



ON TARGET

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The Breakdown of the Employment System By Major C.H. Douglas

A speech delivered by Major C. H. Douglas in Newcastle under the auspices of the Commercial Staffs' Association on January 31, 1923.

Reprinted from "Credit Power" of February, 1923.

There is not one person in a hundred who, if offered a stable income of, say, £500 a year, would not accept it in preference to an offer of employment at the same pay. That is to say, the cry for employment is an artificial cry - what the unemployed mean is that they want purchasing power, which we usually refer to as money.

A continuous supply of money is associated inseparably, in the minds of the vast majority of the population, with employment.

It is my opinion that no solution of the present profoundly disquieting situation, which pervades the whole world, will ever be reached until a sufficiently influential body of opinion can be brought to examine this relationship, not as a moral relationship, but as a practical device for carrying on the world's business, to be rejected or retained only as it serves that end.

In other words, employment is not an objective of a co-operative production system - it is an incident, a bye-product.

Yet the Labour Party, in criticising the proposals put forward by me for the Mining Industry, say that "*whether sound or not, the scheme is fundamentally opposed to the principles for which the Labour Party stands because its advantages are achieved without freeing themselves (the Labour Party) from the tribute payable to the other shareholders.*"

The whole question of the soundness of this attitude turns on its workability. The unemployment problem can be solved tomorrow, exactly as it has been solved in Germany, where there is no unemployment.

If you insist on being provided with work, I feel sure you will be accommodated. But you must not complain if the solution raises up exactly the same problems as exist there, because the fundamental fact, the fact on which the whole situation turns, is that if you set the whole of the available labour to work on the available real capital (tools, land, etc.), you will have an output with which nothing but organised destruction, in the shape of war, can cope.

Mr. Bonar Law said in so many words, to the recent Labour deputation on the

subject of unemployment, that the situation was due to our financial policy. He was right. He also defended that policy. In that, he pronounced the doom of his Government.

Now, I want to make it clear, if I can, that Mr. Bonar Law, and, let us say, Mr. Ramsay MacDonald, do not really differ in essentials at all. They are merely exponents of two sides of the same problem, and for that reason there is no hope for us in either of them. Mr. Bonar Law, who understands orthodox finance, represents those who, on the whole, are most afraid of the problems which are arising in Germany. Mr. Ramsay MacDonald, who doesn't understand any sort of finance, ostensibly represents those who are most afraid of the problems which are affecting all those who lack money, which is the salient characteristic of the deflationist policy.

Neither of them, I think, either sees the problem as a whole, or is prepared to deal with it as a whole. That is the defect of our system.

Shortly, the characteristics of inflation are: enormous increase in production, fantastic rises in prices, speculation, submergence of the professional and so-called cultured classes, centralisation of economic power, and industrial serfdom. Saving becomes impossible.

There is little unemployment, at any rate for a time; but if you are unemployed, you starve immediately. Your immense output cannot be internally absorbed, for reasons with which we shall deal presently; and the urgent necessity of markets means certain war, sooner or later, and the greater the inflation the sooner the war must come.

In the meantime, however, you become more capable of the immense output which war demands; and your centralised industrialists, who do not expect to line the trenches, regard the prospect with complacency.

The characteristics of deflation are familiar. Somewhat lower prices, lower standard of living, industrial stagnation and unemployment, bankruptcies, grinding taxation, and class cleavage, are some of them.

They are all related; and it is probably not by accident that such emphasis is placed on one of them alone, as though it stood by itself - I mean, unemployment.

And it must be borne in mind that when we speak of an unemployment problem, we are much too apt to consider only statistics, official or otherwise, in regard to those persons who are totally unemployed, and to omit or give wholly insufficient weight to the much more important consideration of general under-employment or employment in connection with production of the most dubious utility.

To put the matter another way: the real significance of unemployment is not to be gauged by any figures based on the mere counting of heads; it can only be gauged by a careful estimate of the production of the nation at the present time, as compared with the production of the nation in, say, 1918 - 1919 - a period in which 75 per cent, of the available population was withdrawn from productive activity.

It is by no means without significance in this connection that *Kemp's Mercantile*

Gazette states that the bankruptcy during 1922 amounted to 5,109, an increase of 1,361, or 27 per cent., over the preceding year.

That is to say, the productive system is admittedly in the hands of people who say, quite openly, that its first objective is employment. They claim, and probably with justice, that, by natural selection, they are the most competent people to run the system so that it will attain its objective, and it is quite incontestable that they have failed, and will continue to fail, under a deflationist policy.

On the other hand, a general resort to inflation, of the ordinary kind, means the end of civilisation.

Now, failure in any matter of common interest is a legitimate target for criticism, and there is a storm of criticism on this subject at the present time; and, as might be expected, and again with reason, this criticism is loudest from those who are most vitally affected by the failure.

But the point to be grasped is that the criticism, either directly or by implication, almost invariably attacks the capacity of those in superior executive positions within the present system, and any constructive suggestions from such sources really amount to a replacement of the present executives by some device - either by election or otherwise - from the ranks of the critics, in favour of more able executors, who, it is assumed, would be able to make the system work.

I am not here in any way to defend those persons who are referred to as “captains of industry” in many cases they are men of quite extraordinarily narrow abilities, but I have, for my own part, no doubt whatever that any attempt to replace them *en masse* is quite unpracticable.

If you could imagine any of the orthodox socialistic schemes to come into operation in this country - which I am quite sure they never will - it is a matter of almost mathematical certainty that within five years you would see about 75 per cent, of the same persons filling what would be, in essence, the same executive positions under a different official title.

If you accept these statements as being a fair presentation of the situation, you will agree that only one conclusion can be drawn from them, and that is, that it passes the wit and the capacity of human beings to obtain generally satisfactory results from the existing financial system, and that no mere change in persons could be expected to produce an acceptable result.

If, therefore, we refuse to be content with the present situation, and are not prepared to be labelled as, for instance, the Labour Party has been labelled, “an organised complaint” it is absolutely essential to understand what is the vital defect in the system which produces these results, and having understood it to make constructive suggestions for its modification.

It is to be hoped that it is clear that the vast majority of people only regard employment as a means to an end, and that end is the attainment of a sufficient supply of goods and services; that, at any rate, an enormous step forward would be

made if this desire for goods and services were met, even if the alleged demand for employment remain for the moment unsatisfied.

Is this a practicable proposition?

I have no doubt whatever that it is wholly practicable. I do not propose to numb you with a mass of statistics on production - such statistics are easily available to people who like that sort of thing - I do, however, ask you to take it from me that one-tenth of the available labour, working short hours but with the whole of its attention directed solely to the objective of the most efficient production, could supply all the general demands of the population of this country, either by direct production, or by exchange of proper methods for the production of other countries, in respect of articles which cannot reasonably be produced at home; in other words, production, as a problem, has been solved long ago.

There is not a single country where western methods of production are in operation, in which there is any technical productive problem at all, either agricultural or otherwise; and the problem we have to solve is a problem of distribution.

Organised distribution, whether it be the allotment of seats in a theatre, in a railway train, or of benefit in a dividend-bearing commercial undertaking, is nearly always in some form or other a matter of tickets, and it is reasonable to conclude that if this is so, and our problem is one of unsatisfactory distribution, the first direction in which to turn our attention should be to the working of the ticket system.

The generalised ticket system, under which modern distribution is carried out, we call money, and it is in connection with the money system that we may expect to find what we are looking for.

In short, there exists in the world today a producing system which has an immense latent and undrawn on capacity to deliver goods (of which unemployment is only the most obvious indication), and there is, on the other hand, an immense body of unsatisfied consumers; while standing between and outside both, and run with an objective entirely separate from the interests of either production or consumption, is a money system, that is to say, a banking and financial system.

In order to grasp the reality of this statement, it is necessary to be clear as to the origin of what passes for money, and to understand the remarkable powers which are vested in the banking system and the financier.

Consider first, legal tender, which, in this country, consists of gold, silver, and copper coinage, and Treasury Notes, to the approximate value of, say, £400,000,000. It may be noticed, in passing, that this money has only value by the consent of the community of individuals we call the nation; that is to say, by their willingness to accept it in return for goods and services. It is not noticeable, however, that fresh creations of legal tender (which can only have value by popular consent) are divided amongst the population as, and when, such legal tender is created.

Leaving that issue for a moment, it will at once be obvious, from a superficial examination of the accounts of the banks, that there is a good deal more money in the country than there is legal tender. The deposits of the “Big Five” banks and their affiliations alone represent about £2,000,000,000, and overdrafts and bills discounted represent about £1,000,000,000 more. For practical purposes, all this money is homogeneous - the average individual would draw no vital distinction between ten pounds in his pocket-book and ten pounds in his current account with one of the great banks.

But it must also be obvious, on a little consideration, that something curious must have happened to enable, say, £400,000,000 of legal tender to become at least £3,000,000,000 of money, because, as far as can be seen on a cursory examination of the phenomenon, however much £400,000,000 changes hands in the course of trade, it still remains £400,000,000.

Something curious does happen - it is the creation of new money, which ranks equally with legal tender as purchasing power, by banks and financial institutions. One method by which this result is brought about will serve as an example of the remainder. Imagine a new bank to be started - its so-called capital is immaterial. Ten depositors each deposit £100 in Treasury Notes with this bank. Its liabilities to the public are now £1,000. These ten depositors have business with each other, and find it more convenient in many cases to write notes (cheques) to the banker, instructing him to adjust their several accounts in accordance with these business transactions, rather than to draw out cash and pay it over personally.

After a little while, the banker notes that only about 10 per cent. of his business is done in cash (it is really only .7 of 1 per cent.), the rest being merely book-keeping. At this point Depositor No. 10, who is a manufacturer, receives a large order for his product. Before he can deliver, he realises that he will have to pay out, in wages, salaries, and other expenses, considerably more “money” than he has at command. In this difficulty he consults his banker, who, having in mind the situation just outlined, agrees to allow him to draw from his account not merely his own £100, but an “overdraft” of £100, making £200 in all, in consideration of repayment in, say, three months, of £102.

This overdraft of £100 is a credit to the account of Depositor No. 10, who can now draw £200. The banker’s liabilities to the public are now £1,100: none of the original depositors have had their credits of £100 each reduced by the transaction, nor were they consulted in regard to it; and it is absolutely correct to say that £100 of new money has been created by a stroke of the banker’s pen.

At this point it must be realised, firstly, how complete and irresponsible is the control of the banker over the situation. His grant of the loan, if made, is entirely *ex gratia*; there is no appeal from it; two of the indispensable parties in the transaction, the consumer and the other nine depositors, are never heard in the matter at all; and the reasons operative in guiding the decision are not the same as those of any other

party in the case.

If, collectively, the banks refuse the loan, both the producer and consumer are helpless. It is nearly irrelevant to the difficulty which arises out of this situation that bankers may be, and in many cases are, persons of great ability and probity.

Secondly, it should be noted that the situation in which the financier finds himself is not one of his own making, and only exists by general consent. At the moment the public ceases to back him with its credit, which is the commodity in which he deals, his power goes.

For instance, at the time at which this is written (September), Messrs. Krupps at Essen, are issuing their own currency in denominations up to 500 marks. It is obvious that a concern which can issue its own currency and get it accepted does not need to go to a bank for money. Absolutely the only qualification necessary to its acceptance is that it shall be effective in exchange for goods and services; which involves, amongst other things, considerations of price.

As the situation stands at present, the banker is in a unique position. He is probably the only known instance of the possibility of lending something without parting with anything, and making a profit on the transaction, obtaining in the first instance his commodity free.

But it is necessary to follow the transaction a little further. Depositor No. 10, having, happily, obtained his overdraft, pays it out to his employees in wages and salaries. These wages and salaries, together with the banker's interest, all go into costs. All costs go into the price the public pays for its goods, and consequently, when Depositor No. 10 repays his banker with £102 obtained from the public in exchange for his goods, and the banker, after placing £2, created by himself, to his profit and loss account, sets the £100 received against the phantom credit previously created, and cancels both of them, there is £100 worth more of goods in the world which are immobilised - of which no one, not even the banker, except potentially, has the money equivalent. The position thus created is remarkable.

Eventually, the manufacturer must look to the public, the consumer, for his demand, and the only form of demand he can recognise is a demand backed by money (called, for short, effective demand). Since the consumer, who originates the demand, never has sufficient money to back his demand, every "order" has to start with the banker (whose objective is not that of the consumer), percolate through the industrial system, and months or years afterwards reach the consumer, who should have initiated it, in a form which, by common consent, is unsatisfactory.

If this process has been thoroughly grasped, and it is admittedly not very easy to grasp, it will be seen that just as the manufacturer only receives a loan from the bank, which has to be repaid, so also does the workman, who is paid by this manufacturer, only receive a loan in the form of wages, which loan is repaid by him in the form of prices, and yet this loan, while cancelled in the books of the bank, is not cancelled in general prices; that is to say, the workman's cost of living today is quite inevitably

added to his cost of living tomorrow.

I have no hesitation in saying that this situation I have attempted to outline to you is absolutely the core of the world crisis through which we are passing. To condense the situation into a paragraph, what the population of the world wants, and is determined to get, is a sufficiency of goods and services; there is no lack of these goods and services, either actual or potential, but they cannot be obtained except through the agency of money, of which there is a lack.

This lack of money is, in no sense, natural, in the sense of being unavoidable, but is wholly artificial, and is the result of a deliberate policy in the operation of the money system, although that policy may not perhaps be wholly conscious.

No solution of the myriad of apparently unconnected social, industrial, and sociological problems can be found, unless we can bring ourselves to realise that 95 per cent. of so called crime is committed with the object of acquiring money, whether it be through the cocaine traffic or the abuse of public confidence in such cases as the failure of the City Equitable Insurance Company; that the cry for employment has no realistic basis other than an acceptance of the assumption that money can, or should only, be distributed through the agency of employment; and that, owing to its scarcity, the possession of money, in the sense of a claim on goods, confers upon its possessor the power to arrange the lives of others.

If you accept the foregoing statement as to the inadequate supply of money together with the explanation of the source out of which money is created (and you have only got to understand these statements to be in the position of being obliged to accept them), it is a short step to the realisation of, at any rate, the general principles along which the solution of the difficulty must be found.

In the first place, we have to realise that there exists, and is being exercised for anti-social purposes, a monopoly of the ticket supply, without which distribution cannot be carried on.

That monopoly has to be broken. How it is to be broken is a very serious problem, a problem which has got to be faced and solved, or the civilisation with which we are acquainted will shortly cease to exist.

Having broken that monopoly, we have to make such arrangements as will automatically prevent its re-establishment. Such arrangements cannot possibly be allowed to depend on a mere question of personnel. Fortunately, this requirement, which at first sight seems difficult of satisfaction, is, I think, interlocked with the second great objective to which we have to address ourselves, and that is, the adjustment of the rate of issue of the tickets or money to correspond with the rate of production of goods, so that there shall be a continuous relation between tickets and articles, and that there shall be neither an undue quantity of tickets, nor, as is at present, a lack of them.

You will remember that we ascertained that prices were too high in relation to purchasing power. It would seem, at first sight, that we could either issue more

purchasing power or arbitrarily reduce prices, but the matter is not quite so simple as that.

If, having broken the banking monopoly of credit, we simply proceeded to give everyone large overdrafts, it is fairly well understood by now that all we should do would be to create a feverish boom in production, accompanied by a spectacular rise in prices. That, of course, is exactly what is happening in Germany today.

If, on the other hand, by means of a rigid government control, we arbitrarily reduced prices, it is equally obvious that we should strangle production, cause widespread bankruptcy, and probably arrest our sales of commodities; but if we are in a position to say to the manufacturers and retailers, "we will assist you to sell to the public at lower prices than you can sell without our assistance," we produce a series of results which, I think you will agree on examination, are remarkable.

In the first place, we benefit the public, as individuals, by lowering prices, and thus enable them at once to get goods and services which, we agree, they demand and intend to have; but even without going any further, it will be seen that we also benefit the trader to whom we extend this assistance because, as he is enabled to undersell any competitor not so assisted, his turnover increases, and thus his business from every point of view, flourishes and expands.

For the moment, at any rate, we solve the alleged problem of unemployment, because the immediate effect of this increased flow of business is to stimulate employment. These advantages alone are so outstanding that it would seem that we have only to be clear as to the existence of a source from which such assistance can be made, to have the necessary justification for action along these lines.

We have such a source, and that source is the same source from which the banker, now, for his own purposes, creates additional purchasing power through the medium of overdrafts, bills discounted, etc. We apply a portion of the created credit to the reduction of prices, and a portion to the creation of purchasing power through the distribution of dividends on Communal Credit Bonds - in fact, given the control of the mechanism of credit, we can make the material conditions of this country exactly what we wish.

The most grotesque objections have been raised to issues of credit in the manner I have just briefly outlined; in fact, it is a remarkable thing that large numbers of persons, who cannot honestly be suspected of direct connection with the banking system, seem feverishly anxious to ridicule it.

The first objection raised is that it would raise prices, a really remarkable statement in view of the fact that the suggested use of credit is absolutely contingent on a fall of prices. If cornered in regard to this objection, these persons say that it would result in a queue of the type familiar during the latter years of the first world war. The answer to this is, of course, that again the suggested credit issue is contingent on the ascertained fact that potential production is always in excess of consumption.

It will usually be found that when the quasi-practical objections have thus been

disposed of, the objector discloses his real position, which is what he calls a moral objection, that he hates the very idea that anyone should be comfortable in this world without being made very uncomfortable in the process.

Some years ago I had the experience of discussing these proposals with Mr. and Mrs. Sydney Webb, and, after disposing, one after the other, of the objections raised to the feasibility of the scheme, I was met with an objection with which, I confess, I found myself wholly unable to deal, and I recognise that objection in the Labour Party report on the Douglas proposals.

The words in which it was made to me are worth putting on record. They were: “*I don’t care whether the scheme is sound or not; I don’t like its object.*”

That is a clear-cut issue: it is an issue which goes right down to the bed rock of human philosophy. It claims that human nature is essentially vile, and can only be kept within bounds by being kept so busy that it has no time to get into mischief.

I have no doubt whatever that this philosophy is at the root both of the present economic system and of all the socialistic schemes of nationalised economic and social administration which have culminated in the Russian Soviet Republic.

The connection between a section of American (Wall Street) finance and the Russian Revolution is clear and indisputable.

For those who are interested in the subject, I would recommend a perusal of the series of articles reprinted from the “*Dearborn Independent*,” by Mr. Henry Ford, of motor-car fame, under the title of *The International Jew*.

The financial power which enabled Japan to vanquish Russia was exactly the same as that which wrecked the Russian Empire and protracted the first world war from 1915, when it otherwise would have been finished, to 1918, at the cost of millions of lives.

It is, of course, obvious that 98 per cent. of the persons who are made the tools of this philosophy and the policy which proceeds from it, are more or less innocent victims of something which they wholly misunderstand, but the awful gravity of the situation is not reduced by this fact.

I would commend, therefore, to you a most serious consideration of this issue, whether you wish the economic system to be made the vehicle for an unseen government, over which you have no control, which you did not elect, and which you cannot remove so long as you accept its premises; or whether, on the other hand, you are determined to free the forces of modern science, so that your needs for goods and services may be met with increasing facility and decreasing effort, thus, in turn, permitting humanity to expend its energy on altogether higher planes of effort than those involved in the mere provision of the means of subsistence. * * *

While Farmers and Businessmen Slept By Eric D. Butler (1986)

The following is an extension of the notes of an address by Mr. Eric Butler to a conference of representatives of small businessmen, farmers' crisis committees, Concerned Citizens, and several recently formed small political parties, at Echuca, Victoria, on Saturday July 5 1986. The conference was convened by the Echuca Crisis Committee, and Mr. Butler had been invited to deliver an opening background address.

Representatives of farmers and businessmen are starting to come together in a rare display of attempted unity in the face of what a growing number of Australians now perceive is a national crisis of horrendous implications. New protest groups operating under different titles, along with new political parties, emerge almost daily. Desperate farmers are invited to donate to special "fighting funds" for the National Farmers' Federation and other primary producers' organizations, while large advertisements in the national media invite Australians generally to support financially new "anti-socialist" movements.

As one with a lifetime of experience involved in politics, and writing and lecturing on politics, I must frankly warn those of you meeting here that all this current ferment of political activity is doomed to failure unless some basic truths are faced. A problem correctly stated is already half-solved. Unfortunately, most of those talking about what they perceive to be the problems, are merely dealing with effects. The first principle of war is to know your enemy, his strategy and his tactics. Failure to observe this first principle can result in you unconsciously helping your enemy.

Reference to this first principle of warfare often results in the horrified retort, "But what you are saying is surely a manifestation of extremism, of absurdity." War has been defined as the pursuit of policy by military force. A policy can, however, be pursued by methods which impose the will of one group on a society without military force.

The master Communist strategist, Lenin, described total Communist warfare as one which uses economics, propaganda, subversion, espionage, warfare and much else, to so confuse and demoralize a society that it capitulates. Lenin said that military force should only be used as a type of policing instrument after the "enemy" had capitulated to what is often described as psycho-political warfare.

Along with other Western nations, Australia has been the target of a type of war which has been waged over a long period of time, which relatively few even now understand. That war has sought by a programme of subversion and permeation to so change the very structure of traditional society that it becomes impossible to reverse the process. Unless Australians understand how and why they have reached the present national crisis, it is impossible for them to develop any type of a realistic programme for national survival as a free people.

I believe that it is important to point out, not in any critical sense, but as a matter of fact, that farmers and businessmen are extremely vulnerable to the type of war

being waged to destroy them. They are in the main very practical people. They are used to dealing with practical problems as they emerge. They are not attracted to explanations and theories, particularly if those theories relate to ideology. They are generally people of what could be termed commonsense. When they are forced by some development, such as—for example—a fringe benefit tax, to take an interest in politics, they often tend to regard what is happening as merely another manifestation of the “stupidity” of governments. There is plenty of stupidity about, but behind it is a long-term conscious programme of destruction. The victims of that programme must devote their abilities to understanding the ideas underlying this programme and how it is being implemented.

We can make no better start to gaining this understanding than by looking at an historic address given by Prime Minister Hawke in Melbourne, on May 18, 1984. This address was to a special centenary dinner of the Fabian Society. Relatively few people know much about the Fabian Society, its history and its ideology. It is rarely mentioned in the media and, significantly, the Hawke address of 1984 received only a few lines in a few Australian papers.

This suppression at a time when the media generally was publicizing every Hawke appearance and statement is itself highly significant. The big media is today notorious for its Socialist bias.

Hawke and his fellow Socialists had noted that it was the “crash through” attitude which had brought the Whitlam government down.

In his Boyer ABC lectures of 1979, “The Resolution of Conflict”, Hawke had stressed “the need of those who would advocate change to temper their fervor with a sense of gradualism”. This was the traditional Fabian approach, outlined in Hawke’s 1984 Fabian dinner address:

“... It cannot be emphasized too strongly or too often, that this approach is not a matter of mere pragmatism. It is equally a matter of principle ... It is a principle which lies at the very heart, not only of Fabianism, but Social democracy throughout the world. It is of course the classic concept of Fabianism — the inevitability of gradualness...”

Prime Minister Hawke also dealt with another Fabian tactic — that of permeation:

“... I gladly acknowledge the debt of my own government to Fabianism. Earlier I dealt at some length with the principle of the inevitability of gradualness. There is another important idea— a method more than a principle — which became closely associated with Fabianism. Sydney Webb (one of the Fabian Society’s founders) called it ‘permeation’. “Today it would be called ‘consensus’... We all have to face the fact that if our Government is to make really great and worthwhile reforms — reforms that will endure, reforms that will permanently change this nation—then it is not enough simply to obtain a temporary majority at an election, or even successive elections. For our reforms to endure, the whole mood and mind and

attitudes of the nation must be permanently changed. Certainly, we are proceeding to implement the policy on which we were elected and the platform of the Party with a thoroughness, I believe, not excelled by any previous Labor Government in our history.

BUT THAT SPECIFIC TASK MUST GO HAND IN HAND WITH THE MORE GENERAL AND DEEPER, LONGER RANGE TASK—THE TASK OF ESTABLISHING, IN THE MOOD AND MIND OF THIS NATION, PERMANENT ACCEPTANCE OF THE NATURALNESS AND INEVITABILITY OF CHANGE AND REFORM, AS THE AUTHENTIC AUSTRALIAN WAY OF LIFE. AND THAT, FOR THE FIRST TIME IN OUR HISTORY, IS WHAT THIS LABOR GOVERNMENT IS DOING...”

(emphasis added).

In true Fabian fashion, Prime Minister Hawke was telling his fellow Fabians that “gradualism”, “permeation” and “consensus” were only to be employed to the stage where reversal of the Fabian programme was impossible. As we will see, the mere election of another set of politicians will not **of itself** change the general direction in which Australia has been moving.

Much as the Fabian Socialists seek to disguise the fact, Fabianism is not only a spiritual brother of Marxism; it is rooted in Marxism. It has been described as “Sovietisation by stealth” rather than by the open revolutionary tactics of the Communists. The great Lord Acton, best known for his statement about the corrupting influence of power, said that “Few discoveries are more irritating than those which expose the pedigree of ideas.”

The central feature of history has concerned power; whether the individual should have power over his own affairs, thus enjoying freedom, or whether the individual should be the instrument of power used over him. The founder of modern Communism, Karl Marx, produced nothing original in the field of economics, borrowing from others. The collectivist idea is as old as man. Marx claimed to have provided a scientific basis for the “historical inevitability” of Socialism, this ultimately leading to Communism. The starting point for an examination of Fabianism is *The Communist Manifesto*, produced in 1848 by Marx and his collaborator and financial backer; Engels, the first of a long line of wealthy individuals who have financed the advance of Socialist ideas.

Practical businessmen and farmers may well ask what has a book written in 1848 got to do with their problems in 1986. They Page 9 are ignoring the latent impact of ideas. Just as Western Civilization is a manifestation of the ideas associated with the birth of Christianity nearly two thousand years ago, so in the increasingly convulsed world of 1986 there is a manifestation of ideas associated with Marxism.

The most relevant section of *The Communist Manifesto* is that which outlines ten steps for Communising a State. It was pointed out that these steps were not an end in themselves, but a means to an end. The essence of these steps was the progressive

centralisation of all power over the individual. *The Communist Manifesto* said that the steps would “in the course of the movement... necessitate further inroads upon the old social order.”

As a former top Canadian Communist Party member, John Hladun, who had trained in Moscow, put it over a hundred years later, “... one control tends to cause another, until, as a logical result, the State controls and finally owns everything.”

Many years ago I was invited by a Liberal Party branch to address a public meeting on the subject of Communism. As the meeting was held in a school room, I felt it might be instructive if I made use of the blackboard. Before starting my address, I wrote on the blackboard the first seven steps from *The Communist Manifesto* but made no reference to the source of what I had written. During question time I invited members of the audience to tell me what they thought of what I had written. Not one person knew the source of what I had written. All felt that there was a “catch” somewhere, and after an embarrassing few minutes of silence, except for some whispers, one young man got up, said he knew there was a “catch”, but was prepared “to have a go”. When he said that he felt that much of what was written could be related to the Liberal Party’s programme, several others then agreed, although I recollect that one person did suggest it looked more like a Labor Party programme. There was horrified astonishment when I gave the Marxist source!

But it was perhaps natural that some Liberals, ostensibly anti- Socialist, should see some resemblance between Marx’s ten steps and their party’s policies.

Step number two advocated “a heavy progressive or graduated income tax.” Irrespective of their labels, all governments keep imposing heavier taxation. One Fabian Socialist Tract said that the best type of government was that which taxed the most and spent the most. As the general level of total taxation is raised, with new methods of taxation being devised, like the Fringe Benefits Tax, a growing army of taxation officials is required in an attempt to police the taxation system.

It was Mr. John Howard, current leader of the Federal Liberal Opposition, who first attempted to impose a fringe benefits tax when, as Federal Treasurer in the Fraser government, he tried to force miners in Central Queensland to pay taxes on the company houses in which they were living. The result was one of the most popular strikes in Australian history, with Mr. Howard eventually backing down.

It was Treasurer John Howard who attempted to impose one of the most iniquitous of taxes, one on books and magazines. The taxation officials advising Mr. Howard were unconcerned by the fact that the cost of collecting this proposed tax would absorb most of the projected tax revenue. Only a massive public campaign forced the Australian Democrats to defeat this tax in the Senate.

Why was the Fabian Socialist Society established? Because one group of Marxists realised that the peoples of the English- speaking world, including the Americans, were not going to support the type of violent revolutionary movement advocated by Lenin and his colleagues. And the old British Empire and the U.S.A. were the major

barriers to the establishment of a World Marxist State. The English-speaking world had to be destroyed from within with a different kind of programme, one which took its name from *Fabius Cunctator*, the Roman leader who eventually defeated the famous military genius Hannibal, not by direct confrontation, but through a programme of gradualness.

One of the early Fabians was the famous British writer, George Bernard Shaw. I wonder how many who have whistled tunes from the musical *My Fair Lady*, based upon Shaw's play, *Pygmalion*, know that Shaw once said:

"I am a Communist, but not a member of the Communist Party. Stalin is a first-rate Fabian. I am one of the founders of Fabianism, and as such very friendly to Russia."

Shaw frankly described the early permeation tactics of the Fabians, who joined and influenced all political parties, including the Conservatives. As Shaw said:

"... we permeated the party organisations and pulled all the strings we could lay our hands on with the utmost adroitness and energy, and we succeeded so well that in 1888 we gained the solid advantage of a Progressive majority full of ideas that would never have come into their heads had not the Fabians put them there"

The central Fabian strategy was clever. There is a natural law concerning governments, enunciated by the British statesman and historian, Lord Bryce:

"The natural tendency of all government is to increase its own power".

Ever since men have been living together in societies they have been grappling with the problem of how to control governments. The ancient Greeks, who gave us the term democracy—*demos*, the people—discovered a fundamental principle; that the individual can exercise the greatest control over government when it is small and close to him. This was followed by Christianity, with its claim that every individual was unique and of value, irrespective of background, —that the Sabbath was made to serve the individual, and that while Caesar (government) was necessary, it must accept the higher authority of God's laws.

These ideas found expression in the development of Western Civilisation, especially in England, where a form of constitutional government and Common Law was evolved which became the envy of other nations. A subverted educational system has cut Australians off from an understanding of a priceless heritage, now openly threatened by the Bill of "Rights" and similar legislation.

The Fabians well understood that the end result of governments increasing their own powers—always, of course, to "do good"!— was that the increased power was not going to be under the personal supervision of the elected Member of Parliament.

The volume of legislation would become so enormous that even the most conscientious Members would find it impossible to read, still less understand it. The

inevitable development would be the progressive delegation of power to the non-elected permanent official who exercises power through regulations and decrees which have the force of law. Centralise government far enough, said the Fabians, capture the key positions in the growing permanent bureaucracy, and the politician would be reduced to the state of merely legalising what the permanent officials had decided. Marxist policies could be advanced irrespective of the label of the politicians.

English writer H.G. Wells, who had an early association, later broken, with the Fabians, wrote in his novel, *The New Machiavelli*:

“I can still recall little Bailey, glib and winking, explaining that Democracy was really just a dodge for getting assent to the ordinances of the expert by means of the polling booth.”

“Bailey” was in fact Sidney Webb, one of the most influential of the early Fabians.

The Fabian programme had made such progress following the end of the First World War that in 1929 a former Lord Chief Justice of England, Lord Hewart felt impelled to attempt to warn the British people in his great, and aptly described classic, *The New Despotism*. Lord Hewart made the following serious charge:

“A mass of evidence establishes the fact that there is in existence a persistent and well-contrived system, intending to produce, and in practice producing, a despotic power which at one and the same time places Government departments beyond the sovereignty of Parliament and beyond the jurisdiction of the Courts”

But as we will see, the Great Depression, followed by the Second World War, resulted in an acceleration of the Fabian programme with the eminent British jurist, Professor (now Judge) G.W. Keeton writing what might be described as a sequel to *The New Despotism*, *The Passing of Parliament*, in which the author said that the British people were “on the road to Moscow”. The whole English-speaking world is on the same road.

A genuine democracy is not a nation where the people periodically put a mark on a ballot paper. The peoples of the Soviet Union are permitted to do this. Democracy only exists where the will of the electors, represented by their elected Members of Parliament prevails.

Contrary to what many believe, Fabian Socialists are not primarily concerned with uplifting those who might be termed the poorer sections of society; they are concerned with power and the creation of the Centrally Planned State. For this reason they have always been willing to co-operate with what might be termed “Big Business”, including Big Finance. Marx was supported by the millionaire Big Businessman, Engels. Both Engels and Marx regarded the working man with disdain.

The establishment of the London School of Economics in 1894, designed to train the “Generals” of the growing army of bureaucrats resulting from the Fabian strategy, would never have been possible without the backing of Big Finance. In her

autobiography, Beatrice Webb reveals that she and her husband Sidney were helped with finance for the London School of Economics from the Rothschilds, Sir Julius Wernher and similar financiers.

Sir Ernest Cassel, associated with Kuhn, Loeb and Co., the famous Wall Street international financiers, was the biggest financial contributor. In 1920 he saved this vital Fabian enterprise with a donation of the equivalent of at least \$3 million in today's money terms. When Lord Haldane was asked why he persuaded his friend Sir Ernest Cassel to settle by his will large sums of money on the London School, he replied:

“Our object is to make this institution a place to raise and train the bureaucracy of the future Socialist State.” “The larger big business grows the more it approximates to collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism”

During a debate in my youth with a Communist official, I thought in my youthful innocence that I would score some debating points by attacking the evils of monopolistic Big Business.

I was dismayed to hear that Big Business was not only much more efficient than a number of smaller businesses, but that it was a manifestation of the “highest form of capitalism”, was “dialectically” inevitable and should be welcomed. When I later turned to a study of the works of Lenin and other Marxist leaders, I learned how decentralised, smaller-scale business enterprises were regarded as a major barrier to the establishment of the Socialist State.

The former associate of the Fabians, H.G. Wells, wrote in 1920:

“Big Business is by no means antipathetic to Communism. The larger big business grows the more it approximates to Collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism”.

Students of Fabianism were not surprised when shortly after coming to office, Fabian Socialist Bob Hawke staged his famous “consensus” conference in Parliament House, Canberra, where Big Business, represented by men like Hawke's close friend, Sir Peter Abeles, cooperated with Big Unions and Big Government. Fabian Hawke lost no time in making his first visit to Wall Street where he made it clear that he was prepared to pawn Australia at an even faster rate than his political predecessors.

The Australian of July 7, quoted American economist David Hale as stating that “the irresponsible New York investment banks” were leading Australia down the same path they had led the Latin American countries. Hale made the ominous comment that the international bankers “are giving Australia enough rope to hang itself”.

The informed student of international affairs is familiar with the nexus between International Finance and the Communist nations, of the massive debts owed by the Soviet Union and its satellites, of the Trilateral Commission run by the International

Bankers like David Rockefeller and its promotion of the New International Economic Order, also endorsed by both Moscow and Peking. The New International Economic Order envisages the whole world being planned as one international economic unit.

As a prominent member of the Socialist International, Bob Hawke strongly supports the New International Economic Order, as does former “Conservative” Prime Minister, Mr Malcolm Fraser. Not surprisingly, the N.I.E.O. programme is also endorsed by The World Council of Churches.

If Australian farming and business leaders had been awake they would have been warning members of their organisations that they were threatened, not merely by militant unions, but by an unholy alliance of International Finance, International Socialism, and multinationals, to phase out large sectors of Australia’s primary and secondary industries. It is worse than useless to keep on describing **the effects** of what is happening without exposing the policies which have produced the present crisis.

Shakespeare wrote that the evil that men do lives after them.

Let us consider briefly the influence of the brilliant Marxist theoretician, a Fabian Socialist, Dr. Harold Laski, a man who influenced hundreds of students from right around the English- speaking world, including the United States. Those students went back to their own countries to advance Marxist ideas under the guise of Fabianism.

Australians will be interested in one classic example. A young student from Western Australia, well-known for his Socialist ideas at University, studied at the London School of Economics during the Great Depression. Laski said the young Australian was one of his most brilliant students. He returned to Australia and, like a good Fabian, joined the Federal bureaucracy. The anti-Socialist United Australia Party was in office. They were eventually removed from office early in the Second World War, and our brilliant student became one of the most influential men in the Federal bureaucracy, working closely with Dr. H.V. Evatt, Attorney General, the man who tried to revolutionise the Australian Constitution under the cover of the war crisis. Evatt was also a great admirer of Laski.

In 1949 the Australian electors once again changed their politicians, and the anti-Socialist Menzies-Fadden government was elected. What happened to Laski’s brilliant student? He carried right on as if nothing had happened, eventually becoming Page 16 the Governor of the Reserve Bank. His name was Dr. H.C. Coombs, who in recent years has been closely associated with the revolutionary Aboriginal land rights movement. For many years Dr. Louis Rasminsky was Governor of the Canadian Central Bank, another old London School (*of Economics*) boy.

Beyond doubt one of Laski’s most influential students was the man who revolutionised Canada as leader of a Liberal Party; Pierre Elliott Trudeau. Desperate Canadians turned to a “Conservative” government only to find that nothing basically changed because of a change of politicians. The permanent government, the bureaucracy, carries on. Canada’s problems are basically the same as Australia’s.

As Chairman of the British Labor Party, Laski visited Moscow in 1946 and had a long discussion with Stalin, following which he made the historic statement that he and Stalin had agreed that while they were travelling on separate roads, Stalin on the Marxist- Leninist road and Laski on the Fabian road, they were marching towards the same objective, inspired by the same ideas, those outlined in *The Communist Manifesto*.

The first of Karl Marx's ten steps is the abolition of private property. Widespread ownership of property as a right is one of the major barriers to the establishment of the totalitarian State. Stalin broke the back of the Russian peasants with forced collectivization backed by guns. English-speaking peoples would never tolerate dispossession by the Marxist-Leninist approach. They are the victims of the Fabian approach, which relies upon taxation and other financial measures, the latest being the capital gains tax. Laski said that even when property was acquired by "democratic" legislation, the technique of Death Duties, Estate Duties and Legacy Duties could be used to erode the value of the compensation. "Compensation was a book-keeping transaction" said Fabian Laski.

One of the founders of the Fabian Socialist Society, Stewart Headlam, stressed in a lecture given at the turn of the century, that the first step in Marx's programme, the abolition of private property, must be the most important objective in the Fabian programme. Headlam said that taxation was the key mechanism for dispossession. "If you can't kick them out, you'd better tax them out," he said.

Stalin's brutal collectivization programme by force resulted in bloody resistance by the Russian peasants, millions dying. How much more effective is the Fabian programme under which the farmers surrender quietly to financial pressure, inflation, high taxes and high interest rates, against a background of propaganda from financial witchdoctors who keep on insisting that what is happening is an "inevitable trend".

In his *Appreciation of The Communist Manifesto for the Labor Party*, issued in 1948, Laski asked, "who, remembering that these (policies of high taxation and centralization of credit) were the demands of the Manifesto, can doubt our common inspiration!" **Exactly.**

The Great Depression, initiated in 1929 by the severe credit restriction policy of the U.S.A. Federal Reserve Bank, triggered an explosion of the Fabian Socialist movement throughout the world. In spite of the fact that the free enterprise system, based upon private property, had dramatically demonstrated its superiority as a production system, producing a volume of food, goods and services unheard of in the history of man, the Marxist propaganda theme was that "the capitalist system had failed" and had to be replaced with a system based on the teachings of Marx. The profit motive was "evil" and must give way to "the service motive", a teaching which denied the obvious that unless, for example, a farmer has made a profit by multiplying one grain of wheat into a hundred grains, he is unable to give service to

anyone. It was not the producers who had failed, but those operating the financial system. The Marxists of all kinds, including the Fabians, ignored the financial cause of the Great Depression, concentrating their attack upon the free enterprise production and distribution system, particularly the smaller units. Although it is outside the main theme of this address, it should be noted that as a result of the Great Depression, millions lost faith in the values and virtues of the free society and young students in the Universities were influenced by Marxists to the stage where large numbers were recruited in the biggest army of traitors any Civilization has seen, some of these having studied under Dr. Laski. The Great Depression highlighted a basic cleavage between the thinking of the practical people successfully operating the free enterprise system and the financial theorists attempting to force the free enterprise system to submit to what might be described as Black Magic. Figures in bank ledgers were held to be more important than obvious realities. The figures men intoned that the nations “had lived beyond their means” at a time when they had produced an abundance. Reflecting his engineering background, President Hoover of the United States complained to the Federal Reserve Bank about its restrictive financial policy, but was ignored, demonstrating the power of those creating a nation’s financial credit.

As the Great Depression developed with widespread social disintegration, the cleavage between the practical men and the devotees of financial Black Magic became more marked.

Opposed to the Fabians and other Marxists who worked to exploit the crisis to advance their Socialist programmes were outstanding engineers, scientists and successful businessmen who stressed that there was a major and growing defect in the financial system which once corrected, would enable free enterprise to operate successfully to serve the consumer. A vast literature on the subject of finance and economics came into existence. Forced by circumstances to examine a subject they had previously ignored, the practical people, including the farmers, started to generate a political climate in which the demand for a change in financial policy became increasingly insistent.

Knowledge of this movement for financial reform and the literature it created, is generally unknown today because of the Marxist domination of what has been termed social history.

Valuable information about the findings of Royal Commissions on Banking and Reports by prominent engineering and business organizations have been poured down Orwell’s “memory hole”.

Typical of the many Reports of the period was that of the *Southampton Chamber of Commerce*, at the time one of the biggest Chambers of Commerce in the British World.

In a detailed examination of the basic features of the modern industrial system, the Southampton Chamber of Commerce outlined how modern nations were all

attempting to solve internal problems, resulting from a deficiency of purchasing power, by striving for a “favorable balance of trade”, one of the consequences being increasing debt. Warning that:

“Debts between nations have assumed formidable dimensions”, the Chamber pointed out that “under a system in which money can only originate as debt, the liquidation of existing debt can only result in the creation of further indebtedness. The situation in this respect is manifestly an impossible one.”

The Second World War, with its awesome destruction, temporarily solved the growing problem of the “fight for markets”. All the combatant nations were able to operate their production systems to full capacity, and “export” the surpluses in the form of bombs, shells and other war equipment, but with the return to peace the basic problem returned. It has now reached the stage foreseen by the business and professional men who prepared the 1933 Report. The following is prophetic:

“Returning to the fundamental defect of the financial system, it is necessary to restate that under the existing system, the community in any industrial country finds itself with an increasing deficiency of purchasing power to meet the costs carried forward into the prices of its production. “There is ...one consideration arising out of this analysis which demands special attention. It has been shown that the bulk of money originates in bank-created credit-loans (debt) which have to be liquidated in full. It has been shown that the defect in the system renders it impossible for industry to recover its costs of production and liquidate its debt obligations. It follows that the weaker units of the industrial system and financial system must become eliminated or absorbed by the stronger units. These stronger units are stronger by virtue of their ability to eliminate their competitors. Thus a process of centralisation develops quite naturally in both the industrial and financial fields. “Because the control of financial policy must carry with it the control of all economic activity, it would seem that the powers of government must pass into the hands of the most powerful financial group as financial power becomes centralised internationally. That this is by no means an unlikely result is plain from the proposals being put forward for the centralisation of national central banks under an international financial institution. It is being further suggested that national central banks should be made completely independent of control by national governments, so that any such centralised world hierarchy of finance would form a world government with complete power over communities. We view the progress towards such a state of affairs with alarm.”

During and since the Second World War, when the International Monetary Fund and the World Bank were established, and the groundwork laid for the development of the New International Economic Order, the drive to centralize power on a global scale has intensified. The burden of financial debt, national and international, is being

exploited to aid the centralizing programme.

Early in the Great Depression the Fabians in England developed their Sovietisation-by-stealth strategy still further behind the organisation known as Political and Economic Planning. (P.E.P.). The nexus between Big Business and the Fabians emerged into the open with Mr. Israel Moses Sieff of Marks and Spencer, the big chain store combine, and Lord Melchett of Imperial Chemical Industries (ICI), and others to promote the programme of “rationalization”.

There was a frank expression of the same philosophy which threatens genuine free enterprise today. One P.E.P. document said:

“Whether we like it or not—and many will dislike it intensely— the individualistic manufacturer and farmer will be forced by events to submit to far-reaching changes in outlook and methods.” “What is required, if only with a view to equitable treatment of individuals, is transfer of ownership of large blocks of land ...into the hands of the proposed statutory corporations and public utility bodies and of land trusts”.

Not surprisingly, Mr. Israel Moses Sieff commented that:

“The only rival world political and economic system which puts forward a comparable claim is that of the USSR.”

Fabian leaders like Laski enthusiastically supported the Roosevelt *New Deal* in the U.S.A., claiming it was Fabianism in action. The only real threat to the advance of Marxist ideas under the Fabian banner, was the movement demanding a correction to the policies of debt finance.

Whether by accident or design, the emergence of the British economist John Maynard Keynes, as some type of financial Saviour, had far-reaching implications. Keynes was never a formal member of the Fabian Socialist society, but he closely associated with prominent Fabians and his views were applauded. In his famous work, *General Theory of Employment, Interest and Money* he conceded that there was a deficiency of purchasing power, but that the only way to deal with this problem was for governments to “stimulate” the economy by deficit budgets. Keynes also frankly admitted that the banking system creates a nation’s money supply in the form of financial credits (debt). He was cleverly presented as an economist concerned about “saving capitalism”.

The prominent Marxist theoretician, John Strachey, who was a Fabian early in his political career, then joined the Communists, eventually moving back to the Fabians early in the Second World War, wrote in his *Programme for Progress* that Keynesian economics are a vital aid to furthering the Socialist revolution. Strachey grasped the far-reaching implications of the inevitable inflation resulting from deficit budgets. He said that the Keynes policy was:

“an indispensable step in the right direction”, pointing out that “the loss of objectivity, and the intrinsic value of the currency which is involved (i.e. inflation) will sooner or later make necessary, on pain of ever increasing dislocation, a growing degree of social control ...for the partial character of the policy will itself lead on to further measures. The very fact that no stability, no permanently workable solution can be found within the limits of this policy will ensure that once a community has been driven by events to tackle its problems in this way, it cannot halt at the first stage, but must of necessity push on to more thorough-going measures of re-organization”.

Shades of Karl Marx in *The Communist Manifesto!*

“Controlled inflation”, as Keynes described it, has had a progressively disintegrating effect in all societies. It is the basic cause of industrial unrest and welcomed by the openly revolutionary Marxists. The politicians of all labels denounce inflation while their financial “experts” prepare budgets which confidently anticipate higher taxation revenues as a result of it.

Even “conservative” American Administrations like Reagan’s, rely upon deficit budgets, these inevitably adding to the debt burden, which requires high taxation to service. Producers strain to produce more simply to meet increased financial costs. Under the constant whip of rising costs, primary producers have in many cases “mined” their soils while contributing to international surpluses. And what is the “solution”? More “rationalization” and “restructuring”, with more centralization.

Australia’s farming leaders, and those who are supposed to represent them politically, have not only failed to halt the Fabian programme, but in many cases have actually endorsed it. During the first ‘post Second World War rural crisis’, of the late sixties and early seventies, Australia’s primary producers were subjected to the constant refrain of “get bigger or get out”. As Chairman of the Wool Board, Sir William Gunn gave a revealing address to the Institute of Directors in N.S.W. on April 1, 1968, during which he said that:

“it is, reasonable to assume that even if there is a change of government, the basic economic policies that are now being followed will also be followed by another form of government and, therefore, these are facts we will have to deal with ... There is no alternative but to approach the problems of the wool industry in the same way in which the problems of the dairy industry are proposed to be approached. That ...is to reconstruct the industry, which involves the government putting up sufficient funds to buy out uneconomic units ...and then enable those who are prepared to stay in the industry to buy back those units and add to what they have got, so we would end up increasing the size of the unit”.

This was pure Fabianism. Sir William Gunn was admitting that it was government policies which were hurting the woolgrower, but that changing the politicians would not alter the policies. Therefore, as the Fabian P.E.P. said, primary producers would

be “forced by events to submit to far-reaching changes.” It would be interesting to know how much of Sir William’s thinking was the result of his long association with Dr. H.C. Coombs, as a member of the Commonwealth Bank Board.

Sir William Gunn’s Fabian views were endorsed by the Country Party Minister for Primary Industry Mr. Doug Anthony, who campaigned to convince Australian farmers that they had to face up to some:

“thorough going measures of re-organization”. In a statement issued on November 6 1968, Mr. Anthony said it was “inevitable” that “the size of farms would tend to increase” and that “This may lead to an increase in the number of company owned farms ...”

In another address, given at the 1968 luncheon of the South Australian Royal Agricultural and Horticultural Society, Mr. Anthony said that “he feared amalgamation of small farms in Australia might be necessary to increase efficiency.” He then went on to say that he had been impressed with collectivized farming in the Soviet Union, which “are tending to become more efficient.”

Karl Marx’s first step for communising a state is to abolish private property. Sir William Gunn, Mr. Doug Anthony and others were advocating the Fabian programme of gradualness to keep reducing the number of individual farmers in Australia.

A Professor Tribe bluntly said that “This problem of clearing the country of clodhoppers and hayseeds is a human problem”, going on to say that “The people who remain on the farm are also going to be syndicated, corporations, companies, etc.”

Over the last ten years, the “get-bigger-or-get-out” programme, allegedly designed to increase “efficiency”, has stripped rural Australia of 130,000 family farms. But cutting Australia’s farming population nearly in half in ten short years has not solved the primary producers’ basic problems— constantly rising financial costs which are inevitable under Keynesian financial policies.

What, then, is to be the future?

On April 22, 1986, a featured article in *The Bulletin* spelt out the answer: Another 70,000 farm families are to go. The article quotes an economic forecaster, Phil Ruthven, as saying that “...farmers have been slow to realize that ...in future they won’t own land”, which they will merely rent from trusts”. All this is music to the ears of the Fabian Socialists and other advocates of monopoly power.

Those not prepared to learn from the mistakes of history are doomed to repeat those mistakes.

The great Roman Civilisation went down, not because of external pressure from the barbarians, but because of internal disintegration resulting from massive debt, heavy taxation, monetary inflation, and bureaucratic centralism. Rome’s backbone, the sturdy peasantry and the smaller business organisations were the first to collapse.

But history also tells of success stories. As the famous American statesman

Benjamin Franklin pointed out, the root cause of the American War of Independence was not taxation, but the result of depressed conditions in the American colonies following special British legislation, demanded by banking interests, forbidding Britain's Colonies from issuing their own money supply. Prior to this there had been growing prosperity in the American colonies which were issuing their own money in the form of colonial scrip.

During the First World War, the newly-established Commonwealth Bank, established with a capital of a mere twenty thousand pounds, was able under its enlightened Governor Denison Miller, to make millions of pounds of credits available to assist the nation's primary producers at less than 1 percent interest.

When the Second World War broke out, realities demanded that the Black Magic of the financial Witchdoctors responsible for the Great Depression be challenged in order to make thousands of millions of new credits available to use the vast productive capacity of the nation. Depression conditions could no longer be tolerated. But as the money supply increased so did prices start to rise, in spite of controls.

Geared to the C index series of consumer prices, the Basic Wage was under pressure. There was a dangerous threat of national economic instability. Following the lead of the British government, the Curtin government early in 1943 introduced a consumer price discount system, which in essence was the use of some of the new money created for the war, to apply a discount to all the C index items, thus reducing prices while allowing producers to make a reasonable profit. As pointed out by the government, in terms of finance, it cost far less to apply a consumer price discount system than to try to finance a constant rise in wages, which further fueled inflation. As in all other English-speaking countries, including the United States, where it was used, the consumer price discount policy completely eliminated inflation in Australia.

When the Australian electors refused to support the Chifley government's 1948 Price Control referendum, the government started to dismantle the consumer price system. Inflation was the result and became a major issue at the 1949 Federal elections, when the Menzies-Fadden Coalition campaigned on the theme of "putting the shillings back into the pound". There was a firm commitment by the Coalition that they would eliminate inflation by the restoration of the Consumer Price Discount policy. For several months after the election, in early December 1949, Menzies and Fadden continued to say that the new government was going to adhere to its election promise on Consumer Price Discounts. Menzies and Fadden had both voted for the policy when introduced by the Curtin government and correctly pointed out there was no interference with free enterprise when a consumer discount was applied only to production requested by the consumer at the retail market.

In discussions with me, Arthur Fadden made it clear that when he became Treasurer, he was determined to re-introduce the Consumer Price Discount system.

It was no secret that Fabian H.C. Coombs and other “advisers” were opposed to restoring the Price Discount system. Fabians prefer instability, the excuse for still more controls.

In spite of his many attributes, R.G. Menzies had little interest in or understanding of economics. Faced with the resistance of the permanent bureaucracy, the Menzies-Fadden government eventually abandoned their election promise, and inflation continued to poison Australian society. “Credit Squeezes” merely slowed the rate of inflation, while causing further industrial unrest.

The Menzies-Fadden government barely survived the 1961 elections as a result of the credit restrictions recommended by the permanent “advisers”. The Menzies-Fadden government reacted to the near defeat by immediately stimulating the economy with an even bigger deficit than that advocated by Labor leader Calwell at the elections! Fabianism marched on.

The inevitable result was continuous inflation, with all producers, primary and secondary, striving to offset rising financial costs with still greater production. Growing economic centralism was inevitable.

Nemesis struck the rural communities with the crisis of the late sixties. Tens of thousands were beaten by the cost-price squeeze. Bankruptcies increased among smaller business organisations.

The failure of a succession of Liberal-Country Party Coalition governments paved the way for the election of the Whitlam government in 1972. Under an enthusiastic Fabian Prime Minister, a government stacked with Fabians proceeded with undue haste and eventually produced an electoral backlash in 1975.

It was left to the Queensland Premier, Joh Bjelke-Petersen in 1974, to present the only genuine alternative to the rampant inflation being generated by the Whitlam government’s policies. Accepting the challenge to the State Premiers on the subject of inflation, the Queensland Premier put forward a three-point programme: the freezing of the level of total taxation; the abolition of the most inflationary tax - the Sales Tax; and the reintroduction of the Consumer Price Discount system. Fabian Whitlam described the policy as “economic garbage”, and a nation-wide campaign was conducted to discredit what became generally known as “the Petersen Plan”.

It was highly significant that the Fabians were able to obtain the co-operation of Bjelke-Petersen’s own political colleagues to smear a policy which, if implemented, would have set Australia on a far different course to the one now obviously leading to the greatest disaster in the nation’s history. Ironically, the objectives of the Federal Country party had for years included the reintroduction of consumer subsidies and the provision of long-term, low-interest loans for primary producers.

It would be instructive to learn what influences were responsible for the Country Party, later to become the National Party, not only refusing to work for the implementation of policies which would have challenged the Fabian strategy, but eventually quietly dropping them from the party’s objectives.

The last Whitlam budget was brought down in August 1975, by Federal Treasurer Bill Hayden. An Opposition critic attacked a Budget which further increased taxation. The speaker said:

“The principal aim of this Budget should be to combat inflation”, pointing out that:

“... The overall tax burden on the average Australian has been increased, not reduced by the Budget. This is precisely the opposite of the action which ought to have been taken ... It is precisely the opposite of the action needed to halt the wage-price spiral and end the battle over incomes ...”

The Opposition critic then made the telling comment that the increased indirect taxes:

“will be reflected in the Consumer Price Index, and since this is the basis on which wages are indexed they will automatically flow through into wage costs... It requires the provision of real tax relief to reduce excessive income claims and monetary growth which will not accommodate continuing high rates of price increases.”

These commonsense remarks were made on August 26, 1975, by Mr. Malcolm Fraser, recently elected new leader of the Federal Liberal Party!

He was subsequently elected with a massive electoral majority, and the Australian people gave a sigh of relief and waited for promised tax reductions and other policies. It soon became clear to observers like myself that yet another change in politicians had not really changed the government.

The Fabian programme of ever-increasing taxation, both direct and indirect, continued, along with inflation and industrial unrest. The end result was the election of a government headed by Fabian Socialist Bob Hawke, openly committed to advancing the Fabian revolution in Australia.

It is as certain as the sunrise that (electing) yet another change of politicians will not of itself halt the Fabian (advance, until) rewriting the policies fueling revolution, debt, high interest rates and high taxation, (are) reversed.

So far from the present Opposition parties giving any firm assurance that they would reduce total taxation, they are committed to a policy of merely shifting the incidence of taxation from direct to indirect taxation.

A genuine national survival programme requires a limited objective financial policy which directly challenges the financial orthodoxy responsible for the present crisis, a programme which will unite primary producers, who have been progressively reduced to a political minority, with the small businessman and his employees, and all those struggling to meet mortgage payments on their homes. This programme should also seek to make common cause with the rank and file of the Trades Unions, who are often unwilling victims of the monopoly of power used by Union officials.

The last thing Australia needs at present is a programme of direct confrontation with the Unions. All Marxists would welcome the violence and the confusion which direct confrontation would bring.

What has to be confronted is the policy of escalating debt, crushing taxation and high interest rates. The first essential is a substantial reduction in interest rates, for a start to at least 50% of existing rates; just as the first step towards curing alcoholism is to stop drinking, so the first step towards eliminating the “debt- drug” is to stop using it. Financing budget deficits out of new financial credit created by the Reserve Bank and written up as an interest-bearing debt against the Australian people, should cease, and the (same) money created as a credit at (only) the cost of administration. Instead of financing capital works out of taxation forcing the present generation to finance assets which will in many Page 29 cases benefit a number of generations, they should be financed by new credits created against the new assets. This credit to be withdrawn (from circulation) at the estimated rate of depreciation of the assets.

The steps suggested would permit taxation to be reduced to the level where Sales Tax, now raising approximately \$600 million a year, could be abolished completely with the present administration (being used to manage the Sales Tax) used to administer a Consumer Price Discount system similar to that used during the Second World War.

The cut in interest rates, the abolition of Sales Tax, and the expenditure of only \$1000 million on, for a start, a limited Consumer Price Discount system, would bring inflation down to zero, removing the basic cause of industrial friction.

Other steps could include the re-scheduling of all the present debts of primary producers and Municipal governments on to a longer-term basis at the suggested reduced interest rates. Municipalities could pass on the savings in lower rates.

What is recommended would not solve all Australia’s problems. But the programme would be the first step in the direction of national survival. As Confucius said, the longest journey must start with the first step.

But this first step will not be taken without the application of political sanctions. What is needed is a grass-roots movement, not more divisive political parties, which will unite sufficient electors to make it clear that no political candidates, irrespective of labels, will receive their votes without firm written commitments to the type of limited objectives outlined.

If the National Farmers’ Federation and other organizations content themselves with using their relatively large funds to defeating Labor candidates in marginal electorates, without obtaining firm commitments for genuine alternatives to the Fabian programme, they will merely help to change the parties at Canberra without changing the Fabian policies destroying Australia.

Those genuinely concerned about saving Free Australia and the institution of private property, must be using some of their resources to exposing the Fabian programme.

Failure to do this can only mean that either there is a frightening ignorance of the nature of the enemies of freedom, or perhaps even worse, that there is a moral cowardice in the face of the Fabian enemy.

Proposals to deregulate wage fixing, and similar suggestions, however commendable, avoid the main issues.

What is urgently needed is some type of co-ordination of the many concerned groups around Australia, so that a realistic programme along the lines suggested can be forged. Such a movement might encourage the establishment of Electors' Associations in every electorate, whose task would be to instruct all those seeking to be employed by the electors as their paid representatives, to appear at public meetings to answer questions. Such Associations would then ensure that the answers and attitudes of candidates were widely publicized with a recommendation of how electors should cast their votes. It should be stressed that the first responsibility of a Member of Parliament is to his electors.

And, finally, those directing such a grass-roots movement should consider the importance of encouraging support for Senate candidates pledged to use Australia's House of Review to block any further legislation, including that concerning higher taxation, which furthers the Fabian programme.

Politics is the art of the possible, and my own view is that the Senate provides the best place where at least a start can be made to call a halt to the rising tide of totalitarianism. A few men and women, pledged to the type of policies I have briefly indicated, and holding the balance of power, could play a decisive role in the battle to turn back a revolutionary programme which, unless halted, will eventually destroy the type of Australia our pioneering forefathers set out to create.

As a former army instructor I come back to this first principle of warfare mentioned at the beginning of my address:

KNOW YOUR ENEMY

CAREFULLY STUDY HIS STRATEGY AND TACTICS

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On Target is printed and authorised by Arnis J. Luks
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The Price of Freedom is Eternal Vigilance

Vol. 61 No. 21

30th May 2025

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Thinning the Herd: Brett Weinstein and the Dangers of AI
By William Waite

On the development and integration of Artificial Intelligence Brett Weinstein is more thoughtful than most. His perspective is from that of an evolutionary biologist and he summarises the problem as one of “hyper-novelty.” For an evolutionary biologist the state of hyper-novelty occurs when the rate of environmental change exceeds the rate at which humans can adapt to it. AI, he argues, can only accelerate what is already an intolerably unpredictable and shifting situation. On a recent podcast alarmingly titled “AI Agents Emergency Debate: These jobs won’t exist in 24 months! Containment has failed, we must prepare for what’s coming!”¹ Weinstein categorises his concerns. They are:

1. The malevolent AI scenario. AI runs wild and kills everyone (of least concern)
2. The misalignment problem where the AI misunderstands an instruction and in carrying it out causes tremendous damage.
3. The derangement of human intellect
4. The massive disruption to the way things function (labour displacement being the most important problem in this category)
5. The last one is that this just simply accelerates demographic processes that do potentially result in the unleashing of technologies that pre-existed AI. This can easily result in an escalation into wars that turn nuclear.

The final three are guaranteed and in varying degrees already with us.
Dealing with Weinstein’s concerns in order.

From this distance it is impossible to assess the threat from a malevolent or misaligned AI. Many key people including Musk and Altman have expressed deep concerns at the potential for AI to get of control. With the combination of AI target selection and [IDF sniper drones shooting \(children\) in Gaza](#)² you could be forgiven for thinking we're living through the beginning of the end. There is a disturbing recklessness in how Silicon Valley elites appear to be knowingly jeopardising the wellbeing of billions of people who will be affected by their technology. The cavalier attitude was neatly captured by Sam Altman of OpenAI in 2015 when he said "AI will probably most likely lead to the end of the world, but in the meantime, there'll be great companies."

The derangement of human intellect has been going on for some time but has shifted up a gear with the widespread use of the internet and algorithmic social media. Weinstein references "dopamine traps" which bait users to become addicted to digital instant gratification and AI deep fakes which make it nearly impossible for the unsuspecting to know fact from fiction. Another certainty with the widespread use of AI is that it will cause human intelligence to atrophy. If intelligence is a function of the use of intelligence won't the outsourcing of our problems to AI necessarily lead to the deterioration of organic, human intelligence? It is the problem of labour displacement which features most significantly in Weinstein's fourth category. There is consensus that millions of jobs will soon be displaced by AI. In an article this morning in *The Australian* about the AI revolution in the banking sector we read:

Banks are reviewing their entire operations to determine where to embrace AI. The area where the biggest changes will take place are head offices, and large areas of administrative activity will be taken over by AI.

The first major off the blocks was Westpac, with staff cuts and a declaration that it would target a cost-to-income ratio below other major bank rivals in four years.

*Westpac's declaration has provided the trigger for an interbank cost reduction competition. This competition will spread to other areas of Australian corporate life, and the consequent revolution will impact universities because the initial routine tasks performed by graduates will be taken over by AI.*³

The concern can be condensed to something like this. The widespread replacement of people with AI spells economic ruin for the people and for the wider economy. At the level of the individual mortgages and rents will not be paid, food and a decent material existence is put out of reach. In a full employment economy where selling something remains the only claim to goods and services people, through no fault of their own, will be disallowed from accessing the products of a more productive economy ("productive of what?" is a different question). If the purpose of production is consumption what's the point of that?

It would also be a disaster for the economy. The widespread contraction of

incomes will lead directly to recession, defaults and business insolvencies. As per the pattern government debt would likely increase to fill the vacuum and corporations scaled to weather the ups and downs of business cycles would further entrench their advantages. This is an environment in which the public/private partnership thrives and what's left of genuine competition withers and dies. Purchasing power is increasingly siloed in assets by a diminishing fraction of the population insulated from the chaos by their wealth and liberated from the labour of the masses. This can go to very dark places. When asked what he fears most about AI Weinstein said:

My fear coming, stemming from technology and AI is that this is a runaway process and that that runaway process is going to interface very badly with some latent human programs. That in effect, the need for workers largely disappears and the people who are at the head of the processes that result in that elimination for the need for workers start talking about useless eaters. Maybe they come up with a new term this time. Thin the herd. Yep, or they allow it to be thinned or something. Right.

The half-baked range of solutions floated to address this impending dystopia are not cause for comfort. On the one hand is a government issued Universal Basic Income funded by redistributive taxation and government debt. On the other is a chorus of meritocrats – almost always tech entrepreneurs – who in addition to being above the impending chaos believe that creative and meaningful opportunities in the new economy will magically appear. The first is a formula for the final enthronement of finance by government debt and the second is an excuse for doing nothing and continuing to ‘thin the herd.’ Unsurprisingly both ‘solutions’ are suggested by the same people.

Optimistically what we have here is an opportunity to reframe the breakdown of the employment system as something that could provide for greater human liberty. If, as everyone says it will, the AI revolution increases economic productivity, it is not necessary that millions of people be impoverished in the process. If nothing else Australian bank share dividends show that money can be distributed completely dissociated from labour. A more general distribution of credit, unattached to debt, would allow those replaced by AI to continue to consume and permit society to avoid the worst aspects of mass labour displacement. It should be said that the possibility of this wider economic security has been with us for some time and is not new with the advent of AI, but, due to a faulty financial system which will not distribute purchasing power except as debt, it remains yet unrealised.

Such an arrangement would have beneficial second and third order consequences. A measure of economic security tied to the real economy of the nation would allow people to manage their own level of involvement in whatever comes next. Coming back to Weinstein's ‘hyper-novelty,’ people would have some flexibility in how, and at what pace, they adapt to the emerging conditions. Some might decide to pursue the course of tech entrepreneurs, good luck to them, but the temperaments and

nervous systems of mere mortals might prefer something quieter and less cut-throat. We should keep in mind that the idea that meaning is derived from our status as sales people is the assertion of a culture dominated by sales people, not a universal absolute.

To Weinstein's fifth point the most important 'accelerating demographic process' ongoing at the moment is the centralisation of power away from the individual. This presents possibly the greatest threat of all. Often AI is spoken about as though it is a neutral tool distinct from the people who program and deploy it. This is of course not the case. AI is another tool that is being used by some people to dominate others. Private companies and government are already teaming up to gather people's data and analyse it using AI in order to manipulate them in ways they can't control or understand. The police state entanglements between the, Israeli and Trump administrations and their dealings with Palintir are a case in point. ⁴ Said Palantir CEO Alex Karp: "Palantir is here to disrupt and make the institutions we partner with the very best in the world, and when it's necessary to scare our enemies and, on occasion, kill them."

What do we become if we outsource our very thinking to a machine? If we take Descartes' "I think therefore I am" does it bring into doubt our very existence? To what degree are we our thinking and if that part of us is diminished do we just diminish ourselves? When what passes for thinking is just a machined amalgam from a selected range of expressions can the Conditioners finally say: "*They are not men at all : they are artefacts.*" And what are we to make of this obsession with intelligence as the solution to our problems? In the panoply of desirable human qualities intelligence (whatever it is) is hardly our limiting factor. Notably intelligence is absent from the fruits of the spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

I am reminded of the final stages in C.S. Lewis' *Abolition of Man*. ⁵ It may bring understanding but little comfort:

I am inclined to think that the Conditioners will hate the conditioned. Though regarding as an illusion the artificial conscience which they produce in us their subjects, they will yet perceive that it creates in us an illusion of meaning for our lives which compares favourably with the futility of their own: and they will envy us as eunuchs envy men. But I do not insist on this, for it is mere conjecture. What is not conjecture is that our hope even of a 'conditioned' happiness rests on what is ordinarily called 'chance' — the chance that benevolent impulses may on the whole predominate in our Conditioners. For without the judgement 'Benevolence is good' — that is, without re-entering the Tao — they can have no ground for promoting or stabilizing their benevolent impulses rather than any others. By the logic of their position they must just take their impulses as they come, from chance. And Chance here means Nature. It is from heredity, digestion, the weather, and the association of ideas, that the motives of the Conditioners will spring. Their extreme rationalism,

by 'seeing through' all 'rational' motives, leaves them creatures of wholly irrational behaviour. If you will not obey the Tao, or else commit suicide, obedience to impulse (and therefore, in the long run, mere 'nature') is the only course left open.

At the moment, then, of Man's victory over Nature, we find the whole human race subjected to some individual men, and those individuals subjected to that in themselves which is purely 'natural' — to their irrational impulses. Nature, untrammelled by values, rules the Conditioners and, through them, all humanity. Man's conquest of Nature turns out, in the moment of its consummation, to be Nature's conquest of Man. Every victory we seemed to win has led us, step by step, to this conclusion. All Nature's apparent reverses have been but tactical withdrawals. We thought we were beating her back when she was luring us on. What looked to us like hands held up in surrender was really the opening of arms to enfold us forever. If the fully planned and conditioned world (with its Tao a mere product of the planning) comes into existence, Nature will be troubled no more by the restive species that rose in revolt against her so many millions of years ago, will be vexed no longer by its chatter of truth and mercy and beauty and happiness. *Ferum vicotrem cepit*⁶: and if the eugenics are efficient enough there will be no second revolt, but all snug beneath the Conditioners, and the Conditioners beneath her, till the moon falls or the sun grows cold.

Lord, give us strength. ***

1

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6

Meaning: The defeated conquered its uncivilised vanquisher.

The Breakdown of the Employment System By Arnis Luks

<https://alor.org/Storage/Library/Douglas%20CH%20-%20Breakdown%20of%20the%20Employment%20System.htm>

A Pincer Movement is being conducted against the small-ish farmer by the state governments of Western Australia and Victoria. Sheep production at times can produce a viable % return on investment even for the relatively modest producer. However, with the imposition by the Victorian State Government of a logarithmically-increased Emergency Services Levy 10:1 against the farmer's land area; costs are elevated beyond the modest returns from the marketplace, making it unrealistic to continue operating and trading. The state government is financially forcing them out of the market with this new levy - currently deferred for 12 months due to effective protests in the city.

From antiquity, taxes were only levied against the increase experienced by the producer. Flock numbers were assessed on the numbers between the previously existing herd and the current herd. If the herd numbers increased by 30 percent, then the 30 percent increase was tithed at 10 percent of the 30 percent; being three percent. Placing a monetary assessment against acreage does not consider uncontrollable variables such as drought, the price of water, the costs of energy, maintenance of equipment, replacement of the herd, labour costs, interest rates, viability of the land and finally seed. Increasing the levy by a factor of 10:1 can nullify the viability of farming as an industry.

In Western Australia the state and federal labor governments banned live sheep exports. Farmers, to remain competitive, are now compelled to reconfigure their land and equipment for other uses. I noted on my return trip home from WA that one enterprise had a convoy of three very large track-driven tractors each with a 40-foot collapsible air-seeding combine attached. Those three apparatuses are capable of ploughing and seeding strips of land about 120 foot wide at an optimum speed of 4.35 miles per hour (seven kilometres) - covering (in combination) about 200 acres per hour - around the clock 4,800 acres per day - nearly 7 square miles per 24 hours - an acre was the amount of land tillable by one man behind one ox in one day.

Apart from the few people associated with this process of air-seeding the 4,800 acres per day, no one else derives an increase in spending power to purchase the result. Wages, salaries and dividends are an incomplete mechanism to purchase what has been potentially produced. The employment system is actually breaking down. Improvements in production, now with AI as well, have replaced man as a major component in industry.

CH Douglas identified this phenomenon more than 100 years ago and made proposals to balance the disparity of available spending power (against what has been produced with advances in technology). He recommended a national dividend being issued equally to 'all' in society. He also recommended a consumer price discount at

the point of purchase, to ensure price stability and reflect the real costs-of-production - being a falling price level as efficiencies are implemented.

Corporate giants can now avoid tax to the tune of billions. They can and do amass teams of highly sophisticated lawyers, and through trade agreements such as the TPP, be assessed by the World Bank Administrator Tribunal rather than our own national courts and the Australian Taxation Office.

Being a rules-based order, they are at the forefront of trade negotiations that exclusively benefit themselves in preference to a host nation. This journal has recorded Imran Khan fighting to protect his nation of Pakistan against this predatory encroachment and exploitation by transnational corporations – backed by central banks.

FURTHER READING HERE:

The Case That Blew the Lid Off the World Bank's Secret Courts

<https://fpif.org/the-case-that-blew-the-lid-off-the-world-banks-secret-courts/>

ATO loses \$1b tax dispute with Alcoa as US companies play hardball

<https://www.afr.com/companies/mining/ato-loses-1bn-tax-dispute-with-alcoa-as-us-companies-play-hardball-20250529-p5m3bt>

Ford enlists Trump tax officials in billion dollar ATO brawl

<https://www.afr.com/wealth/tax/america-inc-raises-the-stakes-in-fight-with-canberra-over-tax-20250508-p5lxn3>

Financial Leverage by central banks against the host nation is the standard fare to monopolise national assets unto themselves. This is a modern form of piracy. Australia has experienced 'privatisation' (simply another name of the same phenomena) of our infrastructure to satisfy (for a short period of time) the massive debt levels we have incurred by the fraudulent financial system.

<https://lowy-institute.github.io/publications/2025/DUKE-peak-repayment-china-global-lending.pdf>

The Lowy-Institute reports that the world's 75 poorest countries are irredeemably indebted to China. Think of our Pacific Island Nations to the North. This is misleading as it does not clearly indicate the central banking power that operates behind this illusion of China. China's diplomats are operating as the frontispiece for central banking. China is equally in debt to central banking, as is every other nation. However, it has become the engine room for world manufacturing - as policy. An essential point to be reminded of is that during the collapse of the Berlin Wall as an event, it was revealed that the Soviet Union was governed by a handful of central bankers and Vladimir Putin. It was not the Politburo - the hard-line Communist who are supposed to control the Communist Party and therefore the nation - but central bankers who ultimately controlled the political apparatus called communism. The reality of Marxism on the ground is that it is a dictatorship 'of' the proletariat, not a dictatorship 'by' the proletariat.

China has now become a collector of debts, rather than a perceived benevolent-issuer of loans. Their Military operates as the strongarm-branch to enforce policy compliance. USA does the same to an equal degree. Consider the recent diplomatic mission to Australia from the USA - calling for increased spending on military equipment – no doubt purchased from the USA as exporter of preference. The 'Economic Hitman' operates through governments, but in reality, foreign dignitaries commissioned to do the very-work John Perkins was enlisted to do – enticing leaders with outlandish 'promises of prosperity or security', when in fact they entice-to-trap nations into contracts of irredeemable bondage, exchanging their very-real national assets for a bowl of financial debt-bondage.

From Our NewTimes Archives: 1957

False Financial Policies Force Recognition Of Red China -
U.S.A. and Australia to Follow British Lead?

We have on numerous occasions drawn attention to the fact that the non-Communist nations cannot, in the long run, successfully withstand the Communist conspiracy while they maintain their unrealistic financial and economic policies. We have in particular pointed out how the urgent necessity to increase the volume of exports was going to force even the U.S.A. to grant recognition to the Chinese Communists. This necessity to increase exports is not a real necessity; it is a result of financial rules which force individuals in modern industrial communities to seek a "favourable balance of trade" in order to keep their economic system from breaking down. When Australia's Minister for External Affairs, Mr. R. G. Casey, recently caused a mild sensation with his plea for greater Australian trade with Red China, we wondered whether this first step towards the ultimate recognition of Red China was not based upon the knowledge that his fellow-internationalists in the U.S.A. were proposing a similar policy. We did not have long to wait before learning that Mr. Casey's views are shared by the policy makers in the U.S.A.

Last week press reports stated that a new Senate sub-committee was going to investigate why the United States was "out of step" on the issue of trade with China. The Chairman of this new subcommittee claims that every country in the world is doing increased trade with Red China and that the U.S.A. must do likewise. Here we have a classic example of the madness that is destroying what remains of civilization. International Finance knows no country and has no loyalties except to its policy of enslaving the whole world in debt and of erecting an international tyranny to prevent revolt. The Money Power has shown that it is just as willing to make loans available to Communist Governments as to non-Communist Governments.

The directors of the Money Power, with its headquarters in the U.S.A., know what they are about. But those businessmen and others, who advocate increased trade with Communist countries because they accept such non-sense as the claim that a nation grows wealthy on its exports, are victims of mind conditioning. What, for example, can the American people possibly want from Communist China which they do not produce themselves or which they could not obtain from non-Communist countries?

How the Communist leaders must laugh to themselves as they see the Americans, who have demonstrated that they have an almost completely self-contained economy, and who could provide all their genuine requirements with a few hours work per week, seeking to send some of their production to Communist China.

The Americans will get nothing in exchange for this production, except, of course, dollar credits created in the U.S.A. This procedure helps prevent the American economy from breaking down, but it also ensures that the Money Power prevents the Americans from enjoying the potential leisure, which is physically possible.

When Mr. Casey made his plea for greater Australian trade with Communist China, he did not tell Australians what they might expect to receive in exchange for their production. Is it seriously claimed that the Australian standard of living can be increased by sending vast quantities of Australian wool and wheat to Red China?

Those mesmerised by financial abstractions will no doubt reply that these exports will increase Australia's "export earnings" and that these earnings will increase purchasing power in Australia. It is true that there is an increase in the domestic money supply as a result of exports. But this increase is the result of increased financial credits being issued by the Australian banking system. Chinese money will not be sent to Australia and used in exchange for Australian wool. In a real and physical sense, a big volume of exports to Red China would be a big loss to Australia, or any other exporting country, and a big gain for the Communists. If Australians, Americans, and other people of non-Communist countries cannot devise some way of providing themselves with increased purchasing power to buy what they have produced without first giving away a big proportion of their production to their enemies, they do not deserve to survive. The Communists have never bothered to conceal their views on this matter.

THE WHOLE WORLD IN (DEBT) GOLD CHAINS

By Major C.H. Douglas in "Manchester Despatch" 1920s

Out of the welter of discussion and recrimination which has been proceeding on the subject of the economic and social crisis through which the world in general, and this country in particular, is passing, one idea stands out clearly. It is a new idea, and yet it has been, I think, grasped by a majority of the population.

It is that the crisis, the poverty, and the mental and physical distress which are the features of these present times, are in a certain sense artificial. We are starving in the midst of plenty. It is not goods and services which are lacking - it is the money with which to buy those goods and services which either actually exist or could potentially be made. Money is only a ticket system.

It would appear that every effort has been made to confuse and obscure this issue. The crisis is described as an unemployment crisis, whereas a little consideration will make it clear that our scientists, our organisers, and our engineers have been engaged for hundreds of years, and successfully engaged in producing this so-called "unemployment" crisis, which properly considered is, of course, the successful

transfer of economic labour from the backs of men on to the backs of machines. That is what we have been trying to do, and that is what we have succeeded in doing.

The machines are capable of making the goods, but the unemployed cannot buy them because they lack money, and to them a situation which should be one of freedom and leisure, appears disguised as one of economic catastrophe.

The actual and potential wealth of the world is demonstrably beyond all the requirements of the highest standard of living for the whole of the population.

What are we told by our politicians and our inspired Press and Broadcasting agencies? That we cannot afford even our present standard of living, that our taxes must be increased, which, if it means anything at all, means that we have less money to spend on our personal requirements and can therefore draw less upon the real wealth of the country.

That we must work harder and our social services must be curtailed. That the wages of labour must be cut down, and the dividends of railway shareholders, amongst others, must be so reduced that they, in turn, will be powerless to obtain even that portion of this abundant and increasing wealth to which they have been accustomed.

Obviously these two claims, first, on the one hand, that the world is rich and getting richer (which is the claim of the engineer and the scientist), and on the other hand, that it is poor and getting poorer (which is the claim of the financier and his protagonist, the orthodox politician) cannot at one and the same time be true.

In spite of every hindrance to the formation of an instructed opinion, the man in the street has arrived at the correct conclusion. The scientist is right, and the financier is wrong.

Now, the first step towards understanding how it is that the financial system presents a fictitious picture of poverty when, in fact, there is no fundamental poverty anywhere, can, I think, best be taken by realising that when you make goods or grow food, you do not thereby make the money with which to buy the goods that you have made or the food that you have grown.

The greatest factor in the creation of real wealth is the cultural inheritance of civilisation - scientific knowledge, tools, processes, organisation, and so forth. A second factor is that of raw materials, and especially solar energy, and a third factor, of diminishing importance, is that of labour.

This cultural inheritance is beyond dispute the birthright of the community and not of any section of it. But the money which is required to distribute this real wealth comes from an entirely different quarter. There is now no dispute possible in regard to the matter. It is actually made by the banks, and the ownership of it is claimed by the banks.

The process is mainly a book-keeping process and has been epitomised by a well-known banker -- the Rt. Hon. Reginald McKenna -- in the words:

"Every bank loan and the purchase of every security creates a deposit, and the repayment of every bank loan and the sale of a security destroys a deposit."

Suppose you grew a ton of potatoes, and I wrote you out a cheque for £5 and took your potatoes. If you were willing to accept my cheque indefinitely, it is obvious that as fast as you grew potatoes I could come into possession of them by writing out cheques for them.

It is also obvious that: If your only method of getting the goods and services which you require was by obtaining cheques from me for the purpose of handing them on to someone else, that so long as I retained the monopoly of writing cheques I should be potentially the owner of everything you and your neighbours could produce.

Although banks have the monopoly of the creation of money, no bank has ever been known to give money away. It lends money: that is its business, and it expects repayment, with interest. In consequence, there is a certain volume of money flowing out from the banks in the form of loans, and a certain volume of money always returning to the banks in the form of repayment of loans.

It is this volume of money, and not the amount of available goods, which governs the purchasing power of the general population.

In order, quite ineffectively, to enable goods to be disposed of in the face of an inadequate supply of purchasing power, prices are driven down, with the result that producers make a loss and their producing plants are put out of action.

While the technical details of this situation are too complex for treatment in a short article, it is accurate to say that ultimately the core of the problem can be put into four words - "*the monopoly of credit*," and that the solution of the problem is also contained in four words - "*the distribution of credit*."

Put into language which anyone can understand, this means that just as the cultural inheritance, to which I previously referred, is the birthright of the community and forms the main basis of our immense productive capacity, so the financial purchasing power necessary to transfer this production to the members of the community essentially belongs to them and not to the banking system.

We are all of us entitled not merely by right, but by expediency, to a large and increasing dividend based not upon work, but upon our inheritance, and without that dividend it is impossible for the economic system to function since it is obviously useless to produce goods if they cannot be used, and the orderly production and distribution of goods depends upon orders backed by money.

If our present civilisation survives the growing stresses and strains which are being placed upon it by an ineffective monetary system, future generations will owe a great debt to such individuals as Mr. Montagu Norman, the present Governor of the Bank of England. For he has succeeded in demonstrating, even to the more public spirited amongst our bankers, that the banking mentality is conspicuously unsuitable for the position of immense power in which circumstances have combined to place it.

Neither a change of system nor a change of personnel by itself is sufficient, and in the last resort the issue lies in the outcome of a conflict between reactionary financiers and the general population.

Not only do we require a radical modification in the credit and financial system, but this modification requires for its operation a type of mentality which is capable of distinguishing facts from figures. If our civilisation can provide both this change of system and the personnel to operate it, we can pass within a short period of time into, at any rate, an economic millennium...

As you read the following, remember C.H. Douglas was writing the above words nearly one hundred years ago. He saw then the problem was not production... the problem was the distribution of production. The answer is a philosophical answer!!!

World rulers en route to a different civilisation-- the 20:80 society

"World-class dreams are at home in San Francisco's Fairmont Hotel," wrote the authors of "*The Global Trap*" in 1997. "In this site steeped in history, the man welcoming the world's elite in late September 1995 is one of the few who has made himself history. Mikhail Gorbachev..."

The world's elite came to discuss and plan for the future - our future, only we have not been invited to have a say. The following took place at the meeting:
"...The ageing self-made billionaire doesn't bat an eyelid. He is completely focused as he asks the central question in response: 'How many employees do you really need, John?' (asks David Packard, co-founder of the hi-tech giant Hewlett-Packard.)
'Six, maybe eight,' Gage dryly comes back. (John Gage, top manager at Sun Microsystems) 'We'd be really stuck without them. It's all the same no matter where on earth they live.'

The leader of the discussion, Professor Rustum Roy from Pennsylvania State University, tries to dig deeper: And how many people are currently working for Sun Systems?

Gage: 'Sixteen thousand. All but a small minority are rationalization reserves.'
Not a murmur passes through the room. The prospect of previously undreamt-of armies of the unemployed seems to go without saying for those present. None of the highly paid career managers from the company divisions of the future believes that there will be enough regularly paid jobs in any sector of the economy in the technologically demanding growth-markets of hitherto affluent countries.

The Fairmont pragmatists sum up the future in a pair of numbers and a concept: '20 to 80' and 'tittytainment'.

In the next century, 20 per cent of the population will suffice to keep the world economy going.

'More manpower won't be needed' thinks Washington SyCip.

A fifth of all job-seekers will be enough to produce all the commodities and to furnish the high-value services that world society will be able to afford. This 20 per cent, in whichever country, will actively participate in life, earnings and consumption to which may be added another 1 per cent or so of people who, for example, have inherited a lot of money.

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 22

06th June 2025

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Et tu Brute? By Arnis Luks

My reading list this past week came from an array of researchers, all uncovering a little more of the 'core of the illuminati-conspiracy to obtain world-government'. I noted some of the standout names listed for the King's Birthday to acknowledging their contribution to this cause. Perhaps they will receive their just rewards in the next life.

William Shakespeare's play '*Julius Caesar*' records an intrigue for power. Enmity and jealousy (that brought about conspiracy) have been ever present and recorded in even earlier writings with the tale of Cain killing Abel. It occurs, whether acknowledged as conspiracy or not.

https://ia902209.us.archive.org/14/items/and_not_a_shot_is_fired/and_not_a_shot_is_fired_revb.pdf

'*And Not a shot is Fired*' by Jan Kozak identifies the Communist intrigue of subverting a representative government. To suggest that communism is not pursuing its clearly-promulgated goals using clandestine methods (conspiracy) is naive at best, or foolishness at worst. All their publications reinforce-to-demonstrate that they are at war with this civilisation to destroy it.

After a short introductory conversation at a marketplace, a young woman quickly labelled me as a right-wing conspiracy-theorist and dismissed any further conversation. She easily fell within the same descriptor: of 'conspiring to achieve an objective' by selling the newspaper - which by that time had metamorphosed several aberrations into the 'Green Left Weekly'. Conspiracy is not a theory. It is a fact of life.

[Ivy League campuses and MSM are battlegrounds for influence](https://www.naturalnews.com/2025-06-03-elite-western-universities-form-a-corrupt-and-parasitic-empire.html)

<https://www.naturalnews.com/2025-06-03-elite-western-universities-form-a-corrupt-and-parasitic-empire.html>

Universities and monopolised-media are both dominant entities that conspire to pursue policy. Universities have historically supported revolution from which most of the publications listed below come from:

https://www.reasoninrevolt.net.au/bib/browse_a_bib.htm

That they, the conspirators are never squeezed for funds, nor urged to alter their policy, again shows the hand of complicity. The sustained ABC's political orientation, monopolised media ownership, and Covid – to name some examples.

'Only the fool says there is no conspiracy'.

Further reading:

Secret Societies And Subversive Movements By Nesta H. Webster

https://alor.org/Storage/Library/PDF/Webster_NH_Secret_Societies.pdf

The political, religious, and academic classes are riddled with membership of some more prominent secret-societies, the Freemasons and the Fabians for example. Identifying membership from within these Ivy League classes-of-society had become a regular pastime of mine. I also noted membership from within industry – from both sides of the supposed demarcation line - union and management. Discussions of this nature occurred regularly between a shop steward and myself, they being more aware than even I.

ALOR's Libraries and Archives Are a Bastion

– a Reliable Source of Intelligence-Assessment From The Past

When I travel to speak, I prepare my material based on current events that may provide an example for learning from a civics' perspective. This pre-thought may be considered as conspiracy. Historically the subject of civics was integral to a sound education – not anymore.

ALOR provides source material and offers our extensive archives and libraries (being openly available), giving any researcher the opportunity to examine our record of assessment of past political events for themselves. Past writers have followed this path of 'exposure' to answer all critiques. The ALOR record of accurately assessing and, in confidence, predicting the political outcomes (if policy is pursued) speaks for itself.

The objective of providing source material and teaching from within the contents of our journals, is to 'inform that you may learn' what is bringing about revolutionary change. ALOR also identifies the necessary rules-of-association, civics, constitutionalism, and the history of centralised-finance as the dominant-guiding-power behind this world-wide conspiracy. Their 'strategy and tactics' are being used against our society, predominantly exercised from within the revolutionary class from our many hallways of influence, who have acted against the best interest of our nation.

Contradictory-policy emanating from those holding positions of high public office can reveal the calibre of ideas. Neville's article about burning rubbish offers an example of an inconsistent environmental policy coming from a socialist government that moves to benefit big industry. Compare this with 'gas exploitation being readily

hampered' from within our own borders that will not be allowed to benefit our own industry, nor our national interest such as security of power and defence. The environmental 'policy' in action shows internationalism as their objective, benefiting transnational corporations and central banking entities foremost – above their own stated ideals.

'By their fruits you shall know them' - is a reliable key to unlock the riddle.

Why would they (-&%\$*#@-) do that, professing their beliefs, but pursuing policy entirely contrary to their advocacy? Why would socialists and liberals alike pursue policy that exclusively benefits monopolists?

They conspire 'together' that they may rule over the world – you will own nothing...

'A Programme For Halting The Financing Of Economic Blood Transfusions to the Communist' was a report tabled by the Crown Commonwealth League of Rights' President, Mr ED Butler, to the ninth World Anti-Communist League Conference in Seoul, South Korea 1976. A recommendation coming from this report was that 'the financing of economic blood transfusions to Communist nations be labelled as treasonable and opposed in every way' – and, that those who oppose and resist this 'labelling' be publicly designated as subversive. In short, that any economic and financial support directed towards Communist nations must be done so only in exchange for releasing those nations from totalitarian bondage - free and open elections et cetera..., (in today's circumstances - the disassembly of the surveillance state may be a good start, but this also applies to our own nation).

https://alor.org/Storage/Library/PDF/Butler_ED-Program_For_Halting.pdf

Today, trade across all national boundaries is almost unfettered, unless there is some form of sanction due to minor political differences. The other week I wrote about the debt incurred by our own Pacific Island nations to the north, that have placed them into financial bondage to China. Accurately identifying both Communist and International-financiers' policy being to further the world-wide revolutionary movement towards world-government becomes obvious. They both pursue the same end.

Technological transfer is accomplished through our open research Universities, space programs, collaborative projects – SMR small modular (nuclear) reactors, swamping-immigration-policy, and industry employment policies. The national interest – the security and well-being of the host nation - does not rate a consideration. In fact, the national interest could invoke the nation being brought before the World Bank court for interfering with potential profits of a transnational corporation. Antony Sutton's record of research of this subject stands un-rebutted.

Revolution cannot ever occur without adequate finance - Central banks being integral to the policy. The only variance is as to which nation will provide the necessary military support and political handlers.

I noted that Wagner – the private military contractor whose headquarters are located in Russia – is/has pulled out of Mali, a west African entity, after having secured the makeshift-puppet-government into political power.

<https://www.rt.com/africa/618750-wagner-withdraws-from-mali/>

Mali's economy centres on agriculture and mining, with its most prominent natural resource being gold of which it is the third largest producer in Africa...

<https://en.wikipedia.org/wiki/Mali>

Is it a stretch too far of the imagination to highlight that: Wagner in June 2023 withdrew from the Russian front lines in Ukraine to be deployed in Africa to secure the exploitation of this 3rd largest gold-mine. Wagner would not have been there without the mercenaries protecting financial interests. The Ukraine war continued without a hiccup, North Korea (read China) providing the necessary troops to cover any shortfall. The more recent advances of Russian front-lines into Ukraine territory is probably attributable to their (Wagner's) re-newed presence.

Another ready example of the collusion of central-bank's very close association with communism is the Nuclear Monopoly. The liberals were fully behind this policy even though we have oceans of available coal and gas -energy to suit our own purposes.

Only SMR based on Licensed, Operating & Advanced Reactor Technology

<https://westinghousenuclear.com/energy-systems/ap300-smr>

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Our AP1000® reactor is already proving itself every day around the globe.

Currently, four units utilizing AP1000 technology are operating in China, setting performance records. Six more are under construction in China, and two AP1000 units are operating at Plant Vogtle in Georgia.

Recommended Reading:

The Balfour Declaration – Warrant For Genocide

The Red Thread – Andrei Krylienko

Our PDF Library contains Antony Suttons works - also readily available across the internet : <https://alor.org/Storage/navigation/Library6.htm>

ALOR's recording of these occurrences, of conspiring in the pursuit of common policy by both Communists and Central-Banks alike, also goes on...un-rebutted.

God is a trinity, a relational structure. Every work of the devil is to divide us into warring camps - Trump vs Harris, Ukraine vs Russia, Israel vs Palestine, Sport team A vs Sport team B, Liberal vs Labor, Democrat vs Republican, Husband vs Wife, Young vs Old. Resolution is to be found in upholding this relational structure, of community, of discussion, love if you like.

The Ideal -- and The Real by Betty Luks

In his weekly newsletter Senator Cori Bernardi expressed his concern for the 'state of the world' when he wrote:

"I don't know how many times I have written the following statement in recent years but it is succinct, accurate and more relevant than ever. "The world has gone mad."

Wherever you look, the signs of societal decline are evident. Acts of Islamic terror are now a seemingly everyday event. Mental health issues are increasingly prevalent. Substance abuse is growing. Respect for the rule of law and those that enforce it seem lower than ever. The children of dysfunctional families are incarcerated with little hope of a positive future...and I could go on.

These are the results of a sickness that has captured society; a culture where personal responsibility has all but disappeared, personal failings are excused by the politically correct and dangerous ideologies are dismissed with accusations of racism. The issues we face are a direct product of the failed 'progressive experiment' that has deliberately sought to undermine the family, our societal structures, our education system and social mores..."

Senator Bernardi has reminded me of Sir Arthur Bryant's words from *"The Lion and the Unicorn"* (1969):

"We are face to face with a fundamental rule of existence: one which the ancients recognised even though they could not comprehend and apply it, and which our nineteenth century men of science forgot or ignored in their painstaking study of natural phenomena. That everything in the Universe is in some way connected with everything else: that nothing in God's creation can stir without everything else, vast or minute, feeling to a greater or lesser degree its effect.

That in such movement there is almost infinite elasticity and room for recompense and adjustment is clear: what we have got to recognise is the fact of movement. It is something which scientists, after a century of denial, are beginning to be aware: that there is interlinked purpose and order in the universe, as in the human body and as in every machine -- man's clumsy imitation of God's larger creation -- that works.

Life is a pattern, moving in an ordained rhythm: the stars in their courses and the tides of the sea and those subtler tides in the souls and bodies of men and women, beasts and birds all form part of the pattern. Mar it at any point and you mar it at some other...

This is the secret which those who regulate society and the body politic have to master as scientists: there will be no peace in Israel until they do... So between ugly and unrhythmical surroundings and sour and acrid tempers there may well be a vital connection of which we have still to find the secret. The great poets and artists -- men gifted by God with instinctive apprehension of His universe -- have always felt there is."

The Ideal and the Real:

“Why is it we have continually been fed the idea that 'multiculturalism' and/or 'multiracialism', will prove an outstanding success in the western nations? The League of Rights has been smeared and demonised for all these years because it publicly criticised such ideas, and warned that by bringing in large numbers of peoples who will not, or cannot assimilate, the main political parties have sown seeds of future conflict for us all. Europe is now a good example of this folly...”
Read further <http://alor.org/Volume40/Vol40No22.htm> - 11th June 2004
MORE EXAMPLES OF THIS FOLLY ?
Source: <https://plus.google.com/110856017971235962847>

Rick Morton of Melbourne writes:

“African youths causing a crime wave in Victoria are the product of eroded family units, trauma and an Australian society which does not sanction corporal punishment as a means of keeping them in line, claims a community leader. Gangs of teenagers and young adults have been contributing to a surge in crimes, particularly in Melbourne’s east where carjackings, burglaries and theft are on the rise. But one of the defining characteristics of the young offenders is boldness and apparent indifferent to consequences.

Africa Media Australia chief executive Clyde Salumu Sharady told *The Australian* there is an increase in crime among young people broadly but particularly African youths, especially South Sudanese teenagers.

Mr Sharady said a medley of factors explained the phenomenon of rising criminality including unemployment rates, family trauma, language barriers and the demotion of men from traditional positions of influence in the family structure.

“Kids are growing with very little structure within families, many of them don’t have male figures in their families,” he said. “Child protection laws are actually fuelling this crisis. There has got to be some understanding of the cultural background of people. In most African families, the rearing of the children is a little on the tough side rather than being very permissive.

“When that happens it is easy for child protection services to go in and qualify that as abuse and remove children from parents and that actually makes things worse. The children know they have a bit more power and a bit more rights and play with that.”

Mr Sharady is critical of attempts to dramatise the prevalence of the “Apex gang” which rose to notoriety after the Moomba riots in March but he conceded it is prevalent in Melbourne that young men and women meet up to steal cars and rob people. ...”

Read further here... <https://plus.google.com/110856017971235962847>

Christian Nationalism by Anthony Cooney

The four 'marks' of the Nation are:

- A Common Homeland
- A Common Culture
- A Common Language
- A Common Economy

It will be noted that there is no mention of Race. This is not because the concept of race is irrelevant to the concept of Nation but because it has been subject to two, opposed, notions. From the mid-19th Century, German, American and English scientism interpreted race in strictly materialist terms: as a vertical division of Mankind into varietal-specific entities.

The notion had its origins almost entirely in Darwinism and reached its logical conclusion in National Socialism, so-called. Since 1945, an opposite notion has been popularised: namely that there is no such thing as race, only individuals. It is odd that this notion is mandatory among those who denounced Margaret Thatcher's statement, "There is no such thing as a 'Society'". On the contrary, race is a reality, but it is not simply a matter of genetic code; it is a spiritual or (if you think Greek sounds more 'scientific') psychic phenomenon.

Race is a product of history, that is, of culture

It is nonsense to speak of a "Multi-cultural Society" -- a term which now appears to have replaced the equally nonsensical "Multi-racial Society". A nation may assimilate individuals of a different genetic pool, but the emphasis here is upon assimilate.

Multiculturalism will either divide the land or it will be held together by force. Where two cultural groups inhabit the same land, you do not have a "multi-cultural" society; you have two societies. If one is numerically insignificant the thing will hardly be noticed; where both are numerous then they will either divide the land or be held together by force.

This is not a matter of theory, but of fact

We need hardly cite the present inescapable fact of the former Yugoslavia. Serb and Croat share the same genetic pool; they are divided by language and culture. The experiment of "Yugoslavia" has served only to make matters worse, encouraging since 1919 a blurring of the borders between Croatia and Serbia by Serbian settlement in the former. In Bosnia where the patchwork of Serbian and Croatian areas would have been bad enough, it has been made greatly worse by the presence of a third society, that of the Mohammedans, geographically dispersed.

In Belgium we see two societies separated only by language which are hardly held together in a single state, and Ulster is torn apart by the existence of two societies where the cultural differences might be thought to be minimal.

Note: For a fuller examination of this matter the reader is referred to the section Belloc as Historian in Social Credit- Obelisks by Anthony Cooney - available from all League Book Services.

The Nation then is a reality

It may not be the greatest reality of existence but a reality it is, and must be accepted and treated as such. It is a reality the modern liberalist does not like, but to refuse to accept reality is to court disaster. To say that the Nation is a reality is not to claim that it is as old as Mankind. We know, so the eager liberalist has no need to produce his tomes, that men have lived as wandering pastoralists, bound together only by ties of close kinship. We know that the unit of Graeko-Roman civilization was the City; indeed that Rome was the triumph of the idea of the City. We also know that the unit of Western Civilisation is the Nation in the special sense here of a People continuing through time, bound together by Land, Culture, Language and Economy.

Compared with these spiritual re-ligaments the bond of blood is of negative importance. Whilst its integrity remains it is almost irrelevant; the Nation can absorb, bring into its historic life, other strains, without injury. Only with a large influx of aliens, insistent in maintaining their distinct culture and language, does the bond of blood become a positive factor. We may pause to wonder however, how it is that our eager liberalist, who is always an evolutionist, has not drawn an obvious conclusion from his Time-Chart of inevitable and ever upward evolution.

The 'NATION' is the creation of Christendom

If the Nation is not as old as Man, if it is not something decreed by a Law of Nature, how did it arise? The answer is that the Nation is the creation of Christendom; it was the Church which gave birth to the Nations. In the wrack and ruin of the Western Roman Empire, with central authority removed, and often beleaguered in Byzantium, administration fell into the hands of the commanders of Roman auxiliaries, but the only territorial structure was that of the Church. There were of course many other influences, not least the natural frontiers of rivers and mountain ranges, but from this the idea of the Nation grew.

England the first Nation

England was perhaps the first (though some claim Wales) distinctive Nation. Others followed, and with Christianity the idea of the Nation was taken beyond the old Roman frontiers, to Ireland in the West, to Poland in the East. By the time of Otto, the Nation had become the unit of the new Civilisation the Church had nurtured from the old. It is true that the old Imperial unity has haunted Europe, almost as a myth, but always as a glamour, a Romance, and powerful nations have each in turn, but with disastrous results, tried to recreate it.

The Plantagenets, using England as a base, were the first to make the attempt, Henry II ruling an Empire from the Roman Wall to the Mediterranean. Spain followed, then France under Louis XIV, then France again, spurred on by an aberration of Nationalism under Napoleon, then Germany with a pagan Nationalism, and finally the anti-National and anti-Christendom Masons of the European Community.

All have failed, and will fail, against the solid fact that the unit of our civilisation is the Nation: hence we rejoice in the liberation and rebirth of our sister nations of Lithuania, Latvia, Estonia, Poland, Hungary, Slovenia, Croatia; yes, and of Serbia too, if it would but realise that it has been liberated from the Yugoslavia myth.

We rejoice especially because we know that their liberation and re-birth from the U.S.S.R. so-called, is the token of our ultimate liberation and re-birth from the threatened "United Socialist States of Europe".

Mention of "Pagan Nationalism" and the Republican aberration of Nationalism in France raises an important matter.

G.K. Chesterton likened Orthodoxy to a thrilling chariot dash down a narrow road. Constantly the chariot threatens to veer to the left or the right and end in the ditch; only courage, strength and skill can keep it on its straight and narrow course.

Nationalism, like all Christian ideas, has been subject to heresy. Now the error of heresy is not that the teaching is wrong, but that it is isolated. It is a doctrine separated from a whole context and balance of doctrine, in which balance alone it is reasonable...

What then is Christian nationalism?

Christian Nationalism is an acceptance of the facts, of the fact of the Nation as an historic thing, moulded by Christianity. For this reason the Christian Nationalist is in favour of Nations; not just his own nation, but all nations. He recognizes that the Nation-State is the smallest genuine political unit, and as such the safeguard of human freedom. For this reason he supports the aspirations of all authentic nations to statehood.

He notes that supra-national powers who have no concern for human freedom have marked the Nation down for destruction. He notes also that having realized that their assault upon the Nation from above and without is resisted and rebuffed, they have launched an assault from within by the promotion of a spurious political "Regionalism" designed to destroy the shield which stands between them and the individual's rights and liberties.

In loving his own nation he does not hate others

In desiring the liberty of his own nation he does not desire the subjugation of others. His concerns do not stop at his nation's borders, but he recognises that to claim to love all nations equally is, at best, to be lacking in a sense of proportion. He does not believe that the Nation is the only, or ultimate, reality -- an 'end in itself', the object of a religious cult to which morality and honour must be subordinated -- but he knows that nevertheless it is a high end, one superior to self-love and self-interest. The Welsh Nationalist, Saunders Lewis speaks for him when he writes *"Wales my country is a vineyard given into my care to pass on to my children and to my children's children as an eternal inheritance."*

McKey, in his *Life of the Scots Patriot, Fletcher of Saltoun*, had this to say of his hero: *"He would gladly have laid down his life for his country, but he was not willing to do a base thing to save it."* That is Christian Nationalism. *Heritage Journal No. 68, June/August 1993.*

The Devils Two Step By Neville Archibald

C.H.Douglas said, in ‘The Nature of Democracy’ that:

“What I found was that all over the world there is an organised campaign in progress to discredit democracy, and when I say “organised” it does not necessarily mean that it emanates from some particular source. The method used in this campaign is to point to the chaos which, as we know, is unquestionably due to finance, and to start by substituting for democracy a form of administration either under the name of Communism, Fascism, or a National Recovery Administration, or rationalisation and planned economy, all of which are fundamentally similar, in that they aim at thwarting the public will.

The form that any of these methods takes is the employment of a number of second-rate experts who proceed to tell a number of first-rate experts how to run their business, with the inevitable result that the second lot of experts eventually refuse to co-operate.

The allegation, then, is that democracy is ineffective and that the interference of governments in business is the cause of the present breakdown of business.

The remedy put forward at this point is a dictatorship.”

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20The%20Nature%20of%20Democracy.pdf>

How strange that Douglas should have seen this back in 1934! or is it?

On our “crossroads” talk last week, (<https://thecross-roads.org/home/tcr-2025/entry/311-tcr-2022-episode-49>) we mentioned societal stagnation and the ceding of sovereignty to a dictatorship by the WHO (World Health Organisation). Is this because democracy is not working? Can a Globally controlled effort, using one solution only, derive a better result than a bunch of individual nations putting their specialised attempts into practice?

The use of rigorous adherence to a single method of control, can never beat a many sided approach, where many different aspects are put forward in the fight to find a solution. When we are restricted in our efforts to solve a problem, we can never fully explore our options for best results. This applies in many fields of endeavour.

Douglas’ mentioning of second rate experts telling everyone what to do, is an almost perfect example of what we face today in nearly all western societies. Each business, each individual pursuit to be undertaken is so bogged down in the legalities of bureaucracy and the volumes of legislation telling us what we can and can’t do, that finding anything new or better is nigh on impossible. We are being, for want of a better example, locked into a zero growth life; a form of stasis.

We are witnessing in one Democracy, “The Donald” and his group of experts, endeavouring to do the “National Recovery Administration” that Douglas mentions.

His experts, when you look at them, are in the main, tied to the 'rule by money power' which has been the main generator of the very problems they face. All the manipulations in the world, trying to achieve a balance of money in and money out, can be made, and be made to look respectable, by targeting much of the bloated bureaucracy, but unless the fundamental flaws of the system are addressed, it will be nothing less than rearranging the deck chairs on the Titanic. The failed economics continues to sink us, as it has done through successive governments over successive years.

Other countries are doing similar dances, the dance that is the Devils two step: or as some before me have called it, the dialectical two step.

See Eric Butler's book, "Dialectics", (<https://alor.org/Storage/Library/PDF/Butler%20ED%20-%20Dialectics.pdf>)

In calling this dance, the MC (master of ceremonies) directs the formations of dancers around the hall in time with the music. They may step forward, sideways, spin or even go backward; but the direction always takes you around the hall, you always move around to go forward.

Likewise, our political parties: one spends too much or tramples our rights, then the other takes a turn and tightens our belts or repeals, partly, the restrictions. But always the direction is to place us under further control, to send us closer to ultimate dictatorship, never, of course calling it as such.

The causing of chaos worldwide, by war, famine, disease or other, is another reliable con, another form of two step. Our recent "pandemic" was the impetus for a push to further implement 'global control' of health, with the pandemic treaty, under the auspices of the WHO (World Health Organisation). This takes the form of agreeing to abide by restrictions, enforceable by foreign troops on our soil, if it comes to it. Not something that any sane Nation would readily agree to in peacetime or anytime; but, sadly seems to be welcomed by the current crop of Nation leaders - worldwide. We fought two world wars, and many lesser wars to keep our sovereignty intact, to keep us free from dictatorship. We demonise many dictatorial regimes around the world, yet cannot see the reality of the dictatorial control espoused by the very treaty we have just signed on to. (Or maybe our leaders can and are happy with it - what does that say to you?)

Lock-downs, mandates, travel restrictions and masking have just been the tunes we've danced to, will the next two step be a milder version? Possibly, but it is still looking a lot like only one step back if it happens that way; for the failed and dangerous mRNA platform is still being built on, despite its safety concerns. The most recent iteration of "mRNA vaccine" is being safety tested and compared against the previous one, and with the previous as the benchmark, what the hell can we expect? More than two steps forward towards loss of control over our own health outcomes, that's for sure.

See: Dr John Campbell, (<https://www.youtube.com/watch?v=BgWun8AkUWs>)

One of the other outcomes from the “pandemic” that has been the less focused on recently is misinformation and the control of public speech. Active “fact checking” and even the use of AI (Artificial Intelligence) to remove or hide articles that go against the programmed narrative is still working insidiously behind the scenes. When true debate is stifled and replaced with one side of the story only, we have the perfect recipe for propaganda. The 21st century equivalent of book burning!

Science by consensus, where the differing opinion is ignored, is not even remotely scientific! Science is the postulation of a theory and then the testing of that theory in many ways to see if you always get the same result. If this does not occur, you have not discovered a truth, you need to keep looking. Many of the so-called truths of today, fail to meet that test, but succeed in advancing the level of control we are subject to. In this way, does the Devils Two Step have us dancing. We need to be our own MCs, and call for a different tune here.

The labels placed upon our problems; nearly always get in the way of the reality they actually are. If we continually fall for the pretense of democracy, where we democratically choose between devil A or devil B, and believe we are exercising our freedom of direction, then we are lost. We need to be very careful we are not falling for a solution that ultimately continues directing us down the path to complete subjection to a higher Authority, especially when that higher authority is a Godless one!

Doing Good To Us? Rubbish! By Neville Archibald

Within minutes of turning on the TV tonight I was bombarded by news items of our governments doing good to us. In this case it was the NSW government, planning to implement a power generation plant that works by burning rubbish. Located in Parkes, it will burn 600,000 tonnes of waste a year (mostly Sydney’s). Of course, it has locals up in arms with legitimate questions about pollution and impact on the local environment.

1.5 Billion dollars is to be spent using a dirty fuel source, much worse than coal or gas! Yes! That very same Labor party brand name shared by our federal Government that wants to ban “Nasty, Dirty coal; and nasty greenhouse producing gas. How does this proposal meet their ideology? I think I need a masters degree in politics to truly understand the spin on this one.

The details, as I said 600,000 tonnes of waste a year, 60 megawatts of electricity, and enough of it to power 80,000 homes. Of course, it must comply with stringent standards (as do coal and gas I might add). Located just outside rural Parkes and burning “burnable” rubbish.

I have seen the material that is allowed to make Industry a “Zero waste to landfill” participant, and it includes things I would not burn at home in a pink fit.

If we go to an article from January 14, 2025, by Edward Randviir of Manchester Metropolitan University:

(<https://theconversation.com/burning-waste-is-a-dirty-way-to-generate-power-but-its-the-least-bad-alternative-until-we-fix-recycling-244874>)

“Burning waste to generate heat and electricity was deemed (as-ed) the UK’s “dirtiest form of power” in a BBC investigation in October 2024, ...”

“The energy from waste sector has more drawbacks than just its contribution to climate change. Its incinerators are often built in deprived areas, where they emit harmful pollution. There are also allegations of malpractice against particular plants.”

“But how much do landfills emit compared with incinerators? Comparisons are difficult as each incinerator and landfill is different. Assessments have to account for the emissions avoided by using one form of waste treatment over another. However, Fichtner Consulting Engineers estimated that burning general waste for electricity produces the equivalent of around 200 kg less CO₂ per tonne than letting it decompose in landfill.”

My comments on this would include, if burning it produces CO₂ (which it does) then it does so in one great burst, being released faster than it can be consumed by plants (if there are any in that vicinity). Looking contrarily at burying it and leaving it to decompose, the released CO₂ would leach slowly into the surrounds and be consumed at a far greater rate – or am I getting something wrong here?

Resultant pollution of heavy metals and other nasties (related to dyes, pigments, plastics, and all the other detritus that finds its way into our waste streams) would be partially burnt but with some still exuded with the smoke/exhaust. While some laws on scrubbing this exist, in reality (these-ed) cost saving measures and business practices often result in these becoming less efficient than they should be. This all goes up in the air, and as they say, what goes up must come down, it finds its way into our rainwater, our environs over a larger area than can be contained successfully.

In a buried situation, unless the lining leaks or it is on top of a porous groundwater source (which it shouldn't be if done properly) the “nasties” mostly stay where they are. While it is not the best possible outcome (not making it in the first place would be better) it is far better than spreading it far and wide in rainfall to be ultimately consumed in the food production cycle.

To go back to the previously mentioned study of comparisons, many times these studies do not compare apples with apples! They look at existing operations which are run down or not up to current standards, and then use that metric to compare against a new installation, sometimes with projected values rather than actual. In the sphere of statistics, many can find what they want and express this favourably: the proof of course comes out when the pudding is baked! - and we have suffered!

Why is sensible so hard for some to see?

The other part of this is ‘whose money is to be used?’ And ‘will they be held responsible for any issues that arise from mismanagement?’ Something that is often part of the question these days is “cost saving measures” down the track do lead to “Less favourable outcomes”. (maybe I do have some political training in language).

If it is government (read public) money and something goes wrong, then government cops the blame, government can be held responsible at the ballot box. In this current climate of blame shifting, anything to deflect owning up to mistakes is used to indemnify those responsible. If you can't blame the opposition previously in power, at least you can deny being the investor or operator/developer. So who owns it?

From the Australian Government website: (<https://international.austrade.gov.au/en/news-and-analysis/success-stories/australian-middle-eastern-consortium-to-build-billion-dollar-waste-to-energy-facility>)

“An Australian-Middle Eastern consortium will develop a state-of-the-art facility to transform waste into energy at Parkes, New South Wales.”

“Parkes Energy Recovery is a consortium of companies led by Tribe Infrastructure Group (Tribe), an investment firm based in the United Arab Emirates. Along with Tribe, the group includes Tadweer Group, HiQ Group (HiQ) and Kanadevia Inova (KVI).”

We look at these names and find foreign investment abounds, great as far as our economists would see it; but, in reality it is even more money outgoing from this country. Often these schemes also attract subsidies from our Government – read taxpayers – and the benefits of investment becomes basically wages to operate it and sometimes parts manufacture: though in reality most parts will probably be imported also.

Government projects, like wind farms, solar plants and infrastructure, are increasingly distancing themselves from the Australian population, yet they are still impoverishing us at the same time. Responsible representation in these matters, it would appear, is not really on offer at this time!

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A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 23

13th June 2025

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Hindsight Amidst Increased Tensions By Arnis Luks

This morning's Briefing from *The New York Times* reinforces that: 'If a policy is pursued often enough it will always produce similar results'; reinforced by Sen Cori Bernardi's newsletter in OT last week's article 'The Ideal – and The Real'.

Trump has placed military troops on the ground in Los Angeles to quell the racial riots. Millions of immigrants have swamped the United States over the past couple of years setting up enclaves to adhere to their cultural norms, separating while remaining within the host nation. Northern Ireland is experiencing similar results as has Scotland. Europe has certainly experienced the same outcome. Since 1948 Palestine has also experienced a similar result with the pursuit of this policy to the point of dispossession from their traditional lands of millennia. https://www.theepochtimes.com/epochtv/the-communist-tactics-at-play-behind-the-la-riots-5872638?src_src The policy of multiculturalism (above a certain ratio) cannot produce a differing result. At a certain level the new arrivals insist on adhering to their cultural norms.

No matter how much propaganda and taxpayer funds are directed towards the Aboriginal Industry, the Australian psyche is dominantly European. Assimilation has occurred in reverse, with the dominant European arrivals adhering to their cultural norms and 80% of Aboriginals assimilating into this broader community. This is an unavoidable fact of life. Wishful thinking (ideal) cannot produce a differing result (real).

Australia will experience, not through lack of wishful thinking nor propaganda (ideal), similar results if the ratio of new arrivals is exceeded – also I might add, to the advantage of the government - with new arrivals' voting pattern being observed that 'suits' the incumbent, and being distributed amongst 'targeted electorates'.

A British government-department labelled 'Prevent', refers to 'concern' over the multiculturalism policy as 'becoming or supporting terrorism', and encourages anonymous-reporting of any 'observed concern' coming from anyone, anywhere. United States on the other hand, is openly discussing the policy at the highest levels of politics, media and the public. If only the media, politicians and the public did-not-discuss the observed results, it would most certainly succeed and there would be demonstrations-of-success of policy worldwide - somehow. <https://actearly.uk/>

Unfortunately, the news services have an obligation to report the results felt on the ground around the world. If only they were all brought into line by the UK 'Prevent' branch of the government, or better still world government – we can only hope.

Collectivism

Similarly, collectivism in its many manifestations around the world demonstrates the truth? of the same hypothesis, that if individuals and institutions do not observe and do not discuss the results of collectivism manifesting itself in each instance progressively into dictatorships 'of' the proletariat, every instance of its implementation would result in dictatorships 'by' the proletariat – no doubt. You see, it all makes sense if-only we all will-not-discuss and will-not-observe the results. The scientific method is obviously a racist-construct deserving of censorship. Sen Cori Bernardi and Sir Arthur Bryant were obviously wrong, as were all scientists.

With the recent escalation of military activity occurring in the Middle East, multiculturalism's ramifications become even more apparent. The last World War resulted with internment of peoples, even on Australian soil, based on their country of origin and potentially biased-loyalty being above loyalty to their new nation. While internment does provide cheap labour, the Fourth Industrial Revolution, even during hostilities, minimises the requirement to provide human labour. Bringing in significant-numbers of new arrivals from any nation we may one day be at war with, provides a ready demonstration of the shallow thinking of the multicult-policy.

De-Industrialise

The de-industrialisation of Australia over the past 50 years, also demonstrates the foolishness of 'another' policy. Can we industrially defend ourselves? Of course, all this was occurring while the thumbscrews of our future AI and Technology driven prison – called smart cities - was taking shape. Is there a shortage of land? This is not just the reconfiguring to medium-density housing: aka Stalinist-Baroque - multi-storey dwellings crammed shoulder to shoulder together- some almost windowless; but also the testing for deployment of the Cashless Card and Central Bank Digital Currency which both have the ability to be singularly-turned on or off from within the bounds of the totalitarian surveillance state.

The deployment of drones; some aerial, some land-based, and others for underwater activity, complement the human involvement in theatre s of military conflict. While Australian industry, as I believe, has only one location producing drones, China, on the other hand, has millions upon millions of military troops and equipment, complemented by the largest manufacturing base in the world.

It is noted that the USA is reviewing the AUKUS pact, Australia could be afforded the unenviable position of having no effective naval deterrent.

Touring Our Shores

A Chinese naval contingent only recently circumnavigated a good part of the Australian coastline without any type of firm military display from ourselves. This was preceded in June 2019 when a Chinese naval vessel waltzed unannounced, into Sydney Harbour to pick up 'baby formula'!?. Even the most gullible would find this reasoning difficult to accept - rather, a provocative display of military strength.

Former Sen Sam Dastyari's resignation in 2017 over his questionable ties to Chinese contacts, further illustrates the national security ramifications towards those who hold high office and negotiate any type of Foreign Agreement or Treaty.

Our current Prime Minister Albanese's 40-year alliance with Australian communism is also most disconcerting. At the height of the Cold War, the future Prime Minister mingled (freely) with suspected Soviet and Chinese agents, his ambition clear, and his future-in-power inevitable. <https://bookdp.com.au/products/comrade-prime-minister-albaneses-australian-b0dpgn96kf/>

Also, that such an unpopular political party, the ALP, achieving only a third of the primary vote, yet was miraculously able to pull an election-victory out of the jaws of certain political-defeat, becomes even more astounding, almost hard to believe.

The previous Victorian ALP Premier Dan Andrews' desire to link Australia's future with the Chinese Belt and Road Initiative is an important part of more-recent-history within this review of policies in an environment that world-war could again occur.

<https://www.cfr.org/backgrounders/chinas-massive-belt-and-road-initiative>

These policy failures weren't pursued in isolation, but now under the glaring spot-light of hindsight, reinforces the need for Australians to own and maintain their own utilities, especially all forms of energy and power distribution. And also ensure we have a sound and robust industrial base - ever functioning and at the ready to transition across for military purposes. After all, a standing army is a factor for peace. Defending our own borders is a basic human right necessary to uphold our security.

The USA review of AUKUS nuclear-submarines could be a timely opportunity to expand the SA Submarine Corporation to include nuclear propulsion, along with the refurbishment and redeployment-towards-defence of the Whyalla Steel Works.

These policies are not rocket science, but sound from the perspective of our national interest during a time of increased tensions where war could again occur.

Financial Policy

To enable a re-industrialisation policy to achieve its optimum potential, Australia must re-introduce the original charter of the Commonwealth Bank of Australia 1911. Going cap in hand to international bankers and transnational industrialists; to only then be permitted 'by them' to pursue legitimate purposes for Australia is absurd.

We must as a matter of security, issue our own credit to enable industry to expand to its optimum manufacturing capacity for our own defence purposes. Not being limited and beholdng by debt to international bankers, Australia could subsequently

utilise her abundant resources of raw materials, minerals, and technological know-how to re-industrialise to equip our relatively modest military forces.

By pursuing an independent financial policy, we could again provide all our own industrial requirements in this period of increased tensions and beyond.

Modern-day credit (currently issued out of thin air from central banks as debt obligations to themselves) is for all intents and purposes - a work-order that enables our community to direct their vastly under-utilised energy, raw materials, and initiatives in the pursuit of a legitimate national-defence policy.

Should a cheque of sufficient amount be written, and our industrialists receive an order to militarise Australia from the ground up; providing the cheque was honoured through the banking system (as was in World War I under CBA-Governor Sir Denison Miller), the energies of the entire nation would be directed to facilitate the defence of the nation - every man, woman, and child, supplemented by our actual potential - industrial, material and mineral-reserves, and our technological know-how and initiative, all being directed towards our own purposes, and being measured in terms of 'human potential' which is the real social credit being made available.

The control of financial policy is the first line of defence. With Constitutional Authority vested in our parliament/s, we are in a strategic advantage by having, and being readily available within our borders, all our own material, mineral and energy reserves to meet our requirements in the heady days ahead. While there is a distance between this review-in-hindsight and current national policies, hindsight reinforces the disparity of opinion. The discussion must begin with your current representative, and, the pathway forward may not be without obstacles and traps being put in the way. Other approaches need to be actioned-and-supported through your parliamentary Representative. After all, your Representative is only one person.

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Why Do Two Bulls Fight? By Neville Archibald

There is a joke about an official who comes out to a property to inspect for illegal drugs being grown. The farmer is not impressed but accepts that this person has some authority. He then advises said official, to avoid a certain paddock, the one with the long grass! The official puffs himself up and produces a badge, waving it in front of the farmer's nose. He spouts a stream, a tirade of words about his powers under the act and under this badge and how, "You can't keep me out of anywhere, I'll go where I damn well please!"

The farmer backs off and leaves them to it. A short time later there is an unholy uproar, screaming and yelling and the official is running for their life as a bull (in the aforementioned paddock with the long grass) chases them, intent on goring them with its long, pointy, horns. The farmer, makes his way over to the paddock in time to see the bull gaining even more ground on the official. The official is aware now that it will catch up with them before they reach the fence, so the farmer calls out, "Your badge! Show him your badge!"

This joke is funny enough the first time you hear it! But it takes on more of a meaning when you realise, that there are people out there that actually think like that official. Not only that; but, as a representation of many a bureaucratic department, they too, are so sure of their abilities to rule over us in a social context, that they often miss seeing the bull in the long grass! The bull being representative of the reality of the way society functions.

In interfering in the way it works, they do irreparable damage and remove social confidence. The confidence that the community you live in, can still meet the needs you have for a better life and for those who come after you. Tear down our expectations and the way we have lived, and suddenly we are tearing either ourselves or our rulers apart.

We often do not recognise these bulls, until the paddock is cleared of the long grass – in this case – society no longer functions as it should and respect for authority is lost. The mob then becomes deranged. Witness the current riots in L.A. the deliberate dividing of a nation into warring camps, (Democrats and Republicans) is a repetition of the North and the South during the civil war. It is a setting up of some form of civil unrest. In a place like America, it has now become more ideological than race based. Purposely fostered by leaders at the highest of levels.

In Britain, we now see it becoming more of a Muslim vs the original society. Those who want their country to remain as it was, with the rule of law based on Christian principles, and those who have come in more recently, wanting to live under their laws (Sharia Law). The house guest is demanding the right to redecorate, or worse still, tear down the very house they are a guest in. Despite this unrest showing itself quite plainly over recent years, both parties in control have continued to allow more of this unrest to develop, by bringing in those very people who wish to live by rules different to those of the country they wish to call home.

In each case, America or Britain, the planned division of a Nation, has been just that, planned! The active policy of both sides of the duopoly of political parties has been to pursue this division, whatever flavouring or topping they put on it, it is still the same policy outcome.

With both sides doing similar things for supposedly different reason, even if you are still so naive to believe it is accidental or just mismanagement, you should still be able to see the result that has come about.

The bull, now exposed, is exercising his right to demand his territory is respected. He goes either for the badge wearing official – or if that official is smart and lets in another bull, they fight each other – and the official gets away.

To fight back against this excessive bureaucracy, as we are inclined to do when we see it ruining our lives, will lead to a bureaucracy defending itself. They label those who disagree as somehow working against society, as dangerous. They demonise us in the eyes of the rest. The affected are usually a smaller group than those who are not, or those who do not take notice. So the labelled, become the problem for society, not the interfering bureaucracy.

The organic farmers, protesting the poisoning of their properties (for often non existent fire ants) are trying to protect a lively-hood dependant on being pesticide and chemical free. This can cost them their business, but it soon becomes 'they themselves' who are viewed as somehow in the wrong – allowing the spread of a dangerous pest. The beekeepers, again, who had no evidence of varroa mite in their hives, were having them destroyed at one point. The papers and officials both demonised many who felt unjustly treated. When bee populations fall, so too does pollination and food producing ability. Attempts to deal with this mite in other ways, I have been told, falls on the deaf ears of those doing the enforcing. (this outlook has softened somewhat now)

The unvaxxed, cautious people, not willing to take part in an experimental therapy, designed at high speed (“the speed of science” ha ha) and very poorly tested (and certainly not tested for the longer term effects) were demonised as Granny Killers, among many other titles. Totally shunned by the promoters of bureaucratic imposition. Each time these reversals of who are the real demons, are backed and promoted by a clever and well funded group, intending to control and manipulate us into being subservient. The ultimate long term goal, as I see it, the consolidation of power in fewer and fewer hands – not us!

Unlike those bulls, we need to recognise that we should not blame each other, we have been manipulated. Those who are destroying our national-cohesion by various means are the ones making us fight. We need to replace those very officious-officials and come up with some who can see the realities of life in a united community.

The divide and conquer strategy is alive and well in the halls of power world wide. Next time you are asked to argue about policy, look to the reasoning behind it. Look at what outcome is being forced on us while we beef with each other about who is the best breed of bull.

Bad King John and the Australian Constitution By Neville Archibald

My comments on a paper of the same title by Harry Evans – Clerk of the Senate 1997

It is timely to look at what may happen when society loses touch with how it actually works. In his paper, Evans mentions the concept of a Roman citizen (2nd century BC) being brought back to life in this century. In today's Senate, he would recognise the layout of that institution and its function. He would know it was a body for debating and resolving public affairs. See page 5.

https://alor.org/Storage/Library/PDF/Harry%20Evans-Clerk_of_the_Senate/1997%20-%20Bad%20King%20John%20and%20the%20Australian%20Constitution.pdf

What can we take from this?

I think one of the most important takes at this point in time, is that of how a functioning society works and what means are used to establish the successful workings of large groups of people. It doesn't matter which civilisation we are looking at, the fundamentals for it to improve us, are the same.

The Romans were successful at this, despite their conquests, enslavements and other "primitive" (as we like to think them) social constructs. To be frank, we still suffer those very same problems, just in different forms and we just don't wish to believe we do!

Our slaves are mechanical (mechanisation/production processes and now AI) and even flesh sometimes, we do not recognise them as being so, but do however, use the term, "wage slaves". Although technically free, each wage slave is locked into bondage by their working status and the need for payments of their debts.

The debtor is the slave to the lender. (Proverbs, 22:7)

In conquests, today's big business takeovers, often do much the same thing, just in a more "civilised" way. Traditional owners of property/intellectual rights are often manipulated into selling out, sometimes in not so pretty ways, and almost always with some form of loss for the society built around that business. The consolidation of work, often means one factory remains where three previously existed.

Things do not change much from civilisation to civilisation, but social interactions that work and continue to improve our well being, are always based on true social laws. Laws which are as real as that of gravity – you obey them or not, at your own peril. As I said in the previous article, these are the laws that will assert themselves eventually even if we choose to ignore them.

Reading past literature (even from the 90s) which discuss these socially important laws around which our current structure is built, gives us the ability to see what we have, what we should have, and what we are fast losing. It should give you ammunition to fight back with, against those who wish to remove these correctly functioning laws and then replace them with laws that control and force us to obey; not lead us to seek improvement for ourselves.

The Constitution we have in Australia was founded after much discussion around these basic concepts and was designed to place limitations on governments such

that those who would usurp our control would find it difficult to do so. Alteration to this document was purposely made difficult, except by exceptional agreement of the populace. I don't believe it was ever envisaged that the majority of us would go to sleep and allow unscrupulous individuals to gain control. Yet this is the reality I believe we now face. It is up to those of us who are awake, to educate and wake those still sleeping. To do so means we must also educate ourselves.

Mr Evans' article is a relatively easy read at nine pages. It is a good start at bringing Constitutional discussion about. Including within it: constitutional development, Magna Carta, Bill of Rights, and governing systems. If you have any queries at all about these subjects, you would do well to begin here. You will see that a properly created constitution and its supporting documentation are as important as the will of the people who it exists for.

Future Friendly! - Neville

I'm looking at a cup, a plastic cup! It has a wonderful name on it! - Future Friendly. This cup is recyclable. Have we conned ourselves into believing our own version of marketing hype? - that a single use item that is recyclable is celebrated as an achievement? I guess it is an improvement over - use and throw into landfill.

If you stop to think about it however, it still embodies a complete cycle of its own to reuse. First you use it, throw it in a bin with other things, then it is taken away to be sorted/chipped/melted/moulded/set/wrapped/packed/shipped/unpacked/stacked/unwrapped/ then reused to once again throw into waste, where it starts all over again. Each of these actions require energy to do, either human or machine. Machines run on electricity or burn gas, shipping means trucks and diesel or similar, each part of that intricate process uses un-needed effort.

Compare that with a china cup, once the item is made, every use thereafter reduces its initial creation energy-costs, sometimes for decades. Willow pattern china is over two hundred years old and still going - what does that say for efficiency when comparing those manufacturing costs?

The cup itself taken from the cupboard, used, placed on the sink to be washed, dried and placed back into the cupboard to await its next use. Only hot water and elbow grease consumed (unless you have a dishwasher which will use electricity), but I think you get the idea.

I have heard of the "waste of water" used as an excuse, but that was always pretty lame to me. A marketing embellishment that appeals to lazy people convinced they are in a dry land. They could always do as I do, wash one cup, once a day and just keep refilling it!

Why do I focus on this clear plastic cup? To me, it embodies much of what is wrong in this failing society I live in. The use and forget mentality becomes first place to thoughtful consideration of our actions. All our actions should require some thought before being undertaken, even if for the briefest of moments. Marketing hype aside, our ability to think critically and take responsible action starts with the smallest of things sometimes, otherwise we will be lead by the nose to our own destruction.



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The Price of Freedom is Eternal Vigilance

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The “Land For The (Chosen) People” Racket By Clifford Hugh Douglas

THE “LAND FOR THE (CHOSEN) PEOPLE” RACKET - first appeared serially in THE SOCIAL CREDITER between December 1942 and March 1943.

About the Author :

The late Clifford Hugh Douglas, M.I.Mech.E., M.I.E.E., Consulting engineer, economist, author, and founder of the Social Credit Movement, was born in 1879 and died in 1952. Among other posts which he held in his earlier years were those of engineer with the Canadian General Electric company, Peterborough, Canada; Assistant Engineer, Lachine Rapids Hydraulic Construction, Deputy Chief Electrical Engineer, Buenos Aires and Pacific Railway; Chief Engineer and Manager in India British Westinghouse Company; Assistant Superintendent, Royal Aircraft Factory Farnborough (England). During the First World War he was a Major in the Royal Flying Corps and later in the R.A.F. (Reserve).

After retiring from his engineering career, he and his wife ran a small yacht-building yard on Southampton Water for several years. The combination of beauty with functional efficiency in a successfully designed racing yacht had a special appeal for him. When he lived in an old water mill in Hampshire he used the water wheel to turn a dynamo which lit and warmed the house as well as providing power for lathes and other tools. Later, when he moved to Scotland, many of his friends and followers remember helping to build his small hydro-electric power house, sited on the local burn which ran through his land. Since decentralisation of economic power was of the essence of his teaching, it should be put on record that he practised what he preached.

One of his most interesting jobs, just before the 1914 War, was that of conducting preliminary experimental work and preparing plans and specifications

for the electrical work on the London Post Office Railway, with later supervision of the installation of plant in what was to be one of the earliest examples of complete automation in the history of engineering. While there were no physical difficulties about the work, he used to get orders from time to time to slow it up and pay off the men. When the War came, however, he noticed that there was no longer any difficulty about getting money for anything the Government wanted.

It appears that he was sent to Farnborough in 1916 to sort out 'a certain amount of muddle' in the Aircraft Factory's accounts, so that he had to go very carefully into the costing. This he did by introducing what were then known as 'tabulating machines' – an approach which anticipated the much later use of computers, and which drew his attention to the much faster rate at which the factory was generating costs as compared with the rate at which it was distributing incomes in the form of wages and salaries. Could this be true of every factory or commercial business?

Douglas then collected information from over 100 large businesses in Great Britain, and found that in every case except in businesses heading for bankruptcy, the total costs (charged into products) always exceeded the sums paid out in wages, salaries and dividends. It followed that only a part of the final product could be distributed through the incomes disbursed by its production, and moreover, a diminishing part as industrial processes lengthened and became more complex and increased the ratio of overheads to current wages. Unless this defect in monetary book-keeping were corrected (which in his view was perfectly practicable) the distribution of the remainder must depend increasingly on work in progress on future products (whether wanted or not) financed by loan credit, export credits, sales below cost leading to bankruptcies and centralisation of industrial power, or by consumer borrowing. The result must be predictably disastrous – in fact, the modern dilemma between mass-poverty through unemployment and growing inflation, debt and monopoly, with waste of human effort and the earth's resources to maintain 'full employment', requiring continuous economic 'growth' and economic warfare between nations leading towards military war. This original engineer's approach, which regarded the monetary system much as Douglas, a former railway engineer, had regarded the ticket system, as a mere book-keeping convenience for the efficient distribution of the product, was completely alien and unacceptable to the economic theorists of the day. Only one Professor of Economics (Professor Irvine of Sydney) expressed agreement with it, and he resigned his post shortly afterwards.

This general condemnation by the economists was, however, along two different and contradictory lines, viz.;

1. that the cost-income gap was an illusion due to Douglas's failure to realise that the costs all represented sums paid out at a previous date as wages, salaries, etc. ignoring the time factor which was the essence of his analysis; and,
2. that it was, on the contrary, a glimpse of the obvious, of no significance whatever, since this was the immutable way in which the monetary and economic system must

work for the stimulation of new production and the maintenance of the level of employment – i.e. ignoring Douglas's radically different objective of production for the consumers' use and not for 'employment' or other monetary objectives.

When the Great Depression of the 1930's grimly confirmed Douglas's diagnosis and gave him a worldwide reputation and following, his critics explained that he had mistaken a temporary lapse for a permanent defect in the monetary system; but subsequent events have by now, so continuously fulfilled his predictions that this criticism is no longer credible. Despite rejection by the Economic Establishment of the day, Douglas was called upon to give evidence before the Canadian Banking Enquiry in 1923 and the Macmillan Committee in 1930, and undertook several World Tours in which he addressed many gatherings, especially in Canada, Australia and New Zealand, and also at the World Engineering Congress in Tokyo in 1929.

In 1935 he gave an important address before the King of Norway and the British Minister at the Oslo Merchants' Club, and in the same year he was appointed Chief Reconstruction Adviser to the United Farmers' Government of the Province of Alberta, Canada, which later in the year elected the first Government to bear the title 'Social Credit'. The Canadian Federal Government, however, frustrated all attempts to implement Douglas's advice by disallowing the legislation, some of which was passed, and disallowed, twice; after which, although the Party remained in power for over 30 years, it progressively abandoned the principles on which it was first elected. It should be placed on historical record, as a precedent, that two 'provincial dividends' of little more than token value, were nevertheless paid at one period to the citizens of the Province, and that, while still acting under the advice of Douglas's representative, the province paid its way without further borrowing, and drastically reduced the Provincial debt.

This diversion of Douglas's ideas into the dead-end of Party politics has received far more publicity than the original and experimental approach to politics which is signposted in his later speeches and writings from 1934 onwards, notably in his five major speeches in England: *The Nature of Democracy*, *The Tragedy of Human Effort*, *The Approach to Reality*, *The Policy of a Philosophy*, and *Realistic Constitutionalism*. In 1934 a Social Credit Secretariat was formed under his Chairmanship, which started an Electoral Campaign involving the use of the vote for purposes desired by the electors rather than by Parliament or the political Parties. This was followed by a highly successful Local Objectives Campaign along similar non-party lines, and a Lower Rates and Assessments Campaign which saved the British ratepayers many millions of pounds without loss of services by reducing loan charges. The Second World War put an end to these activities on an organised national scale, and dispersed them, with the Social Credit Movement, into a decentralised force, better adapted to the present crisis of World centralisation.

In the final phase of his life, roughly from 1939 to his death in 1952, Douglas consolidated his ideas in depth, contrasting very clearly the philosophy which underlies them with that which activates the Monopoly of Credit. Although the best

known of them, which have already exercised considerable influence in the World, lie in the economic sphere: the concepts of real credit, the increment of association and the cultural inheritance, and the proposals of the National Dividend and the Just or Compensated Price – his political ideas, though as yet little known, are if anything of greater importance. They were always worked out with a characteristic practicality taking account of the feed-back from the course of events. No one else has thrown so much light on the true nature of democracy, as distinct from the numerical product of the ballot box; on the need for decentralised control of policy and hierarchical control of administration, on the freedom to choose one thing at a time, on the right to contract out, on the Voters' Policy and the Voters' Veto. In his last address given in London to the Constitutional Research Association in 1947, he put forward his last proposal for the rehabilitation of democracy: the Responsible Vote, in which the financial consequences of his open electoral choice would be, for a time, differentially paid for by the voter in proportion to his income, a literally revolutionary suggestion which demands an inversion of current ideas about anonymous, irresponsible numerical voting.

Hugh Gaitskell, a former Leader of the Labour Party, once sarcastically described Douglas as 'a religious rather than a scientific reformer'. Perhaps he was more right than he knew! It may be that Douglas's thinking on the subjects of philosophy, policy and religion and the special meaning he gave to those words will turn out to be his most valuable contribution to the restoring of the link between religious belief and the principles which govern society. In his view a 'philosophy', i.e. a conception of the universe always expresses itself as a 'policy' – a distinctive long-term course of action directed towards ends determined by that 'philosophy'. 'Religion' (from the Latin *religare*, to bind back) is not just a set of beliefs such as are expressed in the Christian creeds (which constitute a 'philosophy') but is precisely the 'binding back' of these ideas to the reality of our lives; not only individually, but in the political and economic relationships of our society.

The policies of centralisation and monopoly now being proposed upon the world through the closely related agencies of Finance-Capitalism and Marxist-Socialism derive from a 'philosophy' fundamentally different from and opposed to that of Trinitarian Christianity, which was however imperfectly expressed in our Constitution, our Common Law, and the progress towards personal freedom which had been made, especially, in Britain and the Commonwealth. At the time Douglas first put forward his ideas and proposals for carrying forward this traditional policy to its next stage, its Christian basis could be taken for granted as mere 'common sense'. Now that can no longer be taken for granted and it has become necessary consciously to distinguish the policies at work in our Society, and to relate them to the fundamental beliefs which gave rise to them. In this sense, therefore, 'Social Credit' is the social policy of a Christian 'philosophy'; and before the end of his life, its founder made this explicit, rather than as in its beginnings, implicit.

The “Land for the (Chosen) People” Racket - Clifford Hugh Douglas

I

“THE aristocracy of the goyim as a political force is dead—we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens on landed property—in loading land with debts.”

(The foregoing quotation is alleged by the People to whom it is attributed, to be a “forgery,” so we will say that it is one of Grimm's Fairy Tales.)

I suppose that there never was a time when so much nonsense was talked by so many people on so many subjects, as the present. Sober judgement was once the object of respectful attention; but nowadays none is so poor as to do it reverence. The very foundations of considered opinion appear to be undermined; words, in our new “wonderland,” mean what we want them to mean, and are used, not so much to conceal our thought as to advertise our determination to dispense with it.

High up on the list of matters on which almost everyone feels competent to give a firm, not to say strident, opinion, noticeably at a time like the present, which one would have imagined to be inopportune, is the subject of “the land.”

No experience is necessary; in fact, it is a serious handicap; it cramps your style. From the Archbishop of Canterbury, who is primarily a schoolmaster, through Mr. R.R. Stokes, M.P. who is a machinery manufacturer, to the shadowy backers of the Commonwealth League, all agree in their line of criticism—more laws “ought” to be passed about the land, and it “ought” to “belong” to the “people.”

Practically all of this agitation can be traced back to international politics. Before giving to this aspect of the subject the attention it requires, however, it may be desirable to emphasise that no-one with any knowledge of the situation would waste time in the defence of the system of large estates prevalent in Great Britain, say, a hundred years ago, not because that system had not many virtues, as the devastation due to its break-up shows; but simply because land-holding, by individual proprietors, has been penalised to a degree which has turned the individual holder of considerable acreage into a mere land salesman.

Slowly at first, but now very swiftly, the “county” families, who were interwoven with the system, and in the main lived and died in its not unexacting service, have disappeared. They were an organic growth, and are not susceptible of mass production by Act of Parliament. But it is quite certain that to substitute for this organism a Government Department primarily concerned to collect taxes for international bondholders, is not progress but reaction.

There are many concrete facts the consideration of which is essential to an appreciation of the threat, not to that system (whose assets are being bought up with paper money at scrap prices), but to the individual Briton, which its disappearance involves.

If the delusive word “ownership” can be forgotten for a moment, it will be easy to realise that it was a highly articulated system of administration, developed by trial and error over a long period.

To the agitator (though not to his hidden paymaster) “land” is homogeneous; an acre is an acre whether it is on the slag heaps of Widnes or the High-farming land of the Lothians. Agitation is moulded to justify “office-management” in place of personal responsibility.

One of the first considerations of the old system was to maintain, in the real, not the financial sense, the capital value of the land, and to do this required extraordinarily detailed knowledge of local conditions and custom. The desperate condition of much English arable, which has been “farmed-out” by tenant farmers not properly supervised, and having little anxiety as to their ability to get another of the hundreds of farms on offer, is the direct result of the sabotage of this administrative system.

Now, we are hypnotised by the propaganda of the international chemical combines into the belief that soil analysis, chemical fertilisers, and oil-driven farm machinery are far superior, and more “scientific” than the intimate farming of the older order. Not only is there not a particle of genuine evidence for this, but there is overwhelming evidence to the contrary.

Never has there been so much “professional” farming; and never have agricultural products been so unsatisfactory in quality. Bread which has to be re-enforced with drugs; fruit which looks attractive and is both tasteless and lacking in all its old essential virtues (the Phoebe strawberry, the staple export of the Hampshire strawberry beds, looks large and delicious, and tastes like wet cotton wool); fabrics which are showy but neither warm nor durable; chemical beer, wine doctored and prohibitive in price. Progress !

But it is easy, more particularly in war-time, to look upon “the land” as though it were almost entirely an agricultural and production problem, which is the usual misdirection of emphasis fostered by international finance. It is primarily, but not principally an agricultural problem. It is, I think, a problem which can easily be misapprehended, unless it is considered in intimate relation with the character of the population, as well as its numerical magnitude. For instance, the last pursuit in which the land agitator wishes to engage, is farming, nor do farmers do much agitating.

There are many very curious circumstances surrounding the question of population statistics, and population habits, in Great Britain. William Cobbett was aware of them. They have become still more curious in the last hundred years, as anyone who will take the trouble to consider the figures available in Whitaker's Almanac can see for himself.

II

I do not think that it can be reiterated too often, at this time, that except as a purely legal fiction, the common ownership of the soil by 45,000,000 individuals is not a

subject for debate—it is a factual impossibility. In the sense in which it is understood by the ordinary man, ownership means control. Forty-five million people never yet controlled anything. If they can't control the Post Office, or the Army, Navy, or Air Force, and can't even control their individual and collective involvement in a war they didn't want, and don't understand, how can they control sixty million acres varying from limestone rock to water meadows? So far as the *produce* of the land is concerned, that is available to anyone who has the money.

Has anyone suggested that “the People” should have the produce of the money-making machine? Conversely, do the agitators for common ownership yearn to pay the taxes now borne by land?

Ask most of the farmers who bought their farms during and immediately after the 1914-1918 war period how they like their bargain, from the business point of view. If the older conditions of estate management were so unfair to the tenant, how was it that farmers' sons had to wait years before they could get a vacant farm, and had to be well known to be thoroughly competent farmers, or they would never get one; while nowadays there are hundreds of once-famous farms going begging, and every day good farmers are throwing in their farms in disgust at the ever rising tide of interference without responsibility?

If the farmers are worse off, the “owners” are ruined and dispossessed, “the people” are getting worse produce at higher prices, and the land itself is impoverished and “farmed out,” *quis beneficet?*—who is better off?

To understand and to recognise without peradventure exactly what has caused this situation, let us consider Professor J.H. Morgan, K.C., writing in *The Quarterly Review* of January, 1929 (pp. 187-8):

“When I once asked Lord Haldane why he persuaded his friend, Sir Ernest Cassel, to settle by his will large sums on.... the London School of Economics, he replied ‘Our object is to make this institution a place to raise and train the bureaucracy of the future Socialist State.’”

It will be remembered that (a) Lord Haldane said that Germany was his spiritual home, and (b) that Sir Ernest Cassel was the *alter ego* of Jacob Schiff, of Kuhn, Loeb, and Company.

Now there is no room for discussion as to what has caused the disastrous state of British land and everyone connected with it. That cause is grinding and punitive taxation. And this taxation has for the most part been concocted either directly or indirectly by the London School of Economics—a good deal of it by Sir William Beveridge who we are to entrust with the building of our New World, “half way to Moscow,” as he puts it so engagingly.

An understanding of the main principles of current taxation is indispensable to anyone who claims to hold views on the future of the soil. In the first place, it is necessary to recognise three classifications of the surface— agricultural, industrial, and residential. The question of minerals underground is closely interwoven with the surface classification, but may be left for subsequent consideration. It is a question

which, if possible, is less understood by the average land agitator than that of the surface.

Now, land taxes begin with a series of recurrent capital levies at each inheritance, thinly disguised under the names of Legacy Duty, Estate Duty, and so forth. It must be borne in mind that (in spite of nearly unworkable alternatives of recent date) these have to be paid in money, and land does not grow money. Generally, this money is borrowed on mortgage or otherwise.

These “Duties” may range from 10 per cent. in the case of very small properties, to sixty or seventy per cent. in the case of very large ones. In effect, these taxes are confiscatory, consequently *whatever is the state of the land at the present time, that state is the result of a change of effective “ownership.”*

Subsequently to the Capital levies paid by the legatee, but not by anyone purchasing the land, Income tax at the current rate (now 10/- in the £) is paid on the *ownership of the land, not on the return it makes, but on an arbitrary assessment which goes up if the land is improved. This assessment is generally made by the local rating authority* who levy their own distinct taxes, called Rates, on it; and these go up if the land is improved.

But if the owner also occupies “his own” property, he pays Schedule B as well as Schedule A and Rates, also at the current rate. (The foregoing statements are subject to certain modifications in respect of Scotland, and to the vagaries of Derating Acts.) In effect, the owner-occupier of his “own” property pays, at the present time, more in rates and taxes than he would have paid in rates, taxes *and rent*, sixty years ago, as a tenant.

It is a sound legal, as well as common-sense axiom, that a man must be presumed to have intended the logical consequences of his actions. The logical consequences of the taxation just roughly summarised can be seen to be what they have in fact been. They have made the use of land for agriculture only precariously possible by treating as soil income what is in fact soil capital; thus fostering overseas imports of easily grown food.

They have made the “ownership” of land, as an administrative profession, impossible by imposing what is in fact an intolerable nationalised rent. And they have made the improvement of real property an expensive form of altruistic philanthropy (many landowners have accelerated their ruin by persistence in it) by penalising every improvement either to site or buildings by an increased assessment, so that whoever doesn't get the rent, the tax or rate-collector does.

A short survey of the bearing on all this of what were called “Mineral Rights” will enable us to pass on to a consideration of why once-Great Britain is unique in its taxation, the objective of it, and who benefits. That will clear the ground for the possibilities of a reasonably sane system.

When the land-“owner” has paid say 25 per cent Estate Duty, which at twenty years tenure represents (if paid at once without interest) the capitalised value of *about half the income for the whole of the period of tenure*, Schedule A Income Tax

which represents the other half, Schedule B which probably represents about three times the *genuine* profits which can be made by *working*, as distinct from speculating in, the land, he can consider where to get the “Tithe” somewhat facetiously paid to Queen Anne’s Bounty. Tithe is of course simply a Financier’s tax, with only the most tenuous connection with the Church. Instead of being a tenth of the *produce* it is more generally about a quarter of the assessment, whether there are any earnings or no. And there is Land Tax, the incidence of which is so erratic that no one could, or is intended to, understand it. We have thus brought our “owner” to the point where he is paying about thirty shillings a year nationalised rent on property worth £1, doing his own repairs, paying his own insurance, and having no recourse to a landlord, as his own tenants have to him. That is to say, the “owner” renders service to the State, gets no return, and pays for it. We can come to his “mineral rights” which have now been acquired by the “State” at about one third of their estimated value.

Valuable minerals are not widespread, even in these islands which were unusually rich in them until we gave most of them away. The consequences of this were two fold; mineral owners were few in number, and so politically weak; and the largest of them was the Ecclesiastical Commissioners who paid no Estate Duties; and owing to the immense quantity of mineral obtainable from a small area, individual owners gave the illusion of being “rich,” more especially as most of them were abysmally ignorant of the idea that they were living on capital in the most literal and wasteful way it is possible to conceive.

Now, it is of course possible to reduce any discussion about the rules, conventions, and practices either of society, business, or even a game, to a mere brawl, by introducing the word “ought.” While I am not able to see, myself, just exactly what “the People” and more particularly the Chosen People, did to produce the coal deposits under these islands, these comments have nothing whatever to do with the word “ought.” It is not merely possible, it is easy, to raise the standard of living of the legitimate population of these islands to a point considerably exceeding that of any Socialist State; but that has nothing to do with “the minerals ought to belong to the Nation,” or the results of the expropriation of mineral owners, which, to make the matter clear at once, have been to mortgage them to the international Jew, via the various forms of Debt.

To understand the main lines of the position, if we take the pithead price of coal at a token price of £1 per ton, the miner gets about $18/6$ of this sum, the colliery proprietor gets about $1/4$ and the royalty owner gets about twopence. It is clear at once that the royalty *has no ascertainable effect whatever on either the ultimate selling price of coal, or the miner’s wages*. The object of the fantastic misrepresentation in regard to taxation on minerals has been neither to benefit the public which now gets much worse coal at a much higher price, or the miner, who would scoff at an increase of twopence per ton in coal mined, in any one of the dozen mining disputes of the last ten years. The object was to destroy the principle of property in relation to

individuals, centralise it, and transfer it abroad.

As I have mentioned elsewhere, it was freely stated in Washington in 1919 that a bribe of £10,000 was paid to a certain witness before one of the well-known commissions on the Coal Industry to recommend the nationalisation of coal. I feel sure the £10,000 will appear in the bill, if not recognisably.

Coal royalties while obviously and indisputably payments in respect of capital, and taxed on that basis in Death Duties, were again taxed as income. They were again taxed by coyly worded bribes to further attack, such as Mineral Rights Duty, Miners' Welfare Levy, etc. At which point, we come to the interlocking with surface "ownership," and it may be becoming clear that whoever "owns" the land, the Big Idea in regard to it is that it shall be rented from the World Debt Holders.

IV

The "owner" of minerals had no choice whether they should or should not be worked. He was obliged to grant a lease to a Colliery, on demand and at practically its price, but the Colliery had complete freedom as to whether or not it would work them. It is true that in many cases the Lease contained a "minimum rent" clause, usually about £1 per acre, but this so-called "rent" was afterwards deducted from the royalties together with all bad coal, "faults," etc. In effect, for about twopence per ton, the colliery got control of all the coal without buying the surface and with the whole of the political responsibility and abuse directed against the "owner."

Now let us see what happens to the surface. In the first place, it becomes for a lengthy period unsaleable for building purposes, because of the danger of settlement, and this unsaleability causes a money loss probably greater than the total sums received, net, for the royalties. In the second place, miners, very good fellows as they are, are not regarded with enthusiasm by farmers. They are inveterate trespassers and poachers; destroy fences, leave open gates, and produce an easily recognisable "ragged" air to the countryside which is accentuated by the "planned" neatness of many modern colliery villages. The sulphur smoke from the pit chimneys hurts the crops. And of course, by the almost inevitable destruction of the amenities of the district, its general residential value becomes restricted to those connected with the working of minerals.

Notice that the "owner" has nothing whatever to do with this state of affairs. He merely pays the taxes, is pilloried by the miner as battenning on the virtuous worker "who produces all wealth" and hasn't sufficient experience to realise that the "wealth" he produces goes mostly, as an American manufacturer recently put it, to provide a quart of milk a day for Hottentots. That is to say, it is exported practically free, and goes to swell the thousands of millions of pounds of capital which have been lost in the last fifty years.

Anyone who will give a little unbiased consideration to the facts of Land Taxation and Legislation since, to go no further back, Mr. Lloyd George's Budget of 1908 must be driven to the conclusion that it has not been intended that "the Land" should

prosper, *neither has it been intended that the land should be "nationalised."* Politically, it could have been, any time this past thirty years. While destroying every real right of property rights without which the proper administration of land is impossible, the titular "ownership" has been left in private hands so that the international bondholders might extract in taxation all the money possible, while the results of draining the countryside of liquid capital might be used to discredit the whole system of private property. A very pretty scheme.

While fundamentally, of course, the financial aspect of the matter ceases to be of importance with the sabotage of private "ownership," it may be noted in passing that International Bond holding is doomed on the day that "ownership" passes to the State and the State itself would hardly survive. The rent and maintenance charges which would have to be collected to pay the Bondholders, of whom individual War Loan holders form a small part, would then be so impossible that, the private "owner" having disappeared, the real malefactors would be easily recognisable— to quote that professional maker of phrases, Lord Baldwin, during the past half century, the Government, whatever we may mean by that, has "realised the ambition of the harlot throughout the ages—power without responsibility."

There is no room at all for difference of opinion as to the relative excellence of management by private ownership or by the bureaucracy by which it is being replaced. Leaving out of comparison such outstanding instances as the Buccleuch or Stanley Estates, there are still hundreds of small properties in which ownership is maintained by extraneous funds, which are immeasurably superior to the properties of Government Departments disposing of practically unlimited funds.

Was there then, no room for complaint about the system? I think that there was. And, for the moment, there is every evidence that, so far from its defects being rectified by State Management, they will be greatly magnified. During the past few months every considerable newspaper has printed, in its correspondence columns, a large selection of letters on the profit motive, and I do not think that it is unfair to say that this correspondence has in the main fostered two very significant ideas. The first of these is that the profit motive is both bad and is confined to a restricted class from whom all the evils of society proceed. And the second of these is that the profit motive is either another name for a system of private property, or if not that, is inseparable from it. There is not, I think, even a substratum of truth in either of these ideas. They are an evident example of systematic perversion applied to popular psychology.

One of the riddles current in our nursery days was "Why does a hen walk across the road?" to which a perfectly correct answer might have been returned "From the profit motive."

The moment that any human being performs a single action for any reason other than that provided by the profit motive, he is a certifiable lunatic. It is simply a question of what is, in the mind of the individual, profitable to him, taking all the factors and consequences of the action into consideration. The Trades Union

Movement is the biggest example of an organisation run purely for profit, for nothing else but profit, making nothing whatever and with sublime disregard for the profit of anyone not belonging to it, which this country can show. During the present war, the economic profit of every class of the community has been sacrificed to the overriding claims of the Trades Unions, and it is an essential aspect of this situation that Trades Unionism is normally more concerned with internationalism, at least overtly, than any other allegedly national institution.

And the declared policy of Trades Unionism is Socialism, which is another word for monopoly in land, labour, and capital.

One of the remarkable features of the confiscatory taxation on land and private property of every description, is the tenacity with which individuals have held on to it in the face of the heaviest financial loss. To say that, in the main, for the past seventy-five years, landowners have been actuated by the determination to make a *financial* profit is simply another way of saying that landowners are all fools.

It may reasonably be asked why, if only lunatics act to their own disadvantage, anyone should want to “own” land. The answer to that is probably the key to the situation. A comparatively small number of individuals do want to own land as *distinguished from an income from land*, but those people can do things for and to the land which no bureaucracy can ever hope to do. And those people will not do it, if they are interfered with. Hundreds of farmers, and remember farming is only one aspect of the question, are throwing in their farms although, for the first time since the last phase of the international war, they are “making money.”

What, then, was the genuine defect of the big estate system? Remember, the ruined country side is definitely the result of financial attack largely from alien sources. I think that the answer is evident to anyone who was familiar with the large estate. It was not primarily as a system of administering the land that it failed. It was that it gave too much power over the general lives of the individuals who worked on it.

Now this defect—and it was a serious defect—was not peculiar to landowning, and it is not less, but rather greater, in such large industrial settlements as those of the Ford interests in the United States, and the Port Sunlight “model villages” in this country.

Many of the American industrial organisations arrogate to themselves a right of supervision over the private lives and morals of their employees far exceeding that which would have been exercised by a British landowner at any time, or tolerated by their tenants, and this is accompanied by a close knit organisation for card-indexing every applicant for employment, and penalising by unemployment and starvation anyone daring to rebel against the rules. But we do not hear of organised attack on these things.

Paradoxically enough, the very security of tenure enjoyed by tenants on large estates tended to increase their dependence on the landlord. Many of them were rooted in the soil to at least as great an extent as the titular owner of it. They were specialists and they instinctively recognised that transplanting was a serious,

perhaps a fatal thing to them. When the landlord was equally stable in his tenure, the despotism was not so much felt since tradition limited it. But when estates began to change hands by purchase, in many cases coming into the possession of men with no knowledge of, or feeling for, the land, but an exaggerated idea of their own importance, the despotism tended to change from what was in the main, a benevolent, while rather mediaeval overlordship, to an irrational tyranny. To take a simple instance, fox-hunting. I need, perhaps, hardly say that the point I should like to make has nothing to do with the ethics, or otherwise, of fox-hunting as a sport. The Meet of Foxhounds of John Peel's era was a neighbourly affair, comprising two or three squires and their families, and perhaps twice that number of yeoman and tenant farmers. All of them knew every inch of the land, rode carefully over it, and did negligible damage which was jointly repaired. But as the City men began to take to hunting by the process of sending a subscription to packs which were too expensive to be kept by one man, the whole atmosphere changed. Hundreds of strangers mounted on horses brought in by train, ridden by people who knew little of the country, and cared less, galloped over the land leaving a trail of damage which was a serious nuisance, to put it no higher, to the tenant farmer, who was no longer welcomed, or in fact able to hunt himself in the expensive company of the larger Hunt. But protest was not healthy—it didn't pay.

During the last hundred years, the position of Agent, or, in Scotland, Factor, has become of increasing importance in considering the administration of land. The Agent represents a definite step in the transition from personal to "office management." In considering it, it is important not to overlook the fact, that, particularly in Scotland, there are certain families, exclusively connected by long association with large landowners, who are just as hereditary as the owner. There is one family, whose name will be familiar to any Scottish farmer; whose estate management is by common consent as near perfection as an imperfect world will permit. But it should be particularly noted that the hereditary, personal touch is merely split into decision on main questions of policy, which are reserved for the attention of the proprietor, and routine administration, which is the field of the Factor. It is poles apart from Bureaucracy.

VI

To say that an estate is managed by an Agent may mean, however, several fundamentally different systems. The resident Agent, or Factor, directly responsible to an owner *who is not so mortgaged to some financial institution that he has no freedom of action*, is one thing. Management by a Firm of Estate Agents acting for several owners is quite another, and begins to approximate to bureaucratic management—so much so, that in fact it is not infrequently a branch of the business of country solicitors. Where, as in perhaps the majority of cases in Scotland, the so-called proprietor is hopelessly in debt to a bank or an insurance company, the Agent is in fact concerned neither with the interests of the land, the proprietor, nor the tenants,

except in so far as they maintain the security behind the debts, and ensure the due collection of the interest. He is frequently resident in the bank itself. To apply the term “private ownership and management” to this state of affairs, is nonsense.

The essential point to grasp is, I think, this. The possession of legal title to land, and the drawing of rents from it is an entirely separate question from the merits or other wise of the control and administration of land by genuine private ownership, which does not necessarily involve residence but does imply knowledge and initiative.

In regard to the first, it is merely necessary to repeat that land does not either grow or exude money. It would be quite possible, and indeed is rapidly becoming an accomplished fact, that the legal title of the landowner is bought at bargain prices by camouflaged bank credits so that the institutions are in a position to nominate the titular owners as well as to control the administration. In itself, this solves little or nothing— certainly not the question of State versus private control.

At bottom, there is little doubt that there are two irreconcilable ideas in conflict.

The first of these is that the world in which we live is an organism and that men and animals have intricate relationships with the earth—not amorphous but specific and infinitely varied, which can only be disregarded at the peril both of men and the earth they live on. I do not mean in the least by this that a universal back to the land movement is either necessary or even desirable, but I do think that the idea that the earth is merely something to be exploited and “lived on” is quite fatal.

The second and antithetic idea, is that the world is merely the raw material for a factory, that the nearer agriculture approximates to Mr. Ford's conveyor-belt principles, and towns emulate Stalingrad, the better we shall be. I do not think I am unduly squeamish, but I have to plead guilty to a wave of real nausea at the description, as progress, of egg factories in which hundreds or thousands of hens are kept under electric light from birth to death, confined in little boxes, never allowed out, laying eggs. I don't want to eat those eggs, and I have a strong conviction that they are not good to eat, whatever their superficial taste may be. The idea—the Encyclopaedist idea—that everything can be put into a nice watertight compartment, and card indexed, is the philosophy of a frozen Hell.

It is this unresolved antithesis which makes the Planners so dangerous. No one with ordinary intelligence would contend that, when you are quite sure that you want to go from London to Leeds, you should not “plan” your journey, within certain well defined limits. But if all you know is that you want to go from London to a health resort, you are very foolish if you allow the Leeds Association of Boarding House Keepers to say that Leeds is the only health resort, and anyway, they are going to take off all the trains to anywhere else.

Before the land question is capable of any “solution” which will not make things worse, if possible, than they have been made by the activities of the wreckers, certain sedulously propagated theories simply must be cleared out of the way. The first, of course, is that it is the business of the Government to “put the people to work.” Perhaps the shortest way in which to deal with this is to say that, *if the facts of the case*

require that an individual must work before it is possible for him to obtain those things of which he has the need or desire, then he shall in no case be prevented from working by artificial restrictions. But if, without injury to others, he can be provided with these things without working, the fact that he has not worked for them shall be recognised as a matter of no consequence whatever.

Now I consider that this question is so important that I should regard as perhaps the most hopeful event of the last few years the obvious breakdown of what is known as the Means Test. The issue of purchasing power to a limited minimum, *tout court*, immediately frees nearly every social question, including the land question, from the devastating misdirection involved in claiming “the right to work,” not because you want to work, but because you must be paid. At one sweep, it clears away hundreds of thousands of people who would not know what to do with land if they really controlled it. And I think that it enables us to see dimly that the curious atmosphere of scarcity, with which, in common with everything else, the land question has been surrounded, is, or could be a delusion also. It might be useful to recall that Mr., now fittingly, Lord Keynes predicted that owing to the disappearance of Russian wheat from the European market, wheat would rise to £5 per quarter and would be practically unobtainable, the event being that there was so much surplus wheat in Canada and the Argentine that it was burnt for fuel and the growers were financially ruined by the fall, to the lowest on record, of the price.

But we shall not get very far by the naive method of dividing the area of the land by the number of the population.

VII

“A Servant when he Ruleth—”

If I were asked to specify the most disastrous feature with which the world in general, and this country in particular, is threatened, I should reply “The rule of the *Organised* Functional Expert—the engineer, the architect and the chemist, amongst others.” As I am an engineer and retain the most wholehearted affection for engineering, I may perhaps be credited with objectivity in this matter.

When a nation has declared war, it has finished with policy, because war is a function whether we consider it to be natural or a malignant disease. It is, *par excellence*, the rule of a function, its experts, and their organisations.

Under cover of this obvious fact, a spate of other experts is being let loose on us, with their Reports—the Uthwatt Report, the Scott Report, the Cooper Report on Hydro-Electric Development in Scotland, the Report of the County and Municipal Engineers’ Institution, and so on. Every one of these Reports conflicts with the functional Rule of War, and each, without exception, deals with Land Policy without giving any indication that the very fact that their authors are reporting as experts automatically discredits them as politicians, using this word in the sense in which it ought to be, but generally is not, understood. It is curious, also, that the Henry Georgeites, the Land Taxers, are furiously active just now also.

Let us be specific. The Municipal and County Engineers' Report "assumes that the policy of high-speed motor roads with link to the Continent" will be adopted in Britain (not Great Britain). Yes? Who authorised that assumption? Not, by any chance, the Society of Motor Manufacturers and Traders? The Report remarks, "Public control of land is essential, even though it may interfere with the full enjoyment of private ownership." What the Municipal and County Engineers *as an organisation* mean by Public control of land is more and bigger staffs of Municipal and County Engineers to play about with the land to the detriment, as they boldly put it, of private, i.e., non-functional, enjoyment.

Now I hope the Municipal and County Engineers won't take it too much to heart, but my opinion of their competence to deal with matters of policy is very similar to my opinion of, say, the competence of Mr. H.G. Wells to make blueprints of a new universe. Their expression of what is desirable in regard to private enjoyment is an impertinence and I hope that large numbers of private individuals will write to them and say so. When *orders* come to them from a "competent" source (not an abstraction such as "The Public"), I have no doubt that they will carry them out with ability and discretion, but at the moment they're a bit above themselves.

Immediately after the close of the 1914-18 phase of this war, one of the most expensive roads in Great Britain (no doubt authorised under cover of war) was built over the Pass of Glencoe. It is no doubt pure coincidence that this road connects Glasgow and the South with the Hydro- Electric Works of the British Aluminium Company,

However this may be, I have never met a private individual unconnected with aluminium who did not regard this road, built at enormous public expense, as a first-class calamity.

And we are threatened with others.

Now it should be noticed that this curious viciousness of e.g., Engineering *Institutions*, is not the outcome of engineering training, and is contradicted by the pronouncements and protests of many engineers everywhere. I should place the recent speeches in the House of Commons of Mr. Austin Hopkinson, M.P., who is an engineer, and comes of a family predominantly of engineers, as easily the most competent Parliamentary attack on these exhibitions of the tendency of Institutions to pervert science to the politics of dialectical materialism.

That they were not reported at any length in the so-called national (really international) Press merely indicates the vested interests the national Press now exists to serve. I am pleased to know that the activities of this journal and its affiliations have given these speeches a much wider public, both in this country and the Dominions, than would normally have been the case had they been decently reported in the daily newspapers. What we are witnessing is, of course, the manufacture of a spurious public opinion based on the well-known principle that there's nothing like leather. Give a Manufacturers' Association something upon which to report and it can be relied on to report that what is needed is manufacturing.

And all these associations, with engaging simplicity, express the opinion that “public,” by which is meant “association,” ownership of land is the only way to overcome the opposition to more and more leather.

If individual, private ownership and control had no other virtues, the fact that it is felt to be an obstacle to factory building ought to make us cautious in considering attacks upon it.

VIII

In *Freedom and Planning*, the document issued in 1931 by Mr. Israel Moses Sieff’s organisation, P.E.P., which appears to have supplanted the Government of Great Britain, just as the “New Deal” appropriated the American Government, through what Lord Hewart called ‘administrative lawlessness,’ the following illuminating passages may be found:—

The Farmer: “The development of an organised system will lead to a profound modification of the traditional individualism of outlook of the dairy farmer.” “Whether we like it or not, the individual farmer will be *forced by events* [our italics] to *submit* to far-reaching changes of outlook and methods.”

(It may be remembered that the Russian farmer who was ‘planned’ did not like it, and was ‘liquidated’ in millions by Mr. Sieff’s co-racialists.)

The Landowner: “Planned economy must clearly involve drastic inroads upon the *rights* [our italics] of *individual* ownership of land.” “This is not to say that land nationalisation *in the ordinary sense of the term* [our italics] is either necessary or desirable. Far from it. Nothing would be gained [by whom?] by substituting the State as Landlord. What is required is transfer of *ownership* of large blocks of land, not necessarily of all the land of the country, but certainly a large part of it, into the hands of the proposed Statutory Bodies and Public Utility Bodies and of the Land Trusts.

“It would be possible further, in a number of cases [the Chosen People] to leave management undisturbed, together with the enjoyment of the amenities which at present go with ownership, subject to the transfer of title to the Corporations or Trusts.”

The full beauty of these proposals only becomes revealed as they are carefully examined and thoroughly understood.

The first point to notice is that the *rights of ownership* are expressly mentioned and are not abrogated, they are transferred. To anyone who has taken the small amount of trouble necessary to penetrate the conjuring trick of “Public” ownership, it is obvious that the powers will be transferred to anonymous bondholders, who will exercise them through bureaucrats, whose advancement will depend on their alacrity in anticipating the wishes of their masters.

But “nationalisation” is recognised as an awkward threat to grinding taxation, so that “Public Bodies” and “Land Trusts” (Forestry Commissions, National Trusts and out-and-out Land Companies) are to be interposed. A writer in a popular Sunday newspaper, writing of the acquisition of a large block of land by the National Trust,

began the article by the words “Hundreds of thousands of people in this country do not realise that they are large landowners.” Now, isn't that odd?

It is a safe rule in assessing the true objective of the “Planners’ ” measures to examine the arrangements made in forming the thirty-seven Central Banks which have been constituted since 1918. These, of course, are an integral and primary Stage in the more open “Planning” now in progress, and were formed with a clear relationship to a resumption of hostilities which would form the cover for the consummation of the World State.

The first point to notice is that, from the Bank of International Settlements to the smallest South American Republic, these banks are granted Extra-territoriality.

Whether the Bank of “England” is *de jure* extra-territorial I do not know. But the answers given to questions in regard to it, in the House of Commons, make it quite plain that it is *de facto* extra-territorial.

The same idea can be seen in operation all the way through this “World Plan”—to organise institutions of overwhelming power, operated by officials themselves having no power of initiative, bound by Precedent and Regulation. Then you control the King's Regulations, and there you are—on paper. You have disfranchised everyone.

IX

The subject of industrial sabotage—the destruction of valuable material, goods, and products—has received much attention during the past twenty-five years, and its place in current political economy is both well known and reasonably well understood by students of that alleged science. But there are certain curious aspects of generalised sabotage which have an important bearing on the land question, and I am doubtful whether their nature is at all widely recognised. I refer to the mass slaughter of animals, not for food, but in accord with some prevalent, and quite probably evanescent, theory. To illustrate the peculiar characteristics of this organised life-sabotage, which runs parallel to the human sabotage of mechanised war, it is instructive to take, out of many, three instances which I have chosen consciously as presenting at first sight a good case for the saboteurs, if we accept the present civilisation as a basis of policy. These are (1) Rabbit extermination; (2) Red (Highland) Deer destruction; (3) The slaughter of immense numbers of valuable cattle on the appearance of a small number of cases of foot-and-mouth disease.

I can imagine many people whose knowledge of the country is either theoretical, or wholly financial, observing at once that anyone who will defend the wild rabbit must be merely perverse. Perhaps; there are odd features about this wild rabbit business, however. The first of these is that, like the red deer, the rabbit is indigenous to these islands. Until the Ground Game Act of 1880, which is popularly supposed to have caused the death by apoplexy of a large number of sporting squires, I do not think that the rabbit figured in history or legislation other than as game to be reserved for the landowner. The point I have in mind is that, although far fewer persons had the right to destroy rabbits and the penalties for the destruction of them by unauthorised

persons were incredibly severe and barbaric (suggesting that they were highly valued), there is no record, so far as I am aware, that they were a special nuisance, or that they increased unduly—rather a remarkable fact in view of the prolific breeding rate of the rabbit.

“But, my dear fellow,” observes Mr. Pink-Geranium; O.B.E., (né Rosenblum) of Whitehall, “what has all that got to do with it? Don’t you know that rabbits are destructive to crops? I have here a report (sponsored by a really *international*, my dear fellow, chemical combine, which makes cyanide for exterminating rabbits and human beings) which puts the matter beyond doubt.” To this the obvious reply is that all the rabbits in Christendom have not destroyed as much food in a century as Mr. Pink-Geranium and his London-School-of-Economics policies have destroyed in the last ten years, and that if these policies are to prevail, why not let the rabbits save the trouble of sowing, reaping, storing, and then burning the millions of bushels of wheat Mr. Pink-Geranium won’t let anyone buy? To pretend that the rabbit eats only crops, and has no contra-account, is typical.

There is, of course, the alternative of cyaniding Mr. Pink-Geranium. The red-deer racket is even more confusing. Most of the propaganda in connection with it seems to be emitted by the London Scottish domiciled in the wild fastnesses of St. John’s Wood. For some time the public, which mostly believes that a deer-forest is an impenetrable thicket of valuable hardwoods, was sprayed with complaints as to the number of sheep which weren’t grazed in Scotland because of the deer whose only excuse was to provide blood-sports for the effete rich. (The complaint of owners of deer forests for many years has been that they have to employ paid hunters, because so many people who like stalking, dislike shooting.) Not one, but several, landowners offered to give large tracts of deer-land to nominees of the agitators, on the single condition that they would pay the taxes, and farm the land. Not a single acceptance was obtained. Then, at the expense of the general public, not of the agitators, several thousand sheep were placed by “Public Bodies” on deer forests expropriated by taxation. Most of the sheep died—at public expense. It has been demonstrated that, at high levels, even if it is only a question of weight of animal food grown, deer are more productive than sheep.

But the subject becomes more involved the further you look into it. Not only is the human population of Scotland decreasing (by nearly one per cent. in the last census decade) but it is becoming overwhelmingly an urban population, nearly a quarter of it being comprised in one city— Glasgow.

As an obvious consequence (even if no other factors were involved, which is far from being the case) there are fewer families to work even existing workable land. What is the argument, then? Are the deer on the high lands driving the population into the towns and even out of the country? Is there any evidence whatever (more especially since the spectacular failure of forced evacuation) that even if given free land, any considerable proportion of the urban population would, or could, work the high tops? If so, I have not heard of it. Can it be that the red-deer is the very symbol

of freedom, and so, hateful to Mr. Pink-Geranium? Perhaps I may disclaim, at this juncture, any intention or desire to pose as an agricultural expert, in the sense that, I have no doubt, Lord Lymington or Lord Northbourne are agricultural experts. But I am very doubtful whether the politics of land has any connection with that kind of *expertise*, or I should leave it with them.

So long as it is clear to anyone of ordinary common sense that the outstanding intention of the present time is not scientifically organised production, but scientifically organised destruction, nothing will convince me that much real unavoidable scarcity exists, or that any improvement of either productive process or organisation is the primary necessity.

You do not cure sabotage by more sabotage, and better technique in the employment of bad intention simply involves bigger and better sabotage. Our problem is better *effective* intention.

I do not believe that Mr. Pink-Geranium, O.B.E., his clan, and his Fabian friends, really care two debased kopecks about the land, but it is something with which to confuse the issues. If they did care, they would have had a land of their own, long ago. But they recognise that land, the money system, and the police are the raw material of control, and control they are determined to have. They also recognise that a majority is always ruled by a minority, and it is therefore essential that the legal title to these things shall be taken from a minority and vested in a majority— the “Public.”

The heavy-handed, crude, mass methods of a Government Department are wholly unsuited to land administration. But they can, and do, sabotage humanised management.

X

A few weeks ago, one of the most famous herds of Pedigree Shorthorn cattle in the world, domiciled in the South of Scotland, developed some cases of Foot-and-Mouth disease. Money values really mean very little in connection with unique specimens, but the herd was conservatively valued at about £20,000.

It had been formed by an owner who was an acknowledged authority. His whole life's work and interest was bound up with his cattle. Every possible argument was brought to bear upon the Board of Agriculture, without effect. Every animal, sick or well, was slaughtered. The owner died of a broken heart a few days later.

Although comment was stifled, it was not wholly prevented, and several disinterested persons with cognate experience obtained publicity for the expression of grave doubts as to the justification for this rigid policy. One lady, a member of a family with a long hereditary experience of cattle breeding, but with no interest to serve but that of farmers, claimed, not only to have a cure, but to have demonstrated it beyond any possibility of refutation. The Ministry of Agriculture was not even interested, and refused reasonable facilities for a re-demonstration. It will be remembered that the Duke of Westminster expressed disbelief in the official policy some time ago, and as a large landowner in probably the most famous dairy county,

Cheshire, he was doubtless drawing upon first class information.

There is in this policy evidence of that soulless crudity which many people have come to recognise in Marxian ideology. If it were justified by results, it would still be suspect as containing the seed of further trouble. But it is grossly ineffective. Information as to the number of head of cattle in the United Kingdom in 1942 is not available to me. It seems highly probable that it is far less than at the beginning of the war. But the outbreaks of foot-and-mouth were 99 in 1939; 160 in 1940; 264 in 1941; and 670, or nearly seven times as many, in 1942. The number of cattle slaughtered under the Order was 12,029 in 1939; 19,058 in 1940; 27,128 in 1941; and 56,515 in 1942. Comment would appear to be superfluous.

Many persons who have taken up this matter do not hesitate to give their opinion on it. They say that there is some vested interest involved. In the sense in which this is usually meant, I can offer no special view, since I am not closely in touch with the problem. But I should, *a priori*, be much more inclined to regard it as the policy of a philosophy. Israel Zangwill, the Zionist leader, was profoundly right, and was no doubt speaking from inner information, when he said at the "Hands off Russia" Meeting at the Albert Hall on February 8, 1919:—"The British Government is only Bolshevism in embryo, and Bolshevism is only Socialism in a hurry." It does not require much imagination to see that the type of mind which regards mass slaughter of cattle as the least troublesome way in which to deal with a curable disease is the same type of mind which regards the mass liquidation of millions of Russian farmers as the easiest way to stamp out opposition to collective farming. I hope no reader of these lines will miss the implication of them.

Perhaps at this point I may be permitted to emphasise once again the evident collapse of the episodic view of events. Our sense of realities has become so perverted that we only see with difficulty the direct connection between the murder of millions of Russians in 1919, and the mass killing of unknown millions of Russians, as well as other nationalities in 1942. The pseudo-scientists of dialectical materialism appear to be determined to distract attention from the first Law of genuine science:—Action and reaction are equal, and opposite. Still less, therefore, do we see that, in allowing these mass, collective, 'remedies' to become familiarised, we are preparing a psychology which can only have appalling results.

To anyone who is not wilfully blind, it must be obvious that man's interference with nature, if it is not to be catastrophic, must be inspired by something very different from the rigid formalism of a Government Department. The modern Government Department has its roots in the departmentalised pseudo-science of the Encyclopaedist fore-runners of the French Revolution and its lineal descendant, Russian Bolshevism. The curious, shallow, and largely bogus generalisations of Russian intellectuals (e.g. that all human behaviour is derived from four "conditioned reflexes") have the same unhealthy phosphorescence. No sane individual would contend, I should suppose, that either genuine scientific research or its application

within the sphere in which it can be controlled— inorganic—is in itself undesirable. Only megalomaniacs could claim that we have accumulated sufficient knowledge in about one hundred years to warrant us in undertaking the modest task of rectifying on a grand scale the errors of a Life Process which has evolved in untold milleniums. Nor does the initial result of our activities appear to justify the mass application of our theories. We have begun to Plan the animals; and the Big Idea is Death.

XI

I have endeavoured to indicate in the preceding pages that the solution of the land question depends on a decision on two prior matters of intention, separate in themselves, but probably interconnected in practice: just as there is no fundamental difference between an economic monopoly relying on Finance for its sanctions and a State Monopoly relying on Police, other than the relative unpleasantness of being starved to death on the one hand, and “liquidated” by the Ogpu on the other.

The first of these matters has, I think temporarily, been decided. In order that anyone who will consider the situation with an open mind may draw his own conclusion, I would ask merely consideration of the three factors which can be easily verified:—

- (1) The announcement of “the Government” that “it” will “pursue a policy of full employment for all after the war.”
- (2) The fact that with considerable unemployment, the armistice years were outstandingly characterised by the fact, not of “poverty amidst plenty” which was certainly far older, but that the recognition of the fact and its source in the financial system was forced down the throats of the orthodox, or London School of Economics, Economists.
- (3) That under cover of an arranged war, with its unparalleled waste, a propaganda for increased production and still more “work,” identical with that which failed in 1919-1920, and was succeeded by the slump and ruin of 1921, is under way, with “Reports” for “greater efficiency” of this, that or the other appearing, at public expense and for individual disadvantage, at short and fairly regular intervals.

All of this is implemented by the component parts of the New Order which, for some reason, awaited a World War. I have already expressed the opinion that the object of the New Order is to prevent any effective remedy of the defects of the Old Order.

The most outstanding feature of the past seventy-five years has been the extension of both economic and political insecurity. In spite of immense increase in productivity, not merely “the poor” but every section of the population, is far less secure in his station and person, and far less able to improve that condition, than he was in his father's day. The New Political Technique is to admit this, to plead repentance and a change of heart, appoint a Royal Commission and issue a Report. That is the procedure which has been followed since we came under the rule of P.E.P., and the Uthwatt Report is the Outline of Things to Come in regard to Land.

It may be premised that the Chairman, from whom the Report takes its name, is an Australian, brought up to University age in Australia. He is, of course, none the worse for that. But if there is a worse administered land than Australia, except Russia, I have yet to learn of it.

I feel that I cannot do better, in indicating the advance to “security” contemplated in our New Order, than to quote at some length from an admirable letter which appeared over an initial, in the *Scotsman* of February 10, 1943. It is specifically written in regard to Scotland, but applies with equal force to England and Wales. For the benefit of those who are not familiar with Scottish Law and custom, it may be explained that a “*feu*” is practically the equivalent of an English hereditary Freehold with restrictions, the main practical difference being that an English Freehold with restrictive covenants says what you may *not* do, while a Scottish Feu Charter says what you *may* do, usually providing a simple mechanism for varying this use by consent:—

“The proposals in question are those, that (a) not only is future ‘feuing’ to cease, terminable Crown-leases to be the sole house-tenure of the future, but also (b) that existing feus be converted into Crown-leaseholds, and all conform to the oppressive English leasehold system, under which the lessor, at the end of the ‘term,’ acquires the tenants’ buildings without compensation; (c) the yearly mulcting of the tenants on five-yearly ‘valuations’ of alleged site-value increases, as often as not merely reflecting modern versions of the old offence of ‘debasement of the currency.’

“As regards private leases, at least of rural subjects (as is well known), tenants after a long fight obtained ‘compensation for improvements,’ but under these new proposals not only the new ‘Crown tenants’ but even the about-to-be-converted feuars are to be shorn of that long-fought-for right. Worse still, the doctrine of the English Crown-lease is apparently to be applied—that the tenant is responsible for leaving the building in order, and will be held responsible for the cost of doing that (maybe thousands of pounds) to the State’s satisfaction.

“There are two aspects of the matter: the personal and the municipal or ‘constitutional.’ As regards the former, the hundreds of thousands of small feuars (many of whom have built their houses out of savings and through the aid of building societies) seem likely to be faced with eventual forfeiture of their little heritages, and, pending that, subjected to periodical extortions, and a ‘stand and deliver’ at the ‘evictable’ term— when on each occasion they will have to repurchase.

“Feuars will only now begin to appreciate the tremendous social value and security of the ‘feu charter’ and the Scottish feuing system, which was devised just to give the security of tenure of the home, which is now threatened.

“There is, of course, nothing new in the Uthwatt suggestions; on the contrary, they are a well-worn form of reactionary measures of which Scottish history shows previous examples—i.e., efforts by the Crown to get cancellation of charters and to substitute Crown-leases. Scotland resolutely opposed that policy, realising the tremendous implications of the ‘freehold’ (to use that term in its primitive sense of

permanent and independent), and particularly that of the 'houseplace' or retinence, which even in England has held until now a sacred character—and even in England the oppressive 'Crown-lease' has been comparatively limited in extent. The effect on the character and independence of the people, of a nation-wide 'Crown-lease' system (a Sword of Damocles over the home !) can only produce an abject, timid, and servile race.”

XII

It is, I think, essential to bear in mind that the British land and property system has not failed by reason of anything inherent in the system, *although it is quite possible that certain defects in it would themselves have brought about their own remedies if artificial hindrances had not intervened.*

The system of private ownership and administration has been strangled, consciously and purposely, by international finance, in order to obtain control of the land, and every land agitation, from Henry George to Lloyd George and after, has been financed by bankers—not the kind of people commonly called bankers, who are mostly technicians, but international gangsters using bond issues in place of firearms.

It ought to be observed that it is just as sensible to say, “Dr. Brown must be a bad doctor, because he was hit with a hatchet by a burglar when he was coming from his club,” as to say, in a world which was governed by money, that a land system was a failure when it was made the target for systematic attacks by the Money-Power. The distinction is of primary importance, inasmuch as it is certainly true that no system can flourish while unable to pursue its legitimate objectives save at the cost of sustained sabotage.

There is in essence not very much difference between the attempt to eliminate the small business in favour of the chain store and the so-called Co-operative Society, and the object is control, in both cases. What is remarkable is the immense vitality of the individualistic enterprise in the face of what would appear to be overwhelming odds. The defeat of the small man has been so difficult that sheer brutality has been invoked. “Only in war, or under threat of war—” can rapid progress be made.

There are two principles, however, which require attention in any attempt to deal with these matters. The first is the fetish of “efficiency.”

It is a favourite trick of conjurers to direct your attention to their coat sleeves while the rabbit and the hat are placed upon the table. Otherwise you might think the hat looked heavy. In much the same way, Big Business does not waste any time in arguing on its own merits and personal likeability. It is much slicker than that. “Under war, or threat of war—” peoples are stampeded into a centralised reorganisation, and if, and when, it is discovered that waste, corruption, and disillusionment are rampant—well, that's just too bad, but we've done it now.

Entirely apart from the questions of social value, it is exceedingly doubtful whether such efficiencies as may in some cases attach to increased unit size, do not cancel out even in industrial synthesis. However that may be, there cannot be a more fatal

error than to separate an economic system from the fact of world wars. It is the Encyclopaedist fallacy once again. Neither economic nor social systems are in water-tight compartments.

It is not an accident that it is Russia and Germany which are at death grips—it is the direct and logical consequence of their economic and social monopolistic systems, and “Socialism” is quite naturally common to both of them. Germany was, if possible, more Socialistic in the days of the Kaiser and Bismark than at present, and German Socialists were regarded by the British Trades Unionists as the model on which their own activities should be modelled.

But this abracadabra of “efficiency” goes much further. If it really is as difficult to live on this planet as Big Business would have us believe, then, if it is worth while, we must, of course, sacrifice everything to “efficiency,” by which I suppose is meant turning everything which is found in nature into something else. On the other hand, of course, we mustn't have too much efficiency, because that would cause unemployment. You will agree, that it's all very difficult, and that we ought to have some idea as to what we are trying to do, before we re-make the country
“Under war, or threat.”

XIII

Considering first the purely agricultural aspect of the land question in the light of the assumption that “we must grow more food”—an assumption which I am inclined to believe has some basis in reality—the policy decides itself. Comparatively small agricultural holdings, of the order of one hundred acres, or so, are at least 30 per cent. more productive than mechanised collective farms. Incidentally, much more information ought to be available regarding Forestry Commission farms. It is, of course, important to distinguish *productivity* per acre, from *financial profit* per acre under an arbitrary financial and wage system. Accurately costed on orthodox (and in a technical sense, correct) costing system, I doubt very much whether any English farming made a legitimate money profit on sound and properly remunerated management. That is merely an argument for better financial methods, not for a different system of administration.

At this point, and anticipating a little such tentative suggestions as it may seem expedient to make at this juncture, it appears desirable to deal with the question of trespass. The Communist idea of a terrestrial heaven is of a land in which the good comrade, for the most part, lives in a town and holds a Works Meeting to make speeches and to criticise the factory management every morning. When the weather is fine he erupts over a fenceless and defenceless countryside to emphasise the dictatorship of the proletariat.

In order to mould the mentality of the rural incumbent so that, as P.E.P. puts it so attractively, “the farmer will be forced by events to submit to far reaching changes of outlook,” various branches of the Ogpu in the new Ministries, known as Enforcement Officers, are at present going about the country with “Authorisations” to enter upon

any property for practically any purpose, none of which is military, or connected with the prosecution of the war. Already the effects of this are a little unexpected from the P.E.P. standpoint. The farmer is not "being forced by events to submit to far-reaching changes of outlook." He is merely ceasing to farm.

Trespass of various kinds has more importance, I think, than is generally attached to it. In its more flagrant forms it is a nuisance out of any proportion to any possible benefit to the trespasser, but even minor trespass irritates a farmer, partly because he may have to look whether gates have been left open or stock disturbed, and it may involve the unnecessary movement of small implements.

The extraordinary feature of it is that there is an increasingly prevalent idea that anyone ought to have the right to walk anywhere at any time, in the country, and to do more or less as they please, although it would never be suggested that the farmer ought to be entitled to walk into, let us say, the works of Messrs. Rolls Royce and to shuffle the blue-prints around. Anyone who feels that the New Socialist Order will include unlimited right to trespass might try trespassing in that idol of the Socialists, the Bank of "England."

I have no doubt that one of the solutions of this problem is the provision of National Parks if the hand of the Planner and his Forestry Commissions can be kept off them. I am more than doubtful whether it is a final solution. But in the meantime it is certain that to obtain the highest value on every plane, both of production and of ethical and spiritual satisfaction from the land, more, not less, individual control of it is vital. I may perhaps repeat that the day of the very large landowner is over, for reasons already to some extent explored in these notes. But amongst many debts, mostly unacknowledged, which the countryside owes to him, is its preservation, until he was dispossessed, from vandalism. Every argument, however, which can be truthfully brought against a large landowner is enhanced when the ownership is impersonal "Public Body."

Whether it is as the result of defective education or from other causes, the power of comparison seems to have deteriorated. Few people appear to notice that, in spite of efforts to bring hotels (as distinct from inns) in Great Britain up to something approaching the standards of civilisation, and the good surface of the roads, the tourist attractions of Great Britain have declined with the substitution of public for private control. In itself, of course, that is a matter of little consequence, but it is an indication of a decrease in the attractions of the countryside which I am confident affects everyone. I have in my possession some books, not so very old as books go, which relate to a town with a history which goes back to Domesday Book, and earlier. This town, the name of which I will suppress in consideration for the feelings of its unfortunate inhabitants, must now be well in the running for pre-eminence as a faithful similitude of Dante's Inferno. Yet two hundred years ago it was a lovely little county borough beside a sparkling salmon river, surrounded by wooded hills with hundreds of modest manor houses within an hour's canter, and half a dozen famous mansions within a radius of fifteen miles, each of them a little community in itself.

There are hundreds of such districts in various parts of Great Britain. The general deterioration has been more rapid in the last fifty years than in the previous century, and a wide extension of this deterioration is threatened.

I have little doubt that there is an organic connection between this curious inability to grasp the nature and trend of events, and the failure to derive reliable information from the words we use. A cognate instance of this is contained in a sentence spoken by Lord de la Warr during the debate on agriculture in the House of Lords, which took place recently. The Editor of a well known weekly described this sentence as “the essence of the whole matter.” Whether this was enthusiasm or satire, I do not know.

Lord de la Warr said, “In return for stable markets and prices, the community has a right to demand efficient farming, efficient landowning, efficient distribution, and a fair wage for the agricultural workers.”

Who is the community? Are the several hundred thousand aliens in this country part of the community? How does the community demand anything? Through a controlled Press? or through a Parliament which cannot even control its own agenda? Just exactly what bearing have “stable prices and markets” on the community's right to demand anything? If the word “right” has any meaning at all in this connection, the “community” either has it or it hasn't. It doesn't acquire it. How does Lord de la Warr know that stable “prices and markets” which would mean highly artificial and non-realistic prices and markets, are either desirable or practicable? What is a “fair” wage? How do you fix a “fair” wage without that wage defining prices? Who is it to be “fair” to?

I have met Lord de la Warr, who I think might fairly be described as a professional politician who has chosen Socialism as, say, fifty years ago about half the aspiring professional politicians chose Liberalism. I doubt very much whether the sentence quoted meant anything to him. But it is a type of sentence easily recognisable as having come originally from the propaganda department of the international Freemasons.

Its vague abstractions, its subtle appeal to the mob to “demand” something technical, would raise a cheer at any electioneering meeting. But although Lord de la Warr probably used it as stock-in-trade, it would be a mistake to suppose that it has no intention. Let us see what we can translate it into without in any way straining its words.

“Stable prices” mean price rings—the aim of the international financier. “Stable markets” mean rationing in peace time. I don't know what the community means, but from the context it is something which makes a bargain, in theory, with some undisclosed and shadowy power which gives it price-rings and rationing.

“Efficiency” means the ratio of the input of what you have got, to the output of what you want, so as we are told elsewhere that we want full employment, “efficient farming” must mean employing as many people as possible. It can't mean maximum

production, because that would interfere with our export trade, which we are told is vital.

“Efficient landowning” presumably means rack-renting to pay the international bondholders, supervised from Whitehall. Obviously it doesn't mean that the landowner as we know him is to be efficient from his point of view, because his is the only point of view which is inadmissible. Finally it will be noticed that this abstraction, the community, has a “right to demand” these things—not a prospect of getting them in the form in which individuals could use them.

In that curious document *The Protocols of Zion* (Protocol III, para. 5) occurs the remark “All these so-called ‘People's Rights’ can exist only in idea, an idea which can never be realised in practical life.”

XIV

“A hair divides the false and true.”— OMAR KHAYYAM.

Judging from personal experience in persuasive activity, there is a widespread inability to recognise the futility of making suggestions which run counter to effective policy.

Equally, it has to be realised that not for thousands of years have the people of these islands been so completely enslaved as they are at present, and the primary characteristic of the slave is not bad treatment. It is that he is without any say in his own policy.

The steps by which this situation has been produced are easy enough to enumerate. By the tricks of the money system, an obviously inequitable distribution system has been installed and perpetuated. The control of this system has given control of the Press and other reading matter, supplemented more recently by broadcasting and the cinema. Skilfully injected propaganda, always avoiding Finance, has fostered attacks on the ‘haves’ by the ‘have nots’ so that any economic independents, not the servants of Finance, might be stripped of their independence, under the name of Socialism. That is to say, Big Business and Socialism are the same thing, though some Socialists may not know it, and the present state of servitude could never have been brought about by Big Business alone. We owe our present position to brains in Big Business, and votes in Socialism. Stated otherwise, the coming of Socialism is the triumph of Big Business.

I have recapitulated this somewhat wearying aspect because there are many things which could be said about land management, if it were of use to enumerate them at this juncture. They are not discoveries; there is probably little in the situation which is not known to any experienced landowner, on the one hand, and the “Planners” on the other, in the intellectual sense of the word ‘knowledge.’ If, in the main, the land situation is being mishandled, the cause lies in the realm of policy, and the cure must also begin in that realm.

Big Business, Monopoly, Socialism, State Capitalism, call it what you like, is in control and it is the Policy of Big Business with which we have to reckon. What is that

policy?

Now, it is convenient to refer to Groups as if they had a separate existence, but, if we are careful to allow for what may be called the Group Spirit, we make no mistake in looking for the men, the living forces, who activate it. And it may easily be true that we shall get more information as to the way they think, if we look for it in places where its expression is less conscious than in the Board Rooms of the Central Banks or the International Combines. For this reason let us consider the recent address to a mixed body of industrialists, bankers, and uplifters, by the Archbishop of Canterbury, Dr. Temple.

He is a convenient example, because it is possible to see at once in his case the absurdity of many of the explanations given for the kind of views he holds. There are few positions in this world of which it may be said that they are the End of the Road—that the occupant can go no further; and still fewer in which that position, once attained, is secure. But the Archbishopric of Canterbury is definitely one of them, and by no means the least important. It is self-evident, therefore, that Dr. Temple does not desire to advance his fortunes or even to secure them. What it does mean, is that his views are not inconsistent with the very carefully supervised rise to that eminence. Equally, he is a man of education and culture, with considerable experience of life as viewed from outside. All this is important because it clears the ground. We can say with certainty that we are dealing with a man who is sincere in what he thinks he says; that we are dealing with a man of far more than average ability; and we are dealing with a man occupying a position so important that accident has little to do with his choice for it, and that the choosing is a prerogative of the effective power in the State. So that we can conclude that there is nothing in Dr. Temple's known and expressed opinions and actions in the past which has excited disapproval in quarters able to affect his advancement.

In fact, it is legitimate to suppose that he would be regarded as an exponent of the philosophy of which the policy is operative in the world, to-day.

Now, if I were asked to explain to someone quite unfamiliar with our institutions the function of the Archbishops of Canterbury, I should reply that they are the Chief Public Relations Officer of the dominant philosophy, which can be variously described as Judaeo-Christianity or Liberal Judaism, Big Business or Centralisation of Power, depending on the aspect of it with which one happens to be dealing. No Public Relations Officer can be effective unless he believes his brief.

In the light of this conception, Dr. Temple's insistence on the idea of control—"we need supremely the control of human purpose" are his exact words as reported—becomes intelligible and logical. It is exactly what the "Planners"—the Socialist side of Big Business—are absolutely determined to acquire. That this is, from another aspect, Judaism, can easily be confirmed by the little catechism "Is God Omnipotent?" "Of course." "Then why doesn't God control human purpose?" "Because that would interfere with free will." "Oh, so you know better than God what 'we need supremely'?" That is the essence of the Talmud.

I don't quite know how Dr. Temple reconciles the indisputable fact that control of human purpose is now almost absolute and world-wide. Is this the perfect world to which we look forward? Or is it just that we've elected one more wrong Führer? Because, as a well-read man, he will recall that all military, political and economic devastators, from Genghis Khan to Pierpont Morgan (who stipulated that the hymn, "For all thy Saints who from their labours rest," which ends with the Hebrew incantation, Alleluia, should be sung at his funeral) have always stoutly asserted that they were chosen of the Lord. And, of course, there is our first controller of human purpose, Cromwell, who is said to have died screaming that the Devil had come for him.

This Public Relations business is supremely important. If you say to a large mixed audience, "We want to establish an omnipotent Bureaucracy, supported by an OGPU-Gestapo, and punctuated by periodical 'purges' of anyone who ventures to object," some of your hearers are sure to observe, "On the whole, we think we'll sit out this one." But if you talk of the glorious Russian victories, omitting any mention of Finland and Poland, and the Dawn of the Dictatorship of the Proletariat and the Rise of the Red Star of David, you can do anything with them. Or so some people think.

XV

PREAMBLE

"As in [? into] Adam [Urdu, *Adme* Mankind, Collectivity] all men [individuals] die, so in Christ [Individual Consciousness and responsibility] all Men [Individuals] are made *Alive*."

The idea that a corporation, State or otherwise, can be held responsible has been proved to be a mere abstraction. "The Power of the Central Government has increased, is increasing and ought to be diminished." It is therefore inexpedient that land should be held other than by individuals who can sue, and be sued. Any Government Department or Public Body requiring the use of land in peace-time to acquire it through a nominated individual whose responsibility will be identical with that of any other landowner.

Central Government is merely a disguised military organisation, the power of which grows with what it feeds upon. If, as is now freely advertised in quarters which arrange the present war, a third World War is inevitable, we must have a strong Central Government. The Land question with all others need not detain us.

But if we are to escape final destruction, then the firm drastic, and early elimination of land administration from Whitehall, or through disguised Trusts, Commissions, and other Corporations interlocked with Whitehall, is primary.

Stripped of all the abstractions, "rights," moralities, and other complications which make any problem permanently insoluble, I do not believe that the land question is unduly difficult. I should say that the essentials of the solution are:

(1) Absolute security of tenure for life, including complete abolition of land taxation of every description. The imposition of a land tax shall be *ultra vires*.

- (2) Abolition of land sales between individuals as of right. Registration of sale to take place five years after payment of purchase price, on petition by purchaser supported by six adjacent neighbours, who are landowners.
- (3) County Council Authority to be obliged to purchase at valuation (see 6 *infra*) all land offered for sale, and to advertise for re-sale only to approved purchasers who must obtain support of six adjacent landowners.
- (4) No State or Public Body to hold land for which a properly supported application from a private individual is made at the valuation price.
- (5) Where a legatee is non-resident on land which he inherits, he shall be given twelve months to take up the occupation of it. If he decides to reside, his title shall be confirmed after five years. If not, his land shall be acquired by the County Authority for re-sale as in (3) *supra*.
- (6) All land to be classed as A, Amenity Land. B, Agricultural Land. C, Industrial Land. All land titles shall restrict the land to which title is (Page 41) given, to the class in which it was placed on the grant of first title. No change of Class shall be permitted without the offer of sale as in (3) *supra*.
- (7) The initial valuation of land to be that shown in the last conveyance as consideration. Every five years, a landowner shall be entitled to make a claim, properly substantiated by accounts, in which his own activities shall be included as manager, for increased value. On the admission of this claim by a properly constituted County Authority against whose adverse decision appeal to a Committee appointed by the Land Agents Society shall lie, seventy-five per cent. of the cost of this increased value shall be refunded to the landowner in County Bonds bearing interest at three per cent., and twenty per cent. of the increased valuation shall be added to the transfer value of the land. (
- 8) No public official shall have any right of entry whatsoever, without a magistrate's Warrant.

Deus est demon inversus.

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- (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.
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On Target is printed and authorised by Arnis J. Luks

13 Carsten Court, Happy Valley, SA.

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



THE NEW TIMES SURVEY

THE AUSTRALIAN

LEAGUE OF RIGHTS

Vol. 26 No. 06

June 2025

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“And the Light Became so Bright: The Influence of C.H. Douglas on the Writings of Ezra Pound” By M. Oliver Heydorn

This the text of a paper to be presented at the 31st Ezra Pound International Conference in Dorf Tirol, Merano, Italy in July 2025.

Today, I am honoured to introduce you all to a manuscript entitled: *And the Light Became so Bright: The Influence of C.H. Douglas on the Writings of Ezra Pound*. The primary author of this study is the late **Lorne A. Reznowski**. He was a Canadian scholar whose life was deeply intertwined with the intellectual and political currents of the 20th century. Together with Lorne's son, Theodore Reznowski, I have been editing this manuscript for the last two years in preparation for its eventual release. We are happy to announce that, after much intense work, this manuscript is on the verge of being published with the help of Arouca Press and should be available very shortly.

For whatever reason, the deep connection between Ezra Pound's poetry and prose and the philosophical, political, financial, and economic ideas of the British engineer and monetary reformer, Major Clifford Hugh Douglas (1879-1952), does not appear to be something that has received a great deal of attention. Douglas' analysis of what ails society and what should be done to reform the social order became known as Social Credit. This is not to be confused with the much more recent CCP social credit, which, if anything, is a vision for society that is the very opposite of what Douglas intended. It was in reference to Douglas Social Credit that Pound had written the following:

***and the light became so bright and so blindin' in this layer of paradise
that the mind of man was bewildered. (Canto XXXVIII).***

Hence, the purpose of the manuscript, its *raison d'être*, is to explore the nature and the extent of C.H. Douglas' influence on Ezra Pound and his writings. In doing so, it seeks to address a significant gap in the scholarly discourse—namely, the widespread neglect of Social Credit's literary impact.

By focusing the reader's attention on the intersection of Pound's poetic vision on the one hand and Douglas' economic doctrines on the other, the study also offers us a novel interpretive framework for understanding the whole of Pound's poetry, prose, and political engagement—but more on this a little later on.

I: The Author – Lorne A. Reznowski

Lorne Reznowski was born on January 5th, 1929 in Winnipeg, Manitoba, into a family of Eastern European Catholic immigrants. Raised in Winnipeg's North End—a vibrant, multicultural but impoverished area—he absorbed not only the diversity of languages and customs but also witnessed the struggles of working-class life. These experiences deeply shaped his worldview. Even as a child, he was confronted with the political debates and conflicts of the time. He heard stories of Communism, attended Social Credit rallies, and even delivered speeches on economic justice at the tender age of 12.

His intellectual journey was equally diverse. He studied English literature and theology in a variety of institutions ranging from St Paul's College in Winnipeg, to Loyola College in Montréal, to the University of Ottawa, and to the Catholic University of America. A committed Catholic and a passionate Distributist, he found common cause with thinkers like G.K. Chesterton and Hilaire Belloc. These were thinkers who, like Douglas, had sought a third option beyond conventional capitalism and socialism. Reznowski's academic career included the teaching of English literature at the University of Ottawa and later at the University of Manitoba's St. Paul's College, and his love for literature encompassed Chaucer, Shakespeare, and Dickens.

It was during his graduate studies in Ottawa that he first approached Ezra Pound, in a letter dated April 6, 1965, proposing a thesis on the influence of Douglas's economic ideas on Pound's writings.

I'll just share a bit from that letter:

Notice the address:

Mr. Ezra Pound
c/o Princess de Rachewiltz
Brunnenburg, Tirolo
Merano, Italy

Dear Mr. Pound,

I have been a student of the philosophy of Douglas Social Credit since my early boyhood. At present I am engaged in graduate work in English literature at the University of Ottawa (Canada).

In reading a biography on you, I was struck by the great influence Major Douglas had upon you. You mention Social Credit in so many letters to your literary friends and there are allusions to Social Credit in your Cantos.

It seems to me that many doctoral theses in English literature have been written on the influence of Fabian Socialism on Shaw, Wells, etc. However, there seems to be a conspiracy of silence with regard to the influence of Social Credit on modern literature.

I know that you brought Social Credit to the attention of T.S. Eliot, Wyndham Lewis, Marianne Moore, Archibald Macleish [sic] etc.

I know that Eliot refers to Social Credit in his introduction to the *Rock*.¹

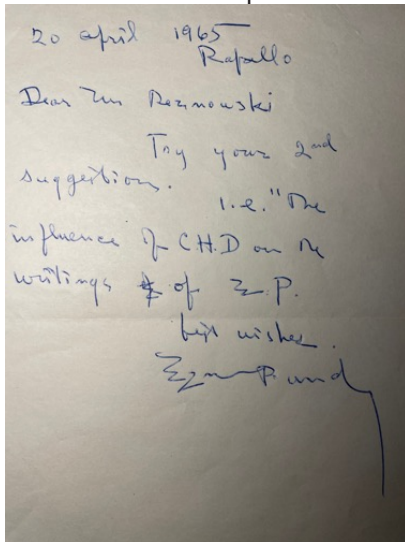
I would like to write my doctoral thesis on “The Influence of C.H. Douglas on the Cantos of Ezra Pound”. Do you think that Douglas was a strong enough influence in your career to justify a thesis such as this?

If you feel this is too narrow, I could perhaps write on the “influence of C.H. Douglas on the writings of Ezra Pound”, or the “Influence of C.H. Douglas on Modern Literature”.

I would appreciate your advice on this matter.

To his great surprise, Pound—by then an elderly and reclusive figure living in Italy—wrote back in the affirmative, suggesting that he tackle the influence of Social Credit across the entirety of his writings.

And here is Ezra’s response:



20 April 1965
Repallo
Dear Tom Reznowski
Try your last
suggestions. i.e. "The
influence of C.H.D on the
writings of E.P.
but wish
Ezra Pound

For Reznowski, this was both an honour and a grave responsibility. He applied himself assiduously to the task and began an intensive scholarly investigation. His interactions with Ezra Pound’s family, including correspondence with Dorothy Pound and a visit to Mary de Rachewiltz in 1975, underscored his commitment to this research.

But Reznowski was more than a scholar. He was also a politician, a teacher, and a family man. He would eventually serve as leader of the federal Canadian Social Credit Party in the 1970s, though his tenure was short-lived due to political and personal exhaustion. Nonetheless, he remained steadfast in his commitment to the ideals of economic justice.

Until his death in 2011 from cancer, Reznowski remained preoccupied by one unfinished task—his manuscript. It had been derailed in the late 1960s by a combination of academic politics, the accusation of plagiarism (involving poor formatting and citation issues rather than deceptive intent), and the hurly-burly of everyday life. Yet the core of the work—its vision, its originality, its depth—remained intact ... it was just awaiting the day of its final completion.

II. The History of the Manuscript

Reznowski had completed an initial draft of the thesis by 1967. His thesis committee at the University of Ottawa initially approved his work, but on the eve of his defence, a new chair of the English department, **Dr. Richard Pollard**, intervened. Pollard alleged that there was faulty documentation and even plagiarism—largely concerning improperly formatted quotations. Despite acknowledging some technical lapses, Reznowski vehemently denied that there was any intentional misconduct.

The situation was complicated by academic politics and, as subsequent research by Lorne's son Theodore revealed, perhaps even academic fraud. Pollard himself may never have earned a legitimate doctorate, despite claiming one from the University of Paris or Strasbourg. He never published the doctoral thesis he boasted of, and institutional searches have turned up no record of it.

In any case, the academic dispute had some devastating consequences. Reznowski's thesis was blocked and he was denied the opportunity to transfer to another university. His career was redirected, and he focused instead on teaching at St. Paul's College at the University of Manitoba. Yet he never stopped working on this project, returning to it periodically through the decades, collecting materials, refining arguments, and responding to new Pound scholarship.

In 2011, while Reznowski Sr. was gravely ill, his son Ted began organizing the materials for eventual publication. In 2023 Ted approached myself, as a contemporary scholar in the field of Douglas Social Credit, to aid him with the editing and completion of the manuscript. I contributed a new chapter, chapter 1, an appendix, and refined various explanations of Douglas's ideas. Ted has also added a number of sections to the body of the text itself in order to bring it up-to-date with more contemporary Pound scholarship.

Thus, the final work includes not only Reznowski's original insights but also additional research. The overall aim has been to clarify Pound's dense allusions and to tie them more directly to Douglas's thought.

III. The Content of the Manuscript

The core thesis of the manuscript is both clear and bold: **no single thinker influenced Ezra Pound more deeply than C.H. Douglas.**

Douglas, a Scottish engineer and economist, developed Social Credit theory in the early 20th century. He argued that modern economies produce more in goods and services (as these are measured in prices) than they can simultaneously distribute in incomes, leading to chronic underlying shortfalls in consumer purchasing power.

While the present financial system compensates for this gap by relying on steady increases in government, business, and consumer debt, Douglas advocated for monetary reform. The price-income gap could and should be filled via the issuance of an appropriately calculated volume of debt-free credit instead. To this end, Douglas proposed two mechanisms: a **National Dividend** that would be distributed periodically to all citizens and a **Just Price** that would reflect the real, rather than financial, costs of production.

Pound first encountered Douglas through the editor of *The New Age* A.R. Orage in 1918, and it marked him profoundly. The young poet, already disillusioned by the devastation of World War I, found in Douglas a systemic explanation for war, poverty, and artistic decline. Pound came to believe that **usury**—the extractive model of a self-serving financial system—was at the root of civilization’s decay and that Douglas most clearly provided the economic framework for understanding the mechanics of it.

Pound’s embrace of Douglasite economics is evident in his prose, especially *ABC of Economics* and *What is Money For?*, where he directly cites Douglas’s writings. But it is in *The Cantos* that Douglas’s influence is transformed into something epic. Reznowski maps this influence across the three major phases of *The Cantos*:

In The Early Cantos (I–LI), Pound juxtaposes mythical and historical fragments, from Odysseus to Sigismundo Malatesta, as he begins his economic critique.

It is in Canto 38 where we read what is perhaps the most clear and complete reference to Douglas Social Credit, the reference which inspired the title of the manuscript. I’d like to read it now in full:

A factory

**has also another aspect, which we call the financial aspect
it gives people the power to buy (wages, dividends
which are power to buy) but it is also the cause of prices
or values, financial, I mean financial values**

It pays workers, and pays for material.

**What it pays in wages and dividends
stays fluid, as power to buy, and this power is less,
per forza, damn blast your intellex, is less
than the total payments made by the factory**

(as wages, dividends AND payments for raw material
bank charges, etcetera)
and all, that is the whole, that is the total
of these is added into the total of prices
caused by that factory, any damn factory
and there is and must be therefore a clog
and the power to purchase can never
(under the present system) catch up with
prices at large,
and the light became so bright and so blindin'
in this layer of paradise
that the mind of man was bewildered.
(Canto XXXVIII)

This is a poetic rendition of Douglas' famous A+B theorem.

The Middle Cantos (LII–LXXXIV) include the Chinese and Adams Cantos, where Pound turns to Confucian philosophy, Chinese history, and American founding documents. Douglasite themes emerge strongly here, particularly in the form of fiscal justice, the distributive role of money, and the resistance to central banking.

The Later Cantos (LXXXV–CIX) includes Rock Drill and Thrones. In them, Pound attempts to articulate a vision of a just society built on truth, beauty, and equity. Douglas's vision of economic democracy—especially the idea that monetary systems should serve, not enslave, humanity—is foundational here.

In the course of the manuscript, Reznowski also explores how Douglas's ideas shaped Pound's views on art, history, war, education, and governance. For Pound, economics was not a mere academic discipline; it was a moral and artistic battleground. A corrupt financial system, he believed, led to cultural decay, while an honest and just one could usher in a new Renaissance.

Crucially, Reznowski's manuscript challenges the often-dismissive view of Pound's economics as "crankish" or incoherent. Instead, he argues that if we take Douglas seriously—and understand his critique of capitalism and socialism alike—then Pound's poetic project reveals itself as the expression of a unified philosophical vision. What critics may view as Pound's eccentricities are, through the lens of Douglas Social Credit, understood as being part of a coherent worldview.

Conclusion

And the Light Became so Bright ends with a hopeful, if sobering, message: Douglas' proposals remain largely unknown and untried, even though many of our modern crises—economic inequality, political polarization, and spiritual malaise—echo ever more intensely the very problems that Douglas and Pound had identified so many decades ago. In other words, Douglas' ideas and Pound's exposition of them are more relevant now than when they were first published.

Thank you for your attention.