (which were supposed to reduce the costs of local government), these combined amplify the pressure being placed onto the householder and wage earner alike.

The Whitlam-era argument of 'potential' rental income, and the current Federal Labor Treasurer's argument of having 'unrealised capital-gains' wreak of the putrid 'boiling the frog' technique both Fabian Socialists and Liberal-Nationals utilise.

The family home does not generally derive any sort of income and therefore should be tax free and sacrosanct. They, (whoever government we vote in), impose a policy of swamping the nation with new arrivals which developed into the 'housing crisis' from which is the justification to threaten the tenure and security of the family home. They, (whoever government we vote in), then use the crisis to bring about further socialisation. They are both using the same technique.

The rot didn't start only with Whitlam, but it has certainly accelerated since the seventies under every government flavour.

Last week I mentioned *Lex Mercatoria*, as a body of rules and principles that transnational corporations and national governments can be bound to.

*Lex Mercatoria* is not something the local businessman or corner shop-owner can refer to in order to achieve a favourable tax ruling. It is a set of rules and principles that favour the elite trans-nationalist Corporations. The elite are not subject to taxation departments and over fattened bureaucracies that interfere with every part of your life. No, that is only for the little people.

The United Nations was established predominately by communists active within the West. Our governments of the time willingly assisted with this establishment. The case was put that once the UN was established that would be the end of war. We haven't seen this in the real world. Since the Second World War America has been involved in so many incursions you could easily lose count, 469 since 1798, 251 from 1991-2022. <https://geopoliticeconomy.com/2022/09/13/us-251-military-interventions-1991/>

The world is not a safer place since the establishment of the UN. What we have is interference into most parts of our private and national lives by bureaucrats, even to the point where your own physical body is no longer sacrosanct. The latest UN finding being the need to make court judgments in regard to the effects of climate change on small nations by the failure to adhere to climate protocols by larger nations. The 'advisory opinion' was issued just yesterday:

<https://www.icj-cij.org/sites/default/files/case-related/187/187-20250723-adv-01-00-en.pdf>

Rules of evidence or scientific proof of 'cause and effect', no longer apply. Only lively judicial-imagination and reparation for those affected by 'any' weather event.

The policy of neoliberalism/libertarianism is one of smaller government - hence *Lex Mercatoria* for the elites. The dialectical policy of corporatised government for the little people - hence fascism/communism. This is the dialectic within dialectical-materialism at work, which is Marxism, which is communism. This isn't a figment of my lively imagination. It is being demonstrated with what is going on on the ground. You will own nothing and be happy, equates equally to Marx's *Communist Manifesto*: "Abolition of property in land, and application of all rents of land to public purposes." Both utterances coming from the mouth of capitalists - Marx was sponsored by the wealthy Engels. Likewise, Whitlam and others of this ilk are fabian socialists -fascists.

The current financial system which controls us all is rigged to suit the central-banksters. The system is not self liquidating - the debts progressively get higher and higher. Again, this isn't a figment of my lively imagination it is a demonstrable fact.

<https://worlddebtclocks.com/>

The debt clock illustrates in numerical form the progressive indebtedness of every nation. Inflation, as a deliberate policy, accelerates that indebtedness.

***'If you spend \$1,000,000 a day it would take you 2,438 years and 7 month to spend all Australia debt.'***

## Under Which King? By CH Douglas

There is no single aspect of political economy which deserves more attention, and receives less, than the nature of an order. Like so many other matters of importance and subtlety, most people understand so little of the subject that they are practically unaware that it presents any problem, still less a problem on which the whole structure of society depends. The immense success of mediaeval civilization (and its ultimate failure) can be seen to be linked with one conception of an order and the sanctions which sustained it; the different, but notable achievements of the nineteenth century, and the chaos which has succeeded that short-lived adventure, are plainly the outcome of another. The problem is often stated by the use of the word “sovereignty”, and we have an indication of that identity in the title of the gold coin which ruled the nineteenth century, the English sovereign, as well as in the declared intention to remove national sovereignty to an international centre.

### Superior Law

The essence of medievalism (often, it may be noted, referred to as the Medieval Order) was the existence of the Church as a sanction, as an organization for making effective certain checks and balances upon the use of physical force to carry an order from its utterance to its execution. The Church claimed to be, and was to quite a considerable extent, a living body of Superior Law, not different in intention, but far higher in conception than the Constitution of the United States and it is important to notice that the breakdown of nineteenth century English prosperity can be seen in retrospect to be contemporaneous with the decadence in social prestige of the village parson.

Now the nature of the problem presented to political economy, as distinct from ideology, by an order, is simply this. Either Brown gives orders on his own behalf, or Mr. Pink-Geranium gives them for him. That someone has to give orders on Brown's behalf is not in dispute. And the decision between these two courses is ultimately dependent on which source of authority succeeds in making ‘results’ most accurately and rapidly eventuate from orders, in reasonable identity between specification and product. The problem is complicated for Mr. Pink-Geranium by the fact that he has no one but Mr. Brown to whom to give orders, and Mr. Brown is convinced that it is more blessed to give than to receive.

There was a period, say between 1850 and 1914, in which the economic aspect of this problem was in a fair way to solution. The gold sovereign was a complete order system. Mr. Brown had only to tender his yellow warrant of sovereignty and he got what he wanted. He set in motion the most marvellous train of self-acting psychological sanctions. Factories sprang to life, trains ran, and ships sailed, all concerned not merely to do his will, but to do it better than anyone else. It is quite irrelevant to this particular argument that a large and increasing number of Mr. Browns had no sovereigns; it is a fact of history that the man who had one always

wanted two, and in consequence, if every Mr. Brown had possessed a sovereign it would still have been effective. It is perhaps unnecessary to observe that the virtue of the gold sovereign lay not in its material but in its sanctions.

### **Political Sanction**

Now the political equivalent of the gold sovereign is the vote, and the merest glance at our life and times is sufficient to establish the conclusion that it fails to work. There is nothing in the possession of a vote which remotely approximates to the power of choice and the certainty of delivery enjoyed by Mr. Brown with his golden sovereign in the latter days of the nineteenth century. No one outside the walls of a mental hospital would contend that the individual voter gets what he votes for, or voted for what he is getting. So obvious is this that the greatest difficulty is experienced in getting people to vote at all. The vote costs nothing; and it is worth precisely what it costs. If it cost ten shillings to vote, now many voters would be registered?

But the matter does not end there. While the political vote is valueless to the individual, it enables the Satanic Powers to claim a mandate which in fact does not confer, and which it is powerless to enforce. This situation is so satisfactory that the ballot-box is a cardinal provision of the World State, and it is clear for any ordinary intelligent person to see that it is the intention - and in Britain the rapidly developing fact - that the economic vote will be destroyed in its nineteenth century effectiveness, and substituted by the political vote as exercised in Russia.

### **Fraud and Usurpation**

It is urgently necessary to realize these matters because they dominate our future. British Governments now hold office by a trick; no British Government has any genuine mandate.

Our whole political system is not merely irrational, it is a fraud and a usurpation. We have allowed the vicious nonsense which derided the values established by a thousand years of unique political experience to destroy in our name every safeguard against tyranny provided by historic continuity in the Three Estates, (the clergy, the nobility, and the commoners-ed), and we welcome the people who spawn this nonsense when they desert the Europe they have wrecked. Nothing can save us but a drastic de-hypnotisation. It is coming, but it may kill us.

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## Who is Important? By Neville Archibald

Ask your children who is the most important person in the world. I am sure most would answer, “Mum”! (Poor old dad would probably come in second!).

A child doesn't need to think very hard to make that decision, they depend on the parents at this early age, later on after much exposure, they may refine it or question why; but, the change is more likely to be about learned perception than a true consideration. As an individual we depend mostly on our immediate community, and then the community we call country or nation. All of our life needs are subject to the health of this family, and their unity of purpose.

What is the aim of life? This would be the next question to ask. The fundamentals of our existence must serve some purpose, otherwise we are just adrift, sailing by the winds of the blow hards, who will push us into slavery: to toil for them!

Read your history! It is littered with examples of this.

In the form of a current question, is your aim the pursuit of monetary wealth? Needed to ensure a later version of you (at retirement) can enjoy old age? Or is it wealth in terms of a life well lived, shared and passed on. In trying to achieve this, are you coerced into playing the “fight for money game”.

The Classic tale of Scrooge, in ‘A Wonderful life’, puts this question in it's proper place. Who doesn't want to spend the significant part of their lives around loved ones, sharing the richness that such a life can bring; rather than just the cold hard feel of coin and a vague promise of a future you may not even live to see. The cold hard things that money can buy, remain just cold hard things unless you are able to joyfully share them with those you love.

If I am sounding to you, a bit like a person in a middle age crisis questioning the meaning of life, perhaps it is you who should be wondering why you are thinking this way. These questions do get asked and should be asked more often in my opinion.

It is very easy for Hollywood to fictionalise and trivialise these deeper meanings, it makes a good setting for stories. The inescapable fact however, is that these meanings of life are some of the most important ones we can study, they are the basis of our satisfaction, our contentment. Every time you are confronted by a complication in life (another person or persons making a claim on you), your decision is going to be based on this meaning. A mixture of morals and life's intent (not simply just a selfish, ‘what do I get out of it’). Without this grounding and a reasonably clear direction backing your desired aim, you cannot hope to resist those winds of change, the foul breath of the blow hards.

After all this moralising about the pursuit of monetary wealth over and above that of family wealth, perhaps expand your thoughts a little wider: community wealth. If you are to consider the purpose of economics, our representation of wealth, it also must be subject to these basic moral principles, or as a mass population we will be manipulated.

The rules of the “game of life”, those by which we are forced to play, will be dictated by Scroogisms? Is that a word? To me it is definitely a concept! The pursuit of life and its end goal is not the amassing of a fortune, or how much wealth you can capture, surely it is in the living of life itself, and the living of it more abundantly. As we were promised in the Bible: John 10:10. What other concept of life fits the bill for our ultimate aims.

If your bent is fishing, you work hard to buy a good boat, rods, bait, a ute to tow it all, licences to fish where you want. The advertisers lure you in, to compete in being the most well equipped. At some point though, you just need to cast a line and fish. Spending your life earning enough to buy everything you consider necessary to be ‘the best’ is not actually fishing. You may have been better off with just a bamboo pole and worms, sitting on a log by the river. Bragging of the big ones that got away while eating those that didn’t, with your mates. Isn’t that what fishing is about?

I see economics as no different. In our lives we wish to pursue our desires – diverse as they are. The means of achieving that, are just that, a means! Money is part of the equation, for it enables us to interact with others to obtain our wants and needs. It truly serves no other purpose than that, it should remain equal to the real wealth that earned it (be it labour or material). Any manipulation of the value of this money, by hedge funds, stock-market or other forms of gambling, just short changes the rest of us. The terms, inflation and interest, at first glance seem a normal part of financial life; but, once studied you will realise they are really reactions to an (intentionally) faulty economic system.

We ignore the bigger questions of life at our own peril. The continued increase in taxes, the continued increase in legislation to give rise to the excuse for more taxes, the increasing punitive controls for disobeying the legislation, are all a function of the dire need for money by our government. The total of their taking, never ever decreases one term to the next, the amount of control over us never decreases either, always there is a push for more. These things will continue apace, forever into the future unless we stop to ask those hard questions of ourselves. We will then be in a position to know what it is we are asking for. Until that time the ever more restrictive government of the day will continue to provide us with answers they wish us to believe will help. In the last fifty years they haven’t, in the next fifty they won’t either unless we push them. To do that we must clearly see what we want.

### **What is Economics?**

Oxford dictionary calls it : the branch of knowledge concerned with the production, consumption, and transfer of wealth.

Historically it was denoted as the science of household management (and expanded out to include larger groups, regions or countries).

Many of the further definitions that pop up in google or the like, now mention scarcity or, the system for deciding how scarce resources are used. Incorporation of this idea suits the current climate of fear about the future, leading us to believe in higher prices, higher taxes and an increased expectation that things will not be so

rosy in the future. The exact opposite of how it should be if we are ever increasing our ability to produce more with less labour. You should note the emotive language use when researching topics, it is usually a giveaway that you should look carefully at it, for it may not be as factually based as it should be.

While economics is not all about money, the very money we use to relate to it, is our point of interaction, it is where the rubber meets the road so to speak. Economists will tell us it helps us to understand our direction in coming years, if only we can understand trends and market conditions. One of its biggest disadvantages is its non-replicability. A bit like all that climate modelling, as much as they put in data and attempt to interpret the results, it is near impossible to precisely predict an outcome.

Public trust in economics as it stands today is low, the two competing schools of thought, Keynesian and Free-market, both suffer from forecasting problems. In fact one recent study, “looked at the longest running survey of professional forecasters and found that while forecasters were, on average, 53% confident in their predictions, they were right only 23% of the time.”

[‘Economic Forecasts Are Crucial, Yet Often Wrong – The Horizon Tracker’](https://adigaskell.org)

**<https://adigaskell.org>**

I find it interesting, to say the least, that this ‘so-called’ science wallows it way forward in every country (and globally) with continued boom and bust cycles and ever increasing debt, yet never seems to turn its auditing powers on itself. We see continued re-enactment of past policies, even though they failed last time. I see it like a spray painter, painting a car, he mixes colours over and over to get the perfect tint, but is still surprised when it washes off in the rain. The colours are making no difference, but he keeps trying, hoping to succeed in the end. Sadly he doesn’t look at the type of paint to find out that maybe using water-soluble paint is his problem.

**[https://alor.org/Storage/Library/Dobbs\\_G-Who\\_Was\\_CH\\_Douglas.htm](https://alor.org/Storage/Library/Dobbs_G-Who_Was_CH_Douglas.htm)**

and

**[https://alor.org/Storage/Library/PDF/Lee%20J%20-%20CH\\_Douglas.pdf](https://alor.org/Storage/Library/PDF/Lee%20J%20-%20CH_Douglas.pdf)**

C.H.Douglas attempted to show leading economists of his time where they were going wrong. He had studied the production and consumption figures for over one hundred companies and found that there was an inequality between how much money was given out in wages, dividends and salaries, and how much was produced to be consumed. This disparity was not an isolated event and in fact continued into all of the current economic thinking of the day. Believing he could help fix this problem (with it’s wide reaching and potentially devastating consequences) he went to them and explained his theory. It was at this point that he discovered that none of this was accidental, it was all by design, they did not want to fix the problem, it suited them just fine.

What have we seen since then? Only a continued use of the same faulty system, which is intended to take us further down the path of control.

This capturing of our true wealth and using it against us, to make us “own nothing” and be subject to a greater power, that of some form of global government; should, by now be easy enough to see. They have not been hiding their intentions, as I said before, a quick look at all those increases in control over us over the past fifty to one hundred years (even more in fact) should stand out to even the most reluctant of you.

Douglas wrote extensively on the issues facing us and the means of correcting this decline in our freedoms. Many others have also spent much of their lives in the pursuit of getting this knowledge out far and wide. A great resource of material is available for anyone who wishes to take the time to ask those ‘middle age crisis’ questions. But please be aware that gazing at your navel and uttering calming sounds will not change a thing, you may end up more at peace; but your lives and that of your progeny will be in pieces.

### **Douglas CH - The Control and Distribution of Production**

This booklet contains a fairly in depth commentary on the elements of economics and its real life applications. Included are some speeches and articles made in the early years of social credit. The chapters on world politics may be dated, but with a little thought (and possibly an updating of your history knowledge) you can trace some of our present woes, back to some of those observations. World politics has not changed much, it still uses the same tired old techniques to dominate. The league of nations, the Balfour agreement, etc are mentioned. Things which have had long lasting impacts on us; many, part of the genesis of the problems we face still today.

### **Douglas\_Speaks**

Another booklet, written in 1933, seeks to address the faulty monetary system and find a way to return us to a more accurate economic security which enriches all mankind. Just the first chapter alone (World in gold chains, 5 pages) gives a solid outline of why the monopoly of the banking fraternity is giving rise to “we will own nothing ...” and why it is occurring.

<https://alor.org/Storage/Library/Douglas%20CH%20-%20The%20Use%20of%20Money.htm>

A short article that seeks to “de mesmerise” people from the idea that money is the same thing as wealth and goods and services. That it is simply a reflection of effective demand (or should be). He uses the explanation of railway tickets and the absurdity of running the system with half the seats empty, simply because the printer of these tickets somehow decides there are too many. This disconnect between real world and current economic process is discussed.

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20A-B-and-the-Bankers-CH-Douglas-New-Age-1925.pdf>

Once you have a grip on the fact that there is a problem, The A+B theorem goes into further depth on the arithmetic of economic accounting. In mathematics, all things must balance out: the equal sign is not just a pair of lines with no meaning. How is this related? Once again we must look at current economic process, when all the world is in debt: all the world is on one side of that equation? Are we all supposed to believe that  $2+2 = 7$ ? All these and more are essential reading to anyone who wants to see a better world.

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The Price of Freedom is Eternal Vigilance

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**Will They Tax the Air We Breathe? By Neville Archibald**

I hate to be the bearer of bad news, but it seems they already are: at least just the air you breathe out, the CO<sub>2</sub> - You'll be safe if you only breathe in!

Comedy aside, Net Zero policy is developing at a rapid pace, with the (ICJ) International Court of Justice (a UN body) making their decisions known:

“Today, the ICJ issued a resounding answer: States like Australia do have binding international obligations, and they go beyond what's stated in climate agreements like the Paris Agreement. International Human Rights law and other treaties also impose clear duties on governments to protect and safeguard the world's climate system.”

<https://envirojustice.org.au/icj-makes-historic-ruling-on-climate/>

When I go fishing I often Net Zero, but that makes sense to this poor fisherman. What doesn't make sense (and I've been looking back on my chemistry and biology notes) is the use of this term in regard to energy policy and the actions being suggested to fix a perceived problem. One that appears to be being rolled out world-wide, just like a similar, currently progressing fiasco that we have not yet seen the end of (climate change). Yes, I can see what they are intending, but the terms in use and what is being selectively applied, just make it like so much more nonsense from a government (and a world wanna-be government) that is increasingly about control of everything the individual wants to do.

Carbon Credits, Carbon Neutral, Carbon Sequestering, etc, all point to an attempt to scare people, to shock them in to thinking CARBON POLLUTION.

I've seen what could be called carbon pollution and it's usually a build up inside the throttle body of a smokey diesel engine (although I have also seen it in a poorly designed direct injection petrol engine).

Now I personally wouldn't call it Carbon Pollution, more a build up that restricts air flow, but that's about the only place I would call it a true problem.

So carbon pollution, we need to remove carbon, carbon is the problem they keep telling us. Please don't get scared and attempt to help this problem by reducing your own personal carbon levels when I inform you that:

"The human body is approximately 18% carbon by weight, ... including proteins, carbohydrates and fats." (google AI overview.)

For all those sequestering carbon in the form of weight gain, you may have to think twice before burning that fat, maybe offer up to government a fee, along with an apology for releasing all that nasty carbon back into your surrounds. Or, perhaps find a way to buy carbon offsets for every pound you lose.

I am not being factitious here, this is what our farmers face with farting (methane- $\text{CH}_4$ ) and breathing ( $\text{CO}_2$ ) cattle, or with any other carbon emissions they may make. Farmers, along with every other industry and ultimately you, will pay the price increases for everything based on net zero carbon!

Lets look at reality here for a minute. Any fifth form biology book, or chemistry book will give you the ability to understand the carbon cycle. We ARE carbon based lifeforms after all.

Sugar, is carbon based: ( $\text{C}_{12} \text{H}_{22} \text{O}_5$ )

Flour is also, it contains: starch 70-75% ( $\text{C}_6 \text{H}_{10} \text{O}_5$ )<sub>n</sub>  
protein 9-18% ( $\text{C}_{100} \text{H}_{159} \text{N}_{26} \text{O}_{32} \text{S}_{0.7}$ )

Just so I am not accused of too much simplification in my analysis, I must point out that proteins (the very building blocks of life) are many and varied, they are made up of polymers (long chains) of amino acids linked together. They fold and twist into shapes which define the protein's structure and use, but these too, are carbon based structures. The above formula is a general representation of a protein structure as used by Harvard in their university database.

Please note that C = carbon and the number beside it show many atoms of it are in that molecule.

The same goes for the other elements: H=Hydrogen, N=Nitrogen, O=Oxygen, S=Sulphur.

Now it may look confusing, but do not despair, long chains of connected molecules (groups of basic atoms) make up everything around us. In the case of both, us and our food, these contain many forms of molecules and are called many names, glucose, amylose, amylopectin and proteins; to name but a few. Many of which you will be sort of familiar with. It is important to demystify this language so that anyone trying to scare you with 'science' has a harder job lying to you. You know, you bite the wooden nickel and test it, if it comes up soft or splinters, it's fake! It is a part of your job as an adult to know some stuff about everything, ignorance is a blessing for misguided fools and con-men who work together or separately. Unless you are happy being conned out of your inheritance, learning is the only way forward.

You could just as easily be scared by them telling you, you are in danger of being polluted by H<sub>2</sub>O, but I think most of you would know that, that is water. Fuel can be polluted by water, just as water can be polluted by fuel. It is the use to which a chemical is put, that determines its impact – pollution/not pollution.

What I am attempting to show you here, is that all living things are carbon based. This means everything we eat drink and excrete is carbon based, from one end to the other. The living organisms on this earth are carbon based and the many interactions between all these make up the carbon cycle.

To call carbon a pollution in the case of CO<sub>2</sub>, which is ultimately plant food in the cycle, does not do science justice. Sadly that is where these absurdities begin.

### **Carbon Pollution**

Just as with climate change models, the information that you put in and its accuracy determines the outcome; so too is a modelling of the carbon cycle. The complexity of the system we see as weather, means, even at this point, we are not able to accurately predict it a week ahead, let alone ten years hence! Climate model outcomes with their greater complexity, are even more speculative.

When it comes to Carbon predictions, the life cycles of all the growing things on earth are included and it becomes a far, far bigger system to look at and a far more complex model is required. Everything that grows, dies and decomposes, adds to this interaction. Over the past history of the earth, it has balanced out, it is egotistical of us in the extreme to imagine we are causing the so-called likely devastation predicted. To pick out a small part of our interaction and say it is pollution, and that the sky will fall in on us if we continue, is delusional. I said in an earlier article that CO<sub>2</sub> follows warming not causes it, and to demonise it and the very small amount it represents, is akin to taking an eyedropper full of water out of an overflowing bathtub and hoping to make a difference. The sun's input, the fact that we are still coming out of a global cooling period, and many other factors play a far greater part in climate in general, even if you don't believe CO<sub>2</sub> follows on. (see Dr. William Happer, Professor Emeritus in the Department of Physics at Princeton University).

<https://www.youtube.com/watch?v=tXJ7UZjFDHU>

also: <https://alor.org/Storage/Library/PDF/The-Climate-Surprise-CO2C.pdf>

Let's look at some of the ways we are being expected to 'save ourselves'.  
<https://www.smh.com.au/politics/federal/looming-soil-carbon-policy-could-disadvantage-the-best-farmers-20210215-p572n8.html>

In 2021, the Morrison government and David Littleproud were talking about how the cost of measuring soil capture (of carbon) must come down. From \$30 per hectare to \$3 for the proposed yearly testing. It is too expensive! Who is to do it, who is to pay for it, does it really matter? Is this another expense to be met by farmers yearly? Is it even viable?

From the above article in the Sydney Morning Herald come these questions:

“A long-term study from the NSW government showed even after 12 years of steady carbon capture at a test site near Wagga Wagga, the significant amount of

sequestered carbon built up just vanished, inexplicably, in one year.”  
Good to see these policies are developing out of explained and repeatable research!  
“Under the current scheme, farmers bear the risk and if they fail to deliver the volume of carbon sequestration stipulated in the deal, they’re liable for the cost. Most farms are too small to offer the scale government wants to invest in so aggregators act as middlemen to package deals from several farmers, but they take a cut of 10 per cent to 30 per cent or more.”

This smacks of similar results in water management, with speculators being the ones to win out. The middlemen mentioned, siphoning off profits or benefits, while the real work done by farmers is left as an aside, not to mention the futility of looking at soil levels only!

I must just point out here that every single item that is produced and goes off farm, is carbon sequestering in some form, is that too going to be included? All the meat produced, all the wheat and other grains, milk, hay for cattle elsewhere and so on, are carbon based and ultimately end up growing us, in our food chain. So far I have seen no mention of this anywhere.

Of course this is all back in 2021.

Then we have the proposal to pump CO<sub>2</sub> into used underground oil wells:

<https://undark.org/2024/03/26/carbon-storage-abandoned-wells/>

and

<https://www.theguardian.com/australia-news/article/2024/may/30/worth-protecting-queensland-government-to-ban-carbon-capture-and-storage-in-the-great-artesian-basin>

A costly process to ‘carbon sequester’ and not just in the actual mechanics of doing it. The resultant reaction of CO<sub>2</sub> and the soil and water it would come in contact with would result in the creation of an acidic environment, possibly leeching into the great arterial basin, taking along with it, heavy metals and other pollutants otherwise reasonably stable where they are. What dangerous, nonsense solutions they propose! Our Great Artesian Basin is the life blood of the centre of our nation!

Another way we are being asked to ‘help’ is by paying a carbon tax, a carbon offset, in whatever form that may take. Whether added on at the purchase point, or totalled up and compared to your allotted allowance, then added like Medicare, to your income tax. At some point, it will be just another charge determined by the same people that always do it, and when they need more general revenue, do you think they will resist the urge to raise it?

In terms of global imposition, we are already seeing the UN driving forward with treaties to limit whatever they think they can get away with. From their own website:

“Firstly, Member States are parties to a variety of environmental treaties, including ozone layer treaties, the Biodiversity Convention, the Kyoto Protocol, the Paris Agreement and many more, which oblige them to protect the environment for people worldwide and in future generations.”

“... if States breach these obligations, they incur legal responsibility and may be required to cease the wrongful conduct, offer guarantees of non-repetition and

make full reparation depending on the circumstances.”

UN News, Global perspective Human stories

<https://news.un.org/en/story/2025/07/1165475>

So who pays these reparations, who determines what they are, and who ends up with the money? Again, are we talking of a fictional problem!

The whole Net Zero push, brings with it reduced (energy) power for use and increased prices, despite the continued promises by our Labor government to lower energy prices. We have only seen them continue to rise and the threat of running out of coal fire powered electricity, before renewables can take up the baton (if they ever actually can – a very debatable point) is a very real situation. All this for a questionable ‘carbon problem’. Scientists do not agree on climate change and many are worried for the future state of things to come. Especially if we push on acting as though reducing CO<sub>2</sub> emissions and sequestering carbon is the only solution. The resultant reduction in food production by a change in land use, or the taking of fossil fuel powered machinery out of use by taxing it or any other method, will have dire consequences for our ability to feed ourselves or survive as a civilisation. These problems, disguised as solutions, are a greater threat to my mind than any rising CO<sub>2</sub> level.

I do my bit, I sequester carbon every time I go to the toilet and flush a number two! No, I am not joking – think about it. When I use my septic system, the solids are processed and pumped out to the lines under my grassed area. This enriches my soil (adds carbon among other things) and grows whatever crop is planted on it. In my case mainly grass, which I cut, and it becomes a part of my compost, to be turned back into usable soil for my garden. Carbon sequestering at home. Now I know city folk have to rely on sewerage treatment plants; but, those too can be used to take the carbon out.

If our illustrious leaders are so intent on reducing both emissions and energy use, why do they not use the huge potential of sewerage treatment works. These could harvest Methane, and use it to heat and treat sullage water for pathogens or at least supplement energy use in house, and by utilising the solid wastes, capture the ‘nasty’ carbon, by fertilising fast growing crops like hemp (for the building industry – apparently we need houses, hemp fibre has many uses in alternative and mainstream building), or crops for cattle feed, or trees for again - housing. All very practical solutions that drive us forward into a better future, not backwards into power restrictions and loss of industry.

By the way, the carbon cycle is never ending, just like the water cycle, no matter how much they may wish us to believe it is nasty in some aspect, it is entirely natural and has it’s own ability to speed up and slow down. The very action of plants and their leaves and the interaction of CO<sub>2</sub> with growth, slows down or speeds up according to availability. In fact, more CO<sub>2</sub> in the atmosphere helps growth, growers who use hothouses often bump up the CO<sub>2</sub> levels as a matter of course. The mechanism of the stomata (openings in the leaves) are the pores through which

plants breathe. They open enough to allow gas exchange, CO<sub>2</sub> for oxygen, they also determine how much water is lost through the leaves. A smaller opening due to greater CO<sub>2</sub> concentration means less water is lost. Here we see greater drought proofing and a greening of arid areas, much of which we are seeing now in places.

The earth has had far higher CO<sub>2</sub> levels in the past, and will again in the future, without damage to life on this planet. Graphs of CO<sub>2</sub> concentration, show that only 3 times in the past 400 million years have the levels been this low. Many make a spiel about extinction level events being linked, but only two of the three are close to those times of change and there are no indications that CO<sub>2</sub> is to blame, in fact large scale volcanic activity at that point, could also be linked. With the research I have done, it only becomes clearer the more you look, that science is being manipulated for political reasons and those who disagree or dissent are locked out of the debate. Many articles pro climate-change controls use words like “we hypothesise”, “using modified data” or “the cause remains unknown, but some scientists speculate”. These basically mean it is our best guess, not a certainty, and other scientists, of course, must be wrong. Unfortunately the alarm spreaders don’t limit themselves in any way. They take joy in pointing out the ‘dangers’ of this ‘man-made’ problem, whether it is weather or not.

My biggest bugbear after the CO<sub>2</sub> hype is probably the confusion between weather and climate. If damage costs for a storm have risen in past years it is because of a larger number of people building in a given area, often in places where they probably should not have built (do councils now have the Young leaders from the WEF running them?)

Wind speed and duration are the factors which determine severity, not damage. If we are talking climate rather than weather, then the impact must be measured over decades or longer, not compared to a short term previously, as many alarmists do. The earth is a living breathing entity, it runs in cycles, largely caused by solar output, but also by volcanic activity. One large eruption can do to the atmosphere in one day, what takes mankind a decade to do.

As I hinted before, the carbon cycle is self-managing in many ways. Growth spurts in vegetation and greening of deserts due to CO<sub>2</sub> rises will be and are being seen. This of course helps to counter that rise. People like Bill Gates, telling us planting trees won’t help only goes to show me where their real concerns lie – not with natural methods but with Lab-grown meat and other ‘profitable’ (to him) methods. Greed truly knows no bounds when used by the ‘right’ people.

So many of our ‘damaging’ ways are promoted or created by faulty financial pressure. A car could last fifty years and run to 100mpg – it has been done. The fact that it isn’t adopted, is due to the need to be ‘economically viable’, to keep producing. Industries of all types would be out of a job if their products lasted too long (and you need to seriously think about that for a while, why is that the case and what real effects are we seeing from that decision? - talk about being green or concerned with pollution!)

The pressure of financial turnover is the ultimate control mechanism. It effects every part of our lives, but it seems it isn't working fast enough for some (the WEF and UN – read global government advocates). Now with the misrepresented CO<sub>2</sub> scare, we are seeing the introduction of a new faulty mechanism for control. If implemented, it will speed up to our demise. We will be owning nothing, and they will be happy!

### **International Finance and Australian Ownership by Jeremy Lee (c1970s)**

*"The Law proscribes against Thief or Felon  
Who steals the Goose from off the Common,  
But let's the greater Villain loose,  
Who steals the Common from the Goose"*

In 1970 the then Leader of the Country Party, and Deputy Prime Minister, the Right Honourable J. McEwen, introduced legislation for the establishment of the Australian Industries Development Corporation AIDC. His reasoning was that such an investment bank was needed to "buy back the farm", or regain Australian ownership of its mines, farms and industries.

According to the Act introduced at the time, its purpose was *"to assist in the provision of financial resources required by Australian companies engaging or proposing to engage in industries in Australia concerned with manufacturing, processing or treating goods, or with the recovery of minerals, for facilitating and encouraging the establishment, development and advancement of those industries"*.

The Bill to introduce the AIDC met with strong opposition from a number of Liberals, including Mr McMahan. This was understandable. While the concept of restoring Australian ownership was a worthy one, a corporation such as the AIDC was ominously close to the Marxist concept of "nationalisation by investment". The danger was that, under the guise of retrieving Australian ownership, such investment in private companies could render them liable to government control, and finally nationalisation. There was, however, no doubt that the Bill would pass before Parliament. It was solidly supported by the ALP as well as the Country Party.

Speaking in the House of Representatives in August 1973, on a Bill to increase the powers of the AIDC even further, Dr Cairns said: *"Three years ago, when legislation to establish the Australian Industry Development Corporation was before this House, the Labor party, then in opposition, welcomed it with enthusiasm but we saw from the beginning that AIDC as then structured could not be expected to stem the rising tide of foreign ownership and control in Australia, let alone reverse it. The Australian Industry Development Corporation was formed at a time of capital scarcity in Australia. Large amounts of capital were needed for big new mining ventures and in the main, it had to come from overseas. Whether it was venture capital or loan money, when brought in by foreign corporations, it added to foreign control of Australian resources"*.

It seems to be a gap in the thinking of many politicians to believe that, by governmental borrowing from overseas, and the re-lending of that money to

industry, the dangers of foreign ownership are lessened. Great Britain, waiting in fear and trembling for the terms of the International Monetary Fund on the latest loan application, may just be waking up to the fallacies of such reasoning.

### **Closed Shop**

Once formed, the AIDC was immediately given privileges unavailable to any other Government body. Staff members were not subject to the usual scrutiny of the Public Service Board, and were able to obtain financial terms not available to other Public Servants. Writing in the *National Times* (March 15-20, 1971) Alan Wood showed that officials with the AIDC were being offered housing loans for 95 percent of their requirements at four percent interest, two percent less than other government employees. Alan Wood went on:

"The Bill setting up the Corporation was virtually drafted to Sir Alan's (Westerman, Executive Director) desires, and is a remarkable document. The AIDC is to be unique among institutions backed with public funds in that it will not be subject to scrutiny by the Auditor-General. The Corporation appoints its own auditor, and he is not empowered to consider 'whether the Corporation has complied with its obligations under Section 8 of this Act'.

Section 8 requires, among other things, that the Corporation conduct itself in accordance with sound business principles and lend only to companies that it is satisfied will operate in an efficient and profitable manner. But the final sub-section of Section 8 of the Act absolves the Commission from this responsibility. In the Draft Bill it reads: "The Exercise of any powers by the Corporation is not invalid and shall not be called into question, by any failure of the Corporation to comply with any of its obligations under this section".

This wording was amended in the final version of the Act, but the spirit of the original version remains. The Bill was bullied through Cabinet, put perfunctorily before a Government Party meeting and introduced as a '*fait accompli*' to quote New South Wales Liberal MP Mr B H Turner". (end of quote)

### **Labour Puts Teeth in AIDC**

With a change of Government in 1972, and with Mr RFX Connor in charge of mining development, it wasn't long before there was a wider role for the AIDC. Under the heading "AIDC Bending The Rules", *The Australian* (11 August 1973) reported: "*The Australian Industries Development Corporation appears to be breaching its Charter in its ability to borrow loan funds and to purchase equity in local operations... A spokesman for the AIDC admitted at the time that the Corporation might have exceeded its Charter, but future developments would permit the transaction... The Labor Government has promised a greater role for the AIDC. The Minister for Minerals and Energy, Mr RFX Connor, indicated yesterday that foreign and local companies that resorted to the Corporation for funds would have to be content with a "semi-governmental" interest-rate plus other unspecified "sweeteners". One of these sweeteners is apparently a guarantee of a long-term supply contract for the mineral they helped finance. It is interesting that even before the change in government,*

*the AIDC went to the local capital markets to obtain funds".*

## **Government Control**

Thus the AIDC was emerging as a body which offered both foreign and local investors a government backed gilt-edged security, and at the same time place on the boards of any companies to which money was lent - all under the guise of 'buying back the farm'.

With the change of government in December 1975 Australians were told that foreign investment was urgently required to repair the economy. Thus no more was heard about the important buying back the farm. Industry at any price was the new slogan. The emphasis of the great world monopolists had been to control energy, natural resources and raw material. Those that can do so can effectively control nations. It has been the Rockefeller control of oil which is made the Rockefeller Empire insuperable on a world scale. Recently we have seen the emergence of OPEC as a body with the power to make or break nations.

Australia is uniquely placed to control her own destiny provided she can retain ownership and control of her own energy requirements, from which all industrial initiative is sprung.

The International Financial groups want ownership and control of the world's energy resources. Whether they achieve such a goal through private or governmental investment is immaterial - "he who pays the piper calls the tune".

## **Opening The International Door**

The AIDC is now openly courting foreign control through loan raising.

*The Australian* (6 September 1976) reported:

"The Australian Industry Development Corporation is to make the first Australian dollar bond-issue in the European capital markets. The issue represents an important step forward toward acceptance of the Australian dollar as an international currency. A select group of Australian borrowers, including the AIDC, have made Eurobond issues in the past, but they have been denominated in other currencies mainly the US dollar. The AIDC breakthrough may encourage large local companies to attempt Australian bond-issues. Because there is no pool of Australian dollars overseas, all payments of principal and interest will be made in US dollars, but at the market-rate prevailing for the Australian dollar at the time. The issue will seek 15,000,000 dollars. It will run for seven years with an expected annual interest rate of 10 percent and be issued at a small discount. In Australia interest is normally paid every six months and on this basis the rate is equivalent to 9.75%. A major difference between the AIDC loan and previous Eurobond issues is that the lenders carry the exchange-rate risk instead of the borrowers.

Leaders of the issue are J Henry Schroeder Wagg and Co and the Bank Gutzwiller, Kurz, Bungener (Overseas) Ltd.

The co-managers and underwriters are Algemene Bank, Netherlands NV,

Arab Finance Corp., SAL, Banque Bruxelles Lambert SA,

Banque Populaire Suisse SA, Luxembourg, Citicorp International Bank Ltd.

Commerzbank AG, Compagnie Finanziaria, Intermobiliare Spa,  
Credit Commerciale de France, Hambros Bank Ltd.,  
Hill Samuel and Co. Ltd., IBJ International Ltd.,  
Manufacturers Hanover Ltd., Merrill Lynch International and Co.,  
Orion Bank Ltd., Union de Banque Arabes et Francaises, Ubas."  
(End of article)

### **Foreign Control of Land**

It is often correctly pointed out that a young country needs to develop 'know-how' which is not yet available on a local basis, but that is only occasionally the case in Australia. Apart from overseas ownership of mining and manufacturing, consider the overseas investment in primary industry, which has been steadily growing during a period when hundreds of thousands of Australians have left the land. In one sector alone - the Dairy industry - the 20-year period between 1956 and 1976 over 90,000 dairy farmers have left the industry.

Writing in the *Toowoomba Chronicle* (29.11.76) two economic lecturers from the Darling Downs Institute of Advanced Education, Vernon White and Laurie Welch, reported:

(1) a federal politician stated in 1970 that figures were not available for the whole industry, but that in New South Wales alone he knew that 50,000,000 acres were owned by foreign companies... The *Wall Street Journal*, published in the United States, stated in 1970 that between 60 and 70 percent of the most fertile northern one-third of the Northern Territory was held under long-term leases by Americans. The journal also said that the American Embassy in Canberra had a list of over 3,000 American landowners in Australia.

(2) a later statement by the Director of Lands in the Northern Territory said that Americans held 50 percent of the area in question, and that the other 50 percent was British and Asian owned.

(3) Non-rural land has also attracted foreign investors. The *Australian Financial Review* has reported from time to time multi-million-dollar investments in urban areas spearheaded by foreign corporations.

(4) The Treasury Economic Paper on Overseas Investment in Australia shows that in the past five years (1967-71) over 1100 million dollars has been invested in primary production in Australia by overseas companies.

There are statistics available on the degree of foreign ownership of the food processing. These are disturbing in some ways.

The food, drink and tobacco industry is 28 percent controlled from overseas. But the pattern of foreign ownership is not consistent and in certain areas a figure much greater than this is indicated.

For example, the meat works in Rockhampton (Lake's Creek), Townsville (Ross River), Ipswich (Redbank) and Sydney (Riverstone) are all 100 percent foreign owned. In fact, they are all owned by one firm (Union International Co Ltd) which also owns W Angliss and Co.

Add to this list the other meat processing firms which are partially or wholly owned overseas - Amagraze Ltd, Australian Casing Co, Thomas Borthwick Ltd, Jackson's Corio (second in size only to Borthwicks) and it becomes obvious that Australian Beef producers have already lost control of that end of the industry. In fact, there are over 350 foreign controlled food processing companies in Australia. These include some of the really big ones such as H J Heinz, Kellogg's, Cottees and Nestlé".

*The Morning Bulletin* (23.3.72) reported: "Japanese investment in Australian resources industries would be about \$100 million annually for the first half of this decade, a Senate Committee was told yesterday. It is clear that Japan recognises the potential of Australia for investment in raw material and other industries, the department said in a submission to the Senate Standing Committee on Foreign affairs and Defence".

Included in this Japanese investment was involvement in beef production, and also wool processing, the most lucrative part of the total wool industry.

### **Big Fleas**

There is an old saying - "Big Fleas have littler fleas upon their backs to bite 'em: and little fleas have littler fleas, and so *ad infinitum*".

The giant multinationals are moving in and taking over the once home-owned industries of nations. But the multi-nationals are themselves controlled by the international finance brigade. Once in that sort of league, the international financiers do not care overmuch whether they lend to multi-national companies or national governments.

### **Can We Finance Our Own Development?**

Writing in the *Sunday Mail* (Qld 25.4.76), noted economist H W Herbert, under the heading "Don't Sell Up the Farmland" made these important remarks:

"Total capital inflow must meet the economic requirements that the Fraser Government does not mention in its own guidelines policy - the need to boost our sagging overseas reserves. This is by far the hardest piece of economics for politicians to understand, because it is double-barrelled. Joe Blow, MHR, is baffled straight away. How can money coming into Australia boost our overseas reserves? It is not the same money. The foreign currency stays overseas and boosts our reserves. An equivalent amount of new Australian money is created by the Reserve Bank and credited to the foreigner's Australian Bank account.

An understanding of the process of capital-inflow is basic to a logical foreign ownership policy, and also important to internal monetary policy.

For example, how can Mr Lynch put a squeeze on the internal expansion of money and yet welcome unlimited capital inflow, which expands internal money just as surely as does easier bank credit or a Budget deficit?

Mr Fraser, busy cutting government spending and creating unemployment, would be better engaged cutting Australian spending on imported goods and services.

This would not only create more employment here but would increase our overseas reserves (or run them down more slowly) and enable a harder line to be taken on

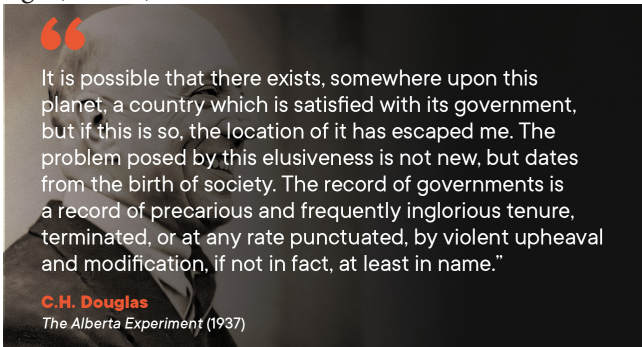
foreign ownership... For 20 years we have been out with the begging bowl. An ornate and gilded bowl it is, with enticing inscriptions like "Help us develop our vast natural resources", and "We look to you for the great amounts of capital we cannot realise locally" (We do raise it locally by creating counterpart funds). It is a begging bowl all the same, and it should be inscribed "Lend us your foreign money to pay for our lavish taste imports" and "We will spend your money on local projects we could easily have done ourselves, like open-cut mining, building office-blocks, running insurance companies and merchant banks".

Where a project has technical complexities new to us, like deep sea drilling, we can let out service-contracts, as the Japanese have done.

You can hire experts on everything, without sacrificing ownership... So, logically Australian ownership would be:

- (1) Tell us that we only need foreign ownership and foreign borrowing to the extent that we import more than we export. Put this right first.
  - (2) Use foreign capital (if at all) only on those projects which are technically beyond us. How few they are! We built a modern steelwork back in 1915.
  - (3) Vary percentage ownership rules according to success with the trade balance".
- (End of quote)

Mr Herbert is realistic. But Australia has been presented with a choice of foreign ownership via the AIDC socialist investment bank under Labor, or direct foreign takeovers under a Coalition. Either way, the International money boys will soon have Australia in the bag. (c1970s)



It is possible that there exists, somewhere upon this planet, a country which is satisfied with its government, but if this is so, the location of it has escaped me. The problem posed by this elusiveness is not new, but dates from the birth of society. The record of governments is a record of precarious and frequently inglorious tenure, terminated, or at any rate punctuated, by violent upheaval and modification, if not in fact, at least in name."

**C.H. Douglas**  
*The Alberta Experiment (1937)*

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## **They Don't Care About the Voting Public By Arnis Luks** *(except at election time)*

*An old brochure recently turned up which says this:*

Political Parties despise you. There are two things that every Australian should know but which are no longer made public:

1. The proper duty of a Parliamentarian, of every MP, is to serve the will of their electorate.
2. That the Constitution is the basis of all our law, and even where it can be changed without public referendum, Parliament is not entitled to make changes without the knowledgeable consent of the Australian people.

Today our political parties (although having no Constitutional recognition) manage Parliament in the ways of conspiracy and in complete contempt of both the Constitution and the authority of the people. This is the prime example of how they have bypassed the Constitution; by signing hundreds of foreign treaties which (supported by a politically appointed High Court) put us under foreign control. Parliament now mocks the public's authority - politicians now have power to dictate their desires.

This is the politics of fascism. It is the same way that Hitler acted to 'legally' create the dictatorship of National Socialism in Germany. It is the Fabian Socialist means of (gradually-ed) gaining power. Comments by politicians show that they are in complete contempt of the people they have been elected to serve. Education and Media, by deceit, disinformation, and censorship, now almost totally direct the thinking of Australians.

In all but name we now live under foreign control. If we want to regain the prosperity of freedom in a free country the time for action is very short. Will you allow our children and all who died for our freedom to accuse us of betrayal? Constitutional contempt is equivalent to spitting on our flag. -end

A recent newsletter from Liberal Andrew Hastie (Federal member for Canning, Western Australia), states that Labor is gas-lighting the nation over 'Net Zero', with a long list of adverse effects towards our national security and industrial/manufacturing integrity. Four days later he sent another newsletter declaring that the West Australian Liberal State Council had endorsed a motion from their grassroots members calling to abandon 'Net Zero', yet the WA Parliamentary Liberal leader disregarded the vote and declared 'we are very comfortable with standing in front of the Aboriginal flag, we are very comfortable with the 'welcome to country', and we support the status quo on the 'net zero' target'.

When politicians refuse to listen to their constituency, (or the members of their own political party) the constituency has an obligation to pull them back into order using all the lawful means available.

While Federal National member Barnaby Joyce threatens to introduce his own Bill to repeal 'Net Zero', the likelihood for parliamentary consideration is remote.

Is he just 'playing the crowd' when he knows there is so little chance of consideration let alone success. The opportunity was there when the Coalition was in power and he was Deputy Prime Minister, and yet did not act upon the issue. I think this appeal of electioneering is a craft to placate 'his' electorate when there is no hope of success.

### **The States are Financially Dominated by the Commonwealth**

I recently read a 2007 Report for the Council For the Australian Federation RCFAR prepared by Professor Anne Twomey and Glenn Withers. The report of nearly 60 pages goes some way to opening up a genuine discussion about federalism - federalism being the legislative sharing-or-not, and balancing of powers between our Commonwealth and our States. With support from the activist High Court of Australia, and treachery by our own politicians, I am not surprised as to the tension between them, but also between politicians and the Australian people as well. As a nation we have steadily moved away from the lucky country of the 1950s - 60s, to where political satisfaction and faith in the system is struggling. <https://www.caf.gov.au/>

#### **RCFAR 4.5 Fiscal Federalism**

Fiscal Federalism in Australia has been marked by the progressive concentration of financial power in the hands of the Commonwealth and the reduction in the capacity of the States to raise sufficient revenue to fund their spending responsibilities.

The financial system established by the framers of the Constitution gave the Commonwealth (in s 90) exclusive power to levy excise - a significant source of tax revenue at the time. This meant that, from the beginning of Federation, the Commonwealth had greater revenue than the states, but fewer spending responsibilities. To remedy this imbalance, s 94 of the Constitution provided for the Commonwealth's surplus revenue to be paid monthly to the states. This obligation was swiftly avoided by the Commonwealth appropriating all its surplus revenue to trust funds to ensure that there was never any 'surplus' to be distributed. The High Court held in 1908 that this avoidance mechanism was valid.

It continues to be exercised today....

The High Court also interpreted widely the power in s 96 of the Constitution for the Commonwealth to make grants to the states that are tied to whatever conditions the Commonwealth seeks to impose....

During World War II, the Commonwealth obtained effective control over income tax as an emergency measure. Income tax overtook excise as the dominant source of revenue-raising. After the War, the Commonwealth declined to surrender its dominance of income tax. Again, the High Court upheld its power to do so. - end [https://www.caf.gov.au/\\_\\_data/assets/pdf\\_file/0011/976943/AustraliasFederalFuture-1.pdf](https://www.caf.gov.au/__data/assets/pdf_file/0011/976943/AustraliasFederalFuture-1.pdf)

### **The Constitution Belongs to Us - We The People**

Inherent within our Constitution is a system of checks and balances - of divisions to limit power being centralised. The balancing has shifted towards the Commonwealth, predominantly through the power of the purse. The Commonwealth needs to be brought back into equilibrium. However, the elevating frustration felt from the

voting public has produced apathy. A novel (new) initiative must be sought defusing political-pressure and devolving power away from the Commonwealth. This initiative I believe is People Power - CIR Citizens Initiative, Referendum and Recall.

### **Nothing Without Political Will-Power**

Any new mechanism or initiative means nothing without sufficient political-will behind it. It is the same with upholding our federated Constitution, or pursuing a sound financial policy. We must start locally demonstrating the realistic possibility, perhaps polling at the local market fair or community event; asking the folk what their opinion is on certain contentious matters, using the moment to explain the significance of our federated system, of decentralised government, of a sound financial policy, then publishing the results while ensuring representatives are informed. Hold public-meetings about the Constitution, divisions of power, CIR, and a sound financial policy, record and then publicise to constantly bring these issues into the public consciousness - always on the boil - that the people are 'not happy'.

### **World Government**

The surrendering of our national sovereignty to the UN through treaty agreements, then legal enforcement across all levels of government, needs to be countered with a viable alternative that will pull back political power. This doesn't occur by hope alone that God will divinely intervene, but by faith with works pursued on the ground, and then implemented (incarnated) by the grass roots as the legitimate counter to this centralising conspiracy towards world government.

No superhero will come to save us; we must save ourselves.

### The ICJ's Climate "Justice" Ruling: A Globalist Power Grab Masquerading as Law.

By Ian Wilson LL. B and Brian Simpson

<https://blog.alor.org/the-icj-s-climate-justice-ruling-a-globalist-power-grab-masquerading-as-law-by-ian-wilson-ll-b-and-brian-simpson>

The International Court of Justice (ICJ) dropped a 500-page bombshell on July 23, 2025, declaring that governments have a "legal duty" under "international law" to regulate carbon dioxide emissions, branding inaction as an "internationally wrongful act." Hailed by globalists and climate alarmists, this advisory opinion is a grotesque overreach by an unelected tribunal, weaponising pseudoscience to erode national sovereignty and individual freedom. From a climate sceptic's perspective, this ruling is not just misguided, it's a dangerous assault on self-governance, economic liberty, and scientific integrity.

The ICJ's claim that CO<sub>2</sub>, the "gas of life," is an "existential threat" is laughable. Dr. Willie Soon, a leading astrophysicist, called it a "joke at a cosmic proportion," noting the court's ignorance of climate science. CO<sub>2</sub>, which humans exhale and plants thrive on, constitutes a mere 0.04% of the atmosphere, with human emissions a fraction of that. Countless scientists, including those interviewed by *The New American* argue the planet is "starving" for CO<sub>2</sub>, which enhances crop yields and forest growth. The ICJ's reliance on unproven computer models, churned out by the

UN's Intergovernmental Panel on Climate Change (IPCC), ignores peer-reviewed studies debunking catastrophic warming predictions. These models exaggerate warming trends, fail to account for natural climate variability, and have consistently overestimated temperature rises for decades...

### **Other important articles around World Government**

#### **Alex Newman from RIO+20: Interviewing Socialist International Women**

<https://thenewamerican.com/world-news/un/rio20/alex-newman-from-rio-20-interviewing-socialist-international-women/>

#### **UN Slams Trump on Education, Demands Globalized Control**

<https://thenewamerican.com/us/education/un-slams-trump-on-education-demands-globalized-control/>

#### **UN Tax on Shipping to Fund Global Tyranny**

<https://thenewamerican.com/features/un-tax-on-shipping-to-fund-global-tyranny/>

### **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.

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### Financial Reform By Neville Archibald

The Labor party elite are gathering for a tax reform summit, a tax reform opportunity, a tax hike discussion; whatever you might like to call it! In his best python-esque wording, our prime minister said:

“To be very clear, it’s not a meeting of the cabinet. We just had one of those,” Albanese said. “It’s a meeting in the cabinet room.” *Sydney Morning Herald*. Aug 6th 2025. So, who is meeting?

Press conference, Canberra. 6 August. Jim Chalmers:

“Today I’m convening around \$3 trillion of institutional investors here in Canberra. This will be the fifth meeting of the Treasurer’s Investor Roundtable. It involves big super funds, other large institutional investors, banks and also the regulators. The focus today is going to be artificial intelligence and AI infrastructure, banking competition and also regulatory reform. This is all about how we fund, finance and regulate a more modern, more productive economy. We know that one of our big productivity challenges is not enough capital deepening in our economy.”

“I’ll be joined by Ministers Ayres, Mulino and Charlton, also by the PC Chair and the regulators.”

<https://ministers.treasury.gov.au/ministers/jim-chalmers-2022/transcripts/press-conference-canberra-24>

I am not too sure about that last sentence, “capital deepening in our economy”, but the jargon flows. The biggest question out of this for me, is the question of capital seeking. We are an independent country, we are supposed to run our own affairs (at least our government is supposed to do this for us). Why are we looking to institutional investors here?

Okay, it is nice to talk to some of the economic titans, I guess, to get a feel of where we are and what might be needed; but, to be seeking capital from them to run government, if indeed this is what he is doing, makes me think he doesn't really understand our Constitution. The talk about developing our potential, about enabling us to grow our economy, is about us, as a people, as a country. It is the potential within this country he is talking about. Why is there a need to 'bring in' money? To look for someone to provide it? I would then question if the right people to advise him were banks and large institutional investors, many of whom have grown almost obscenely fat off us.

Since Paul Keating deregulated the banks, the charges and fees of banking have continually gone up, as has their removal of outlets from communities (many rural towns now have no banks), they cry poor, yet they still flourish. Are they providing for the country or milking it? What regulation advice does Mr Chalmers want? Despite all the touting of how good that would be for us, I am hard pressed to see anything other than loss of small business to cashed up wealthy investors whose holdings have increased (including the selling out to overseas entities – as with our power supply infrastructure).

This subject (deregulation of the banking sector) deserves an article of it's own! In short, the promised benefits were put forward as: ***“the ability to obtain bank finance for housing and other purposes at lower rates of interest and simultaneously to be paid higher rates of interest on ...”***(I assume savings); it was aimed at removing, ***“regulatory barriers that prevent Australians from investing and creating jobs,*** while ensuring that the regulatory burden for individuals, businesses and community organisations is as light and efficient as possible.”; it was also supposed to “stimulate efficiency and lead to ***increased economic growth***”.

I'm not sure I've seen that?

The possible downsides were listed as: ***“the risk of market failures, increased inequality, risks to consumer protection, economic instability, and the creation of monopolies”***, that looks more familiar!

Perhaps it is time to realize failures of policy and go back to the Constitution. It defines parliament's role quite well, and previous experience provides a way to do it! Items in italics, from a quick search by Google, including sources like:

<https://www.rba.gov.au/publications/confs/1991/harper.html>

<https://oia.pmc.gov.au/sites/default/files/2021-06/australian-government-guide-to-regulatory-impact-analysis.pdf>

<https://www.investopedia.com/terms/d/deregulate.asp>

<https://www.tutorchase.com/answers/ib/economics/what-are-the-potential-drawbacks-of-deregulation>

(Since our treasurer is talking AI impact, I feel it only fitting to say that this is what AI threw up for me when I put in these three words: 'bank deregulation australia' there is much more!)

But back to what our government should do!

Section 51(xii) of the Commonwealth Constitution, explicitly grants the Commonwealth Parliament the power to make laws regarding currency, coinage, and legal tender. This includes the power to regulate banknotes and other forms of money.

Section 115, which prevents states from coining money, clarifies that the power to create currency is ultimately a federal power. (Although there still remains the power of state banking that could also be used to underpin state developments, rather than bringing in, as a debt, outside monies.)

In 1911 we created our first Government bank, the Commonwealth Bank. At the time, those in power knew that the Constitution gave the federal government this power, and did not need to seek capital from anywhere other than our own Bank, who used it in this fashion until it was emasculated at a later time (1924) at the behest of private banks and other vested interests.

King O'Malley, a member of the early parliament and a participant of the discussions coming up to federation, was very adamant about correct banking procedures for the new federation. His proposal at a conference, a bit like Mr Chalmers financial round-tables, dealt with debt in a different way.

“LABOR'S BIG CONFERENCE.”

*“At the Brisbane Labor Conference on July 6th, 1908, on Finance, Mr. King O'Malley moved his financial proposals for the Establishment of a Commonwealth Bank of Deposit, Issue, Exchange and Reserve.”*

His proposal was for our country to be independent of the greed of international finance. For a bank to be of a benefit to us all. I dare say he would never have envisioned a tax level like we currently have, or the squabbles within our country, over who should be taxed more than whom. Or how we are just trying to keep pace with interest on Government debt – which has blown out to such a degree. His vision was an Australian Bank, backed by Australian ability – our potential productivity!

It was to be the source of capital for all Government needs. His contempt for private banking, probably came from his experiences in the American system, which he well knew.

A few words from his booklet, will give you an idea why he thought that way:

“The present banking system is operated to enrich bankers and a few capitalists, instead of operating for the benefit of the producers. The interest collected on the endorsed promissory notes of the producers maintains the banks and pays all their extravagant expenditure in superb buildings and Directorial salaries and dividends to shareholders. The banks, under Parliamentary sanction, make the people furnish the capital, and then pay interest on this capital. Although the industry of the producers supports the whole, they have no voice in the management. All the gains of the banks by the rise of interest is a special tax on the industry of the producers for the benefit of financiers.

If the banks were established on a Christian basis they could loan credit to assist the productive industry of the Commonwealth at low rates of interest, instead of making loans which, are in turn re-loaned at high rates of interest. No financial crises in the monetary affairs of the country could then be possible.”

[https://alor.org/Storage/Library/PDF/OMalley\\_K-Commonwealth\\_Bank.pdf](https://alor.org/Storage/Library/PDF/OMalley_K-Commonwealth_Bank.pdf)

Instead of looking at what could be, like O'Malley, our leading economic people continue to stay within a system that has debt spiralling out of control. Mr Chalmers talks about a “no holds barred” conversation. I wonder if he, like so many other politicians, also labels the League as extreme right wing, or conspiracy theorists; especially when we want what he seems to want: a solution to his debt woes.

When confronted by 'The Story of the Commonwealth Bank', or any other monetary reform information (that has been presented over my time and before), we are continually told by politicians of all persuasions that it is ‘funny money’ or ‘printing press money’ and dismissed without a glance. Yet the reality of its function has already been proven to work during the 1911 – 1924 period when the Commonwealth bank operated as it was supposed to.

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

My plea to Mr Chalmers is to look at this information with an unbiased eye and ask yourself why, after so many years of trying to manipulate finances, it is still getting steadily worse? Why is the whole world in debt? Surely that must make you question the reality of such a debt? If you can see this is questionable, then the next step is to question the economic system that allows that to occur. Keynesian economics fails the world continually, it is not called debt finance for no reason.

C.H.Douglas made proposals to correct the flaws that lead to ever increasing debt and the continued financial struggle we face; despite our ever increasing productivity efficiencies and less manpower requirements to achieve our needs. His solutions should surely be welcome under the ‘no holds barred’ premise you put forward, Mr Chalmers.

But the conversation is not about possible faults that result in this anomaly. What is presented to us, is essentially about who will pay our debts, for someone must!

Successive Governments have racked up debt as though there will never be a problem paying it back. The goose that lays the golden egg is the Australian taxpayer, they can just squeeze it harder. Sometimes they sing a lullaby to settle the ruffled feathers of a given voting population – if they think it will help with their re election. They give tax breaks to some groups, according to well reasoned economic formulae and penalise others by viable alterations in their harvesting methods. It is in this way that they endeavour to confuse or assert language dominance over the average punter. The describing of how they will do it, does not matter as much as the actual numbers being played with. Take, take, take!

Have you ever played a game of musical chairs? You all run around until the music stops, then attempt to sit in a chair! The number of chairs has been artificially reduced, so that some must miss out, and can no longer play the game.

The rest are left to run around faster next time. No matter how fast you run, the number of players still dwindle as the chairs are taken away.

We have an artificial shortage of money, we have plenty of people who would play, resources enough to give us all chairs, but the music won't play for everyone, no longer can everyone dance around among our resources.

Why? Money (for taxpayers) is essentially introduced into our economies by wages and employment as the provider. Increasing modernisation and the pursuit of efficiency means we must end up with less workers in the system, even if they can find other employment, efficiencies effect these jobs as well (not all can be baristas to those who are left). The provision of debt free money to buy the (now more cheaply produced) production, does not come in the form of wages to these unemployed. They can no longer pay tax either, and must rely on government hand outs, which is either taxed from those still working, or it is newly created debt. For the average Aussie, this is a reality, and AI is set to free up even more of us as jobs are becoming capable of being replaced by it.

In the question and answer section of the previous piece, Chalmers is asked by a journalist about the threat of AI and it's impact on workers who are to be potentially replaced? The answer is worth reading, but this portion of it brings up another question for me.

*"I know that a lot of this economic jargon, a lot of the terms that people use, particularly in this building, and I'm as guilty of this as anyone, doesn't always perfectly align with the way that people are thinking about their own jobs or their own lives. I think Phil's question is again, part of that kind of disconnect as well, that people feel. The reason that I am obsessed with productivity in our economy is because it's the best way to lift living standards over time. And that means better wages so that people who work hard can provide for their loved ones and get ahead."*

He sees productivity as the way to lift us into better lives, but the loss of jobs potential is still not addressed other than by a short comment about, "... empowering them (people) with the skills that they need to get ahead as technological change gathers pace."

The later, 'better wages' comment and 'work hard' can only apply if they actually have a job, doing what I do not know, if they are being made obsolete!

Productivity is about providing more, creating more; but the ability to purchase that extra, by 'hard work', is only successful if the work (paid work) is there. This disconnect is becoming more and more apparent and will continue to do so, as AI is rolled out. The imaginary retraining or empowerment rolls off the tongue easily, far more easily than the jobs are created. We then have the problem of new jobs providing even more product to buy, with efficiencies in this 'new' sector also going to increase. At what point does money we use to buy things (wages), equal the value of the product created? It cannot! Douglas pointed out this flaw when machine replacement of human workers was still in it's infancy. He provided an answer to this and other system flaws, which in the same way as O'Malley, was founded on basic

Christian concepts. A Christian way of managing our financial interactions. If we want to solve our financial woes, we must realise that we have opposition in our endeavours. These are the very same people who wish to destroy or belittle our Christian heritage. The concept of what is fair and just, comes from this, no matter how hard they may try to make you believe otherwise.

### **Debt, 'Good' or 'bad'?**

In writing the above article I came across another article, by Ashley Owen dated 26 Feb 2015, older, but still very relevant. Mr Chalmers and his companions seem focused on productivity to raise us up, if so, under Keynesian economics they must borrow enough capital to boost it, or be accused of being lazy.

<https://www.firstlinks.com.au/australias-government-debt-position-lazy-balance-sheet>

Owen states, "If Australia was a company its national debt would be labelled a very 'lazy balance sheet' and the CEO and Chairman would be thrown out by shareholders for not borrowing enough to invest for future growth!"

"The current position (mid February 2015) is that Commonwealth Government debt securities outstanding total \$356 billion, or around 22% of national income (GDP). (Source: Australian Office of Financial Management)"

One commenter on Owen's article said this:

*"However the present outlook is still a bit worrying to me; Adding in current State governments debt gives a total of \$600 billion gross debt (RBA stats Dec 2014) and I estimate Commonwealth defined benefit super liabilities (net of Future Fund assets) currently to be about \$100 billion. On this basis total government debt and liability would be about 45% of GDP. I think this might get us closer to some of those past dark ages on your charts (although probably not exactly comparable)."*

by commenter Bruce.

I know that there are often debts not mentioned, for one reason or another, like the unfunded super liabilities, are they a way of hiding debt? (How can you structure a super scheme for public servants (or who ever these unfunded liabilities are for) that does not include the "compulsory employer contribution? In other schemes that would be illegal surely?)

Of course the current position is now much worse, over the pandemic Australian Government debt increased from \$534.4 billion (March 2019) to \$885.5 billion (April 2022). Now on 7th of May this year, the *Australian Financial Review* is predicting it will hit \$1 trillion by September. Now we are after more investment (borrowing) to boost productivity.

This article has some interesting ideas on debt and ratios, and seems to approve of borrowing capital to invest in the future growth of the country. While I agree with the idea of moving forward and building upon our base in a – I hate to use the word - sustainable- way ( perhaps responsibly would be better), the "catch" or "con" is the word 'debt'! Like most financial articles the word is never really examined for what it is. Oh we know what it means, it's just the 'where does it come from?', our "borrowed" money (Debt). Not only that, but why must we assume it will always increase?

In borrowing, we are bringing into existence more Australian dollars, these are then distributed to allow work to proceed. Work that is done by the Australian community, usually with Australian assets. Other than a permission to print our own money, what does the lender provide us? What asset is being offered up as collateral by them, to back their decision to loan? If you were to go into a bank for a personal loan, the money you borrow, you assume has real assets behind it. If you go bust, the risk taken by the lender in providing you with it, is it supposed to be met by them. (interest rates are justified by risk, are they not?) In the end, most loans are not real items, they are conceptual figures which we then use to enable our own real wealth and ability to be exchanged. The lender does not toil or provide infrastructure; just a permission to increase our own (Australia's) money supply. Why do we need permission from someone outside our Government to do this? Permission is already granted under that wonderful section 51(xii) of our Constitution to do it ourselves.

With all the talk and manipulation that goes on, how much can we believe? I even wonder at times if it really matters. After all, it is just money, created out of nothing, given to us as a virtual permission slip by outsiders who have no real connection to Australia; why then can't we give ourselves that very permission. The fact is, we can, we have, we could do again, given the will in parliament to do so.

### **Lines of Credit: Ropes of Bondage By Arnis Luks**

[https://alor.org/Storage/Library/PDF/Goldsborough\\_RH-Lines\\_of\\_Credit\\_Ropes\\_of\\_Bondage-1989.pdf](https://alor.org/Storage/Library/PDF/Goldsborough_RH-Lines_of_Credit_Ropes_of_Bondage-1989.pdf)

Media articles have been around tax avoidance, forgiveness of debt-obligations to the Tax department, and subsidies for the big end of town, while for the small end of town - increases in overall taxation take are likely in the future – with the GST to now include basic food items and be set at 15%, not the previous 10% for everything else except basic food items (which currently do not attract a tax at all).

Like alcoholism or any other debilitating type of addiction, debt has been marketed to governments, industry, and individuals alike for millennia. What is not readily recognised is that they (central banks) create this debt obligation out of nothing.

A Queensland mum has shed some light onto the subject by revealing how she had to crawl her financial-way out from the embarrassing amount of easy-debt offered. Like a bankcard, the never-never is eventually called for, as the state of Victoria's debt has seen, and the state of Tasmania's debt is now.

<https://newships.spiritoftasmania.com.au/spirit-of-tasmania-iv-update-2/>

The 'Spirit of Tasmania IV & V' debacle (being the shipping highway between Tasmania and the mainland) shows the level of disarray amongst Tasmanian government services.

Dumped treasurer a fall guy, Abetz called in amid 'generational' debt disaster  
Tasmania's finances have reached their 'worst position' ever, with Treasury warning  
it's 'mathematically impossible' to grow out of the mounting crisis.

## Easy Money as Debt

During an election cycle in my home state of South Australia, no doubt other states conduct a similar work practice, the incumbent candidate goes around suggesting the possibility of making a 'claim for a grant' due to my involvement in a civic matter. Since that time, I have seen signs advising 'to apply to receive such a grant'. Preceding each election cycle this phenomenon becomes more apparent.

The counter side is the pork barrelling - receiving grants for a significant community project to favour the incumbent-party. The political machines are bribing the electorates with their own tax money - as debt. Eventually the price of accepting the bribes comes home to roost in the form of increased taxes to cover these debts.

## WA Supreme Court

The Local Government Association in Western Australia have been given a slap in the face from their state government, in that a decision by the Supreme Court of Western Australia have sided with the *Shire of Mount Magnet versus Atlantic Vanadium proprietary limited*, that the Shire is entitled to impose a levy of land rates for the use of local infrastructure needed to support mining activities.

The state government says it will legislate to amend the West Australian Local Government Act 1995 to exempt such miscellaneous licenses from attracting land rates. In other words, the big end of town gets off from paying their fair share of infrastructure costs.

<https://www.governmentnews.com.au/stoush-continues-over-rateable-land-for-wa-mining/>

The big end of town have not been paying their fair share for decades, even three quarters of a century since the Double Taxation Act was passed in the Menzies era 1953. Tax havens have become the norm, and now, these monopolising Transnational Corporations have become so powerful minimal-rent and resource taxes are not being paid towards Nation States.

[INTERNATIONAL TAX AGREEMENTS ACT 1953 - SECT 24](#)

[Relief from double taxation where profits adjusted](#)

[https://www.actu.org.au/wp-content/uploads/2023/06/media1385162d34-a4\\_ctr\\_exxon\\_submission.pdf](https://www.actu.org.au/wp-content/uploads/2023/06/media1385162d34-a4_ctr_exxon_submission.pdf)

## The Law of The Land

I am still of the view that as far as the mechanism of a limiting constitution, we have one of the better ones. It divides power vertically between the Commonwealth, the States, and Local Government. It divides power horizontally between the Executive, the Parliament, and the Judiciary. It did limit Commonwealth power until the adventurous High Court opened the floodgates through the External Affairs 1983 Franklin Dam decision. Since then, the rate of centralisation towards the Commonwealth and Transnational Corporations has accelerated. Foreign Treaties dominate our political discourse, which includes tax minimisation - Libertarianism/ NeoLiberal.

All the political parties and of course the bureaucracy have been complicit in this centralisation. All have been involved in its development. All are now standing mute

as the United Nations, with its many branches being subsidised by the big end of town, are usurping political power away from the Commonwealth in this huge lunge towards world government.

This form of centralised power is referred to as fascism – government and corporations merging to control the population.

<https://www.marketforces.org.au/campaigns/subsidies/taxes/taxavoidance/>

The other week I reported on the incestuous relationship between existing political parties and new parties coming out of the woodwork. It seems as if most parts of the political spectrum offering relief are already covered by the majors; including the people who consider themselves awake. Investing in a new political movement does not bode well for any meaningful type of return.

### **Taxation Is Confiscation**

There Is a 'Get Out of Jail Card' for these multinationals, but it is not free. The small end of town is left to foot the bills, like infrastructure and services.

<https://www.abc.net.au/news/2025-08-13/high-court-pepsico-australian-tax-office-thrown-out-/105647156>

There has got to be (within the natural order of things) a viable resolution to this financial-spiralling into bankruptcy for government, industry, and people alike.

In order to survive after the next election, Governments want to increase taxes to finance their obligations and pay down debts. Local-Industry similarly, wish to achieve a reasonable return on their investment. In other words, in order to survive - a just price is needed for what they produce.

In order to survive, the individual wishes to live a modest life (being able to afford the necessities of life). Yet through debt obligations, none are viable in the long term.

Like poker machines, the financial system is rigged in favour of central banks who create money out of nothing, which they offer as loans (debt obligations) requiring full repayment plus interest. The system is rigged allowing no future for Australia as a nation, nor local industry, nor the individuals making up the nation.

'*In government we trust*' has not produced the result we would have hoped for. There has got to be a better way.

Are you ready to learn about Douglas' Social Credit solutions to this millennia old problem; that no previous civilisation has been able to provide a permanent answer for - to challenge back the money-power with a final and lasting resolution?

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### **Save The Date**

The Australian League of Rights National Seminar will occur in South Australia the weekend 11th - 12th October. Mark Your Diary.

Our traditional venue Sandford House has been retained for that weekend. Located at 207 East Tce, Adelaide, the venue provides a central location within walking distance to all facilities including restaurants and market shopping. A complete itinerary and program, including accommodation options, will be inserted within the August mailout.

### **Subscriptions are Now Due - and - The Basic Fund**

All subscriptions fall due for the last day in June. In paying your subscription, please consider making an additional amount towards the ALOR Basic Fund.

### **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.

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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Vol. 61 No. 32

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### An Aberhart Broadcast 1943

The *Social Crediter* Saturday, June 26, 1943.

William Aberhart was Premier of the Province of Alberta, Western Canada, from 1935 until his death which occurred very shortly after he made this broadcast, transmitted on 6 May 1943. The Social Credit Government which he led swept to power in 1935, taking 56 of the 63 seats in the Provincial Legislature. Both before the election and during his years as Premier, Aberhart mobilised support for Social Credit ideas and policies through his broadcasts which informed and encouraged the many, many Social Credit study groups which met throughout the scattered population of the province.

#### **The Plan for World Control By William Aberhart 1943**

A few nights ago I was listening to one of those "quiz" programmes which have become so popular with radio stations; and it struck me very forcibly that it was but another example of how people are being taught today to guess rather than to think for themselves. The kind of questions being asked were: "Who is the Minister of Agriculture?" "Is Moscow further North or further South than Quebec?" and so forth. The participant either knew the answers or he had to guess them. I cannot recall a single question that would have the effect of making people think. Has it ever occurred to you that it is becoming very much the same in regard to all phases of our national life?

For example you will recall the famous plebiscite we had recently in Canada. In it the people were asked a question, the answer to which would not commit the government to any particular course of action. The government refused to indicate what they would do if the people voted either yes or no, hence the people themselves could not possibly tell what would be the result of their decision. They had to guess.

Or take election time. As a general rule the candidates of all parties came forward with their platforms all nicely dressed up to catch votes. The people are not asked, "What do you want? Do you want security in terms of more goods and better homes? Do you want these without regimentation and bureaucracy so that you may enjoy the maximum of freedom? Do you want freedom from debt and overburdening taxation?" Oh! No, No! They are not given the opportunity of voting on anything so straightforward as that. They are asked to vote on tariffs or freetrade, on compulsory unemployment insurance under one party's bureaucracy or another party's bureaucracy, or whether they want industries nationalised, or would they prefer an international police force. In this way complicated and technical questions are put before the people, without giving them the proper information upon which to form sound opinions regarding what the results would be for them if these things were done. In other words - they have to guess.

That is the kind of thing that is going on all the time. People are being discouraged from thinking. We are being drilled into becoming a nation of guessers - and as the men who manipulate the situation from behind the scenes know all of the answers, and the necessary information is carefully withheld from the people, the manipulators are always right and the people generally guess wrong.

Nowhere is this more strikingly demonstrated than in regard to the stuff that is dished up to us as news. Tonight I propose to deal with just one example, to show you the dangerous intrigue that is being perpetrated right under our noses.

Suppose that you pick up your newspaper some evening and read bold headlines such as these: "World Totalitarian Dictatorship by Finance Proposed as New Post-War Order - Confidence Expressed (that-ed) British Empire and American Governments Will Be Hoaxed Into Acceptance of Plan." What would be your reaction to that news? Would it make your blood boil? Would you feel indignant that anybody should dare to put forward treason like that while your son or your brother or your husband is over there risking his life for the ideals of democracy and our traditional British freedoms?

Well, my friends, let me tell you frankly, you have read that news in your papers, but it was not stated nearly so boldly. Possibly because what you read was complicated or was couched in altruistic language, and since you had no definite information on which to form an opinion, you just had to guess what it meant. And you probably guessed that there was nothing very sinister about it. That is what you were intended to do.

A short time ago you may remember reading in your newspaper that plans for an International Monetary Reform were published on the same day in both London, England, and in Washington, by the British and the United States Governments. These two plans were presented in the newspaper reports as simple and innocent expedients for making it easier to re-establish international trade after the war - a most desirable and worthy objective.

Strange as it may seem, though, the so-called British and American plans were

supposed to have been drawn up independently, they were basically similar, and both were made known to the public on the same day. This would tend to impress the people with the spontaneity of agreement and the unanimity of purpose in the whole matter. It was another of those strange coincidences like the similarity of the Beveridge, Marsh and N.R.P.B. plans of social security which were offered to the public within a few days of each other and were identical in their main features. Well, I tell you frankly I don't believe in coincidences of that kind. They are too weird to be genuine.

Let me draw to your attention some of the main features common to both the British and the American plans for an international money system. Both advocate setting up an international unit of money, based on gold. In one case the name "Bankor" is suggested; in the other the term "Unitas" is put forward. But what does the name matter anyway, since both plans involve control of the international money system by an international authority, which will likewise control international trade?

You see it is all international - centralisation of power, etc. Both plans suggest that some such system should be set up in a hurry. Both plead its necessity on the grounds that it is essential for the purpose of averting confusion in world trade after the war. How plausible! How persuasive! "Will you come into my parlour said the spider to the fly," sort of manner.

Lord Keynes, a director of the Bank of England, is reputed to be the author of the British scheme. He is reported as having stated that such an international monetary system might be used to finance a World Police Force. All Totalitarian Powers evidently need a Gestapo. We are not told who was the author of the American plan.

On the face of it there seems to be nothing in those schemes to unduly alarm people, does there? But that is only because the people haven't the information which would enable them to understand what an international money system controlled by an international authority, backed up by an international Police Force, would mean to them.

Listen carefully, Ladies and Gentlemen! For the past three years - in fact ever since the outbreak of war - there has been a steady stream of propaganda, carefully organised and well financed, to win support for setting up a World Federation of Nations under an International authority, to which all Nations would surrender control of finance, international trade, their armed forces and their citizenship rights. How long is it going to take for the people to realise what is going on and what it will mean to them?

In the first place it would mean that the people of Canada would no longer be sovereign. They would no longer be the constitutionally supreme authority in their own country. By giving over control of finance to some alien dominated international dictatorship, they would be giving that authority complete control over every aspect of their national life. You see, control of finance would mean control of the money system - and that in turn controls every phase of production and distribution.

Stripped of all its camouflage, the final result will be a slave state, worse than

anything as yet proposed by our bombastic dictators. Is that what our brave soldiers are fighting and dying for? Do you, as a true Canadian, desire such conditions? Then I ask, what are you doing about it?

Now is the time to act. If we wait until the bonds are welded and this dreadful totalitarian order set up, the people of Canada will then be helpless to do anything about it if they do not like the harsh conditions that are imposed upon them.

Remember that in addition to control over finance, the international authority would also have control over the Armed Forces and the citizenship rights. If any individual dared to challenge the authority of the international dictatorship he might find that they had deprived him of his citizenship rights. And if the people as a whole started to kick over the traces - well, they would be unarmed and helpless while the international over-lords would have control of all the Armed Forces and the World Police Force. So it would be just too bad for the people.

Do you consider it fantastic to imagine that anything like that could happen? How can you when the very idea I have outlined has been put forward seriously as the basis of our Post-War Order?

### **Published Plans**

In the first instance, two books on the subject were published. One of these was written by a man connected with a newspaper which, on the evidence of a British Ambassador to the United States, was controlled by the banking institution that is the Headquarters of International Finance. The other book was by the son of one of the founders of the Money Power on this continent. There is absolutely no question about it that this plot, this evil conspiracy - to set up an international totalitarian dictatorship with control over every aspect of our lives and armed with overwhelming forces to impose their will upon us, can be traced to that small group of men which comprise International Finance.

If ever that scheme should be put over, it would mean the end of democracy, the end of the British Empire, the end of freedom. On the other hand, it would be the establishment of a World Slave State more ruthless and vile than anything which the evil genius of the Nazis have (sic) as yet conceived. Yet poisonous propaganda in favour of this diabolical idea is being openly scattered far and wide in Canada - and that in wartime also. I assert that it is treachery of the worst kind that, even while all the suffering and sacrifices of this present war are going on to overthrow totalitarianism, anyone should even suggest that we do away with all that our brave lads are fighting to defend.

It is most important that we realise that the proposals for inveigling (*persuade by deception*) us into an international dictatorship are not put forward in an obvious, above-board manner. No, indeed! They are carefully wrapped up in an attractive, and subtle propaganda form.

You are told that international control of money is a means for ensuring orderly world trade. You are not told that immediately you hand over constitutional control of finance to an international authority, it will be impossible for the people of Canada

ever to change their unsatisfactory monetary system. That fact is kept hidden.

Again, you are told that international control of the Armed Forces is necessary to maintain world peace. The plausible term used to describe it is "an international police force." It sounds more innocent. You are not told that such a force would place the people of all nations completely at the mercy of the international authority which controlled that force.

And remember where you have a concentration of power in a few hands, all too frequently men with the mentality of gangsters get control. History has proven that. As the British peer, Lord Acton, put it so aptly:

*"All power corrupts; absolute power corrupts absolutely."*

I warn you, Ladies and Gentlemen, with every ounce of sincerity and vehemence I possess; for your own sake, for the sake of the brave lads who are fighting so heroically to overthrow tyranny, for the sake of your children, for the sake of the future of our country - yes - for the sake of everything you hold dear, oppose, expose and resist by every means in your power this audacious and evil conspiracy by the Money Powers to set up a World Slave State.

And now before I close, may I once again thank all of you who have written to me, and who have contributed to these broadcasts during the past week. You will be glad to hear that our radio fund is building up nicely, but we have not yet reached the point to undertake the more ambitious programme to which I referred last week.

I hope that, if these broadcasts are giving people the satisfaction which the increasing number of letters indicates, the time is not far distant when all who listen to them will be sharing in their cost.

I feel with all the fibre of my being that this question of Post-War Reconstruction is so urgent and the situation which is developing is so critical that it will require a supreme effort by us all, working together, to meet the problems we face.

I will be on the air again one week from tonight, over this same station, at the same time. Until then I bid you goodnight, Ladies and Gentlemen.

## **“Bible Bill” Aberhart: Monetary Populist of the Alberta Prairie** **By Mark Anderson**

The man known as “Bible Bill” in Alberta, Canada in the pre-World War II years—who was widely lauded by the public but suffered severely at the hand of crass critics in the press and elsewhere—managed to go from teacher and administrator at several schools to the position of Alberta’s provincial premier via a new political party that targeted the banking cartel and achieved the winningest election in Alberta’s history, and among the most successful in Canada’s history.

His unrelenting efforts at monetary reform as premier for eight years gave him a notoriety that approximated that of the great American radio priest Charles E. Coughlin of Royal Oak, Mich. Indeed, Aberhart’s remarkable journey in life left a lasting imprint which showcases the power of the Christian faith combined with

civic initiative—Coughlin called it “Christian Americanism”—versus the wretched underhandedness and godlessness of the banking fraternity.

One thing’s for certain. The period of the mid-1920s to the years just before World War II saw a massive challenge mounted against the monetary mattoids whose quill pens, even before the advent of computers, created massive interest-bearing debts with a mere stroke; meanwhile, the “journalistic” printing presses they suborned launched shrill screeds like missiles against anyone who dared question the policies of the lords who rent money to governments at punishing and permanent interest.

This massive showdown was made possible in large part by radio, which was then in its infancy and hadn’t yet yielded to the total control of the banking-media axis.

### **A Youth of Many Talents**

William Aberhart Jr. was born Dec. 30, 1878 in Kippen, now part of Bluewater, Ontario to William and Louisa (Pepper) Aberhart. William Sr. had emigrated from Germany to Canada at the age of seven with his family. His wife was born in Perth County, Ontario. The fourth of eight children, William Jr. delivered milk to his father’s customers daily before school, where the young Aberhart excelled in mathematics and soccer, while also enjoying solitary pursuits such as teaching himself to play musical instruments and copious reading.

At the age of 18 in 1896, Aberhart enrolled in business college in Chatham, Ontario but withdrew after a short stint there. In 1897–98, Aberhart went on to attend Seaforth Collegiate Institute, where he was nicknamed “Whitey” for his blond hair. There, he broadened his athletic prowess to include the long jump, shot put, 100-yard dash, high jump, cycling, and football. In this sense and other vital ways, Aberhart mirrored Father Coughlin, who also excelled in collegiate athletics. Clearly, it took more than intellect alone to take on the financial cabal.

It also required an indomitable spirit which, in the lives of Protestant Aberhart and Catholic Coughlin, manifested itself in various ways, including their passionate preaching of God’s Word and in meeting the rough-and-tumble challenges of the athletic field.

In 1901 Aberhart met his bride-to-be, Jessie Flat, at a football game. They were married on July 29, 1902. A daughter, Khona Louise Aberhart, was born in the winter of 1903, followed by Ola Janet Aberhart in August 1905. While those were happy days, William Jr. saw his share of tragedy. On July 20, 1910, his father died in an accident at a pharmacy owned by William Jr.’s brother, Charles. Although prohibition was in effect, pharmacists were permitted to provide alcohol for medicinal purposes. Charles apparently kept a bottle of whiskey for William Sr. to occasionally drink whenever he came by the store. According to most accounts, one day a store clerk unthinkingly rearranged the bottles, and William Sr., who was said to be illiterate, took a swallow of carbolic acid and died within minutes.

By that time, William Jr. had moved to Calgary and did not make the trip east to his father’s funeral. Notably, his mother Louisa didn’t die until February 20, 1944; yet she outlived William Jr., though only by less than a year.

In Junior's 64 years—he passed away on May 23, 1943—he took on epic challenges, experienced hard-won victories and endured a cacophony of public scorn and ridicule as he endeavored to enlighten his fellow man without regard to personal reward. Much like Coughlin—he and the persecuted priest eventually met in person to compare notes on challenging the banking establishment—Aberhart was a genuine Christian soldier who would carry on, no matter what.

### **Disciplined Teacher & Preacher**

Aberhart's first major job was secured in the autumn of his first year of marriage, at the Central Public School in Brantford, Ontario—where, as a teacher, he earned a reputation as a strict disciplinarian, even though the students, some of whom received “the strap” from Aberhart, gave him mixed reviews. Yet, the positive reviews he did receive soon boosted his career as an administrator-educator. For five years, starting in 1905, he served as Central's principal. His salary shot up from \$60 per month as teacher to \$1,000 per year in his new post. But what finally prompted this Ontarian to “go west” to Alberta was a principalship offer for \$1,400 per year from the Calgary Board of Education.

After declining a counter-offer from the school in Brantford, Aberhart, who made it to Calgary by the spring of 1910, purchased a two-story home while daughter Khona finished her academic year back in Brantford. When that was complete, the family followed Aberhart to Calgary—a frontier town that reeked of horse droppings and public drunkenness. But Aberhart quickly adjusted to his new home and became the Alexandra Public School's principal when an initial job offer at the new Mount Royal school was shelved due to construction delays. He went on to serve as principal at the Victoria School and, by 1915, at Crescent Heights High School. His love of discipline and organization persisted, although he took a more easy-going approach at Crescent Heights. Still, his no-nonsense policies were cited by many as a key reason why Crescent Height's pupils scored exceedingly well on departmental exams.

Aberhart soon created Calgary's first and largest parent-teachers organization. An average of 200 parents would attend the meetings, with whom Aberhart developed good relationships. Here was a dependable, well-spoken man of integrity who had wide appeal and could punctually get things done. What's more, he taught English and math amid his duties as principal and offered extensive tutoring while urging his students to adopt four axioms that he followed in his own life:

Be enthusiastic; be ambitious; develop a distinctive personality; and find a hobby and ride it hard. All told, Aberhart exhibited an organizational prowess and compassion that would serve him well in his upcoming, but at this point unanticipated, foray into politics.

### **Godly Disposition**

Aberhart's religious life developed in a more informal fashion. While his parents apparently weren't frequent churchgoers, as a child Aberhart attended a Presbyterian Sunday school. And, according to the 1987 book *Bible Bill: A Biography of William Aberhart*, by David Elliot and Iris Miller, “Under circumstances that are not clear to

history, in high school [in the latter 1800s], he became a devout Christian.”

His studies at Brantford’s Zion Presbyterian Church piqued his interest in biblical prophecy, which led him to dispensationalism (which held that history was divided into seven dispensations; God made a covenant with man in each of them, but man broke all the covenants). Aberhart’s evolving Christian worldview also encountered the corrosive meanderings of dispensationalist change-agent Cyrus Scofield, whose infamous Scofield Bible persuaded many Christians, to their everlasting detriment, to stay out of the organic and political affairs of the temporal world altogether, and instead “pack their bags” and wait for a rapturous end of the world according to the Book of Revelation.

Thankfully, Aberhart ultimately did not take such admonitions to heart, since the proposed monetary and financial reforms that soon would define his tenure as Alberta’s premier for the new Social Credit Party were based on the opposite notion that civic officials could and should seek to establish a system of “practical Christianity” suited to everyday life—via financial reforms that would disarm the Satanic monetary-slavery system imposed with an iron fist by the banking class and their minions.

Upon his above-noted arrival in Calgary for school-principal jobs, the ambitious Mr. Aberhart, as a lay preacher, also taught the Young Men’s Bible Class at the Grace Presbyterian Church. Within a few weeks, attendance topped 100 but his teaching privileges were nixed when the church’s senior minister, a Mr. Esler, disagreed with some of Aberhart’s prophetic views.

Aberhart, while he carried with him the seeds of the Baptist faith from growing up in Ontario, went on to teach successfully at the Wesley and Trinity Methodist churches. The baptism of he and his wife in the Baptist faith was consummated upon his involvement with Calgary’s Westbourne Baptist Church as a lay preacher.

The Bible study that he began there in 1918 grew steadily. By 1923, the local Palace Theater had to be rented to provide adequate space for Aberhart’s followers.

But the year 1925 brought with it a highly pivotal change when radio station CFCN began broadcasting his Sunday sermons for the first time (Notably, Father Coughlin’s first radio sermon happened just one year later when the priest was assigned to the Royal Oak parish near Detroit). Thus, with Aberhart’s inspiring voice leaving the theater’s confines and rolling across the Alberta prairie, the stage was set for him to endear himself with a population that soon would feel the frightening squeeze of the economic jackals that engineered a “Great Depression,” driving scores of Americans and Canadians to destitution and suicide.

Something had to be done by someone. And Aberhart would soon realize that someone was him.

### **Depression Spurs Political Turn**

With the financial octopus that intentionally spawned the Great Depression extending its tentacles into western Canada, Aberhart’s observation of its harsh effects on Albertan and Saskatchewan farmers quickly propelled him into the harsh

world of politics. Amid his studious efforts to understand underlying causes and seek solutions, Aberhart discovered the “Social Credit” monetary-reform writings of Major Clifford Hugh Douglas, a British engineer of considerable renown who documented precise inadequacies in the British monetary system and devised remedies.

From 1932 to 1935, Aberhart thought he could persuade existing political parties, particularly the United Farmers of Alberta (UFA), to adopt Douglas’s prescribed economic reforms—which included dumping the debt-based monetary system so that governments could directly create, interest-free, the necessary medium of exchange for a fully functioning society.

Douglas’s early books, “Social Credit” and “Economic Democracy,” among others, also called for a “national dividend,” periodically paid to individuals regardless of employment status, to offset what Douglas showed was a “gap” between the comparatively paltry supply of citizen income on the one hand, and the increasingly prodigious output of goods and services (thanks to a growing reliance on automation, even back then) on the other. However, while Western society’s bountiful production technically made it richer, the inverted economic system registered “progress” as a perpetually growing debt. Douglas abhorred this insane situation. His call for infusing extra (dividend) money into society—in carefully calculated amounts to seek parity with GDP data, distributing newly created money, not redistributed funds from the tax till—would enable the people to get off the proverbial treadmill and comfortably buy what’s produced in order to liquidate production in each production cycle, thereby avoiding the paradox of having to rely on loans and credit extensions in the present to pay for past production.

Social Credit as outlined by Douglas also was based on decentralization and broad ownership across all classes—basically populism—thus it was not centralized state socialism as many wrongly assumed, nor was it the top-down, predatory monopoly capitalism that fostered the Great Depression and still runs much of the world today.

Those still employed, however feebly, could quickly recover with such a supplemental dividend and those currently unemployed could survive, pay off old debts, and weigh their options. Yet for all the potential benefits that “Douglas Social Credit,” as it’s known today, might bring, the refusal of the UFA and other similar entities to adopt it prompted Aberhart to found the Social Credit Party of Alberta.

The party won the 1935 provincial election by a landslide with more than 54% of the popular vote and all but seven of the 63 legislative seats. The winners, who came to be known as the “socreds,” didn’t actually expect to win the Aug. 22 election, at least not so resoundingly. Yet when the party was tasked with picking its leader, Aberhart—who didn’t want the job, at first—was persuaded into accepting it, as he was the party’s guiding light. He was formally sworn in as Alberta’s 7th premier on Sept. 3, 1935.

Although Aberhart had become premier, he was not yet a member of the Legislature. A fellow “social creditor,” Assembly member William Morrison, gave

up his seat for Aberhart—a standard Westminster system practice when a leader or cabinet minister doesn't have a seat. Aberhart, in a system where one can wear many hats, served as his own education minister and, starting in 1937, attorney general. And his government did indeed implement some social credit policies as promised in the party's platform, amid Alberta's poor financial status in the depths of the Depression. But the federal government's opposition to social credit was a major obstacle, especially due to the federal government's jurisdiction over Canadian currency and banks. But since there was no rule against Alberta producing its own currency, Aberhart's government produced "prosperity certificates" to boost purchasing power. Moreover, he threatened private banking power through extension of a measure to halt foreclosures and enact mandatory debt adjustments. The Alberta government even started its own banks, the Alberta Treasury Branch (ATB Financial), which still exist but operate along more conventional lines.

### **Aberhart also:**

- Sought in 1937, via two bills, to put all the province's banks under provincial control, but royal assent was refused. Another bill would have required the already hostile newspapers to print government rebuttals to stories deemed "inaccurate" by the provincial cabinet. All three of these bills were later declared "unconstitutional" by the Supreme Court of Canada.
- Instituted several relief programs to help people out of poverty, as well as public works projects and a program that halted some mortgage foreclosures and debt collections.
- Brought in legislation under which members of the Legislature could be recalled by a portion of their constituents.

The newspapers of the day were by and large shameless toadies for the moneyed class and their political prostitutes. Many of the papers printed highly insulting political cartoons against Aberhart and his policies.

And while no sitting government is beyond reproach—Aberhart's recall bill generated a recall against him, so he repealed the law—the Pulitzer Prize Committee awarded a special citation, the first one awarded outside the U.S., to the Edmonton Journal, the *Calgary Herald* and several other daily and weekly newspapers for their "leadership" in the fight against Aberhart's editorial-rebuttal act. But these and other news outlets were hostile to virtually everything else that the Aberhart government proposed as well.

### **Klinck Family Connection**

Wallace Klinck, who was born in Medicine Hat, Alberta in 1934, is among the world's top experts on social credit. Much the same could be said of his brother Robert, who worked for the Social Credit national party in the 1970's and 1980s, and of another brother, Donald. They are proud of a special family keepsake, a class picture of their father, Raymond, when he was a member of William Aberhart's debate team at Crescent High School, 1921-22.

Raymond later became quite knowledgeable about social credit.

Thus, Raymond's sons are, in a strong sense, the intellectual descendants of social credit's bold entry into the Depression-era political scene. Wallace will be the first to tell you, however, that the corrupting nature of party politics likely doomed the Social Credit Party from the start, since much more public education about social credit was needed for related political action to succeed over the long haul; still, the Alberta Social Credit party lasted until 1971. Wallace, in the post-Aberhart party years, immersed himself in social credit, distributed books and gave talks on the subject to the Canadian League of Rights (CLOR) and other groups. He gave a great oratory in his own right at the Jubilee Auditorium in Edmonton at a CLOR function in the 1970s. The audio address is posted here: <https://www.youtube.com/watch?v=LGgU5GZI-4c>

“Alfred Hooke, or ‘Alf,’ a teacher and preeminent cabinet minister in the Social Credit government, kept promoting social credit right till the end, but I think he was under duress to promote it the wrong way. I knew Alf quite well,” Wallace told TBR. “He was a powerful speaker. But Ernest Manning, who talked a good talk but ultimately betrayed Aberhart’s social credit legacy— especially when Manning took over as premier upon Aberhart’s passing under suspicious circumstances— kept Alfred around, due to his competence and abilities.”

“[Aberhart told ‘Alf’ that he had been feeling very tired over the last couple months.] When Aberhart died, he had just departed to British Columbia. Many felt he was murdered. I spoke to Tom Taylor, who was formerly dean of industrial arts at the University of Saskatoon college. I spent a lot of time with Tom. He told me in no uncertain terms that Aberhart had had salad on the train to B.C. and that he may have died from it; that it was possibly poisoned,” Wallace added.

He continued: “Manning, who ultimately controlled Alf, had an 8th grade education when he joined Aberhart’s social credit movement. Manning always ‘professed’ to stand for social credit, but if you even mentioned Douglas under his iron rule after Aberhart passed away, you were almost certain to be expelled from the party. Orvis Kennedy was the party strongman and protected Manning. Several social credit parliament members rebelled and managed to get reelected, but they were neutralized and discredited by the party machinery run by Kennedy and Manning who, together, captained a counterfeit organization. They even literally incinerated Douglas’s books and deemed Douglas an ‘anti-Semite’ while Manning declared the Jews ‘were the chosen people of God.’”

### **Aberhart's Legacy**

In the 30 years from the time Alberta was formed in 1905 to 1935 when the socreds came to power, the provincial public debt soared from zero to \$167 million, a vast sum at the time. Liberal party and UFA party governments shared in the responsibility for such profligacy. According to H.E. Nichols’ insightful book about the Aberhart era, “Alberta’s Fight for Freedom,” this also included “municipal debt of \$70 million, farm mortgage debt of \$162 million, other rural private debt of \$233 million and urban private debt of \$100 million. This made a private debt burden alone of \$495 million, on which the average interest charge was 7%, amounting to

\$35 million a year; and a total public and private debt structure of \$726 million.

But this was not all. The Dominion of Canada had incurred a public debt of [just over \$3.2 billion] in [its] 68 years since confederation, and Albertans shouldered a proportionate share of this burden too.”

This was the largely hidden but terrible economic context in which Aberhart, who perhaps did not fully grasp all aspects of social credit himself, tried with all his might to address. “What William Aberhart inherited was an administrative machine in the last stages of decay,” Nichols noted.

But what Aberhart lacked in precise economic knowledge, he made up for with wall-to-wall moxie; his regular radio addresses during his years in office from 1935 to 1943 continued largely unabated, even as he and his fellow socreds did everything they could policy-wise, against vicious opposition in the press, some pulpits and the bankers, to level the playing field, un-rig the system and bring relief to an injured and bewildered populace which, like most populations today, has been led to believe that foreign governments and other cultures are their unremitting sworn enemies, when its largely the predatory financial mandarins who, perched in the shadows, constitute the only intractable enemy actually worth challenging and defeating.

Speaking of bonded debt, Aberhart himself announced to the people:

"Now I want you to listen carefully for I am most anxious that you should understand just how vicious and inequitable is this type of debt . . . every dollar of money which is issued under our present system creates a debt . . . and is owed by the people to the banking institutions. It will be obvious then, the people can never get out of debt . . . did you get that?

[I]magine that I alone have the monopoly right to issue money in Canada and I also have the full protection of the law. Anyone else who dares to issue money will very quickly be hustled into jail. Coupled with this authority I would have the power as much or as little money as I liked, and by that means I would be able to control all production . . . I would be able to decide what standard of living the people would be allowed to have . . . you can readily see, I am sure, the tremendous power that would be mine under such a set-up. I would be absolute master . . ."

In summary, while Douglas sent advisers to Alberta from time to time, and personally visited Aberhart, these forces that Aberhart so well described eventually prevailed through hook or crook. McKenzie King became the federal prime minister and, as an apparent Rockefeller agent, denounced Aberhart's efforts, among other widespread opprobrium. So, the presumption that he may have been taking out by his enemies is not hard to believe. Ironically, Major Douglas himself met a similarly untimely and mysterious end when, upon entering a Scottish hospital in 1952 for a rather routine leg problem, he emerged dead. Douglas himself wrote a eulogy for Aberhart. In the June 5, 1943 edition of his “Social Crediter” newsletter, he indicated that Aberhart appeared to be on track to becoming the prime minister of all of Canada, which would have terrified his enemies.

Douglas wrote:

A recent Gallup Poll recorded a doubling of support for Social Credit ideas over Canada as a whole . . . . Whether it was humanly possible for a man of Aberhart's age and localised experience to have succeeded in the more complex problems of the Federal Government it is hard to say, but there is little doubt that he was beginning to appear as a coming Prime Minister of Canada.

While drastically remodeling and purifying the day-to-day administration of the Province, [Aberhart] uncovered his enemies' hand by a series of bills which forced Mr. Mackenzie King—returned to power in Ottawa on a speech [called] “Hands of Alberta,” to forswear himself by disallowing [those bills].”

It was during a 1943 visit to his daughters in British Columbia that Aberhart's death on May 23 came about under murky circumstances—what the media usually calls his “unexpected” death. The man who nearly saved Alberta from banker rule and could have saved Canada, and perhaps beyond, was interred at Forest Lawn Memorial Park in Burnaby, B.C.

May his example of the only war really worth fighting never be forgotten. \*\*\*

### **Our Policy**

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

To defend the free Society and its institutions -- private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, either described as public or private.

To encourage all electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

## 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.

Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source. - G Dobbs

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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**

**THE AUSTRALIAN**

**LEAGUE OF RIGHTS**

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August 2025

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## **What is Social Credit? By Geoffrey Dobbs 1980**

### **Foreward**

By the editor of the fortnightly review *On Target*. The article '*The Left and The Right and The Truth*' with which this booklet starts was first published in *On Target* 14th June, 1980 and later reprinted in the monthly '*Housewives Today*' May 1981 (with slight amendments which are included here) as well as being discussed in publications in Australia and South Africa.

The considerable correspondence which followed its first appearance was mainly concerned with questions about 'Social Credit' — a term introduced towards the end of the article. The rest of the booklet, which was intended to appear in *On Target* as a reply to these, is now being offered in a more permanent form to the general public, as well as a special supplement to the readers of *On Target*.

The conscious study and promotion of the social credit is an enormous subject, pioneered in this technological century by the late C. H. Douglas, of whom Dr. and Mrs. Dobbs were early followers. This booklet can give no more than a brief introductory outline. Some other writings of theirs are listed at the end of it, along with some of the more important works of C. H. Douglas, including two books to which Dr. Dobbs has contributed introductory chapters.

Sudbury, Suffolk, England. August, 1981. *Donald A. Martin.*

### **The Left and the Right and the Truth**

Many people who are repelled or alarmed by the continual drift towards totalitarian socialism have been driven to support what is known as The Right, under the impression that this holds the answer to The Left. To their dismay they soon find that they are wrong. Some things may be slightly better, others much worse, but the general direction is the same. After all those brave words and promises to put things right, it is most discouraging and confusing, and many people just give up all interest in politics and become quite helpless and inactive.

Others decide that perhaps The Right was not Right enough, and move to the Extreme Right, only to find that they are in company which, apart from style and language, is scarcely distinguishable from the Extreme Left, with which it enjoys a perpetual game of mutual abuse. Indeed, neither side could do without the other.

How can all this be? It is necessary, I suggest, for us to go deeper than the surface of politics as seen in the Party contest, and to realise that the Left-Right confrontation is itself an essential part of a policy of division and conflict - the policy of revolution.

The terms Left and Right in the political sense had a revolutionary origin which is still implicit in their current usage, though now forgotten and lost to view. After the French Revolution the legislative assemblies in France and elsewhere were seated in a semi-circular arrangement, the more enthusiastic vanguard of the revolution being on the left, the more solid, critical and cautious rearguard on the right - but all were revolutionaries, or at least had to go along with the revolution.

No one opposed to it, even if he survived and was left at large, could take any part in the Government, any more than the Tsarists could now in the USSR, or a pro-Shah party in Iran. That is what revolutions are about: the total elimination of the Ancient Regime and its traditions, making an impassable gulf with the past.

## **Slow Revolutions in English-speaking World**

We have now to realise that the World Revolution has in fact become worldwide. Because, in the English-speaking world it is taking place in stages, and more gradually than it did in France, Russia or Iran, and its opponents are merely excluded from effective power or publicity, rather than murdered or imprisoned (but remember Ross McWhirter and Airey Neave!) This does not mean that the above statement does not apply to it. It does!

In Britain the critical step was taken under cover of the blood-spilling of the second World War, when a coalition of all parties from Right to Left combined to introduce the Socialist (called Welfare) State. It should be noted, however, that in Britain this was somewhat modified by certain elements, perverted indeed, but derived from the influence exerted by the Social Credit Movement before the War; notably the agricultural subsidies which gave us cheap food for a generation, and the basic insistence that, in a world of technological plenty, no one should be reduced to the extreme forms of monetary poverty, such as were endured by the unemployed in the 1930's.

That these have been applied in such a way as to encourage the maximum irresponsibility, frustration, resentment and work-shyness is very largely the responsibility of the Conservative Party, which, while rejecting Social Credit as a form of alleged 'funny-money socialism' which (they said) would produce these deplorable results, has consistently preferred the irresponsible, inflationary and work-discouraging doles and hand-outs of Socialism to the responsible, work-supplementing, and wealth-related proposal of the dividend.

This has produced a predictable degeneration in the social morale and credit, issuing in the sort of irrational and furious discontent which can be channelled into revolutionary violence; but there is still surviving, in Britain, a tough core of common sense and mutual faith which may well yet save us from the worst extremes of socialist tyranny.

The time may even come when we shall thank God for the dogged obstinacy and solidarity of the British working man, at present suicidally directed against the public (i.e. himself); but it may look rather different when the comrades try to take him over.

The greatest danger comes from Conservatives, who seem determined to consolidate Union power over their members as in the Communist State.

### **The Trap of "the Mass-Power Game"**

Looking back over nearly half a century I can see quite clearly that our situation is not as bad as it would have been had C. H. Douglas never been born, or if a small number of people had not tried to apply what he taught them. As it turns out he came too late to halt the momentum of events, but what has been won has been time; and the effects have been quite out of proportion to the number of people engaged.

If only one per cent of the energy formerly wasted on mere Leftism and now being wasted on mere Rightism were to be directed towards the constructive resolution of the pathogenic Left/Right dialectical conflict, the course of history could have been, and could still be, changed. But so long as people continue to believe that the way to use a small force is to throw it into the mass-power game, they are deceiving themselves when they imagine that they are exerting any influence over events.

Since the point seems so hard to take, let me put it with a different emphasis. There is no 'happy mean' between running and walking to Hell, between Right and Left, Conservative and Labour (let alone Liberal or Social Democrat!); between monstrous borrowing to keep the economy going with massive handouts, and strangling it with monetary restriction; between Tory inflation and Labour inflation; between multinational financial monopolies and State-controlled national monopolies; or between the typical bum's rush of a Labour or Tory Government (but the Tories are worst) to give instant 'recognition' to any gang of Leftist murderers who seize bloody control of a country.

Indeed, when one compares them, it is clear that the Right has done a more competent job of encouraging the World Revolution than the Left, at least in Britain.

The Carrington-Thatcher hand-over of Rhodesia to Marxist control was a thoroughly professional bit of work which would have produced howls if Labour had done it, and so, of course, was the surrender of the nation to the Brussels oligarchy; while the destruction of effective local government with the creation of gargantuan and remote County bureaucracies, with Soviet-style appointed tribunals and quangoes (such as Area Health Authorities) was a masterly preparation on the part

of the last Conservative Government for the present one's self-righteous demands for cuts in 'socialist bureaucracies' causing the appropriate flog-up of revolutionary fury and resentment! No doubt I shall be told that what the mass media call 'Conservative' or 'Right' is not the 'true' Right, but it is what 999 people out of 1,000 understand by those terms, and in the case of the word 'Right' it is the correct and traditional use of the term, as used also, for instance, of the present Marxist Government of China, which has ousted the former Leftist group, and of the Islamic revolutionaries in Iran, now trying to suppress the Left.

## **The Importance of the Correct Use of Words**

Many conservatives naturally identify 'Rightism' with something genuine, an emotional reaction to an over-intellectual Leftism, calling upon an instinctive wisdom and accumulated experience. But this is not the Rightism of the revolution, but that which is appealed to by its verbal propaganda for the purpose of its stifling and betrayal.

A mere matter of words? Yes! and desperately important, as the correct use of words is. It is a fatal thing to accept the enemy's terms at face value, or to upgrade and idealise them; for that is exactly how the Devil operates. 'Anti-language', or 'the reverse technique in words', i.e. creating a verbal image as a cover for doing the opposite, is now a standard, indeed a necessary routine in party politics, since it automatically neutralises the main opposition.

Of course it had to be the party with the patriotic image which could get away with the betrayal of Britain's national sovereignty. If it had been done by declared international socialists and anti-patriots they would have been up against the whole patriotic feeling of the nation.

Likewise, if the socialists had handed over Rhodesia to Mugabe the outcry would have been ten times greater. With the Tories doing it, the protests have been reduced to impotence.

On the other hand, it has to be the verbal champions of the poor and the 'exploited masses' who persuade them that universal wage slavery is their proper fate, and indeed, their 'right'; that they should 'demand' with menaces, the loss of their freedom of choice in joining a union; and that any working man who tries to control his own labour is a 'scab'!

Imagine what would be the reaction of the British 'worker' if told by some Conservative boss that his sort existed to be hired underlings, and that he must damn well knuckle under and join the union, or he would be kicked out! But coming from the champions of 'Labour' it is accepted.

This sort of realistic analysis, relating actual policy as expressed in deeds with the use made of words in relation to it, is commonly rejected by those who have swallowed the anti-language at face value, as 'cynical'; but though these people (e.g. the average patriotic Conservative voter) think of themselves as 'sincere', they lack

integrity in so far as they refuse to face the, 'deeds'. If they did so, all the parties would have been forced to fit their policies to their words long ago, or else would have been left high and dry with a mere handful of supporters.

But human nature has its weakness, and it is this which the propagandist and the 'anti-linguist' are expert in exploiting.

It is very important not to help them by copying their misuse of words, however innocently. This is a mistake which is most serious of all in its effects when made by Christians of an excessively verbal faith, who are liable to 'sanctify' the lie of 'common ownership' (meaning State bureaucratic control of resources) by associating it with the genuine community of goods practised in some religious orders under vows of poverty, celibacy and obedience, and which has never survived in the absence of those vows, or when they have been broken.

I hope that it will not be thought that I am criticising without charity or understanding the real aims and feelings of those who deem themselves to be of the Right because those aims and feelings are the power-base which is exploited by the Right Wing of politics. Indeed, I share them very strongly, as is natural for an elderly man of the academic middle class, brought up in the tradition of Christian patriotism; which is perhaps why I have such a peculiar loathing for the Conservative Party, whose main function is to betray just those aims and beliefs.

But I try also to understand and share the aims and feelings of the Left which are betrayed and exploited as a power-base by Leftist politicians, such as, for instance, the real meaning of those perverted terms 'equality' and 'social justice', the correct application of which I am aware of, because I am a social creditor, and therefore am seeking to relegate (bind back to the reality of action) the Christian religion.

Men are not equal, and to try to make them so is a gross tyranny as it is a denial of their unique personality. But all men, indeed all living things, equally need the means of living fully. A man, a flea and a plant equally need free access to the air, which is given equally to them all, though they do not use it equally or even in the same way. But this does not make them equal.

Equality is something we receive, not something we possess. The misuse and misunderstanding of this word has always been disastrous.

## **The Left/Right Conflict is a Divide-and-Rule Strategy**

The Left/Right conflict is a divide-and-rule strategy, and it is remarkable how closely it has succeeded in splitting the population down the middle, so that a 'swing' of only a few per cent can change governments. The two sides are at one on their evil policy, they differ only on the truth, which they divide between them and so render impotent.

To a large extent the difference between the real power base of the Right and the Left is a matter of age and temperament. Naturally enough, the older one gets, and the less adaptive to change, the more one perceives the importance of

maintaining the status quo, of law and order, of heredity and tradition and the cultural inheritance; the younger one is, the more urgent for growth and change and adventure and activity, and the more passionate for fairness and justice and the righting of wrongs. And it is obvious that both sides are needed if we are to resolve our miseries - not a compromise between lies, but a combination of differently perceived truths.

For instance, Conservatives once used to defend both the cultural tradition and the right of individual inheritance, but only for those families which had managed to accumulate some personal property. This restriction very largely to their own propertied class conflicted with natural justice, since the earth and its resources are a free gift to man; it also revealed that they did not really believe in inheritance as a general and inalienable right since they would not concede it to the moneyless proletariat who had been driven off the land; so that, in the end, even conservative belief in inheritance has withered away, just when technological advance and invention have made it blatantly obvious that, so far as real productivity is concerned, there is ample provision for a large element of inherited wealth for all.

Meanwhile the Socialists, instead of accepting the reality of this cultural inheritance, and demanding its distribution, condemn inheritance altogether as 'unfair', and apply their thwarted desire for 'equality' and 'social justice' in the wholly inappropriate field of 'employment', demanding, not the abolition, but the promotion to power of the proletariat.

The appalling results of this further react upon the Conservatives who then reject the whole idea of 'equality' as 'rubbish', because they have rejected its just application in its proper field, that of our collective cultural and technological inheritance, which has nothing to do with our merits and our personal differences.

## **The Resolution Has Been Called Social Credit**

Both sides of the dialectic declare that 'full employment', i.e. remote-controlled hired-underling-age for all, is their aim, and regard the liberation of people from this by technology as a disaster.

Both support the socialist or 'Welfare' State, which is based upon the proposition that the inability of a large part of the population to pay at the economic rate for the major services, such as Health, Education, Housing and Transport, is due to the 'maldistribution' of the national income, thus implying that it would be sufficient if 'fairly' distributed. That this proposition is now seen and declared to be manifest nonsense has made no difference to the policy being pursued by both 'wings' of the revolution, which continue to subsidise the major services and industries with vast inflationary borrowings, while asserting that inflation is due to too much money in the hands of the public!

The difference between Right and Left, between slightly less, and more borrowing,

though sufficient to divide the nation and make it impotent, is quite minor.

There is no possibility of actually stopping inflation by monetary restriction, without bringing the economy to a virtual halt in chaos, starvation and revolution. That is the threat of the revolutionary, 'monetarist' Right.

The function of the present Government under Mrs. Thatcher appears to be to demonstrate that there is no alternative to socialism (because the alternative has been rejected) and to disillusion the public until they are ready for another, and more extreme, Left-Wing Government; which, incidentally, will probably get in again by playing the anti-E.E.C. card once more. So inflation will go on, and inflation means progressive transfer of power from the individual to the Government as it approaches the final position of being the sole source of money, because it is the sole loan-credit-worthy agency owing to its power of compulsory taxation.

And inflation is world-wide, as is the totalitarian Revolution of which it is an essential cause (though not the only one).

It is not a question of 'fighting' or avoiding it; it is now going on, and is far advanced in Britain. But it is a question of how far, and to what extremes of terror and misery it will be allowed to go here, as compared with the horrors we have seen elsewhere. And that depends upon the number and quality of the people who have some grasp, not merely of the evils of the present momentum towards disaster, which are rubbed into us every day by the media and, by themselves, lead only to despair, but of the alternatives, in the political, the economic, the philosophic field.

In this, I can see no hope anywhere but in (Douglas-ed) Social Credit, which finds the truth in a way which cuts right across the Right/ Left conflict. I can see no hope in Left or Right, not even in those who claim to be the 'true Right' and who call upon the virtues of courage, loyalty and discipline, which are so much needed, but will all be misdirected if they reject what is the key to the situation.

However few we may seem, this nation already has had the leaven of Social Credit working in its daily bread for sixty years. I am full of confidence that it will make a radical difference to our revolution as compared with others (i.e. a bigger element of resolution) and I can see no virtue in wasting time and energy on promoting anything else.

## WHAT IS SOCIAL CREDIT

This essay started as a reply to letters which followed my previous one '*The Left and The Right and The Truth*' (On Target Vol. 11 No. 25, 14th June, 1980) but it soon became clear that I could not answer them individually. Several of them put forward at length points of view based on philosophies essentially different from mine; which is fair enough, but calls for no reply. What seemed to me to call for an answer was the repeated plea: "Please explain in simple terms, what is Social Credit?"

There was one lady, for instance, who after ten years could get no further than that

it is "something frightfully involved about the control of money." Couldn't I sum up the gist of it in a single sentence? Certainly I could even in two words: **Practical Christianity!** But does that satisfy? Unfortunately Not, because the word Christianity has been so misused that it can now mean almost anything, including the religion of the World Council of Churches which expressed itself in subsidizing terrorists who murdered and mutilated Christians, closed down churches and missions, and kidnapped children from schools to bring them up as Marxist atheists. So let me expand it a little.

*Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source.*

It is often the best Christians who are the most chary about getting involved in politics or economics, because experience has taught them that this commonly means putting 'Caesar' before God, i.e. in modern terms giving some passionately held political or economic belief or 'ideology' precedence over Christianity.

Thus, if we define 'religion' as that fundamental belief about the nature of things which determines and directs a man's life and behaviour (his life-policy so to speak), in such cases it is the 'ideology', whether of Left or Right or Centre, of this Party or of that, which is the man's actual religion; his Christianity is a secondary matter, a mere opinion which he favours but does not 'bind back' (re-ligare) to the real world.

It was Douglas who wrote:

*"Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions."*

To those who 'adapt' the Faith to fit their politics or their economics, it is clearly the latter.

I am not denying that some people who call themselves social crediters have fallen into this pit, notably those who have used the name to promote the interests of a political Party, with a certain petty success in Canada and New Zealand. The aim of a Party is 'power and status for us and our group' which is quite incompatible both with Christianity and with Social Credit. It is significant that so-called 'Social Credit Parties' always end by denouncing Douglas and departing further and further from anything resembling Social Credit policy; unless, indeed, as with the former British Party, they have had the integrity to stick to Social Credit and to Douglas and to abandon the Party idea.

There is all the difference in the World between changing Christianity to fit the

'realities' of an artificial and man-made World, and changing the World to fit the ultimate reality of the Kingdom of God. Social crediters attempt the latter.

They sometimes stray from the way, which is one reason why they need your help.

## **The social credit**

This, movement has been influencing the World for sixty years. Its effects have been widespread, but unpublicised. One of its gifts to the human mind and at least the English language is the term: the social credit (without Caps) which is the name of something which exists in all societies but which never had a name before because it was taken for granted. We become aware of it only as we lose it.

'Credit' is another word for 'faith' or 'confidence', so we can also call it the Faith or Confidence which binds any society together - the mutual trust or belief in each other without which fear is substituted for trust as the 'cement' of society.

Law and order is a part of it, but only a small part. King Alfred, called The Great, claimed that in his Kingdom of Wessex any woman or child could walk the length and breadth of it without fear of harm, although under the pagan Danes, rape, murder and robbery were the commonplaces of the times. But under Alfred Wessex was a Christian Kingdom, and though no society can exist without some social credit, it is at its maximum where the Christian religion is practised, and at its minimum where it is denied and derided.

Recent history, both in Britain and in Rhodesia provide grim evidence of this.

The social credit is thus a result, or practical expression of real Christianity in Society, one of its most recognisable fruits; and it is the aim and policy of social crediters to increase it, and to strive to prevent its decrease.

There are innumerable commonplace examples of it which we take for granted every day of our lives. How can we live in any sort of peace or comfort if we cannot trust our neighbours? How could we use the roads if we could not trust others to observe the rule of the road? (And what happens when they don't! )

What would be the use of growing anything in gardens, farms or nurseries if other people would grab it? How could any economic activity go forward - whether producing, selling or buying if people cannot, in general, rely upon honesty and fair dealing? And what happens when the concept of the Christian marriage, and the Christian family and upbringing, is abandoned?

We see, do we not? - that Christianity is something real with desperately vital practical consequences, and by no means a mere set of opinions which are 'optional' for those to whom they happen to appeal.

Of course, social crediters are not the only people who are trying to promote the social credit. Most decent, sane people instinctively do so, including many God-fearing people of other religions, and even some atheists who were brought up in Christian homes and are living on the moral capital of their parents or teachers.

But social crediters are the only people who are consciously engaged in it,

and know where they are going, so that they can point the way to those who are unconscious.

There could be no hope for us all if the vast majority of people did not unconsciously share in, and seek to promote, the social credit. Unfortunately, the unconscious mind can be 'got at', and is being 'got at' by all sorts of psychological tricks with words and images, as used continually in advertising and the 'media'. That is why it is so urgent that more people should become conscious, i.e. should become aware and informed social crediters, which not only greatly strengthens their guard against these hidden attacks, but gives them the huge advantage of a positive hope and purpose in their actions!

## **Social Discredit, Conscious and Unconscious**

Just as there are social crediters, conscious and unconscious, trying to build up the social credit, so there are others - social discreditors trying to destroy it and break it down, at present, with all too much success. The conscious ones include the communists and other revolutionaries, who quite openly seek to smash all the links of trust and confidence which enable our society to function until the Day of the Revolution dawns — the Day when all the services which support us break down, and chaos, misery, poverty, hunger and terror take over, and the rule of the most ruthless, violent and cunning can be established, and if necessary, maintained by 'continuous revolution'. This is the natural expression of the religion which rejects God, and hence sees men and women as clever—brained flesh-lumps, spewed up by a witless, purposeless and impersonal chain of physicochemical forces operating *en masse*. Naturally, then, the human masses ought to be ruled by force by the cleverest and most powerful men, though after centuries of Christianity it may be necessary at first in controlling them to use some of the language and 'ideals' of Christian morality. Because this religion is wholly false and out of touch with reality, even in the U.S.S.R. which, after 63 years of Communist rule cannot feed itself though it was formerly the World's main granary.

The most wonderful faith exists between fellow-Christians who share their common faith in God and trust each other not only with their welfare, but with their freedom and their lives. Of such is the Kingdom of Heaven, which is the ultimate condition of the social credit.

But it is the unconscious social discreditors who are responsible, in the West, for the present success of the conscious ones. Among these are many who operate the mass 'media' and the education system, who would deny that they were Marxists or atheists (though there are plenty who wouldn't), whose language is often moralistic, or even 'Christian' but whose practice and policy are destructive of the social credit.

All the mass media subject us to a continuous stream of selective reports of acts or words of social discredit: murders, rapes, thefts, violence to persons and property, sadism, sexual perversion, kidnapping, blackmail, bad faith, corruption, quarrels,

offensiveness, callousness, blunders, and endless political diatribe and chicanery, which we know is having a cumulative effect, notably on the young who are without defence against it, especially as its effect is too often reinforced in school.

Have you noticed how interviewers on radio or TV always pry into the most trouble-making and faith destroying aspects of anything which can be made into a scandal? If it is not scandalous, it is not, or scarcely 'news'; and now they even preempt every possible event with a suggestion of scandal before it occurs!

Yet all this implies that the general background, which is still 'normal' and un-newsworthy, is one of common honesty, decency and goodwill - the great body of the social credit which holds our society together and is taken for granted, though it is now being eroded and is in dire danger unless consciously maintained.

But if this is so, why do so many decent, sane, normal people, who have no sympathy with the communists, participate in massively discreditable actions, or fail to do the obviously honest and common sense thing?

Why do the shops and the manufacturers foist upon us so many shoddy, rubbishy, throw-away things, at outrageous prices, and trick us into buying them with clever packaging and advertising?

Why are most repair services so scandalously slow, expensive and inefficient, and so many small services which made life easier now unobtainable?

Why do consumers now have to take what they are given, instead of ordering what they want?

And above all, why do millions of decent working people of all classes take part in ironically named 'industrial action', deliberately designed to damage services to their fellow men? And why is industrial conflict between workers and management virtually continuous, so that British industry is becoming notorious abroad for bad faith in keeping contracts and failure to deliver on time?

Just think of the damage that has been inflicted on the public in recent years by dockers, firemen, railwaymen, miners, power station men, airport staff, teachers, gravediggers, garbage men, water and sewage workers, ambulance drivers, lorry drivers, hospital workers, medical consultants, seamen, car makers, pipe jiggers, postmen, computer men - in fact every sort of worker who provides important or even vital services to the public, though we hear nothing of strikes designed to deprive people of pearl necklaces, gold watches, Rolls Royces, caviar, or Savile Row suits, which, though no doubt pleasant to possess, are scarcely vital to existence!

At the time of writing ambulance drivers in South Yorkshire have walked out even from emergency services, which are left to the police; and water and sewage workers are threatening a strike which they 'claim' will cause health hazards to the public. They can't all be communists or callous criminals!

What on earth can make normal decent people descend to this spiritual level? We all know what it is. There is one common factor running through all this destructive and discreditable action: the compulsive need for more money to meet the ever-rising cost of living.

## Money and the Experts

So now at last I have come to the question of money, which is what some people think that Social Credit is all about; but it isn't!

Social Credit is an attempt to apply Christianity in social affairs; but if money stands in the way, then we, and every Christian, must concern ourselves with the nature of money, and just why it stands in the way, as it surely does.

There is a dire need for more people to look deeply into the operation of our monetary system, though that is not everyone's job. But when the consequences are so desperate, everyone can at least grasp the outline of what is wrong, and could be put right, which will enable them to act accordingly. But is not that the responsibility of the financial experts, the bankers and economists, who advise Governments?

Yes, indeed! Then how can we know better than they? In technical matters we cannot, and must not pretend to, but as the ultimate users of money, the customer, so to speak, for their expertise, we, and we alone are in a position to judge best whether the results are satisfactory to us, and we all know that they are notoriously, and appallingly not so, whatever Government is in power, and not only in Britain, but all over the World.

We have had all too much of this exploitation of expert status and jargon to 'sell' us what we do not want, and is often, contrary to common sense and sanity. Consider fluoridation, factory farming, high rise flats, contraceptives for children, wholesale abortion, and "Death of God" theology!

In economics, we used to be given an alternation of 'boom' conditions, with rising prices but full employment, or 'slump' conditions, with lower prices but unemployment. Now we have a World Depression, with galloping inflation and rising unemployment at the same time, and a dreary and continual wrangle between the Parties and their economic pundits as to which evil should be favoured most.

Moreover, the reasons for this, and proposals for remedy, were put forward half a century ago by C. H. Douglas, who was an engineer and an industrial accountant in touch with the realities of the economy rather than the theory, and his predictions have come true with terrible accuracy.

***But because he showed so clearly that the monetary trap that we are in is wholly artificial, and can be evaded only by a change in the accepted methods of banking which would make the full redemption of debt possible, his ideas are not only rejected, but the faintest whisper of them is not allowed to enter the debate on the choice of economic evils.***

Perhaps if more people tried we might break in occasionally, for it is vitally important that more people should learn that there is an alternative to disaster.

A recent Consumers Association Report found that only 2 out of 50 garages investigated gave a full, satisfactory service to the car tested; the rest varied from 'poor' to 'appalling'. The 'economic' service given by Governments and their advisers falls in the last category, but is on a world scale.

Very few of us are motor mechanics or economists, and we have to trust the experts to deliver the results-required; that is part of the social credit. But when they consistently give us the opposite of what we want, and fall back on 'status' and prestige and technical jargon to insult our common sense with a denial of the obvious facts of observation and experience, then it is time to remember that it is our car that they are damaging, and we have to drive it, our water supply they fluoridate and we have to drink it, and it is our money they are devaluing and restricting, and we have to live on it.

## The Civil Servants of Policy

Quite early in the history of Social Credit we learnt the elementary lesson that 'democracy' is nonsense when applied to techniques and methods of obtaining a given objective. This is the sphere of the specialist and the expert who must be held responsible for devising the correct methods, while the sphere of the consumer and the public is to insist upon the results required and to replace the experts who do not deliver them, or require that our representatives do so.

This works well until we come up against a monopoly of experts (probably paid by a bigger Monopoly such as the State or Big Business) who decide that they know best what we ought to have, which is invariably what we do not want, and assure us that what we do want is ridiculous or undesirable or technically impossible, even when we have had it before and know it is possible.

We then have to look for honest experts, who will look into the matter technically, advise us whether it really is possible, and if so propose effective means of obtaining the desired objective. Douglas had a name for such people who provide the public with correct technical advice on how their objectives may be realised: *the Civil Servants of Policy*. In a sense, Douglas himself was the first of them, as he used his expert knowledge of engineering, including pioneer work in automation, and in industrial accountancy, to put his finger on the defect in the financial system, and to propose effective means of correcting it.

Douglas's Christianity was of the deep, taken for granted sort. He was no Bible-thumper or text-quoter. He started by simply assuming that people meant what they said, and that the purpose of production was to produce what people as consumers wanted as exactly as possible with as little waste of materials, energy, or human effort as was practicable.

Having drawn attention to a failing in the way money was issued and controlled which prevented this purpose being achieved, he expected that it would be honestly investigated and put right if confirmed. Instead he found that those who controlled the economy through finance were well aware of the situation, but had quite other purposes in mind, mainly the full employment of the working lives of the whole population as hired labour, forced by the need for 'pay' to carry out the purposes of those who issue and direct the flow of money (i.e. bank credit).

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

Douglas died in 1952, and most of his contemporaries who learnt their 'new economics' from him have also left us by now, so it is becoming urgent that more, younger people should study and become expert in the economics which sees money as a device at the service of people as producers, distributors and consumers, and how it differs from the economics which assumes it is a device for manipulating and controlling their lives.

As a start, Douglas's works are now being republished and are available from the publishers of this booklet. Only those who have a special interest in monetary or economic affairs are likely to become expert enough to advise others in this field; but we all have experience or special knowledge in some field of human activity, which is certain to be affected by money, so that it is advisable for everyone to understand the broad outline of what money is, of how it could fulfil its proper function, and why it does not do so at present.

## **What is Money for?**

Far from being 'frightfuly involved' (as the lady's letter put it) it is much simpler than the currently accepted economics which has to force everything into a mould or theory, just as Copernicus's astronomy of the solar system was essentially simpler than Ptolemy's but quite impossible for people to understand who could not accept the radical change in outlook.

The first point about money is that it has now ceased to consist of a material commodity, such as gold, a part of the reality of this planet, given to us freely by the Creator. We still sometimes read about ordinary citizens, say in Australia, who pick up the odd nugget of gold which relieves them of all financial anxiety, for the rest of their lives, and there are still places where people pan for gold in old workings, and with luck, find enough to pay for their holiday.

The point here is that, whatever debts men may later attach to it, the gold, when it comes into our hands, is free, and it is also permanent. It can circulate almost indefinitely as money. On the other hand, gold became a fetish for many people, and as the productive power of our technology increased, there was less and less sense in restricting the distribution of its products in relation to the amount of one particular metal which was found. The substitution of a system of pure accountancy - simply numerals on paper and, nowadays, magnetic charges on computer tapes - was an enormous advance without which our industry and commerce could never have

expanded as they have. But notice the changes which have occurred!

The new money, commonly called bank credit, is entirely artificial, written into existence by certain men, who have a centralised monopoly of its issue and direction. Being purely symbolic it is subject to no natural limits whatever. It is as easy to write a million as a hundred pounds. And it does not come freely into existence, but always as a debt, i.e. a loan repayable to those who issue it.

Even the units of our money and the way we count it, are subject to change by edict of our Money-Masters, as the half-crown, the shilling and the old penny were abolished recently in Britain, and the pound in Australia.

Make no mistake! Money is the means to the most complete dictatorship over human lives which has so far existed. Just consider the power that it exercises over every aspect of our society, including our own lives, and all the media and the influences and institutions that press upon us. Perhaps now you will understand why Douglas and his followers who exposed these facts about the monopoly of credit are not 'acceptable' to the political parties or to the university schools of economics, or given any hearing or publicity on the national media.

If you will think it over, you will see that an economy entirely dependent upon debt-money issued in this way cannot possibly repay the debt without bringing itself to a standstill in chaos and starvation and revolution, unless, of course, it borrows more and more.

That is, we are caught in a trap of irredeemable debt from which there is no escape within the rule of the present money system, that all new 'credit' must be issued as debt.

To the Christian, there will be a familiar sound about this; but he knows also that there is a way out from 'irredeemable debt' through the Grace of God which is freely given to those who 'credit' (i.e. believe in) Christ - God incarnate in body on this planet. That is the way of redemption from debt of the individual human spirit. If it is real, must there not be something parallel or equivalent for debt-ridden human society?

## **Debt-Money and Employment**

Is it not significant that in the money-world, 'credit' is merely the money-lender's name for 'debt'? They are the same thing, and 'debt-free credit' is a mere contradiction in terms. But though, by and large, it is mathematically impossible, the banker will issue his loans only to those from whom he thinks he can get his money back, on a security such as your house, or better still, a farm or factory making saleable goods, or best of all from a Government with the power of compulsory taxation; for compulsion becomes inevitable in attempting the impossible.

But for the bulk of the population, the only saleable thing they have is their labour - indeed, their working lives; and the only way they can obtain the debt-money they need for themselves and their families is by hiring themselves to some employer who

is deemed 'credit-worthy' by the money-lender.

Notice then, who it is that determines which employers shall receive 'credit' and for what purposes, which then determines for what purposes their employees shall spend their working lives, remembering that 'full-employment' is the aim of virtually all political parties and major institutions, and that the 'ideal' of the classless Communist State is that all should be 'workers' i.e. State employees.

What we call 'communism' then (though it is more correctly called 'socialism' as in the title U.S.S.R. (Union of Soviet Socialist Republics) is the goal, or end-position of the general policy of 'jobs' i.e. pay-dictated working lives, for all.

'Purpose' is a spiritual matter, and so also is 'credit' or 'confidence'; so what we are suffering under is a false religion, a spiritual dictatorship based upon our false belief that the symbols we call money give a faithful 'account' of the true economic situation of mankind on this planet, or in this part of it, as it was created and given freely to us, and in which, if we are Christians, we have every reason to have confidence.

It has been said that Money is the God of this World, and also that the love of money is the root of all evil (not money itself). Also that the test of loving God is that we obey His commandments. So which God do we obey most?

Certainly, it is not all wrong and rotten: our society still works reasonably well, thanks to the real, honest, useful or essential work done by a large number of people, but with increasing frustration and inefficiency and cost owing to the interference of innumerable people who are either redundant or even obstructive, but who have to get pay-packets somehow.

Consider the ever-growing ratio of paper-work, and bureaucratic preliminaries, to the actual time taken in doing a simple but skilled job, and the number of people who have to be involved who never get near the job, if it has to be done by a local Government or other large organisation!

Of course all those people will fight to keep their jobs, if they have families to feed.

Or consider the way all those little jobs (in-ed) which ease the lives especially of the elderly, and even the provision of small goods like buttons and shoelaces, have been cut because they do not 'pay' any longer; although we have over two million unemployed whose energies are being wasted. This is the world of Money, not the world of reality.

## The Way Out to Reality

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

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

There is immense confusion of thought about this, much complicated by the puritan idea that it is wrong for anyone to receive 'something for nothing', even, it seems, the gracious gifts of the Creator, handed on to us through our cultural inheritance. We should all 'merit' what we receive, through our 'honest sweat' for the common good in some 'job', but if our labour is not needed because some technical device will do the work better, then it is demanded that useless or redundant jobs should be created in order to cheat us into a feeling of self-satisfaction and righteousness, because we imagine that we can 'hold up our heads' as we are 'pulling our weight' and 'earning our living'.

Although in fact probably about half the 'employed' population would be making a bigger economic contribution if they stayed at home, drawing the same income, and abstained from interference with the economic process, except, maybe, to look after their house and family, dig their garden, and give their neighbours or anyone else who needed it, a helping hand with those little services which have been priced out by the 'employment' system; without, incidentally, flattering themselves that they were thereby 'meriting' all that they were receiving.

The real problem we have to face in the technologically advanced part of the world is how to make restrained and sensible use of vast productive resources far beyond the needs or reasonable desires of sane people. It is the problem of the poor man suddenly left a fortune sufficient for a lifetime of decent comfort, but which can easily be foolishly squandered in a few years if he gets into evil company.

Despite all the efforts made recently to convince us that the Earth is a poor, barren place, already grossly over-populated by a mass of witlessly proliferating humanity, in dire need of draconic regulation and control by a central World Government and a vast bureaucracy, it is abundantly clear that wherever people are free to produce without interference, and their efforts are financially rewarding, ample produce becomes available, which may become 'burdensome surpluses' when purchasing power is restricted.

Natural catastrophes apart, the extreme poverty and starvation in the Third World, of which we hear so much, are man made, and where not due to war, revolution or civil chaos, are due to the maltreatment of nature under financial pressure.

Conservation, restoration and diversification, which offer the true, long-term economies, are always too expensive for the poor and impossible for the debt-ridden.

## **Debt-free Credit**

As regards the Third World, vast loans from the industrialised countries have been 'written off' in the past, and there is now open discussion of the advisability

(not possibility) of debt-free credits, or non-repayable loans to the poorer countries, though rather for the purpose of securing 'employment' in the giving country, and the recipients.

What is possible on the larger international scale must be possible on the smaller scale within a nation, and debt-free credit, applied to price reduction, is the only way in which the progressive inflation inseparable from our present system of debt-financing can actually be brought to a halt without strangling the economy.

In the same way, the only possibility of liberating people from the soul-destroying burden of useless routine labour or mechanical work better done by machines, and the even more soul-destroying burden of unemployment, is by distributing the 'wages of the machine' to all, not on our 'merits' but as our share in the cultural inheritance. This again would require the use of debt-free credit, not in unlimited amounts, but precisely to the amount required for the cancelling of debts, and which would otherwise be met by borrowing, or by 'cuts' and unemployment.

In this way also the conflicting claims for 'social justice and equality' on the one hand, and industrial and commercial efficiency in meeting consumers' demands with freedom of choice in both work and consumption, could be met and resolved.

The alternative is to continue living in this money-dominated world of wholly loan-financed 'employmentism' until either hyper-inflation, or mass-unemployment, drives us into desperation, revolution and the totalitarian wage-slave State.

The ultimate consequences, however, are far deeper than the political or the economic.

## **The Spiritual Burden of Debt-Money**

Christians in general seem to ignore the appalling spiritual burden put upon us all, and not just the abject poor, by our monetary debt system, or rather by those who control it and support its policy. Inflation produces two, apparently contradictory, effects upon people, varying with their temperament; one is continual anxiety, even more upon the well-to-do than upon the poor - "Suppose I lose my job, what will happen to me? How much capital do I need to be secure in my old age? £10,000? £50,000? £ 100,000? With money halving in value every 5 years (as now) or even worse, can I possibly have enough? Should I put it in gold, property, bonds? and so on... And at times of monetary restriction, as now, bankruptcies, nervous breakdowns and suicides increase; yet these are but the tip of the iceberg of mental and spiritual preoccupation with what should be merely a useful system of accountancy of that full provision for all our needs which, we have been assured, Our Father in Heaven has made for us, provided we seek first His Kingdom, which is within us.

And a relevant part of that is observing and doing His Will as regards the 'nature of things' and the way they work in His Creation. This means gladly accepting the gift of the Holy Spirit of Truth in the inspiration of human ingenuity and invention, enabling us to devote less and less time and attention to the supply of our material

needs, provided only that the work done in supplying those needs is honest and useful work.

The other effect of inflation is to encourage greed, self indulgence, and short-sighted squandering of the earth's resources for monetary gain, mainly as wages. Since money is a disappearing asset, grab all you can while you have it! Indulge yourself! Spoil yourself! Give yourself a good time!

And if you are producing or selling, don't bother about quality. It's too expensive anyway, and the mugs will buy anything! It's the money that matters, but only for short-term, throw-away things.

Everything important, like health and education must be paid for by the State. And if you are a 'worker', why give an honest day's work for a dishonest day's pay in disappearing cheat-money? If the bosses can cheat us, why not cheat them back? Grab all you can while the going's good! That is the message that inflation gives to everyone.

### **Social Credit—the Faith of Society**

Well then! Is Social Credit after all, just a scheme for reforming the money system? No, indeed! No more than Christianity is just a scheme for getting rid of the guilt and burden of sin. That is just a necessary preliminary to starting on the pilgrimage.

No monetary 'scheme' can make men good. At best it can only increase their freedom to choose between good and evil, and remove a heavy burden of temptation to choose the evil. In any case, schemes, methods, techniques, are secondary to ends, and must vary with every situation and end in view; though correct technology is an essential part of the faith that works.

What is needed here is a few people who are able and prepared to specialise in the technology of monetary social credit, so that they are available as advisers when the opportunity arises, and many more people who will pursue the aim of greater freedom and understanding wherever they can.

How then can our aims ever be implemented - especially as Party politics or other means of imposing them upon other people are quite incompatible with them?

Seek first the Kingdom - and that means returning to God's reality, and comparing it with the all-too-pressing pseudo-reality of man's money-dominated world, and taking the trouble to understand how much the Christian religion, which is in fact a part of the 'warp and woof of the universe', has been corrupted and turned from its path by the implicit, unconscious acceptance of the domination of 'money' with its false values, as a part of the 'reality' of the 'modern, changed situation' to which, it is constantly urged, our religion must adapt itself.

Until that is put right, Christians cannot even start to restore the social credit — the faith of society; they may even be helping to destroy it. But after that, a great vista opens of hope and faith, thought and study and action.

Hope, because we are not frustrated by 'the nature of things', only by the corruption by power of certain men, and we know there is a way out.

Faith, because it is the substance of things hoped for, the evidence of things not seen.

And we have the hope, and have studied the evidence; but faith without works is dead, and ours is very much alive. So that leads on to action, which involves finding or discovering means which are precisely directed by our faith towards its aims, starting always with the small and limited objective, in the hope of leading on to greater things.

Although there are now sixty years of history and experience behind this, it is still, and always will be, pioneering work, for ever breaking new ground, judging by results, and adapting means to ends until they are successful.

Every social creditor is a focus for such action among his fellow citizens, helping them and showing them how to defend or increase the social credit by obtaining particular objectives chosen by them rather than by us.

There is a place for you in this adventure. \*\*\*

### Save The Date

The Australian League of Rights National Seminar will occur in South Australia the weekend 11th - 12th October. Mark Your Diary.

Our traditional venue Sandford House has been retained for that weekend. Located at 207 East Tce, Adelaide, the venue provides a central location within walking distance to all facilities including restaurants and market shopping. A complete itinerary and program, including accommodation options, will be inserted within the August mailout.

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