



ON TARGET

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Steps Toward the Monopoly State An Examination of the Socialist Conspiracy By Eric D. Butler

This booklet is a selection of featured articles which appeared in the Melbourne "*Argus*" between November, 1947, and June, 1949. The subject matter of these articles is of the greatest importance to all those Australians concerned with effectively defending the British and Christian way of life.

INTRODUCTION

The publication of this booklet is the result of many suggestions that a selection of articles I contributed to the Melbourne *Argus* between November, 1947, and June, 1949, should be reprinted in a permanent form, thus enabling them to be given a much wider circulation than they have already had.

The articles deal with various aspects of the major problem confronting the peoples of this and other British countries; how to defeat the threat of the complete Monopoly State, a threat which has become so grave only because the great majority of people do not understand that the policy of Monopoly being imposed in all spheres of human activities - political, economic, and financial - has been advanced by a technique of what can be best termed Sovietisation by stealth and trickery. Until this technique is more widely understood, no effective action can be taken to defeat it.

The basic feature of Socialism is the centralisation of all power for the creation of what is known as the centrally-planned State. But the centralisation of power also appeals to a great many people who would object to being termed Socialists. It is essential that all genuine anti-Socialists be clear about this matter, in order that they can realistically assess the policies of all political groups, irrespective of their labels.

There can be no argument about the fact that we are passing through a revolutionary period which will decide the future way of life of our people for centuries to come. Although the Socialists and others cleverly suggest that the present situation is the result of "inevitable trends" which cannot be resisted, thus helping to minimise opposition to their policies, more and more people are beginning to realise that all policies are the responsibility of individuals.

It is appropriate in these critical times to recall the statement made by that famous English historian and philosopher, Lord Acton, in his "*Lectures on The French Revolution*":

"The appalling thing in the French Revolution is not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organisation. The managers remain studiously concealed and masked; but there is no doubt about their intention from the first."

There is "calculated organisation" behind the present tumult, and in my last article in this booklet, "The Financier-Socialist Conspiracy," I have indicated the identity of some of the "managers" who are generally unknown to electors. It is necessary to point out here that "The Financier-Socialist Conspiracy," the last of a special series of seven *Argus* articles, was not published. Although clearly stated in the *Argus* of June 25, 1949, that this article was to appear the following Saturday, neither was it published nor was any explanation offered to *Argus* readers. As the last series of articles was being carefully studied by groups and individuals all over Victoria, there was considerable consternation when the last of the articles did not appear.

It is significant that the suppression of this last article coincided with a change of control of the *Argus*. The *Argus* is now under Socialist influence. It was announced in June of this year that the interests controlling the English Socialist *Daily Mirror* and several other English newspapers had acquired, at well above the current market price, a large number of *Argus* shares. This was immediately followed by the appointment of a Mr. Elliott, formerly "political editor" of the *Daily Mirror*, as joint Managing Director.

It has been reported from England that Mr. Israel Moses Sieff, one of the individuals mentioned in my suppressed article, is one of the controllers of the English *Daily Mirror*. The reader might reflect upon this interesting fact.

I trust that this booklet will be of service to all those Australians who desire to challenge the policies of Monopoly. While my articles were appearing in the *Argus* I was gratified with the reception they were given, not only by the readers of the *Argus*, but also by the *Argus* itself in the form of considerable editorial comment.

I now have much pleasure in offering them to a wider audience.

ERIC D. BUTLER.

BANK NATIONALISATION AND THE CONSTITUTION

Melbourne *Argus*, October 10, 1947.

Written Prior to the Victorian State Elections, 1947.

The League of Rights is a non-Party organisation with no Parliamentary ambitions and no brief for the trading banks. It is primarily concerned with obtaining an informed public opinion in support of those fundamental British Constitutional principles which, over a period of hundreds of years, were painfully evolved for the purpose of ensuring that there was a proper and clearly defined limit to the powers which any individual, or group of individuals, should exercise over the lives of other individuals.

Bank nationalisation, the Victorian elections, and the subject of the Federal Constitution are inseparably connected. Bank nationalisation is a direct assault upon

the Federal Constitution; it is merely a means to an end and not an end in itself. As Mr. Chifley has been persistently publicised as a financial expert, it is obvious that his argument that bank nationalisation is necessary to prevent any policy of credit restriction by the trading banks is merely camouflaging the real objective. Is it not a fact that a person who cannot obtain financial credit from one bank can go to other banks? Surely it is elementary that, in the event of all the trading banks restricting their credit advances, the result would be increased business for the Commonwealth Bank.

Even the most rabid financial reformer cannot deny that the Federal Government already has more than sufficient power over general financial policy to implement any modifications deemed necessary.

The Real Objective

The real objective of bank nationalisation is to further the imposition of a "planned economy" in Australia. Bank nationalisation is merely a part, admittedly an important part, of the general totalitarian strategy being pursued. A "planned economy" necessitates the centralisation of all political, economic, and financial power into one set of hands. Stripped of all camouflage, a "planned economy" means a Monopoly State in which all resources and all individuals are controlled by the central planners.

As proved in practice in Russia and Germany, and now in Great Britain under the Socialist regime, a "planned economy" cannot be allowed to be jeopardised by any individual having the power to contract out of the centrally imposed plans if he doesn't like them. The Federal Constitution, which limits the powers of the Federal Government, is a barrier to the imposition of a "planned economy" in Australia.

IT MUST THEREFORE BE DESTROYED

The preservation of the States as self-governing units depends upon the maintenance of the Federal Constitution. Local self-government is also a barrier to the totalitarian "planned economy" and must be destroyed. It can be seen, therefore, that the destruction of both individual rights - such as private ownership - and local government can be achieved by destroying the Federal Constitution.

Bank nationalisation seeks to obtain the main objective by a direct approach rather than by the much slower "whittling-away" process.

Defend State Sovereignty

Having grasped the real significance of bank nationalisation, it will be readily appreciated that more than a mere anti-bank nationalisation vote is required by Victorian electors on November 5. Electors must elect to the Victorian Parliament members who are pledged to fight in every possible way to defend the Federal Constitution and the sovereignty of the State.

Not only must the Victorian electors halt the growing totalitarian drive from Canberra; they must insist that the State members they elect next month take the offensive to make Canberra disgorge some of the powers already filched from the States.

The League of Rights will be publicising a list of all candidates in favour of abdicating to the Canberra totalitarians, and will urge that electors work and vote to defeat them. Those who doubt that bank nationalisation has any connection with State politics, which are directly related to self-governing rights, should carefully read the following statement by Mr. J. T. Lang, whose most bitter opponents cannot charge (him-ed) with being an admirer of the trading banks:

"Before he (Mr. Chifley) can enforce industrial conscription in peacetime, he must have absolute control of banking. By that means he hopes to obtain the economic powers that he has been denied by the people through referendum" (Sydney Century, August 22nd).

Nationalisation of banking is designed to crush the States. All Victorian electors must put aside their party and sectional politics and rally to defend the Constitutional safeguards which now bar the path of the totalitarians. They must vote for principles on November 8th, principles which embody the accumulated political wisdom of our British forefathers.

THE MENACE OF OMNIPOTENT GOVERNMENT

Melbourne *Argus*, October 25, 1947.

Written Prior to the Victorian State Elections, 1947.

After visiting Stalin in 1946, Professor Harold Laski, of the Fabian Socialist London School of Economics, made the statement that Russian Communism and British Socialism were merely two distinct roads to the same objective. A similar statement could be made about the British and Australian Governments. Both have the same totalitarian objective, but different techniques are required to reach it.

The power and effectiveness of the House of Lords having been destroyed, and the sovereignty of Parliament and the Common Law undermined by the bureaucratic lawlessness warned about by Lord Hewart as far back as 1929, there has been little check to the totalitarian drive in Great Britain. The written Federal Constitution and the High Court have compelled different tactics in Australia. The maintenance of a Constitution of any description depends upon the state of public opinion.

Constitutional Safeguards

Public opinion has been so confused and perverted by subtle totalitarian propaganda that there are a great number of people who accept without question the idea that, once a Government has been elected to office, it should be free to do as it likes until the next elections.

Many people ask why should a Federal Government elected by a majority of the electors have its powers limited by a Federal Constitution framed nearly 50 years ago. We have violent attacks made upon the State Legislative Councils which are declared to be "anti-democratic," while increasing suggestions are being made that even the Constitutional powers of the Crown should be drastically reduced.

Laski has written: "There is no reason to doubt that the prerogative of the King seems to men of eminence and experience in politics above all the means of delaying

the coming of Socialism." This is a particularly significant statement.

Laski said his fellow-totalitarians in all parts of the British Empire realise that the Monopoly State cannot be created while the powers of Parliament are limited by Constitutional safeguards. As these safeguards are the result of political experience gained over hundreds of years, we would be extremely foolish to allow them to be destroyed without first trying to discover why they were evolved and how they function - or could function, if the people made use of them.

Anyone who has carefully read Magna Carta must admit that our forefathers had far more political wisdom than most people realise. They were concerned with the same basic problem confronting us today; the necessity of ensuring that no man or group or men had too much power over the lives of other men. The system of Common Law, evolved to protect the individual against arbitrary acts by Governments, Kings, or officials, sprang direct from the climate of opinion created by the Christian Church.

IT CONCEIVED OF THE INDIVIDUAL HAVING CERTAIN RIGHTS WITH WHICH NO ONE SHOULD TAMPER.

The menace of the Omnipotent Government, which now threatens the people of this country, is that the Government, having gone through the formality of getting a majority of votes, can then "legally" do as it likes to the individual. Anyone who doubts the value of the trinitarian conception of our State Constitutions, a House of Assembly, a Legislative Council as a house of review and a brake on snap" legislation, and the Crown, should recall the fact that the 1944 Referendum, at which the electors of Australia overwhelmingly rejected Dr. Evatt's demands for sweeping powers for Canberra, was mainly the result of the Tasmanian Legislative Council's refusal to be a party to the House of Assembly's proposal to grant the powers without reference to the Tasmanian electors.

Use of the Upper House

The Tasmanian Legislative Council's action was condemned as reactionary, "thwarting the policies of the democratically elected House of Assembly," and all the other terrible things now being charged against the Victorian Legislative Council. But when the 1944 Referendum did take place, an overwhelming majority of the Tasmanian electors voted to retain the powers their "democratic" House of Assembly proposed to give away.

The action of the Legislative Council saved their rights. While there may be reasons for deploring the manner in which the Victorian Legislative Council forced the coming State elections, no liberty-loving individual should be tricked into supporting the abolition of a check on the policies of the House of Assembly.

Surely no Victorian elector wants a repetition of what happened in Queensland, where, having abolished the Legislative Council, the Labour Party so rearranged electoral boundaries that nothing short of an electoral landslide can remove them from office.

The principle of Upper Houses should, in the absence of any other check on the

House of Assembly, be maintained. The more restrictions placed on the idea of Governments passing a never-ending stream of legislation, much of it designed to control the individual, the better.

And, if State Governments should have their powers restricted, how much more essential is it to preserve and strengthen the Federal Constitution in order to restrict the powers of the Federal Government, thus preventing any repetition of a Government elected to office by a bare majority of the electors ruthlessly advancing legislation designed to interfere with the liberties of all the people.

It is time to challenge the menace of the omnipotent Government. The Victorian election affords the opportunity.

THE POLICY BEHIND BANK NATIONALISATION

Melbourne *Argus*, October 29, 1947. Written Prior to Victorian State Elections, 1947.

The plan to create a Government monopoly of credit in Australia is an important aspect of the totalitarian war being waged against this and other British countries.

If the directors of this war are to be defeated, it is first essential that their identity and methods of warfare be widely exposed. Since the Canadian spy trials and the publication of the Canadian Royal Commission's report on Communist infiltration tactics, there can be no disputing the fact that Communism is an international conspiracy, the most effective agents of which are undisclosed Communists working in government departments and universities.

But not only the Communists use the technique of infiltration: the English Fabian Socialist Society, the fountain-head of the "planned economy" idea, had its programme advanced by permeating other organisations. One of the original Fabians, Mr. Bernard Shaw, outlined the technique as follows:

"Our propaganda is chiefly one of permeating. We urged our members to join the Liberal and Radical Associations in their district, or if they preferred it the Conservative Associations. We permeated the Party organisations, and pulled all the wires we could lay our hands on with the utmost adroitness and energy..."

The London School of Economics

In 1921 the Fabian Society brought into being the London School of Economics, Sidney and Beatrice Webb, both ardent pro-Communists, being primarily responsible.

When Lord Haldane, who said that his "spiritual home" was in Germany, was asked why he persuaded the famous financier, Sir Ernest Cassel, to finance this institution, he replied: *"Our object is to make this place an institution to raise and train the bureaucracy of the future Socialist State."* (Professor K. H. Morgan, K.C., in *English Quarterly Review*, Jan., 1929).

That the objectives of the sponsors of the London School of Economics are being achieved can be seen in the fact that "key" members of Government bureaucracies in all British countries are products of this hot-bed of Socialism and Communism.

A study of the statements made by such economic advisers as Dr. H. C. Coombs,

a London School of Economics product, reveals that these "advisers" are working to implement a "planned economy", run by a centralised bureaucracy. The more centralised and complicated government is made the greater the control of policy by the bureaucracy. Thus, the persistent attempts to expand the powers of the Australian Federal Government.

A prominent instructor at the London School of Economics is Professor Laski, no less than 67 of his pupils being members of the British Socialist Government. In his book, *Democracy in Crisis*, Laski said that a Socialist government would: "*Take vast powers and legislate under them by ordinance and decree,*" and "*suspend the classic formulas of normal opposition.*"

This is exactly what the British Socialist Government is doing.

The same procedure for destroying responsible government is being used at Canberra. Dr. H. V. Evatt wrote in the preface to his book, *The King and His Dominion Governors*: "*I am also under obligation to Professor Laski, of the London School of Economics ...for much encouragement and advice.*"

Laski expressed disappointment when Dr. Evatt's 1944 referendum failed. However, Dr. Evatt said the fight to increase the Federal Government's powers would go on.

Surely the real purpose of nationalised banking is now clear. The great tragedy of these critical times is the manner in which sincere idealists can be used to further policies the ultimate object of which would terrify them if they but knew them.

Socialism in Practice

The idea of a "planned economy," which centralised control of financial credit is designed to advance, may, in theory, sound very nice. But if this policy of centralisation is to continue unchallenged, if the Federal Government is to obtain more power and delegate it to an increasing army of officials, what will be the ultimate end of the individual?

He will be merely a cog in a machine. Those controlling the machine will argue that it cannot be endangered by cogs having any freedom of movement. This means RIGID COMPULSION.

Asked how Socialism worked in practice, Mr. Bernard Shaw replied: "*Compulsory labour, with death as the final penalty, is the key-stone of Socialism.*" (English Labour Monthly, October, 1921).

The chief speaker at the Fabian International Bureau's Conference in 1942 said: "*There is not much basic difference between the basic economic techniques of Socialism and Nazism.*" It is totalitarianism that is being imposed upon us by Mr. Chifley and the Labor Party. We cannot walk the same road that the Germans walked and reach a different destination.

For our own salvation we must make open war upon all totalitarian ideas, no matter under what guise - Fabian Society, National Socialist, Communist - or by what political group they are advanced.

The first step toward our own salvation can be taken by voting against Labor at the Victorian elections.

"FREE" MEDICINE EXPOSED!

Melbourne *Argus*, June 30, 1948.

It is unfortunate that the controversy between the Federal Government and the B.M.A. over the "free" medicine issue has obscured the real menace of a socialised medical system. The fundamental purpose of a socialised medical system is to further the control of the individual by the all-powerful official. *Propaganda about "free" medicine and "free" doctors is, of course, essential to persuade individuals to surrender without opposition control of their own lives.* In a completely centralised "planned economy" such as the Socialists and Communists advocate, it is obvious that the central planners must not only have control of all industry and all raw materials; they must also have the power to direct labour as desired. *No Socialist planner has yet been able to demonstrate that a centrally "planned economy" can be implemented without direction of labour.*

At least one prominent Socialist, Bernard Shaw, was frank about this matter when he said that *"Compulsory labor, with death as the final penalty, is the keystone of Socialism"* (English *Labour Monthly*, October, 1921).

No Loopholes

During the controversy between the British doctors and the British Socialist Government, the fact has clearly emerged that one of the major objectives of Mr. Bevan's State medical scheme is to ensure that there is no loophole left to any individual who does not want to be directed to work in any nationalised undertaking.

While private doctors continue as servants of the patient, there is a barrier to the complete monopoly State in which the individual has no rights whatever. When doctors become the servants of the State - and "free" medicine in Australia is a major step towards this objective - their main function will be to ensure that all individuals are kept fit to work for the State.

Those who feel that this is mere exaggeration should recall that, when Hitler came to power he found a centralised "social service" system a powerful ready-made instrument which could be used to control the German people. No State medical scheme can be run without the creation of an elaborate dossier system, with officials controlling the dossiers. *As the advocates of State medicine schemes insist that everyone must obtain "positive" health, this means that ultimately every individual has a dossier.* Surely there has never been a more subtle method of building up the police state.

Paragraph 130 of the famous Beveridge Report, which is a great source of inspiration for Socialist planners in all English-speaking countries, speaks of "enforcement" of the citizen's "obligation...to take all proper measures to be well."

As Senator McKenna has warned that the "free" medicine scheme is merely the first step towards providing the people with a completely "free" medical scheme, it is urgently essential that both doctors and patients unite in exposing and opposing the policy behind this first step.

If the doctors continue to base their opposition to the Government's "free"

medicine scheme merely on the grounds that it is not wide enough and because of penal clauses, they are fighting a rear-guard battle. The Government can afford to make certain "concessions" so long as the *principle* of the scheme is established. Other steps can be taken later to extend centralised control.

The Totalitarian Technique

Once the "free" medicine scheme is established, it is certain that the financial cost will rapidly exceed present estimates. There will also be abuses. When this happens there will be an excuse for more rigid control of doctors, chemists, and, of course, patients. This totalitarian technique has been clearly outlined by the former Canadian Communist, John Hladun, who was specially trained in Moscow:

"In a Socialist economy, one control tends to cause another, until, as a logical result, the State controls and finally owns everything."

The "free" medicine scheme is a form of control which, once established, will develop into further controls. In a genuine economic democracy each individual should have the greatest possible freedom to use his money "vote" to indicate what policy he requires. If he is allowed the free use of his own money, he may decide to "vote" for milk and fruit instead of bottled medicine.

But the totalitarians work steadily to take the individual's money from him and only permit him in exchange what they term "benefits." When all get "benefits" from the Government, individual initiative and independence are sapped still further and resistance to further centralised control weakened.

What all genuine democrats should be demanding is, not "benefits," but rights, particularly the right to spend their own money as they see fit.

"Free" medicine means that the individual is to have little "free choice." Unless "free" medicine is clearly understood as merely a part of the whole Socialist strategy, arguments about the pros and cons of the scheme permit the authors of this totalitarianism to continue unimpeded with their plans.

SOCIALISM MUST FOLLOW THE COMMUNIST ROAD

Melbourne *Argus*, September 4, 1948.

One of the greatest dangers confronting all democratic countries is a careful fostering of the idea that there is some distinction between Socialism and Communism. Labour leaders in Great Britain and this country contend that the Socialist State they are attempting to create is different from what is termed the Communist State of Russia. But this argument neglects the fact that Russia is not a Communist State; it is a Socialist State. U.S.S.R. means the Union of Soviet Socialist Republics. Except as a term and a hope, Communism does not exist.

It is true that Stalin, in his *Leninism* (1926), wrote a great deal about Communism and Communist parties, but in dealing with their theory he always used the term Socialism. Two of the chapters of "Leninism" are entitled: "The Future of Socialism in the Soviet Union," and "The Fight for the Realisation of Socialism." All students of Marxian theory know that Socialism is regarded as an intermediate stage between "bourgeois democracy" and Communism.

Russia a Socialist State

In "Leninism" Stalin asks the question, "What is Socialism?" and answers as follows: "It is the stage on the way from a society dominated by the dictatorship of the proletariat to a society wherein the State will have ceased to exist . . . a Communist society."

But so far from the State ceasing to exist in Soviet Russia, it has become more powerful, and more repressive. Socialism has not led to the classless society termed Communism, but to the growth of new and more privileged classes.

The fact that Russia is not a Communist State, but a Socialist State, is of tremendous importance. If Russia were a Communist State, Socialists could argue that its characteristics, such as forced labor, the one-party system, censorship, and the secret police, had no relationship to Socialism. But these characteristics are those of a Socialist State, and indicate what the complete Socialist State can mean.

In the English left wing journal, the *New Statesmen and Nation*, of March 20th, 1948, the English Socialist M.P., Mr. R. Crossman, writes: "Three weeks ago, Czechoslovakia was a country with civil liberties and Parliamentary institutions. Today that is no longer true". When I said this to a young Communist, he replied: "But it's such a small price to pay for a great leap forward to Socialism."

This Communist's revealing reply means that a much more comprehensive Socialism can only be achieved by the destruction of individual liberties and Parliamentary institutions.

While it may be argued that the Socialists in British countries do not seek power by violence, it would be fatal folly to believe that Socialist leaders are adverse to destroying by a policy of gradualness Parliamentary institutions and constitutional safeguards in order to reach the Socialist objective.

Destruction of Democracy

In an address to the Oxford Fabian Society in 1944, the well known English Socialist, Mr. G. D. H. Cole, said: *"I do not like the Parliamentary system, and the sooner it is overthrown the better I shall be pleased . . ."*

In his book, *Where Stands Socialism Today?* Sir Stafford Cripps writes:

"It is now possible for an individual to challenge in the courts the use of any particular power so exercised by a Minister as being outside the sphere determined by Parliament. This inconvenience must be removed."

At the 1921 Australian Labor Party Conference the establishment of an elective Supreme Economic Council eventually to supersede Parliament was discussed. In 1931 a conference of trade unions and A.L.P. branches approved of the statement that "the necessity for a non-Parliamentary form of Government . . . is inevitable."

The fact must be faced that Socialism in British countries has most of the symptoms of Russian Socialism, and that it is leading inevitably to that extreme form of Socialism incorrectly termed Communism. There can be no compromise between the principles of a genuinely Free Society and Socialism. Those who work for Socialism, irrespective of the methods used, work for the same objectives as

the Communists. Labor Party supporters who contend that they are fighting the Communists while still advocating Socialism should note carefully the following statement in Sharkey's *An Outline History of the Australian Communist Party*: "... the growing influence of the Communist Party brought about the adoption of the Socialisation objective of the A.L.P."

The Socialists must not be permitted to continue any longer with their argument that they are the barrier to Russian "Communism"; that in some strange way Socialism can save us from Socialism!

PAVING THE WAY TO THE MONOPOLY STATE

Melbourne *Argus*, October 9, 1948.

In an attempt to allay the fears of electors who feel that the policies being imposed by the Federal Labour Government must eventually result in the complete Monopoly State, many members of the Labour Movement are now claiming that the Socialisation clause in the Labor Party platform does not mean complete Socialism. The minutes of the 1921 Labor Party have been produced to show that by a majority of 15 votes to 13 this conference interpreted the Socialisation objective by declaring that the Labor Party did not seek to abolish private property.

Because of this declaration, carried 27 years ago, electors of today are now asked to believe that there is no fear of private ownership and free enterprise being destroyed by the policies of the Chifley Government.

Some Labor spokesmen such as Mr. Keon, M.L.A., even contend that the Socialism of the Labor Party strongly supports private ownership and free enterprise. But others make it clear that they believe that Socialisation means complete Socialism.

It is obvious, therefore, that the Socialisation objective of the Labor Party can be interpreted to mean different things to different people; that it is in fact an ominous term used to recruit support for an objective which is only clearly understood by those playing the leading role in attempting to reach it.

While it is true that Mr. Chifley recently said that the Labor Party does not want to nationalise such things as pie-stalls, neither he nor his political colleagues have enthusiastically and positively advocated widespread private ownership and free enterprise as the only successful foundation for that genuine liberty and security to which they pay so much lip service. In fact, one senior Cabinet Minister, Mr. Dedman, said at Canberra on October 2, 1945, that he was not very concerned about helping workers to own their own homes and thus become "little capitalists."

Every policy pursued by the present Federal Government makes it progressively more difficult for small and medium-sized enterprises in particular to function satisfactorily. Private ownership of homes, land, or industries becomes more difficult to attain.

A party which has recruited support on the plea that it protects the "small man" against the "big man" is actively engaged in furthering policies designed to crush the "small man" and concentrate economic power. This is, of course, classical Socialist technique, as bluntly outlined by one Labor member, Senator Large, at Canberra on

March 2, 1945: "I do not object to the formation of trusts, because, as a convinced Socialist, I appreciate the fact that such bodies gather together the threads which will enable us, when we decide to take them over, to do so quite easily and operate them without difficulty."

In other words, the Socialists advocate and are implementing a policy of Monopoly, a fact which should be clearly understood among all sections of the community.

Irrespective of whether it is termed Socialism, Socialisation, Communism, Planned Economy, or any other label, it is a policy of Monopoly, the concentration of all political, economic, and financial power into fewer and fewer hands, which threatens our Western civilisation today.

It is this policy of Monopoly which the non-Labour parties in Australia must effectively attack if they are to help stem the totalitarian tide.

Unfortunately, however, far too many members of the non-Labour parties appear to be the unconscious victims of the very disease afflicting the Labor Party. Some even openly suggest that there must be a degree of Socialism, a point of view typified by Mr. Holt, M.H.R., in the following statement at Canberra on June 16 of this year: "That does not mean that we who belong to that group (opposed to Socialism) see no virtue in State guidance and planning, or in ownership by the State of certain utilities and monopoly undertakings. We believe that there can be virtue in such ownership .." Now, significantly enough, this is the very interpretation of Socialisation given by some apologists for the Labor Party. They claim that Socialisation only means nationalising certain "Monopolies" for what is termed the "common good."

But surely it is obvious that once certain key industries have been nationalised under the plea that they are Monopolies or public utilities, the way has been paved to take over and control all industry.

The Communists clearly understand this, as can be ascertained by reading any of their literature. The Communists realise that the centralisation of power makes their proposed revolution much easier, particularly if anti-Communists do the centralising. No revolution is possible without the preliminary policies of the moderates.

It is, of course, generally recognised that a Private Monopoly is a bad thing, but to suggest that the establishment of a State Monopoly is an improvement is contrary to all experience. While Government is kept strictly separated from industry, it is an instrument which electors can use as a balance against the monopolistic practices of any section of the community, but when a Government takes over a Monopoly it then has a vested interest in protecting that Monopoly.

The present Victorian Government, elected on a clear-cut anti-socialist policy, has clearly demonstrated this in its transport policy, which seeks to maintain a transport Monopoly for the State Railways at the expense of private road transport.

Now that the taxpayers have been informed that the Federal Government's airlines have lost just over £800,000 over the last two years, it would be an appropriate time for the non-Labour parties at Canberra to state clearly what they propose to do about

T.A.A. if elected at the next Federal election. If they intend to continue operating T.A.A. they will automatically have to defend its monopolistic practices.

Opponents of the Monopoly State must recognise the fact that there can be no further compromising on fundamental principles.

The false argument advanced by moderate members of the Labor Party, and by far too many members of the non-Labour parties, that complete Socialism can only be defeated by some Socialism, must be exposed and opposed. Electors must understand that once a policy of centralisation is started, it soon creates a momentum which automatically increases. Unless a determined and conscious effort is made to halt and then reverse this centralisation, nothing can stay the eventual arrival of the Monopoly State.

Electors are either going to have more centralisation or they are going to have less. This is the basic issue which the non-Labour parties must face now. To face it realistically they must first free themselves from the Socialist propaganda which unconsciously affects much of their political and economic thinking. The inherent evils of centralised power can only be defeated by genuine decentralisation - decentralisation of political, economic and financial power back to the individual. Let the non-Labour parties proclaim in definite terms that their major policy is to decentralise all power and they will be surprised at the support they will get.

LIBERAL POLICY AND THE SOCIAL SERVICE STATE

Melbourne *Argus*, October 14, 1948.

A major feature of Socialist propaganda is the insistence that it is the function of Government to provide the individual with security from the cradle to the grave.

So successful has this propaganda been that even non-Socialist parties have succumbed to the electoral attractions of collectivist social service schemes which must eventually lead to the destruction of all personal liberties.

It was the Social Service State, introduced by the German Socialists late last century, which sapped the independence of the German people and paved the way for Hitler. We cannot walk the same road that the Germans walked and reach a different destination. Bismarck appropriately described the social service schemes as "golden chains around the necks of the workers."

Fabian Infiltration

It was from Bismarck's Germany that the English Fabian Socialists borrowed most of their ideas, ideas which have been since propagated in all English-speaking countries. Bearing in mind that Hitler was the logical result of the Social Service State in Germany, it is not surprising that the chief speaker at the Fabian International Bureau's conference in 1942 stated that: *"There is not much difference between the basic economic techniques of Socialism and Nazism."*

After outlining how the Fabians infiltrated into all the parties in Great Britain, Bernard Shaw, himself a prominent Fabian Socialist, has said that they soon had members of all parties advancing ideas *"that would never have come into their heads*

had not the Fabians put them there."

It is all too obvious that Australian non-Labour parties have also adopted Socialist ideas without realising what is involved if they persist with them. The Liberals, in particular, would do well at present to read Beatrice Webb's recently published book, *Our Partnership*, in which there is much evidence of how Beatrice and Sidney Webb helped formulate the social policies of the English Liberal Party.

The English Liberals had such a poor understanding of their own principles that they allowed the Fabian Socialists to use them to import from Germany early this century the blueprints of the Servile State.

Liberal Party Policy

Do Australian Liberals understand their principles any better than did the English Liberals? Are they also prepared to seek political power by competing with the Labor-Socialists in offering the bribe of the Social Service State, irrespective of the future price to be paid?

These are questions which competent students of the real Socialist menace are asking.

The basic feature of the Social Service State is that the Government should compulsorily take from the individual an increasing amount of his money and only permit him to get some of it back under terms dictated by an increasing army of officials. The individual is offered a cart-horse security at the price of his personal liberty. He is asked to sell his very soul.

All genuine progress has resulted from conscious effort by individuals. Independence of mind and strength of character are only to be found when individuals are confident that they can make their own way by their own efforts.

The real issue at stake behind the increasing number of social service schemes being introduced is whether the individual is to have the right to make his own decisions concerning his own affairs, or whether those decisions are to be made for him by a Government official.

An individual who no longer has the right to make decisions soon loses his initiative. His will to resist more and more State control of his life weakens. It is generally overlooked that one of the strongest arguments in favour of genuine free enterprise controlled by the individual spending his own money is that it enables the individual to develop judgment. Judgment is a faculty requiring constant exercise, the exercise of choice such that competitive enterprise provides. Perhaps even more than learning, judgment moulds the character and shapes the abilities.

The Social Service State progressively eliminates choice, frustrates judgment, and saps the manhood of the nation.

The Socialists are well aware of this. They know that the introduction of every new social service scheme helps further to sap the initiative of the individual and to condition him for a passive acceptance of the harsher features of the Monopoly State.

Undoubtedly much electoral support for social service schemes has been encouraged by persuading some sections of the community that they are getting benefits at the expense of other sections of the community. But some months ago a

competent research service exhaustively examined the present social service schemes in Australia and discovered that 81% of those contributing must lose heavily. If the losers were allowed to keep their contributions, invested them at 3% compound interest, they would, over the period of a normal lifetime, be up to £3,000 better off.

Those who wish to fight the introduction of the Monopoly State must be clear about the issue of social services. There can be no compromise. If the non-Labour parties are to prove themselves worthy champions of a philosophy of freedom, they must put aside the temptation to compete with the Labor-Socialists in offering social service bribes to the electors - bribes which the electors must more than pay for themselves.

Security and Independence

The non-Labour parties must forthrightly challenge the anti-Christian collectivist philosophy underlying the Social Service State idea.

They must courageously proclaim that the function of Government is not to provide the individual with security from the cradle to the grave, but to further such political, economic, and financial policies that will permit the individual, in free association with his fellows, to provide himself with his own security.

It will, of course, be argued that surely the community, through its Governments, must accept responsibility for such social services as old-age pensions and the various war pensions. But, because a comparatively small number of the community must receive pensions which will permit them to enjoy a reasonable standard of living, it is not necessary that either those receiving pensions or the rest of the community should surrender fundamental rights to the State.

The prosperity of a community depends to a great extent upon individual initiative. Let the Government remove every artificial barrier, whether it be political, economic, or financial, to the development of that initiative, and the resulting prosperity will provide a basis for genuine security and increasing freedom for all sections of the community.

This is the great task to which the non-Labour parties must set their hands if they are to offer a genuine alternative to the monopolistic policies of the Labor-Socialists.

THE RESTORATION OF STATE RIGHTS

Melbourne *Argus* October 19, 1948.

Genuine local government is the basis of individual liberty. The smaller the political unit the greater the degree of self-government. The Federal Constitution was evolved for the specific purpose of protecting State rights by limiting the powers of the Federal Government.

But by devious methods all Federal Governments have steadily encroached on State rights to such an extent that unless firm steps are taken to strip Canberra of much of its present power, the arrival of the Monopoly State is only a matter of time.

More than fair words are required from the non-Labour parties if they are to rally electors to face this fundamental issue.

Not only must they pledge themselves to decentralise political, economic and financial power; they must specifically outline the steps they propose to accomplish this purpose.

Uniform Taxation

The principal weapon being used by the Federal Government to destroy the States is uniform taxation. The non-Labour parties must not only restore to the States their taxing rights; they must provide the electors with the opportunity of so strengthening the Constitution that never again can any future Federal Government attack the financial sovereignty of the States.

In examining the menace of uniform taxation it is essential to remember that the Federal Constitution was a special grant of powers *from* the States *to* the Federal Government. The Federal Government was brought into being to serve the requirements of the States on such general matters as Defence etc.; the major responsibilities of Government were to be left with the States.

Now if the States are to have responsible Government they must have control of their own financial policies. The framers of the Constitution attempted to make provision for this by limiting the Federal Government's source of revenue. Unfortunately, just as Alfred Deakin predicted, all Federal Governments have exploited the weaknesses of the Constitution to expand their control of finance at the expense of the States.

Those non-Labour Party supporters who suggest that uniform taxation should be maintained, but that a Grants Commission be established to examine the States' requirements and to allocate them finance, merely confuse the basic issue of whether the States are to be genuinely self-governing or not.

If, for example, the electors of Victoria desire a lower taxation rate than the electors of other States, they should be able to make their own decisions through their own local Government.

The electors of Victoria, not a Federal Commission, should decide whether their State Government is entitled to the finance it requests.

The Proper Federal Role

If the Federal Government were reduced to its proper role in a genuine Federal system of government, the original sources of revenue provided by the framers of the Federal Constitution would be adequate for their requirements. Additional finance for any special purposes could be allocated by the States.

Surely it is preferable that the Federal Government, with its natural tendency to centralise power, should have to seek its special financial requirements from the States rather than vice versa.

As Defence is a genuine province of the Federal Government and as this is a general matter, a formula could easily be devised whereby the States contributed to Defence an agreed amount per head of population. Those people who have succumbed to the specious argument that the Defence responsibilities of the Federal Government necessitate the States losing control of their own financial policies

should note that the American States did not surrender their taxing rights to Washington even during the war years.

The non-Labour parties must demonstrate their support for State rights by making it definite that they will restore to the States their financial sovereignty.

They should go further and state that this vast continent cannot be developed unless there is political decentralisation in the form of new States. This genuine decentralisation of political power is the only effective method of reversing the present disastrous trend towards further centralisation in several capital cities.

Progressive Decentralisation

It is not as well known as it should be that the great framers of the Federal Constitution actually made provision for the creation of new States. They realised that a country the size of Australia must progressively decentralise political power if it were to make genuine progress and protect the liberties of its citizens.

At present the Labor-Socialists are skilfully exploiting the growing pressure for decentralisation by suggesting that this objective can be best attained by granting all power to the Federal Government, which would then delegate it to a number of Regional Councils. It is not decentralisation of the *administration of a centralised policy* that is required, but the decentralisation of policy-making back to electors exercising control through local sovereign governments.

Undoubtedly the greatest menace confronting the non-Labour parties is the vested interest of the swollen Federal bureaucracy and the large number of well-entrenched Socialists and Communists it contains.

Some of these totalitarians do not trouble to hide their belief that while the present centralised political structure is maintained, even a non-Labour Government can be forced in the direction of further centralisation. They believe that any new Government must delegate its responsibilities to them in exactly the same way that the present Government has been doing. The non-Labour parties must face this menace by pledging themselves to restore responsible government by the complete abolition of the delegation of Parliamentary authority. If the Federal Government divested itself of powers which should be handled by the States, local governing bodies, and the electors themselves, it would have adequate time to assume complete responsibility for legislation within its sphere.

While it is true that the considerable voting strength of the Federal bureaucracy is a factor now recognised by all parties, the non-Labour parties must courageously state that they are going to reduce drastically the number of officials and only maintain a genuine civil service commensurate with the requirements of responsible government.

Electors don't want vague talk about mere "investigations" of the Federal bureaucracy; they want definite statements concerning what immediate reductions can and should be made. Certain departments could be abolished completely or considerably reduced in status. It would be instructive to hear the non-Labor parties state what they propose to do about such departments as the Department of Information. They must realise that they cannot rally the electors unless they state

objectives so specifically that electors can feel that there is no possibility of these objectives being perverted or watered down after the elections.

If the non-Labour parties really desire to do battle with the Socialist menace, they must first educate their own supporters on fundamental principles such as outlined in this article.

It is no use recruiting an army unless it is given a clear-cut objective and is equipped to fight effectively. The fighting slogan of the non-Labour parties must be: We are going to give back to the people the powers that have been filched from them; we are going to restore financial sovereignty to the States and encourage electors to work for the creation of new States where necessary; We are going to demobilise the bureaucratic army and restore responsible government; We are going to set the people free.

DECENTRALISE FOR STABILITY.

Melbourne *Argus*, December 8, 1948.

Although the immediate threat of serious industrial trouble in Victoria has been averted, it is surely obvious that there can be no permanent stability while Government policies - State and Federal - continue to foster increasing centralisation of economic power. In its editorial of November 19 *The Argus* touched upon an important aspect of the fundamental issue confronting our community when it said:

“Monopoly transport - vehicles owned by the State - can be too easily stopped by direct action. Therefore the Government has to provide permanent, competitive, alternative transport. It is not enough to license this alternative transport for emergencies only; the licences must be for a substantial period of years.”

The function of genuine democratic Governments should be to foster policies which enable individuals to provide themselves with alternatives in every sphere of activity. But a centralised State transport monopoly is the basis for the centralisation of economic power generally. This is particularly true in Victoria.

The Communists are well aware of the advantages of a State monopoly of transport as a means to centralising economic power. Non-Socialists who have never given much thought to this matter should note that Karl Marx, in laying down the 10 basic rules for communising a State, urged the “*Centralisation of the means ... of transport in the hands of the State.*”

Although the recent defeats of the Communists in some of the trade unions are pleasing, it would be folly for electors concerned with resisting the creation of the Monopoly State to ignore the fact that while the progressive concentration of economic power continues, industrial unrest cannot be eliminated. This unrest will inevitably express itself in one way or another.

Communists Support Centralisation

Evidence from all over the world, including the U.S.A., reveals that the centralisation of political and economic power has reached the stage where individuals are suffering from frustration of the creative urge which is implanted

in every individual. Frustrated individuals are very susceptible to the policies of all totalitarians. Progressive decentralisation is urgently necessary to reduce frustration and to allow the individual's creative urge full play. Only genuine free enterprise and widespread private ownership can provide the individual with a greater choice of alternatives.

It is significant that Communist leaders are bitterly opposed to any suggestion of decentralising economic power. In his book, Teheran - Our Path in Peace and War, former American Communist leader, Earl Browder, wrote: "This concentration and centralisation of the national economy will not and cannot be undone. To propose and discuss breaking up of this development is an occupation only for chatterboxes."

In his *Foundations of Leninism*, Stalin points out that "The unprecedented concentration of Russian industry on the verge of the Revolution" made the Bolshevik victory much easier.

Writing to his colleague, Engels, in 1870, Marx expressed the desire that Germany should be centralised because "the centralisation of the power of the State will be useful to the centralisation of the German working class."

The Communists and Socialists foster all policies of concentrating economic power for the very good reason that it enables them to organise employees into bigger and more centralised Trade Unions. The bigger and more centralised Trade Unions become, the less chance the individual Unionist has of controlling policy.

The Policy of Monopoly

Socialist propaganda carefully fosters the idea that increasing economic centralisation is "inevitable" in order that it can be postulated that the logical final result of this process must be State control. Fortunately, there has in recent times been a growing opposition to the generally accepted ideas about economic centralisation being a natural process, which automatically results in greater efficiency.

One of Australia's leading industrialists, Mr. John Storey, who did such an excellent job for the Federal Government during the war-years, recently contended that real industrial strength must be based upon a large number of small and medium-sized firms. He revealed that aeroplanes could never have been made in Australia if it had not been for hundreds of small firms. ‘

After an investigation of all types of industry in the U.S.A., the Federal Trade Commission for the Temporary National Economic Committee of the American Senate on "Investigation of Concentration Of Economic Power," found, among other interesting things, that workers in smaller and medium-sized industries had a greater productive rate per worker than had large industries. But, most significant of all, this American Commission reported on the growth of economic centralisation as follows: *"In nearly every case in which monopoly persists, it will be found that artificial factors are involved."*

Most of these "artificial factors" are the direct and indirect results of Government policies.

The present Victorian Government has done reasonably well in preventing industrial turmoil, but now is the time for it to realise that there can be no permanent industrial stability while the dangerous concentration of population and economic power in Melbourne is allowed to continue. It must encourage decentralisation for stability. An excellent start can be made by enabling free enterprise to provide alternative transport in every part of the State

THE SOVIET INFLUENCE IN ISRAEL

Melbourne *Argus*, January 1, 1949.

The Middle East has been well described as the key to the world. The controllers of Soviet Russia are skilfully attempting to get control of this key by backing the State of Israel in its aggression against the British.

After conferences with high British officials in October of last year, Brigadier J. B. Glubb Pasha, British-born Transjordan Army Commandant, made a special statement, in which he said Russia was seeking to dominate the Middle East through Israel. He also said:

"Arms are being smuggled illegally into the Jewish State from behind the Iron Curtain. Jewish youths are receiving military training in the territories of Israel and her satellites. Israel seems to be able to make the best of both worlds. The large financial subsidies which she receives from America she spends buying arms from Russia and her satellites. The longer the present disturbances continue, the more influence Russia will gain over Israel."

Base for Intrigue

After the murder of Count Bernadotte, in September of last year, *The Argus* asked a question which is ever more pertinent now than it was then: "Is it inapposite to remark that the number of people on the Soviet diplomatic staff at Tel Aviv is quite out of proportion to the smallness of the Jewish State?"

Events make it clearer every day that Israel has become a base for Communist intrigue in the Middle East. As this matter is of the greatest importance to the British Empire in its life and death struggle to survive the Communist conspiracy, it is instructive to examine how the Communists and political Zionists have worked together in recent years.

Although the Communists in all countries are at present loud in their praises of the Jewish State in Palestine, it is interesting to recall that Communist policy has not always supported political Zionism. For example, Stalin's book, *Marxism, Nationalism and the Colonial Question*, contains a chapter attacking the idea of Jewish nationality and a Zionist political State. But, about 18 months ago, this book was published in a *new edition in which the chapter condemning Zionism was deleted*.

Communist policy veered from previous opposition to political Zionism when the Zionists opened their anti-British campaign in 1942. In October, 1943, Ivan Maisky, former Soviet Ambassador in London, visited Palestine, and was shown over the Jewish collective settlements and colonies by Zionist leaders.

Maisky clearly saw that the economy of the *kibbutz* (Jewish collective settlement) is based on traditional Marxian principles.

Eliahu Ben-Horin, well-known Zionist writer, in an article on "The Soviet Wooing of Palestine," published in *Harper's Magazine* of April, 1944, commented: *"Palestine can boast of better achievements in the field of economic communism than Soviet Russia."*

On January 4, 1948, the Cairo newspaper, *Al Balagh*, published a special article in which it was claimed that Mr. Sultanov, of the Russian Embassy in Egypt, after a tour of Palestine, urged Moscow to collaborate with the Zionist-Communists as the most effective way of establishing a base for the Soviet in the Middle East. It is significant that Mr. Sultanov has been since recalled to Moscow, and is now reported as having a key position in the Middle East section of the Russian Foreign Office. Surveying events which led to British evacuation from Palestine, It can be now seen how terrorist activities in Palestine were directly connected with Soviet policy.

Soon after military hostilities finished in Europe General Sir Frederick Morgan, chief of UNRRA's Displaced Persons Organisation in Germany, caused a world-wide stir when he alleged that the Zionists had a well-organised plan for getting Jewish refugees out of Europe, and that many of these "refugees" were in reality highly trained Russian agents. The terrible plight of the genuine refugees was brutally exploited to further the policy of world domination.

The well-informed English Catholic review, *The Tablet*, in its issue of November 1, 1947, said: "They (the Americans) do not understand how big is the Soviet part in the organised Jewish illegal emigration from Europe; how, in the guise of Zionists, Soviet agents and terrorist instructors have been passed through Europe; how in the camps of Cyprus Stalin and Lenin are heroes whose portraits are displayed, and how the whole movement is intended . . . to weaken Britain in the Middle East . . ."

Communists Train Jews

The eminent Canadian Jew, Dr. I. M. Rabinowitch, O.B.E., in a vigorous attack upon political Zionists observed: "It is not an accident that the majority of the leaders of political Zionism are Russians or descendants of Russians . . ."

One of the most important links between Russia and Israel is Histadrut, the powerful trade union of which most Jews in Israel are members. Not only does Histadrut dominate economic life in the Jewish settlements in Palestine; it has also been concerned with all Jewish immigration into Palestine. Although the Communists in Palestine were opposed to Histadrut until the time of Russia's change of policy concerning Zionism, they have now infiltrated it to the extent that they practically control it.

From the large number of political training centres for Jews which Russia has established in Bohemia, Bulgaria, Hungary, Poland, Rumania, Slovakia and in Sub-Carpathian Ruthenia, Histadrut has been constantly infiltrated with an increasing number of well-trained Communists. It was therefore not surprising that the arrival of the large Russian Legation in Israel resulted in widespread pro-Russian demonstrations.

Non-Zionist Jews in this and other British countries should realise that the bitterness displayed toward them by Zionists when they proclaim they are loyal British subjects is in line with recognised Communist technique.

An outstanding American Jew, Mr. Benjamin Freedman, has ably summarised the Zionist-Communist campaign as follows: *"Soviet Communism will succeed in its attempt to conquer the world in direct proportion to the support given Zionism."*

Local Communist propaganda in favour of Israel should be carefully noted by those who have any doubts about this matter.

THE NATIONAL HEALTH SCHEME

Melbourne *Argus*, February 26, 1949.

The Labor-Socialists' new assault upon the medical profession is not merely designed to destroy the independence of the doctors and to make them servants of the State; it seeks to further the major Socialist objective of subordinating completely the policies of all individuals to a group of central planners.

People who allow themselves to be used, as the Labor-Socialists so blatantly suggest, to bring pressure to bear upon the doctors, and thus compel them to enter the Government's National Health Service, will be merely forging the chains for their own enslavement.

It is unfortunate that far too little attention has been paid to the totalitarian features of the National Health Bill introduced by Senator McKenna on November 24 of last year.

This bill may yet prove to be one of the greatest tactical victories obtained by the Socialist monopolists unless electors awake to the grave menace confronting them. The National Health Scheme is based upon the principle enunciated by Hitler: that people who will not submit to a complete totalitarian plan for society will not resist its gradual cumulative application.

The Social Service Power

In examining the National Health Bill, it is essential to recall that it is based upon the constitutional power given to the Commonwealth as a result of the Social Services Amendment to the Federal Constitution carried at the 1946 Referendum. Although Mr. Menzies and other non-Socialists advocating a "Yes" vote on the Social Services amendment at that Referendum apparently did not realise what they were doing, there is little doubt that the Socialist planners were looking well ahead and knew what they were about.

Every step taken to further the ever-growing process of government by regulations framed by officials, takes the community further towards complete totalitarianism.

This delegation of Parliamentary authority means that all matters connected with health can, without public debate in Parliament, be dealt with by the officials to whom the Minister for Health delegates his functions. The National Health Scheme can thus be altered at will by mere regulations.

As the bill grants enormous powers to officials, even the power to manufacture, its

inherent dangers are obvious. Once the scheme is well established, the groundwork has been laid for further attacks upon the medical profession and the liberties of the individual.

It is hoped that electors will be bribed by the anticipation of a 50% reduction in their medical fees if the scheme operates; that they will overlook the fact that the Government will merely be using some of their taxes to finance the scheme.

If the Government overcomes the obstacles to the introduction of the National Health Scheme, it can already be seen what will happen then. The next step will be to limit the work of individual doctors. Senator McKenna has already announced that the Director-General of the scheme is to have the power to draw up lists of "specialists." It is then contemplated to limit the payment of fees by the Government for certain classes of work, to be progressively defined by regulations, to certain "approved" doctors. This would gradually narrow the field for general practice.

A Further Step

A further step in the same direction could be taken by the mere formulating of a regulation deciding to pay, say, 80% of the scheduled fee, thus permitting the doctor to recover only 20% from the patient. By these and other steps private practices could and would be eliminated, and doctors made more and more dependent upon the Government for their incomes. Virtual nationalisation of the medical system would be achieved by indirect methods.

The general public must not be tricked into believing that the fate of the medical profession is no concern of theirs. Hitler's National Health Service was one of the most effective instruments he had for controlling the individual German.

The complete Monopoly State necessitates that the individual shall have no avenue of escape from the dictates of the central planners. Under the fully planned society, individuals must not be permitted to interfere with the central plan by producing private doctors' certificates stating they are not well enough for work prescribed by the planners.

In such a totalitarian society as the Socialists contemplate, doctors would obviously be required by regulation to carry out examinations concerning fitness for certain occupations. There would be an increase in non-medical work by the keeping of records and the making of reports.

All this is no fantasy. It is urgently necessary that sufficient people realise in time that the proposed National Health Scheme is another thin edge of the wedge for which the Socialist monopolists are striving desperately to find a crevice in the democratic structure. All those who prize the little freedom they still possess should inform their doctors by letter, telegram, or telephone that they desire them to stand firm against the latest Canberra assault.

Federal non-Labour members would also assist considerably if they would make a definite statement that, if elected at the next elections, they will immediately destroy the National Health Scheme completely. It is possible to ensure that every individual has

access to the best medical services while at the same time preserving the freedom of both doctors and patients.

THE SOCIALIST TECHNIQUE

Melbourne *Argus*, May 3, 1949.

The most important aspect of ex-Communist Cecil Sharpley's recent series of articles on Communism is the fact that Mr. Sharpley says that his Socialist views remain unmodified. Mr. Sharpley still considers a centrally planned economy the key to genuine progress. He believes that Socialism can and should be introduced democratically through the ballot-box, and is looking forward to taking his place in the Labor movement for the purpose of furthering what is generally termed "democratic Socialism." In other words, Mr. Sharpley still believes in the same objective as the Communists, i.e., Socialism but he now disapproves of the Communist methods of reaching the objective.

No doubt Mr. Sharpley, like large numbers of other Socialists, is quite sincere in his belief that a centrally planned economy can be implemented without destroying the individual's rights and liberties. But in practice the centrally planned economy, irrespective of whether it is termed Socialism, Fascism, Nazism, or any other "ism," leads to the complete Monopoly State. "Democratic Socialism" in Great Britain is leading to the very economic conscription operating in Soviet Russia.

Compulsion of Labor

On February 29, 1946, Sir Stafford Cripps said in the British House of Commons that "No country in the world, so far as I know, has yet succeeded in carrying through a planned economy without conscription of labour."

Cripps and his fellow-theorists were going to demonstrate how to solve this problem by reconciling individual liberty with centralised planning, but by December of 1947 the results of their planning were used as the excuse for the necessity of direct manpower control under the Control of Engagement Order.

While it is true that the Communists denounce the Labor-Socialists and their "democratic Socialism," they welcome the inevitable chaos which all centralised planning creates. They then take the lead in demanding still more planning and controls to deal with the chaos. The Communists in Great Britain played a leading role in urging that the British Socialist Government introduce manpower-controls.

John Hladun, a former Canadian Communist Party member who had been sent to Moscow for special training, made the following statement on November 26, 1948: "In a Socialist economy, one control tends to cause another, until, as a logical result, the State controls and finally owns everything. Out and out Socialism cannot help developing into Communism . . . Socialism is a dangerous experiment - a forerunner of Communism."

The greatest danger confronting the people of this and other British countries today is that while resisting the approach to the Monopoly State along the Communist road, they will succumb to the plausible argument that if they travel on

the "democratic Socialist" road they will reach a different destination. Slavery can be introduced via the ballot-box and the perversion of the Parliamentary system just as effectively as it can be introduced by direct violence.

An individual can have his property taken from him at the point of the bayonet, or a political party with a temporary majority in Parliament can achieve the same objective by nationalising all property. What is the difference?

No doubt Professor Harold Laski, one of the recognised prophets of Socialism in all English-speaking countries, had the above point in mind when, after seeing Stalin in 1946, he said he was convinced that Socialism in British countries was leading to the same objective being sought by Stalin and his associates. Laski is the man who has also said that while it is true that "democratic Socialism" necessitates the Government compensating in money individuals who have had their properties taken from them by nationalisation the Government then deprive these individuals of this money by heavy direct tax.

The Canadian Socialist journal, *People's Weekly* in November 1946, published the following: "Josef Stalin, Prime Minister of ... in a two-hour conversation in the Kremlin, told Morg Phillips there were two roads to Socialism - the Russian way and the British way." The British way to the Monopoly State was specially devised to meet the obstacle recognised by Karl Marx when he said that the British would never make their own revolution. The Fabian Socialist Society, the fountain head of Socialism in English-speaking countries, was brought into being for the purpose of perverting the Parliamentary system, breaking down constitutional safeguards, and introducing Socialism under the guise of democracy.

The Webbs, whose writings were studied by Lenin, and other pioneers of the Fabian Socialist conspiracy deliberately set out to encourage Governments to increase their powers to such an extent that these powers would have to be delegated to a growing army of permanent officials, empowered to make regulations having the force of law. Professor Laski has outlined the technique as follows:

"The necessity and value of delegated legislation . . . and its extension is inevitable if the process of socialisation is not to be wrecked by the normal methods of obstruction which existing Parliamentary procedure sanctions."

Here is a clear admission of what should be obvious to any thinking person, that as centralised planning is extended to cover more and more of the nation's economy, the all-powerful officials doing the actual planning must be given authority to make their own regulations as they proceed without having to consult Parliament.

In his famous book, *The New Despotism*, published in 1929, the former Lord Chief Justice of England, Lord Hewart, warned the British peoples of the menace confronting them: "A mass of evidence establishes the fact that there is in existence a persistent and well-contrived system, intended to produce, and, in fact, producing, a despotic power which at one and the same time places Government departments above the sovereignty of Parliament and beyond the jurisdiction of the Courts . . . The whole scheme of self-government is being undermined, and that, too, in a way in

which no self-respecting people, if they were aware of the facts, would for a moment tolerate."

Sovietisation by Stealth

Genuine democracy cannot survive unless the Fabian Socialist program of Sovietisation by stealth is exposed and opposed. Electors must realise that "Democratic Socialism" is a self-contradictory term. One of the basic features of democracy is responsible Government.

Every new Socialist measure passed by Parliament inevitably furthers the destruction of responsible Government.

If carried to its logical conclusion, every aspect of the community's affairs must be governed by regulations passed by the central planning authorities to suit their own requirements. Parliament as now understood would then become a hindrance and could be abolished.

Speaking to the Oxford Fabian Society in 1944, the famous English Socialist, Mr. G. D. H. Cole, said: "I do not like the Parliamentary system, and the sooner it is overthrown the better I shall be pleased." Perhaps Mr. Sharpley might not agree with this version of "Democratic Socialism," but nevertheless, if he continues to work for Socialism he will be furthering the task of destroying self-government which he started as a Communist.

The Labor-Socialists cannot claim to be fighting the Communist program until they abolish from their platform their Socialisation objective. At present they are merely arguing with the Communists about different methods to reach the same objective.

THE BRITISH EMPIRE'S CONTRIBUTION TO CIVILISATION

Melbourne *Argus*, May 21, 1949. (The first of a series in accord with the syllabus of a Study Course conducted by the Victorian League of Rights.)

At a time when there is tremendous propaganda fostering the idea of a centralised World Government, very few people appear to realise that one of the most successful working examples of genuine internationalism the world has yet seen, the British Empire, is being attacked by powerful forces from without and corrupted and betrayed by both knaves and fools from within.

Propaganda against the British Empire and the basic ideas underlying its growth has been so successful that many are either positively anti-British, while others are ashamed of what they have accepted as a history of exploitation and oppression.

Then there are those who do nothing to defend the cause of Empire because they have been indoctrinated with the subtle suggestion that all Empires have their day and "inevitably" pass away; that nothing can be done to reverse "trends."

British Heritage

The British Empire has made vital contributions to civilisation in the past, and can continue to do so if its peoples regain faith in the fundamental ideas upon which their way of life was built. No people can survive if they lose faith in the fundamental ideas underlying their civilisation. How can people defend a heritage unless they

clearly understand what that heritage is?

Genuine understanding of the British heritage has been so weakened that abstractionism which can only lead to tyranny is offered as an alternative to a reality which provided the individual with satisfactory results and the basis for further genuine progress. Men in high places, like Sir Stafford Cripps, state openly that they are working to "liquidate" the British Empire.

Mr. Attlee has stated that he and his Socialist colleagues are deliberately placing a loyalty to what they term internationalism above their loyalty to their own country. *Dr. Evatt recently told Australians that the pivotal point in Australia's foreign policy is loyalty to the "United" Nations. Apparently, loyalty to King and Empire is of secondary importance.*

National Character

But it was this very loyalty to King and Empire which enabled the peoples of the British Empire to make such a decisive contribution to the cause of civilisation in both World Wars. It is this loyalty which is now being subtly undermined by those who, either consciously or unconsciously, are weakening the keystone of the whole Empire structure, the British Crown, by suggesting that it be subordinated to what they are pleased to call a "formula."

Loyalty to the British Crown is essential for the saving of the British way of life. The Crown and its representatives are far more than a part of the Constitution in every self-governing British country; the Crown is the symbol of the people's national and individual sovereignty.

The essential soul of a nation is in its character, its culture and tradition. It should be more widely understood that the King is the natural embodiment of honours and sanctions of culture and tradition, and as such, is naturally the Supreme Commander of the Armed Forces in all British countries. Thus the vital necessity of the Oath of Loyalty to the Crown.

Those who would play an effective role in defending the British way of life must reach back into the past and strengthen themselves with a close understanding of the great heritage their forefathers built up.

What is termed Western Civilisation was rooted in Christianity. The growth of Christianity in England was synonymous with the growth of the nation. The political structure was directly influenced by the Christian idea of individual freedom, personal responsibility, and the subordination of institutions to the requirements of individuals.

Because of this fact, and of course, racial characteristics, climate and geography, the Anglo-Saxon developed a feeling for independent and voluntary co-operation.

One of his main characteristics has been resourcefulness without trickery. This characteristic can be seen to the best advantage in the love of games - the idea of a "sportsman." Probably no other people in the world could have evolved the game of cricket, with its predominating conception of character.

British institutions were evolved for the purpose of ensuring that fundamental

individual rights were adequately protected.

Decentralisation

Stemming from the climate of opinion created by the medieval Christian Church, English Common Law ensured the protection of the individual against the arbitrary acts of governments. But the protection of Common Law is today being destroyed by the fostering of the idea of omnipotent governments, not bound by any constitutional limits. In his long struggle for individual freedom and independence, the Anglo-Saxon discovered that local, decentralised government was essential for the individual to control his own affairs. The British Empire was successfully established upon the principle of decentralisation.

In spite of the success of the British idea, that the way to achieve genuine co-operation among the peoples of the world is to further the conception of genuine decentralisation, with all peoples preserving and developing their own customs and traditions, the prophets of the "New Order" everywhere advocate more and more centralisation. The centralisation of power is contrary to the fundamental British idea.

Prior to the British leaving India, apparently as part of the liquidation policy advocated by Socialist leaders, anti-British propagandists never tired of attacking what they termed British oppression of the Indians. This world-wide campaign had as one of its major objectives the destruction of British prestige, particularly in the U.S.A. The propagandists and their many starry-eyed dupes have been particularly quiet on the subject of India since the British left, and the peoples of India suffered a wave of destruction and bloodshed without parallel in modern Indian history.

It was British rule alone which brought comparative peace and unity to India. From the time of the Indian Mutiny there was never more than a handful of British officials in India, the British idea being to encourage the Indians to develop their own administration. In India, as elsewhere, the British worked to advance the idea of self-government.

Those people who talk loosely about "giving" democracy to native peoples ignore the fact that democracy cannot be given to people who have no conscious conception of what personal responsibility and self-government mean.

At the elections prior to the British leaving India, the Indian Congress Party, which claimed to "represent" the Indian people, could only muster less than 1 per cent, of the people to go to the polls.

The great indictment which history will level against the British and their association with countries like India and Burma, was not that the British were in these countries, but that they failed to continue carrying their responsibilities.

In the growth of the British Empire there were mistakes. But to try and expiate an error of the past by trying to reverse it now may lead to an even greater error in the future. Consider the state of India and Burma today and their proximity to Soviet Russia. It may be true that in the history of the British Empire the note of power has sometimes been too loud.

But what madness is it to suggest that, because an inheritance from the past was

originally obtained by dubious methods, the British peoples today should throw this inheritance away?

If the British peoples will only accept their heritage, and the responsibilities which go with that heritage, the British Empire can be an even greater stabilising influence on world affairs than it has been in the past. But the British peoples must first stabilise their own affairs by destroying the policies which have so weakened them internally that British prestige has been temporarily dimmed in the eyes of other peoples. Within the British Empire are the major physical assets of the earth. Free enterprise and private ownership are essential for the purpose of providing the British peoples with genuine economic sovereignty. Only a strong and independent association of Empire nations, bound firmly together by a common loyalty to the British Crown, can play a decisive role in defeating the threat of world tyranny.

When Sir Stafford Cripps said that "It is fundamental to Socialism that we should liquidate the British Empire as soon as we can," he defined the fundamental issue which the peoples of all British countries must face: Socialism versus the British Empire.

BRITISH AND CHRISTIAN PHILOSOPHY

Melbourne *Argus*, May 28, 1949 (The second of a series in accord with the Syllabus of a Study Course conducted by the Victorian League of Rights)

Before we can profitably study any type of policy - political economic or financial - it is first essential to understand that all policies stem from philosophies. Every policy is the result of the individual's conception of reality - his philosophy. To give rather a simple example: If a person is walking across a street and a car is coming towards him he immediately formulates a policy to the situation *as he sees it*. If an individual's perception of reality has been dulled or destroyed by propaganda his policies will naturally be based upon what he believes to be reality.

Even when people use the same terms it does not mean that have the same conception of reality; that their philosophies are similar. The Socialist speaks about "democracy" and "freedom," but a little questioning soon reveals that he usually means the very opposite of what these terms mean to anti-Socialists.

The Totalitarian Philosophy

If one person believes that the individual should serve the State, while another believes that the State exists to serve the individual, there is no chance of these two people reaching any agreement on matters of policy. For example, a different financial policy is required to subordinate the individual to the State from one which will enable the individual to control his own affairs.

There are two basic philosophies in the world, and, because these philosophies are diametrically opposed to each other they naturally result in conflicting policies.

The first philosophy is one which conceives of all power and authority arising from a point outside, or EXTERNAL, to the individual.

This philosophy, which can be best termed totalitarian, gives rise to policies which necessitate a highly centralised form of organisation to enable them to be imposed

upon the individual. This philosophy leads to the conception of individuals as "masses" so much raw material to be planned by those superior people who feel that they know what is best for all. Communism, Socialism, Nazism, Fascism, and various other "isms" are merely different labels for policies all stemming from this one basic conception or philosophy.

The inevitable result - of the totalitarian philosophy is the Police State.

Christian Philosophy

The second philosophy conceives of all power and authority arising from WITHIN the individual. This philosophy is the Christian philosophy, which conceives of reality as an environment in which the individual can make the greatest self-development. Christ summarised this philosophy when He said that "The Kingdom of God is within ye."

The Christian philosophy is one of genuine freedom.

It has resulted in self-discipline, voluntary association, and the flowering of the human personality as opposed to regimentation, the stifling of initiative, and dull uniformity.

The British way of life is rooted in the Christian philosophy, and if that way of life is to be preserved and extended, the British peoples everywhere must face the fact that nothing less than a wider and better understanding of what the Christian philosophy means can provide a basis for enduring policies of any description. Those people who term themselves Christians and who at the same time support Socialist policies, clearly indicate that their understanding of the fundamental Christian philosophy is either confused or very blurred. Socialist policies are designed to subordinate the individual to the group - the abstraction - whereas the coming of the explosive Christian idea freed the individual from the domination of the group.

Principles of Association

Having clearly grasped how all policies are rooted in philosophies it is now essential to examine how policies necessitate some form of organisation for their attainment. All organisation has to do with the association of individuals, and just as certain principles govern the associations necessary for, say, bridge-building, so do certain principles govern associations necessary for achieving political, economic, and financial objectives.

Individuals associate because they desire to obtain some common objective which would be impossible for them to attain if they worked for it separately. There is what can be termed an increment of association - a profit in the real sense of the word. To the extent that individuals forming associations are convinced that they are attaining the objectives for which they are associating, the associations will function vigorously, progress, and be successful.

But if individuals find that their associations are not producing desired results, they lose faith, and the associations start to disintegrate.

Before dealing with why the people's organisations are not producing the results desired, it is essential to outline the difference between policy and administration.

The specification of results required in what is termed policy. The application of methods used to achieve these results is administration. The Socialists, in particular, deliberately confuse these two terms *in order to foster the idea that the people can "democratically" own and conduct every form of organisation in the community.* Genuine democracy enables the individuals comprising a community to decide policy - the specification of results. But administration must, if it is to be successful, be left to persons who are prepared to accept responsibility for obtaining the results desired. Probably the nearest approach to a genuine democracy yet seen has been in the economic field under a system of free, competitive enterprise.

Freedom of Choice

Consumers as a whole have no desire to own shoe factories; all they desire is the democratic right to decide what type of shoes they want produced. They know nothing about the methods of producing shoes, only judging by results produced.

To ensure that his policies are implemented, the consumer requires effective means of control of producing and retailing organisations. He must possess sanctions. Now the most effective sanction possessed by the consumer under free, competitive enterprise is the right to penalise any business organisation by withholding his money "vote" and placing it with an alternative organisation.

This matter can be studied further by examining what happens in sporting organisations. While the individual has the democratic right to decide whether he will play cricket, football, or any other sport, it is fantastic to suggest that once a game starts it can be played on the democratic principle. A captain must be appointed, and all players agree to obey the captain's instructions while the game is on.

Instead of allowing the individual the right to use his own money "votes" as he thinks fit, the Government and the planners behind the Government take the individual's money from him and spend it for him. Progressive nationalisation under centralised Government planning results in the consumer losing control of the policy of production, the wage-earner finds he cannot change his work because he doesn't like it, and there is no opportunity whatever for the enterprising wage-earner to start in business for himself. When the complete Monopoly State is created, as a result of centralised Government planning, the individual cannot even contract out of society.

The progressive destruction of economic democracy has been the direct result of the perversion of the people's political organisations. Instead of regarding governments merely as instruments through which they should lay down a general framework of rules for society with which individuals have the maximum of freedom to pursue their own policies, particularly in the economic sphere, electors have been misled into believing that all types of administrative matters should and can be decided by the political vote.

The political vote can be used by electors to insist upon, say, a general financial policy to enable the people to possess adequate purchasing power to buy their own production, but to try and use the political vote to decide how the individual shall spend his purchasing power can only result in tyranny.

To summarise: A people who wholeheartedly accept the Christian philosophy, upon which the British way of life was built, will make all institutions their servants, and insist that all policies permit the individual ever-increasing opportunities for self-development. The present confusion between means and ends will disappear.

WHAT IS FREE ENTERPRISE?

Melbourne *Argus*, June 4, 1949. The third of a series published in connection with a study course conducted by the Victorian League of Rights.

The case for free enterprise cannot be stated without at the same time stressing the fundamental importance of the much-abused profit motive. Persistent Socialist propaganda over a long period has been so successful that the mere mention of the term "profit motive" conjures up in the minds of many people something evil and anti-social. And yet a little dispassionate thought should convince all reasonable people that the actions of every person are motivated by a desire for a profit of some description.

There are only two ways of obtaining human activity in any sphere: *inducement* or *compulsion*. All the best working this world has been done under the stimulus of inducement, even if only the inducement of mental satisfaction. Under an economic and political system which does not enable the individual to make any profits for himself, those who control the system must use compulsion to try and keep the system functioning.

Need for Compulsion

The more Socialism a society has imposed upon it, the greater the necessity for compulsion. Individuals who are stimulated to give of their best when they feel that their efforts are going to produce concrete benefits for themselves and their families, are not very impressed with exhortations to work for the "common good" particularly when the "common good" is synonymous with the power-lusters who run the complete Socialist State.

Profit can perhaps be best defined as a desirable result which accrues to individuals when they make the proper associations. When a seed is planted in fertile soil and there is sufficient sun and water the unseen forces of nature operate; and for example, a fruit tree results, a tree from which a harvest can be taken every year. The difference between the cost of man's effort and the ultimate result can be termed profit. Nature apparently does not recognise the wickedness of the profit motive!

When the proper associations are made under the free enterprise system of production and distribution a financial profit is made. It is the inducement of this financial profit which motivates the manufacturer to make the goods which he believes that consumers desire. Seizing on some of the abuses of a system of enterprise motivated by a desire for profit, - abuses which are always associated with monopoly, private or State, - the anti-profit advocates have developed a very plausible argument, which suggests that "production for profit must be replaced by the service motive."

But it is fallacious to say that there is any irreconcilable antagonism between profit and service. Under free enterprise no profit can be made unless a service is first given. Socialised enterprises, operating for the "common good," are not notorious for the service they provide.

The Money Vote

The money system is the most marvellous voting system ever devised. When there is genuine competition between economic organisations all seeking to serve the consumer with better goods and services at lower cost, the consumer in possession of adequate money "votes" has economic sovereignty. By indicating that he prefers one type of shoe to another type, he automatically controls the shoe manufacturing industry. The consumer has the freedom to disenfranchise any business organisation which cannot or will not supply the goods and services he requires.

He can hold as many "elections" in the day as he likes. And so flexible is this money "vote" that even if a majority of consumers "vote" for a certain type of shoe, it does not prevent a minority from "voting" for another type. It enables majorities *and minorities* to obtain the greatest possible degree of satisfaction.

Many people uncritically accept the Socialist propaganda which damns a business man who employs a staff of 50 people and makes a financial profit by serving the requirements of consumers, never apparently noticing that under Socialism the business man may become a head of a government department controlling hundreds of minor officials all telling the consumer how his money should be spent or engaged in spending it for him. *Socialism destroys the very basis of all satisfactory human associations: personal responsibility.*

One of the great virtues of free enterprise is that it effectively fixes personal responsibility upon both producer and consumer.

Exploitation and Monopoly

Many people often confuse profit with exploitation. But exploitation can only take place when there is monopoly, when the consumer has no genuine alternative. Those who oppose free enterprise governed by the profit motive conveniently select certain abuses by monopolies and use them to condemn free enterprise, and to urge the necessity of more Government control.

These people are careful not to point out that practically all the abuses they mention are the result of Government policies. For example, high taxation in recent years has been responsible for the concentration of economic power at the expense of small and medium-sized businesses. Heavy taxation as an instrument for furthering the centralisation of economic power is well understood by Socialists. The concentration of economic power paves the way for complete state control.

Although the Socialist leaders are forever telling their followers about the evils of big business, which they erroneously claim is "inevitable" under free enterprise governed by the profit motive, it is significant to note that certain sections of big business in all parts of the world welcome Government policies which eliminate any competition. It was the late J. P. Morgan who said, "We are true Socialists. We

have realised the advantages of combination (to eliminate competition), and we are going to take the profits of combination until the people have enough sense to take them for themselves." This statement was recently quoted with approval by one of Australia's leading Socialist writers, Mr. Brian Fitzpatrick, who claims that the activities of men like the Morgans provide the foundations for the Socialist State.

All individuals become corrupted by power without responsibility. Business men are no different from other men in this respect.

There are no shareholders meetings to worry about, the question of making a profit is of little importance, and the consumers have little effective control. Consumer control of industry by the money "vote" is the only way in which the inevitable tendency to concentrate economic power can be curbed.

The desire to increase and extend profits has resulted in every invention, every improvement in production and distribution. One of the most ridiculous statements made today is the assertion that labour produces all wealth. The fact is, of course, that the modern production system is based upon the application of solar energy to automatic and semi-automatic machinery. The efficiency of the modern production system is the result of the urge for profit in the past.

In the physical sense we are today investing the profits from the past in the hope and belief that they shall yield greater profits in the future. The time has come when the advocates of free enterprise must state openly and unashamedly that they believe in bigger profits for everyone, that every individual in the community must be permitted to obtain increased profits from increased efforts and more efficient methods of doing things.

The Political Vote

If genuine free enterprise is to be preserved and extended, steps will have to be taken to prevent the perversion of the political vote that is leading to the destruction of the value of the money "vote." Some serious thought will have to be given to necessary constitutional changes for making the political vote, like the money "vote," a responsible vote.

If, for example, all those who voted for a Socialist Party program had to accept *personal responsibility* for all the results of this program, including all financial losses, many of those supporting this program at present would do some serious thinking. Under free enterprise, individuals who invest their money "votes" in a venture which fails must accept personal responsibility for all losses. Is it not a fair proposition to suggest to all Socialists that, if they are so certain that Socialism is preferable to free enterprise, they should be prepared to accept personal responsibility for their policies?

THE ATTACK ON THE FEDERAL CONSTITUTION

Melbourne *Argus*, June 11, 1949.

The Fourth in a series connected with a study course conducted by the Victorian League of Rights.

The fundamental British idea of government is not that it is an end itself, but merely a means to an end. And, further, that although a majority vote, *particularly in small decentralised political units*, is a satisfactory way of electing a Government, it is essential to have constitutional safeguards which strictly limit the power of Governments and which guarantee to the individual certain basic rights which no Government, irrespective of the size of its majority, can take away.

If the idea of the Omnipotent Government is allowed to grow unchecked, then the time will surely come when Governments, having gone through the procedure of obtaining a majority of votes, will claim, for example, that they have the "democratic" right to put their political opponents to death. If Governments are not to be limited by any constitutional restrictions and by what our British forefathers termed National Law, then men will no longer hold their lives on lease from God but from the State.

Sir Hartley Shawcross, the Attorney-General of the British Socialist Government, epitomised the totalitarian conception of government when he said in 1947 that the power granted to the Government by the Constitution "depended entirely on convenience and expediency." Dr. Evatt, speaking at Canberra on October 1, 1948, put the matter even more bluntly: "I desire to make it perfectly clear that the amendment (to the Constitution) I propose will give the decision to Parliament itself, and no person will be able to challenge the validity of Parliament's decision."

The Function of Government

In considering the legitimate function of government, it is essential to realise that British constitutional developments have always conceived of the powers of Governments as being a grant *from* individuals *to* Governments for the purpose of clearly defined tasks. The idea of Governments actually *governing* people as if it *owned* them, and of passing a never-ending stream of legislation to restrict their activities and liberties, is totalitarian and alien to genuine British tradition. It has been wisely said that the best governed communities are the least governed communities. Government should merely be a general committee for a community, with strictly limited and defined powers, through which individuals can lay down general rules, the fewer and simpler the better, which they consider necessary to govern their associations for their particular areas. For example, it is not the function of Governments to provide the individual with security from "the cradle to the grave," but to remove any artificial barriers, political, economic, and financial, which prevent the individual from providing himself with genuine independence.

Federal Governments should not meddle in matters which can be best attended to by local Governments, while no Government should attempt to do for the individual what he can best do for himself. All policies should be designed to give the individual greater self-determination.

Those people who attack the Australian Federal Constitution ignore the fact that this Constitution was a grant of special powers *from* the States to the Federal Government. The same as individuals are more important than government of any description, which exists to serve them, so was the Federal Government created to

serve the States. The framers of the Federal Constitution attempted to embody in it what their British forefathers had learned about Governments over centuries. They realised the menace of centralised government, particularly in a large country like Australia, and the necessity of preserving local, decentralised Government.

Although the framers of the Federal Constitution did their best to produce a written Constitution which would effectively limit the powers of the Federal Government, from the very start of Federation the natural tendency of all Federal Governments to centralise power has resulted in the powers of the States being weakened either by amendment to the Constitution or by the devising of ways and means to by-pass the Constitution. The first major blow at State sovereignty was the passing of the 1928 Referendum, which severely limited the financial powers of the States. Uniform taxation removed the last vestige of the States financial sovereignty.

The Constitutional Barrier

In spite of the steady increase in Federal powers at the expense of the States, the Federal Constitution is still a major barrier to the creation of the Socialist centrally planned society in Australia. Since their election to office early in the war, the Labour-Socialists, under the guidance and instruction of Dr. Evatt and the Canberra economic planners, have consistently tried in various ways to break down the constitutional barrier to their totalitarian proposals. It will be recalled that Dr. Evatt insisted at the 1944 referendum, which he thought the people would support because of wartime conditions, that the power over employment was the major power sought. Manpower control is a central feature of the complete Socialist economy. Having been defeated at the 1944 referendum, Dr. Evatt went to the San Francisco United Nations conference in 1945 and campaigned vigorously for the inclusion of two articles, 55 and 56, which he had drafted in the United Nations Charter. These two articles pledge all members of the United Nations to legislate for "full employment."

Both while on the High Court and since becoming a Federal politician, Dr. Evatt has made it clear that he believes that the treaty-making powers of the Federal Government enable it to enter into international agreements on employment and other matters, and then to use these agreements as a basis for legislation for the whole Commonwealth.

The framers of the Federal Constitution never visualised this type of back-door method of attack upon the Federal Constitution and States. But then they knew nothing about the totalitarian nature of Socialism and the methods its advocates are prepared to use to further their aims.

Control of Banking

In 1945 the Labour-Socialists opened up another avenue of assault on the Federal Constitution with their banking legislation. The Federal Constitution prevents the Canberra Socialist planners from obtaining direct control of production and distribution, but it is hoped that by centralised control of the banking system and credit creation and issue, a major step can be taken towards the Socialist goal.

Clause 27 of the 1945 Banking Bill is a clear indication of the real intent of this legislation. It states: "(2) . . . the Commonwealth Bank may give directions as to the classes of purposes for which advances may or may not be made by banks and such banks shall comply with any direction given."

The appointment of Dr. H. C. Coombs, advocate of the restriction of individual liberties and the centralisation of power, as governor of the Commonwealth Bank is significant. The bank nationalisation proposals merely seek to extend the centralisation of banking policy initiated in 1945.

In 1946 the Labour-Socialists conducted another referendum for greater powers, this time shrewdly holding the referendum at the same time as the Federal election. This strategy was very nearly successful, the proposed constitutional amendments concerning orderly marketing and employment being only narrowly defeated. However, the social services power was unfortunately carried. It is this power that the "free" medicine and national health schemes are based upon. The totalitarian intent of the national health scheme is alarmingly obvious.

Before the 1946 referendum the eminent constitutional lawyer, Mr. F. Villeneuve Smith, K.C., gave his views on the proposed social service amendment as follows: "The proposed amendment would add immensely to the power of the Federal Parliament to legislate so as to limit the freedom of the individual. Subject to whatever may be found to be the meaning of the words 'but not so as to authorise any form of civil conscription,' this power would authorise the Federal Government to seize complete authority over the legislative area of each of the specified subjects to the exclusion of the State Parliament, and impose such conditioning and restrictions upon the medical and dental professions as to make them indistinguishable in anything but name from nationalised professions, i.e., virtually servants of 'The State.'"

Guaranteeing Individual Rights

All liberty-loving citizens must realise while there is still time - that neither parties nor governments can guarantee them their individual rights. It is a Constitution which guarantees the individual's rights and liberties, and curbs the will-to-power which is inherent in all governments.

Every effort must therefore be made to encourage all electors to understand this fundamental issue in order that they can successfully unite to protect existing constitutional safeguards and to have introduced any additional safeguards found necessary to halt the totalitarians.

On the Isle of Runnymede 734 years ago, our British forefathers successfully dealt with the totalitarian King John, who was compelled to sign *Magna Carta*. The modern totalitarians must be confronted with an enlightened electorate demanding a restoration of their ancient traditional British and Christian rights.

A new Bill of Rights will have to be introduced before this matter is successfully resolved.

THE RULE OF LAW

Melbourne *Argus*, June 18, 1949.

The fifth of a series connected with a study course conducted by the Victorian League of Rights.

One of the major tragedies of these critical times is the lack of general understanding concerning the vital importance of a Constitution as a guarantee of individual rights and liberties. Most human activities are governed by the idea of a Constitution of some description; the idea that it is necessary to define in advance relationships between individuals, and between individuals and groups such as governments.

The Upper House

Upper Houses are a Constitutional safeguard. Anyone who doubts the value of Upper Houses as a part of the Constitutions of Australian State Governments should recall the fact that the 1944 referendum, at which the electors of Australia overwhelmingly rejected Dr. Evatt's demands for sweeping powers for the Canberra planners, was mainly the result of the Tasmanian Legislative Council's refusal to be a party to the Tasmanian House of Assembly's proposals to grant the powers without reference to the Tasmanian electors. Although all the usual arguments were hurled against the Tasmanian Upper House - it was "reactionary," it was a "House of privilege thwarting the will of the democratically elected Lower House," etc... - the 1944 referendum enabled the majority of Tasmanian electors to indicate that the Upper House had more accurately interpreted their wishes than had the Lower House.

What could be more genuinely democratic than Upper Houses and, if necessary, the Crown and its representatives, insisting that electors should be able to express directly their opinions on any controversial legislation or proposed Constitutional changes? Although always talking about democracy, *the Labour-Socialists have over a number of years made it clear that they are irked by the fact that they must submit all proposed changes to the Federal Constitution to the electors.*

The Need for Stability

It is, of course, argued by most opponents of the Federal Constitution that it is very difficult to have this Constitution changed. But there can be no stability if a constitution of any description can be altered comparatively easily, perhaps by a small number of power-lusters temporarily stampeding people. Stability is essential for genuine progress in all types of organisations. Stability permits a continuous growth based upon tradition.

An important aspect of the British political tradition is the idea of the Rule of Law, which has been defined by Professor Hayek in his famous book, *The Road to Serfdom*, as meaning "that the Government in all its actions is bound by rules fixed and announced before-hand rules which make it possible to foresee with fair certainty how the Authority will use its coercive powers in given circumstances, and to plan one's individual affairs on the basis of knowledge . . . within the known rules of the

game the individual is free to pursue his personal ends and desires."

But the Socialists and other totalitarians do not like the idea of the Rule of Law. The idea of the Rule of Law should be clear to all English-speaking peoples in particular, because they are the heirs to the tradition of common law, the fundamental principle of which is that "all persons, officials, no less than private individuals are equal before the law, are judged by the same tribunals and are subject to the same rules." The supporters of the idea of omnipotent governments desire to be free to make their own rules to suit their own requirements. *They believe in what has been termed Arbitrary Law as opposed to the Rule of Law.*

Arbitrary or Totalitarian Law

The difference between the Rule of Law and Arbitrary Law can be simply explained by a brief reference to road laws. It is right and necessary that a Government representing the electors of any area should lay down the road laws to be observed in that area. Although the Socialists are for ever advancing the superficial argument that all laws are a restriction of the individual's freedom and that a modern community automatically necessitates more laws, a little thought should convince all reasonable people that road laws, for example, do not restrict the individual's freedom of movement.

These laws actually make for greater freedom of movement and security:

Within the framework of these laws the individual is free to travel when and where he likes.

He knows in advance that he will be penalised if he breaks the laws.

All individuals travelling on roads, including those in the pay of Governments, are equal before the law.

The Rule of Law operates successfully.

But if Governments took it upon themselves to say who should travel on the roads, directed people to travel where and when they thought fit, and passed a stream of regulations to make their policies prevail, the Rule of Law would be destroyed by Arbitrary Law. The individual always rightly regards Arbitrary Law as a restriction on his freedom, and therefore not worthy of his respect. When the Rule of Law operates successfully in all spheres of human activities - political, economical, financial, etc - little compulsion and policing is necessary because individuals realise that this type of over-riding law makes for greater individual liberty and independence. The increasing imposition of Arbitrary Law necessitates increasing compulsion and policing to try to compel individuals to do what they don't want to do.

The time has arrived when electors must protect themselves against the threat of complete despotism by insisting that governments, along with individuals, must be subject to the principle of the Rule of Law.

In his classic work, *Law and Orders*, the eminent English constitutional authority, Australian-born Professor C. K. Allen, writes "that the (constitutional) position in the Middle Ages was the converse of that which exists today . . . all enacted law was subordinate in the last resort to a supreme over-riding Common Law."

Christian Origin of the Common Law

An increasing number of students of history and organisation are beginning to assert that the salvation of the British way of life is only possible by the retracing of our steps, in the face of bitter opposition from those who assert that all change means progress, to that fork in the road of history where the wrong turning was taken.

It is now obvious that we are on the wrong road, the road which can only lead to the creation of the Monstrous State and the destruction of all individual rights.

There is one major aspect of the subject of constitutionalism which must be courageously faced if there is to be a restoration of the supremacy of the common law and the consequent pruning down of Government powers which this will require, and that is the fact that the common law is in its origin a Christian system of law.

The common law was evolved to protect what our forefathers termed the individual's "natural" rights. These rights were accepted as axiomatic by those who unreservedly accepted the Christian philosophy.

Anyone who takes the trouble to read that profound document *Magna Carta* cannot but be struck by the fact that the underlying purpose of this Bill of Rights was the desire to establish every individual in the community in his own rights, rights which no one, not even the King, could take away. *Magna Carta* insisted that even when an individual was thrown into prison for some crime, he should not be deprived of his tools of trade; the right to make his living in his own way. Modern governments display their "progressiveness" by robbing individuals of their tools of trade by nationalising them!

The steady destruction of the supremacy of common law is a deadly menace to practical Christianity. Common law was based upon an acceptance of the Christian principle that there are moral laws inherent in human nature and that all human associations, including governments, must conform to these laws. All realistic constitutionalism must conform to the laws of the universe, which obviously transcend human thinking.

The Socialist Principle

But the totalitarians deny all this - Professor Laski says that Christianity has failed as a basis for human associations - because they will not accept the idea that the purpose of governments is to protect constitutional safeguards of the individual's inherent and inalienable rights. They claim that there are no immutable principles of human conduct, no ultimate standards of justice, and that governments are responsible to nothing but their own unfettered wills.

The inevitable corollary of all this is that, as the individual has no inherent rights, rights granted him by God, he must obtain all rights from the state. And what the state grants, the state can take away. Man therefore exists to serve the state, and a blatant mockery is made of the Christian principle that the Sabbath was made for man and not man for the Sabbath - *that individuals are superior to institutions and organisations.*

The threat of the Omnipotent Government, the destruction of constitutional

safeguards of individual rights, and steady whittling away of the rule of law are challenges which must be taken up by every person who claims to be a Christian.

THE INTERNATIONAL COMMUNIST CONSPIRACY

Melbourne *Argus*, June 25. 1949.

The sixth of a series published in connection with a study course conducted by the Victorian League of Rights.

Before starting the study of the Communist conspiracy, it is essential to make brief mention of the fact that there is no fundamental difference between the Communists and their Socialist "opponents"; they both seek to establish Socialism: the centrally planned State. Although Soviet Russia is, as Stalin has pointed out, the major base from which the Communists operate, it is not a Communist State. It is a Socialist State. In every country where Socialism has been applied the facts prove that the State becomes more oppressive and a new and all-powerful ruling class - the bureaucracy - is created to prevent the individual from revolting against centralised control.

The Socialists make much of the fact that, unlike the Communists, they seek to achieve the Socialist objective by "democratic" methods, but their methods are just as conspiratorial as are those of the Communists. The rank and file of both the Communist and Socialist movements are largely dupes who are being used to further objectives they do not understand. The Socialists, like the Communists, conspire to abolish the individual's rights and liberties.

The Labour-Socialists have been persistently conspiring to destroy the Federal Constitution ever since they were first elected to office.

Communist-Socialist Connection

The close connection between the Socialist conspiracy and the Communist conspiracy was indicated by the famous English Fabian Socialist, George Bernard Shaw, who claimed in 1946 - at the Fabian diamond jubilee - that the Fabians "made Russia a great Fabian State . . ." After seeing Stalin in 1946, Professor Harold Laski, one of the principal instructors at the Fabian Socialist London School of Economics, said that the Socialist movement throughout the British Commonwealth was seeking the same objective that Stalin and his associates were pursuing. In other words, Socialism and Communism are different methods for reaching the same objective. *The Communists often attack the Socialists, but they invariably make use of the Socialists to suit their own purposes.* It may be that the Communists are more skilled in the conspiratorial technique than are the Socialists!

Anyone who doubts this should go back over recent Australian history and note how the Labour-Socialists have been used by the Communists. Take as a classic example the manner in which Mr. Dedman, as Minister for Defence and Minister in Charge of the Council of Scientific and Industrial Research, denied last year that two Canberra Communists, Dr. J. R. Atcherley and Mr. J. B. Pomeroy, were holding important positions in the public service. Mr. Dedman claimed that it would be impossible for any Communist to be employed upon defence measures. He made

the astonishing admission that "the great majority of (Communists) hold positions which they could not possibly use in order to betray defence secrets." This statement could only mean that there were some Communists who could betray defence secrets.

Although both Dr. Atcherley and Mr. Pomeroy publicly denied that they were Communists - Atcherley had been engaged on defence projects and Pomeroy was official photographer with the Council of Scientific and Industrial Research - Mr. J. T. Lang, M.H.R., was able to produce documentary evidence proving that both were important members of the Communist Party. Mr. Lang directed attention to the manner in which the Canadian Royal Commission's "Report on Espionage and other Communist Activities," revealed how Communists, many of them unknown as Communists, had infiltrated into "key" positions in important government departments.

The Corruption of Individuals

Anyone wishing to understand the Communist technique of corrupting individuals to such a degree that they are prepared to work against their own country and their own traditional way of life should study in detail the Canadian report, particularly the chapter entitled "Development of Ideological Motivation."

For example: "Perhaps the most startling aspect of the entire fifth column network is the uncanny success with which the Soviet agents were able to find Canadians who were willing to betray their country." The report proved that Communism is an international conspiracy with secret conspirators in every country, which can be successfully developed in a community without the members of that community realising what is happening.

Read this on "Ideological Motivation": "The evidence before us shows that in the great majority of cases the motivation was inextricably linked with courses of psychological development carried on under the guise of activities of a secret section of what is ostensibly a Canadian political movement, the Labour-Progressive Party; that these secret 'development' courses are very much more widespread than the espionage network itself; and that the Canadian members of the espionage network themselves took an active part in directing and furthering such courses for other Canadians which were calculated to allow them to draw suitably 'developed' persons later into active participation, and thus expand the network itself."

The Secret Network

Then follows a detailed exposition of how various types of study-groups were used to bring potential recruits for the Communist conspiracy together. From these study-groups carefully selected individuals were, after having been developed to "an appropriate moral and mental state," initiated into the secret that the group was merely a front for Communist activities.

Most of the Canadians found guilty of espionage activities were not known publicly as Communists or Communist sympathisers. The report adds: "It seems to be a general policy of the Communist Party to discourage certain selected sympathisers

among certain categories of the population from joining that Party openly . . . The categories of the population from which secret members are recruited include students, scientific workers, teachers, office and business workers, persons engaged in any type of administrative activity, and any group likely to obtain any type of government employment."

There is little doubt that the same policy has been followed in Australia. Large numbers of "front" organisations and groups have been established to recruit support from as many sections of the community as possible.

It is true that for a period the Australian Commonwealth Department of External Affairs made available a precis of the Canadian report, but no real effort was made to inform the Australian people of the danger of the Communist conspiracy. Perhaps it is appropriate to recall here that the head of the department, Dr. Evatt, associate of Professor Laski, is on record as saying that as a result of having met the Russian leaders, he was convinced that they only wanted peace and security. Like his Socialist colleagues, Dr. Evatt has never made any real attempt to expose the Communist conspirators.

An interesting feature of the Canadian disclosures was the fact that a number of those convicted of espionage were educated at or connected with the McGill University, the president of which is Dr. James, another associate of Professor Laski's, and a product of the London School of Economics.

The Alien Influence

Igor Gouzenko, the Russian cipher clerk, who was responsible for the Canadian espionage disclosures, said that one thing which struck him when he first arrived in Canada was how the great majority of Canadian Zionists were strongly pro-Russia, in spite of the fact that anti-semitism was rife in Russia.

The Canadian report also drew attention to this matter: "The evidence before us strongly suggests that anti-semitism and the natural reaction of persons of Jewish origin to racial discrimination was one of the factors played upon by Communist recruiting agents."

In spite of recent reports that Stalin and his puppets in the various Eastern European countries are now adopting an hostile attitude towards the Zionists, the pro-Communist attitude of far too many local Zionists is well known. Russia played a leading role in helping to establish the Zionist state in Palestine.

The assertion by ex-Communist Cecil Sharpley that "foreign-born" manufacturers have helped the local Communists considerably with finance is interesting. It is to be hoped that Security is effectively examining the activities of all refugees who have come to this country who have previously been in Russian-dominated territories. Recent allegations that Communist sympathisers are coming in are very disturbing.

Know Your Enemy

Although every loyal Australian can and should be on the alert to expose and oppose all Communist conspiratorial activities, irrespective of where these activities are being carried out, the real Communist threat, the plan to create the complete

Monopoly State, cannot be averted by accepting the same policy under the label of Socialism. Both Communism and Socialism stem from the same anti-British and anti-Christian philosophy.

Western civilisation, of which we are a part, is faced with a war to the death. And there is only one way in which to win wars:

First, identify the enemy and study his strategy and tactics.

There are still far too many Australians who have no understanding of the evil threatening them. They must equip themselves effectively if they would do justice to the cause of freedom. The major objective of the League of Rights study course is to train what might be termed an army of competent British and Christian soldiers who will take the offensive against all alien doctrines and conspiracies.

AN EXPOSURE OF THE FINANCIER-SOCIALIST PLOT.

NOTE: This, the seventh and final article by Eric D. Butler, from the League of Rights study course, never appeared in the columns of the *Argus*. It was withheld from publication at the last moment, no reason or apology being given to the *Argus* readers who were expecting to see it, as advertised in the issue of July 2, 1949.

Although the Socialists never tire of claiming that all anti-Socialist movements are financed by "wealthy capitalists," an examination of the history of the Socialist conspiracy in English-speaking countries reveals that men of considerable wealth have helped finance this conspiracy. Socialism is a system which appeals to the will-to-power which is inherent in every human being, irrespective of what section of society he may come from. It is based upon a false and evil philosophy, a philosophy shared by rich men as well as poor men.

Thus we have Lord Rothschild leading the British Socialist Party in the House of Lords; Dr. Raymond Boyer, one of the wealthiest men in Canada, charged with espionage on behalf of Soviet Russia; Mr. Marshall Field, the American millionaire, financing Socialist activities in the U.S.A.; and Mr. Henry Wallace, a very wealthy man, first playing a leading role in furthering the Socialist New Deal legislation of the Roosevelt regime, and later emerging as a hero of the Communists.

It may, of course, be argued that the above men, and many like them, are merely idealists who have allowed themselves to be used for purposes they do not understand. But this argument is not very convincing when a close study is made of the history of the Socialist conspiracy in English-speaking countries. Karl Marx himself was practically dependent upon his friend, Friedrich Engels, the comparatively wealthy Manchester manufacturer, for financial support.

The Fabian Socialists

Mrs. Beatrice Webb has revealed in her autobiography, *Our Partnership*, how she and her husband, Sidney Webb, were helped considerably by the Rothschilds, Sir Julius Wernher and similar men to finance the activities of the Fabian Socialist Society. Right from the start the Fabian Socialists made it clear that they were engaged in a conspiracy designed to infiltrate all parties and to influence their

policies. Mr. H. G. Wells, an early member of the Fabian Society, subsequently revealed how the Fabians believed "that fair ends may be reached by foul means." He referred to Sidney Webb as having: explained "that democracy was really just a dodge for getting assent to the ordinances of the expert official by means of the polling booth." This is the very technique the Socialists are following everywhere. The Fabian Socialist Society has been the fountain head of the ideas dominating not only Labour-Socialist parties, but also non-Socialist parties.

The London School of Economics

Referring to the notorious London School of Economics, established by the Fabians in 1894, Professor Harold Laski has said that not until "its archives are examined by a competent historian" will it be realised "how immense were its services in bringing the Labour Party to birth." This Socialist institution has been the main training centre in the English-speaking world for the producing of "key" members of the bureaucracies to which all modern central governments are delegating their authority.

Professor J. H. Morgan, K.C., writing in the English Quarterly Review of January, 1929, relates how he once asked Lord Haldane close friend of the Webbs, why Sir Ernest Cassel, the German-Jewish financier, had so heavily endowed the London School of Economics Lord Haldane replied: "Our object is to make this institution a place to raise and train the bureaucracy of the future Socialist State." In 1920 Sir Ernest Cassel actually saved the very existence of the London School of Economics by a donation of £472,000.

In his last book, *From Smoke to Smother*, the English publicist Mr. Douglas Reed, writes about the London School of Economics as follows: "I found it to be well known to Communists in Berlin, Vienna and Prague before the Second War, and some of these young men did not disguise from me their belief that it could be used by Communists who wished to pursue their political activities in England under the respectable mantle of 'economics' and studentship."

After leaving the Fabian Socialist Society and the British Socialist Party in disgust in 1946, Mr. Thorburn Muirhead, M.P., said: "Of the 800 Socialist M.P's., 280 (including 41 members of the Government) belong to the Fabian Society . . . The Society is organising a program for the second five years of office that they hope the present Government will enjoy . . . The Fabian Society have a large leavening of foreign refugees, decrying most things British, and arbitrarily prescribing for Britain's conduct in the world arena. Meanwhile, they sing the Internationale and worship Russia, and try to tear down every sound institution."

A large number of the present British Socialist Government were educated at the London School of Economics under Professor Harold Laski. Here in Australia the principal economic adviser to the Labour-socialists, Dr. H. C. Coombs, now Governor of the Commonwealth Bank, is a product of the London School of Economics. Dr. Evatt admits that he has received much advice and assistance from Professor Laski. In Canada, with a Liberal Government whose policies have been

very similar to those of the Australian Labor Government, Dr. Marsh and Mr. L. Raminsky, of the London School of Economics, have been largely responsible for various Policies of centralisation. The Roosevelt New Deal legislation was directly inspired by London School of Economics influence.

A classic example of the manner in which the London School of Economics and the Fabians have influenced Government policies in all parts of the English-speaking world, is the adoption of the famous Beveridge Report, published early in the war, as the basis of Socialist National Health Schemes in Great Britain, Canada, Australia, New Zealand and the U.S.A. Sir William Beveridge, a prominent advocate of centralised control, has been associated with the London School of Economics for many years.

P.E.P. (Political and Economic Planning)

Early in the depression years, the Fabian Socialists developed their conspirational technique still further by the creation of another organisation, the Political and Economic Planning Group (P.E.P.). Associated with this semi-secret Socialist organisation was Lord Melchett, of Imperial Chemical Industries (ICI), a leading advocate of "rationalisation," which Trade Union leaders accepted as a step towards nationalisation. In recent years the most prominent figure in P.E.P. has been Mr. Israel Moses Sieff, well-known pro-Communist.

P.E.P.'s conspiratorial methods can be judged by the following instructions issued on April 25, 1983, in conjunction with a broad-sheet outlining the policy of Sovietisation by stealth: "You may use without acknowledgment anything which appears in this broadsheet in the understanding that the broadsheet and the group are not publicly mentioned, either in writing or otherwise. This strict condition of anonymity . . . is essential in order that the group may prove effective . . ." The broadsheet mentioned outlined how manufacturers and farmers should be controlled by "duly constituted authority." Small retailers should be eliminated: "The wastes involved in . . . retail shops, one shop for every twenty households, cannot be allowed . . ."

Although the Fabians made considerable progress through P.E.P., even successfully infiltrating the British Conservative Party with their doctrines, in the P.E.P. journal, Planning, of October 4, 1938, they were forced to admit that it was "only in war, or under the threat of war," that "a British Government will embark on large-scale planning." It was also stated that " . . . emergency measures should as far as possible be framed in accord with the long-term needs of social and economic reconstruction". Like the Communists, the Socialists welcomed war to further their conspiracy. They did their best during the war years to use "emergency measures" exactly as P.E.P. suggested. Consider carefully the history of the steps taken by Professor Laski's friend, Dr. Evatt, to use war conditions to impose Socialist policies in Australia.

Institute of International Affairs

Another organisation in which the Socialists have worked to further their ideas, is the Institute of International Affairs. During the Canadian investigation into Communist espionage methods, several of those found guilty of espionage admitted

that their loyalty to their own country had been weakened by the internationalism preached by the Socialists and Communists. Genuine internationalism means, of course, the voluntary association of *sovereign nations*. But the Socialists are opposed to local sovereignty. No less an authority than Professor Arnold Toynbee admitted in a speech to the Institute of International Affairs in Copenhagen in 1931 that the conspiratorial approach was also being adopted in weakening people's local loyalties: "I will . . . repeat that we are at present working discreetly, but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of the world, and all the time we are denying with our lips what we are doing with our hands." The Communists also deny with their lips what they are doing with their hands.

It may be, as Mr. Douglas Reed suggests in *From Smoke to Smother*, that Socialism and Communism are merely aspects of a much greater conspiracy, a conspiracy directed against the British Empire and Western Christian Civilisation. Conspiracies can only be defeated by widespread and effective exposure. Particularly exposure of the "policy of inoculation" outlined by Mrs. Sidney Webb, whose Socialist activities were, in part, at least, made possible by the fortune she inherited from her father. **

League Objectives

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

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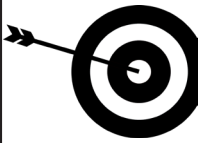
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A WEEKLY COMMENTARY



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The Price of Freedom is Eternal Vigilance

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Myths, Legends and Spiritual Survival by Betty Luks October 2007

I recently came upon a copy of Sir Edward "Weary" Dunlop's "War Diaries" published forty years after WWII. Sir Edward was one of Australia's great heroes. In the foreword British officer, Colonel Sir Laurens van der Post wrote of his brief experiences with the American and Australian soldiers of war, along with the British, in the early days of the Japanese internment and he described prison life as "the war within the War".

For the first three months and under the inspired leadership of (then) Lieutenant-Colonel Edward Dunlop, an all out effort was made to not only invest the resources available to them for "the physical well being" of the men, and to unite them as of the British-Commonwealth, but a "vast educational system was set up" to cater for their mental and spiritual well being.

To aid in their "physical survival and spiritual sanity", the officers set up schools, classes and lectures, even a microcosm of a *Commonwealth parliament in prison. Col. Sir Laurens wrote:

"They felt that there should be some over-riding political institution to express this profound sense of identity and purpose which they recognised as the greatest gift from Britain's imperial past. This prison parliament was as great and therapeutic an attraction as the rest of the prison educational and cultural activities and it did a great deal to maintain the feeling of continuity with some worthwhile purpose pitched far beyond prison walls which the act of imprisonment daily tried to refute."

The 'college of art' even published its own newspaper. But along with this huge effort on the part of the officers, "the prison camp had to field large working parties for the Japanese every day."

One of Van der Post's most moving recollections was of the insatiable need the men had for "myth, legend, story and art" which administered to their sanity and helped secure their "spiritual survival".

The Australians, in particular, were interested in the stories of ancient Greece, the *Iliad* and the *Odyssey*, and saw themselves as having something akin to those ancient Greek expeditionary forces fighting on that great plain of Troy for that ancient Greek Commonwealth. They were, he said, "a contemporary version of the same immemorial and constantly recurring pattern and in the authentic line of succession of all men who had ever left their homes to fight for a cause greater than themselves."

The *Odyssey* as expounded to them by a (former) Cambridge professor seemed to draw them even more than the *Iliad*. "Like Odysseus and his men, they knew they also had a long and perilous journey through time and circumstance before the lucky few among them would come home again to their own version of Penelope."

But I believe there was a stronger link for those Australians of British stock to those Greek soldiers of long ago Troy. Philologist Owen Barfield, in *"History in English Words,"* traces the links back through the study of languages, Latin, Greek, and Sanskrit - the ancient sacred language of the Hindoos - reaching back into the mists of time to the language of the inhabitants of the land of Sumer (modern Iraq).

At one stage it was thought Sanskrit itself was the parent language, but with the more accurate methods of analysis which philology had acquired, it became clearer there was a still older language, and it was called the Aryan or the Indo-European parent-language. Scholars' attention was then drawn to the character, civilisation, and whereabouts in space and time of the people who spoke the lost Indo-European or 'Aryan' parent-language.

By collating the results of comparative philology with those of anthropology, ethnology, comparative mythology, etc., it was possible for scholars to reconstruct from the combined data something of the past history, of not only the Aryan race, but that of other races and cultures.

Philologists had asked: "Who are the Aryans? Where did they come from?" It would seem this 'race-type' emerged into the pages of history from the vast plains stretching from Eastern Europe to Central Asia, down into India and Persia, north to the Baltic, west over all Europe and on to the New World.

WAS IT THEIR 'RACE MEMORY'?

It would seem to me those British-Australian prisoners of war were stirred by something very deep within their sub-conscious. Was it their 'race memory'? After all, that great writer J.R.R. Tolkien drew upon that old, old, tradition of storytelling, i.e., mythology, for his masterpiece, * "The Lord of the Rings" the film of which begins with the prologue:

"And thus the Third Age of Middle Earth began. History became legend, legend became myth - and some things that should not have been forgotten ... were lost."

L.A. Waddell, LL.D., C.B., C.I.E., Fellow of the Royal Anthropological Society and Professor of Tibetan at London University in *"Makers of Civilisation in Race and*

History," (1929) claimed:

"The remarkable Modern-ness of Civilization when it first appears on the stage of the world's history, on the advent of the Sumerians or Early Aryans, over 5000 years ago, is astonishing. It shows how comparatively small has been the really solid advance in general Civilization since then beyond developments in details, new mechanical inventions and widespread material luxury tending towards a mechanized and "hygienic paradise" of physical comfort in our much boasted present-day "modern" civilization..."

Be that as it may, Stratford Caldecott, Director of the Chesterton Institute for Faith and Culture in Oxford, wrote of Tolkien in *"Secret Fire"*: "He was retrieving the art of mythological or mythopoeic (e.g., creative imagination) thinking, which is as old as mankind himself, and deeply entwined with our religious sense.

The book appeals to universal constants that are reflected in traditional mythology and folklore the world over. Mythological thinking does not provide an 'escape' from reality so much as an 'intensification' of it, as another fantasy writer once rightly said.

Tolkien used fantasy to explore profound moral and spiritual themes...His stories deal with the way the world is made and the way the self is made."

Tolkien, a professor of Anglo-Saxon, found the mystique of Northern Europe (which he sometimes called 'Northern-ness') appealing to him. He felt akin to the spirit in the Norse or Icelandic sagas. He believed that the mythology of his own land of England had been lost or destroyed (or overlaid by Celtic and French influences), and he sought to recover that which had been lost, writing parables for this age and for his own people.

THE THIRD 'WAY'

Social Creditors will be interested to discover Tolkien's social philosophy placed him within a tradition of Catholic social thought known as Distributism. Distributists saw the family as the only solid basis for civil society and of any sustainable civilisation. They believed in a society of households, and were suspicious of top-down government. Power, they held, should be devolved to the lowest level compatible with a reasonable degree of order (the principle of 'subsidiarity').

Social order flows from the natural bonds of friendship, co-operation and family loyalty, within the context of a local culture possessing a strong sense of right and wrong. It cannot be imposed by force, and indeed force should never be employed except as a last resort and in self-defence.

In the opinion of the Distributists, the problem with modern Capitalism, was that there were not enough capitalists around: property and wealth had become concentrated in the hands of a few, reducing other people to the state of wage slaves (hence the title of Hilaire Belloc's book on the subject, *"The Servile State"*).

Ninety years ago, the result of modern Capitalism in Britain had been a pseudo-democracy which was really a disguised plutocracy - actual power lay with the employers and the managers, and political gurus were largely manipulated by these for their own ends, public opinion being targeted by allied interests in the media.

The situation is much worse today and the Distributists and Social Crediters of a hundred years ago have been proved right. They well understood the nature of the problem and what was needed to rectify it.

DISTRIBUTISM IS A POLITICAL THEORY

The term 'The Third Way' was originally coined by the Distributist League, in the 1920s and Anthony Cooney records Chesterton's outline of Distributism in his booklet "Social Credit: Aspects":

"Distributism presents a social idea which nine men out of ten would in normal circumstances regard as normal. Distributism is not merely a moderate form of Socialism; it is not merely a humane sort of Capitalism. Its two primary principles may be stated thus:

1. That the only way to preserve liberty is to preserve property so that the individual and the family may in some degree be independent of oppressive systems, whether unofficial or official.
2. That the only way to preserve property is to distribute it much more equally among citizens so that all, or approximately all, may understand and defend it. This can only be done by breaking up the plutocratic concentrations of our time."

THE SHIRE

The Hobbit's Shire of Tolkien's great parable fits neatly into the Distributists' tradition of social thought, and I for one was most disappointed that the film version of "Lord of the Rings" did not finish with the battle for the Shire.

The Shire represents an agricultural, largely self-sufficient way of life, cut off from the rest of the world and happy to remain so. It was a way of life founded on local tradition which G.K. Chesterton once called 'the democracy of the dead' - one shaped by one's ancestors, not just by those who happened to be walking around.

The tradition within which men such as Cooney works and thinks, and before him, Belloc and Chesterton and Douglas is that of Christendom or western civilisation - and their roots went down deep.

Anthony Cooney wrote of the Distributists in his Social Credit series, all of which are available from our Book Services. He saw that C.H. Douglas' proposals form an important part of the Methods necessary to achieve the Distributist Objectives and have long been recognised as the Economics of the Third Way.

In "Clifford Hugh Douglas" Cooney noted that in 1956 when the Ford Company opened its first fully automated car plant in Detroit, Walter Reuther, the automobile workers' leader was invited to the ceremony and a tour of inspection. One 'smart-ass' junior executive asked him: *"How yoo goin' to collect doos of these machines Mr. Reuther?"*

To which Reuther responded: *"Sonny. How are you goin' to sell automobiles to these machines?"*

And that is the brain-teaser: Mankind must find the answer to that question if it is to live with the machine on terms of human satisfaction, or this civilisation will continue to disintegrate. In fact, not only Reuther's question but also its answer was

formulated over eighty years ago by Douglas.

The answer, for the science of economics turned out to be as novel and as radical as the Copernican** theory had been for the science of astronomy.

To pick up the threads of our British-Commonwealth soldiers and their story, 'Weary' Dunlop disclosed that he shrunk from publishing the diaries for over forty years mainly because they might add further suffering "to those bereaved, and add to controversy and hatred." He also asks:

"Surely some increased understanding should emerge from a tragic conflict in which when all is said and done, Japanese losses vastly exceeded our own. If not, I reflect with Macbeth as to what is life:

*It is a tale
Told by an idiot,
full of sound and fury
Signifying nothing.*

He thought there was much to admire in Japanese courage and deadly earnestness of purpose. He noted the sensitivity and creativity in modern Japan, having, in later years observed it at first hand, but he sensed the single-minded loyalty "gives the system some of the defects of an insect society, with a pattern of blind unswerving acceptance of leadership whether towards good or evil."

This 'blind unswerving acceptance' was noted in the Germanic brooding madness of the *Götterdämmerung*..."

It is not for us to accept blindly what our present leaders and their financial backers would foist upon us as they follow the instructions of the House of the New World Order...

We must drink once more from the well of our own people's culture and history and regain that spirit of freedom and independence and insist we will not live as slaves in our own land.

Notes:

*Poet and writer Dewi Hopkins explained in "The Literature of Social Credit & the Social Credit of Literature":

"By traditionalist I mean one who is in a tradition: not one who seeks novelty for its own sake in order to stand out from past and present as an innovator, but one who, seeing truth and goodness, holds to it and even enriches it with his own contribution. As has been often pointed out, it is such a person that is a real 'original' or, as (C.S.) Lewis and Tolkien put it, a subcreator..."

If the money power is ever to be defeated it will be by a people that knows itself, with a confident and integrated knowledge...

It is useless to conceive of a culture as a thing separate from both 'high' and 'popular' culture."

** In "*An Introduction to Social Credit*," Bryan Monahan underlined:

"It is a matter of great importance to understand to what an extent progress in any subject depends on a correct positing of the problem. A classic example is the

problem of Achilles and the tortoise. In its classical form, with the classical pre-suppositions, the problem is insoluble... the problem, or paradox as it is usually known, runs:

'Give that reptile ever so small an advance and the swift runner Achilles can never overtake him, much less get ahead of him; for is space and time are infinitely divisible (as our intellects tell us they are), by the time Achilles reaches the tortoise's starting point, the tortoise has already got ahead of that starting point, and so on ad infinitum, the interval between the pursuer and the pursued growing endlessly minuter, but never becoming wholly obliterated."

The modern mind can "see through" this problem at once - because we are the possessors of new points of view to encompass such paradoxes; the problem has in fact vanished, and we can concern ourselves with the more practical problem:

'Given that the tortoise and Achilles have such and such speeds, and start with such and such a distance between them, how long will it take Achilles to overtake the tortoise?' The technique of algebra brings the solution within the competence of a child."

And so, Monahan suggested that just as the solution of Zeno's problem was found through the application of algebra, we may approach the greater subject of Social Credit through the well-known "paradox of poverty amidst plenty." ...

The Free World is Fighting For Its very Existence By Arnis Luks 2020

There is a direct link between the George Soros controlled Open Society Foundation and Lord Mark Malloch Brown, the former UN deputy secretary general and UK minister and president of Smartmatic voting systems which is tied into the Dominion Voting scandal playing out in the United States presidential election court cases.

I was directed to this website (<https://www.opensocietyfoundations.org/newsroom/patrick-gaspard-to-step-down-as-head-of-open-society-foundations>) and also this website (<https://www.thegatewaypundit.com/2020/12/george-soros-appoints-lord-mark-malloch-brown-former-president-smartmatic-lead-open-society-foundation/>) and here (<https://gellerreport.com/2020/11/smartmatic-caught-lying-soros-owned-lord-mark-malloch-brown-confesses-to-license-agreement-between-smartmatic-and-dominion-in-2015-interview.html/>).

The first task I undertake for any major information-website is to look at the encoding of the software. I noted some websites utilises 'nationbuilder' software which in my mind is similar to social media like Twitter and Facebook. The players behind nationbuilder collate massive amounts of information, similar to flybuis that are stored on massive databases, that support the owners of the website in their pursuit of market research and things of this nature. Information is king you could say. Who owns 'nationbuilder' software I don't know. But I understand that the more you harness information the more power you yield over people you're attempting to influence.

This information harvesting is a two way street. Those who control any software are also privy to that same information, plus the further possibility of knowledge of strategy of political movements from the same resource. So on this basis alone, I hold grave concerns for any political entities that access market research of this nature.

The Dominion Voting fraud playing out in the American courts causes my initial suspicion and concern in regard to the Queensland and New Zealand elections to be reinforced to the point I now hold grave concerns for the integrity of the voting systems currently deployed across Australia and New Zealand.

In United States the manipulation and fraud of those systems is by state actors. The Communist Party of China and the CIA of the United States are working in concert to bring about election results that suit their political purposes. The corruption across both major political parties colluding together to manipulate the public has metamorphed into one of 'state actors' of a nation colluding with other state actors from another nation - both east and west working together to achieve a common result.

We are living through a cesspool of lawlessness and corruption.

What can be done about the corruption and the subversion of our constitutions and the rule of law? How do we inject into the public consciousness thoughts of redeeming the situation, turning it back, reorientating to some sort of normality. Are we meant to only hold our ground or actually take civilisation forward in our own act of redemption? The first step is to state with a clear voice the truth of the situation, what is actually going on.

paraphrased below: Whitaker Chambers in his **A Letter To My Children** circa 1952, at the time bearing witness against Alger Hiss, wrote: that there were two irreconcilable faiths of our time - collectivism and freedom - coming into direct conflict in the persons of these two conscious and resolute men. Neither would nor could yield without betraying, not only himself, but his faith. Both knew in this instance, only in the destruction of one or both of the contending figures, just as both men had been taught, can only end in the destruction of one or both of the contending forces. The tragedy of the Whitaker Chambers - Alger Hiss case will have been for nothing unless men of today understand it rightly, and from it the world takes hope and heart to begin its own tragic struggle with the evil that besets it from within and from without. Unless the world faces the fact that the whole world is sick unto death.

The world has reached its turning point of a crisis that has been building across many generations. In the last century it has been reached in blood, sweat, tears, havoc and death, of two world wars. The chief fruit of the First World War was the Russian Revolution and the rise of communism (collectivism) as a national power. The chief fruit of the Second World War was the arrival of the next to the last step of the crisis with the rise of communism (collectivism as both: communism and capitalism) as the only world power. History is likely to say that these were the only decisive results of those two world wars. The power of communism embodied in China and the Soviet Union, is roughly equal to the power of the capitalist world.

We are at a stage of total crisis - religious, moral, intellectual, social, political and economic. It is a crisis of the whole world - the free but also the collectivist.

Collectivism, which claims to be the solution, is itself a symptom and an irritant of the real crisis. Both communism and capitalism make some profound appeal to the human mind. That which binds them across all nations, all languages and all classes, in defiance of religion, morality, truth, law, honour. The weakness of the body and the resolution of the mind, even after death is a simple conviction: *"it is necessary to change the world"*. The lure of collectivism lays in its power to hold convictions and to act on them. It is an unfailing power to move men. Its promise was whispered in the first days of creation under the tree of the knowledge of good and evil: *"you shall be as gods"*. Under this spell is a vision of man without God. A vision of man's mind displacing God as the creative intelligence of the world. The position of man, once more the central figure of creation, not because God made man in his image, but because man's mind makes him the most intelligent of all the creatures.

Copernicus displaced man as the central factor of the universe by proving that the Earth was not the central planet of the universe. Collectivism restores man to his sovereignty by the simple method of denying God. It challenges man to move by the force of his rational mind to end meaninglessness and give it purpose and a plan. This challenges him to prove with the imposing of his rational mind, world order, abundance, security and peace. It is a vision of materialism. The tools to turn this into reality are science and technology excluding all supernatural factors in solving problems. This same vision is shared by millions who are not necessarily communists. It poses the question: *if man's mind is the decisive force in the world, what need is there for God?* Henceforth man's mind is man's fate.

This century, unlike last century which was of world wars to develop and foster collectivism, is a war of faith. Man can therefore rule the world by his own reason - the power of his own mind? Or will man acknowledge God as creator of all and humbly relying on His great mercy, bring about His kingdom on earth as it is in heaven? Freedom is in need of the soul and nothing else. It is in striving toward God that the soul strives continuously after a condition of freedom. The soul is the guarantor of freedom. It is the only guarantee. External freedom is only an aspect of interior freedom. Religion and freedom are indivisible. Without freedom the soul dies. Without the soul there is no justification for freedom. Every sincere break from being a collectivist is a religious experience. This break is the political expression of the perpetual need of the soul whose faint stirring he has felt within. God or man, soul or mind, freedom or communism? **end of paraphrasing**

Faith is the central question of this age. Owen Barfield refers to this as "meaning", faith of the existence of God which gives purpose to every human life. William Blake wrote of Urizen - 'you reason'. In this area of thinking, your reasoning can dominate your thought processes to the point where you neglect to consider the outworking of your thoughts in the real world. Iain McGilchrist, author of *"The Master and His Emissary"* refers to this right hemisphere thinking as embodiment - placing your

thoughts in the real world. Roderick Tweedy - *"The God of the Left Hemisphere"* brings Blake and McGilchrist together within his own. The wrestling between 'the reasoning thought of man as the highest being' and the 'observation of the real world, recognising purpose and design - God', is the main question for this age.

Anatoliy Golitsyn in his *"Love Letter to America"* written under the pseudonym Tomas Schuman, declares that the West - the free world, is at war with communism. But the West is unaware of this war until recently. The battle lines have been drawn in the United States presidential election, over the fraud involved by both major political parties and state actors from both east and west - CIA and CCP. The fraud is simply another tool to obtain the Communist objectives. The legitimacy or legality are of no concern to those pursuing this ultimate power.

Further reading: *The Perestroika Deception - Memoranda to the Central Intelligence Agency* by Anatoliy Golitsyn

Many would be surprised to learn that the collapse of the Berlin Wall was a gesture to confuse the free west that Communism had failed. It achieved this purpose, and in fact communism then spread across the entire world. The free world is undergoing the final stages of demoralisation. This occurs immediately prior to the final state of crisis in which the hard-line Communists move in and take over the machinery of government. For this past year we have been subject to inordinate propaganda from the mainstream media. The mainstream media have been instrumental in censoring any dissenting views as to the current state of affairs. They are the handmaid of finance. Referring to them as prostitutes, with the inference as being a whore, is subjective. Our elections have been subverted by state actors, and all governments are acting in concert to enslave the population of the entire world under a capitalist-communist nexus of world government. A system where the oligarchs (central bankers in particular) will rule the world and 7.8 billion people will be slaves. This is what our elites are putting in place. Whether they achieve this goal will be determined by divine intervention and sufficient individuals responding to the challenges of this age. It is that straight forward.

End times theology is a warning to the world of all times that if you turn away from godly things - the good - this is what is going to happen. We're witnessing these things happening because we have turned away from the good. To stop these things from continuing to happen we must turn back towards the light of the world.

American lawyer and freedom fighter Sidney Powell is going against the swamp of corruption within the American administration. Sidney paints a vivid picture of the cross-sectional corruption so deeply immersed within the American administration here: https://www.youtube.com/watch?v=LTVIY_QuZOM

The current and real government of America is one of Plutocracy, rule by the rich. In a rare surfacing of this hidden hand of power behind government, Carroll Quigley, who claimed to have direct access to the administrative documents of this same elite, wrote the work *"Tragedy and Hope"* on the basis that the significant part played by these power elites needed to be recorded for posterity.

In a similar fashion of this rarely surfacing information about this power operating behind the scenes, Michael Gawenda in his work titled *The Powerbroker* sets the record straight of some elements of the plutocracy controlling behind the scenes Australia. For at least 45 years Australia's senior politicians of all persuasions have been courting all these people of power.

Knowing of the existence of this power-elite won't change anything. In fact knowing about the elite can actually produce a contempt towards those who do not know. The consequence of knowing needs to be answered honestly as one of action, incarnation - *on earth as it is in heaven*. I don't want an insurance policy called Christianity, I want the truth and to live this life more abundant. So living it out means seeking Truth - the here and now, of sorting out this cesspool of corruption.

Sydney Powell shows this corruption is in all political persuasions and well immersed within other power movements. How do we respond to these power movements and the corruption inherent within it? The continuing deconstruction of our culture is a direct consequence of the void of preserving of our culture. We do not know who we are, nor do we have meaning in our life, due mostly to this drifting, like flotsam in the ether, to any and every new religious fad. I found meaning through the Christ - faith and education, actually re-education. By seeking out historical works I uncovered a Christian history of where our people had gone in their search for Truth. In this uncovering I restored self worth, a calling to live the life abundant.

I have highlighted before, the deconstruction of our culture and the loss of self worth is part of a long-term strategy to demoralise us as people. Whether it is our servicemen, who deserve our full support and admiration, our explorers or adventurers or scientists or politicians. They all deserve our admiration for having brought us thus far. The process of deconstruction again includes our national anthem. Bad enough that by prime ministerial decree in 1972 we changed our anthem from God Save the Queen to an un-worded version of Advance Australia Fair, but the deconstruction of everything of worth within our culture continues to the point where there are no longer any roots, no cultural hook to hang our hat on.

It is the modern educator, journalist, activist and politician, tools of this plutocracy, who are working tirelessly to deconstruct us as a people. Not only must these people be resisted but we must reclaim our rightful heritage from the commissars of woke. We must take our civilisation forward to stand-under our God of plenty.

I have deliberately selected articles within this issue to assist in your re-orientation back, to find "meaning".

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

After The Coming Storm By Neville Archibald

There are dark clouds looming, the ground beneath your feet is uneven and your balance is off; yet you run forward to find shelter anyway. It is instinctive: a survival trait. The storm may not kill you, but you will get wet. Even those thinking they are safe in their protective houses may find themselves at risk if the storm is severe enough. Who has a plan ready for such a storm?

Most of us go from day to day, some have something put aside for that rainy day, or that storm damage possibility. Some are entirely prepared!

Forget your 'preppers' and the recluses who isolate themselves, a big storm sees widespread damage that needs a community to repair the damage, to fix the broken things we rely on.

Today we are on the brink of that storm and it is political weather we are facing. I believe we are all facing it in our own ways, but there can be only one outcome if we do not face it together in a united and thoughtful fashion. The political power around us is an unsettling one at present, with future aims that match the very things they are doing to us now (though I expect worse is to come). The political climate of the times is one that is dividing us and is increasingly hostile to our previously expected freedoms. What we reject once, they still enact by other means at a later date, under a different guise.

This should be a wake up call of what to expect during the rebuild after said storm. It will be determined by those who have captured our minds and tell us that the only way forward is to trust them – they know what is best for us! They will need us all to put faith in them and follow the issued orders to get life back on track.

It is the destination at the end of that 'track' that scares me. If we remain as passengers, we will have no say. In a Democratic Nation it is supposed to be the passengers who decide the direction of travel, if too many of us do not have a clear picture of the reality of the rebuild, how can we ever expect to advance towards a free utopia. By being just onlookers, we will end up with a 'dystopian' nightmare instead!

How are we to get around this? Simple, we do our preparation now!

By this, I don't mean for you to stock up on supplies and hide in the dark. I mean choose an end point and figure out what we need to be putting our efforts into, to ensure we get what we want, and not what the politicians world-wide are so obviously pushing for.

Our stocking up, should be of knowledge and possibility. It should be of political systems and the best methods for the Individual to retain their freedoms, but still be successfully represented in Government. It should be gathering others together to see that same future for our Nation. People, who if exposed to the truths you see, will agree that this is what we need. Blind following has taken us away from true democratic re-presentation of our desires, as has a cultural conditioning to accept the presented reality which we see before us on screens and in political discourse.

We must face the fact that we have been inflicted with this conditioning and must challenge it. Nothing is inevitable, and a rebuild after a storm should be to our benefit not that which we actually seeing in places like Hawaii and California after their devastating firestorms.

Other places like Gaza where The American president himself talked of rebuilding it like a 'Riviera' of the Middle East. No Palestinians allowed, they were to be relocated elsewhere. This plan was discussed between himself and the leader of Israel. What of the displacement of the population who have lived there for so many generations? Are they just so much cattle to be herded to another pasture?

This scenario plays out in Maui (Hawaii) too, where the population that was there, now faces a battle to rebuild their lives back in the old location. Permits for individual rebuilds are slow to procure and others (outsiders) looking for development are seeing potential wins. Insurance and the red tape of bureaucracy will slow it down as it does normally, but what of suggested plans for Grandiose rebuilds, by corporations or the State itself, who gets to live there afterwards? And how? In high-rise tenanted apartments, set well away from "home"? (as it were).

California, and the rebuild there, has also seen these plans brought out and floated as a 'future' for the areas wiped out in wildfires. A fresh start, a clean slate, yet it isn't, is it? What of those residents whose very lives were lived out there. Are they too, to be moved on, economically or zoned out? Grand pictures of redevelopment in this area show intensified living, (almost like 15 minute cities?) something those who are intent on cramming so many into the cities, want to see. Why?

If you think these are problems we need to face and that we need to build back better, then you have been sold on a scheme of rebuilding already. Rebuilding in a directed way, not from those who lived there, not even from those who might be living there in the future; but by those at the top of our political structure, the very same ones, we the people, have been protesting about world-wide! You need to see the designs we are being presented with, for what they are; a controlled population blueprint. You will get to pick your own Dystopia.

The aftermath of this coming storm should be ours to repair. Each individual must be allowed to pursue their own direction. Not as in Anarchy, or in an unplanned manner, but in a well thought out controlled manner. And this is where we fall into a trap. Believing that controls are needed is the first step (and a correct one) but whose controls they are, is a significant revelation! In a Democratic system those controls are decided by us, the people who vote, at least those who think clearly before voting!

This is a part of our storm preparation, thinking before we vote and encouraging others to do the same. We must also think about the broken system we have, that is pushing us in the wrong direction, and how we should be changing, not only the drivers, but the direction. To do that we must take the glossy travel brochures of the Party system, and show the community what they really look like under scrutiny of daylight. The continuing focus on control, through high taxes, net zero and ever expanding laws (to mention just a few), has become much easier to see than ever

before. We may be more mesmerised by technology than ever before, but the move away from the mass media by large numbers of our population is encouraging. If people are ready to believe they are not being told the truth in some way, they are far more open to seeing the real truth if it is presented to them correctly.

To do this you must educate yourselves and be successful in describing what you really want for this nation - that is your weapon. Armed with the truth and a clear vision, is how you will elicit change. The glossies of political policy can be shown for what they are by you, but to prepare a people with knowledge so that they are able to see this for themselves is the better plan! That is why this preparation is essential, and why we all must take some responsibility for ensuring that our vision is THE vision being built after the coming storm.

This leads us back to what we want! How do we know what will work best?

We will know by reading, discussing and putting a lot more thought into our future than we have in a long time. This is the challenge of this generation, facing up to the fact that we have been asleep at the wheel, we have let others decide, not just our destination, but the map itself. We are faced with the drivers of our Nations who have constructed roadblocks, mountains, rivers and now resorts, all to suit them. They have mapped out the many possible turns we might face and developed plans for each alternative route we might take. Trust me, they are well prepared!

Mega conferences, WEF forums in Switzerland, round table discussions and the like have been ongoing for decades, discussing this very thing; but, from a Ruled Over perspective. Rule by the elites who attend in their private jets, eat expensive foods and wash it all down with rare wines. All so that they can tell us how best to eat our bugs and spend our lives in 15 minute localities.

How do I see this turn around happening?

My map reading skills have been enhanced by educating myself with history, with discovering the philosophy of our would be controllers, with learning how to decipher the signposts that they put up as they make slight detours according to our reactions to their intentions.

As a Nation, Australia was cohesive and hard to change in it's early days. We stood together on the important things. Much of that was due to a common background. To break this unity up, we have seen division used (in many forms), to pit us against each other. Even my having to write this will now divide some of you, we have been conditioned to look for scapegoats rather than examining the problem. People automatically reach for the 'who can we blame' card, without really wondering why.

If it is budget time, we wonder who isn't paying their fair share? That is finger pointing that politicians of all persuasions use, based according to how many votes they might get. None ever pick a suicidal tax reform, even if it seems we might be better off if we do. But what is the real reason for budget woes, too much spending?

Who do we cut it from, who is rorting the system? Again a finger pointing exercise to divide: the dole bludgers, inflated costs by contractors of state builds, bureaucratic inefficiency. Someone, some group must be blamed, we must argue among ourselves

and never look at our accounting system. Is continuing debt finance the real reason for budgetary woes? Is it just that our accounting is off?

The biggest impact on our lives is this debt system. If we are all spending our time fighting for precious dollars to stay in the game, then we have no time to contemplate our situation. The fact that all Nations of the world are in debt, clamouring to find this 'missing money' somewhere, is a big clue. Again finger pointing on a world scale, 'some other country is taking advantage of us', tariffs, trade wars and eventually real wars as we try so hard, each of our nations, to achieve this fair balance of trade. 'Someone is being unfair, we'll show them!'

This system that has all nations in debt, could it be the real problem? With everyone just scrambling for enough to stay afloat, do we focus on beating them? Like the sinking of the titanic, do we all scramble for too few lifeboats, swamping others in our efforts to get in, or do we calmly realise we were lied to, there are not enough life boats. Must we pick and choose who is to sink, or would we not be better off fixing the ship itself.

We need to equate this metaphor with our financial system, who is to miss out if all are in debt? Does anyone need to? Perhaps we should ask if we need to build more lifeboats, enough to go around. Or not!

I think we should be asking the obvious question, why is everyone in debt and who to? With production no longer a technical problem and many factories or producers capable of producing far more than we need; the question that needs to be confronted is why can't we buy it, distribute it where it is required. This ship should not be sinking!

This monetary question is probably the biggest problem we face. If this crucial point cannot be addressed and solved to the individual's advantage, and it remains in the hands of the world bank and other institutions who currently are a part of the push for control; then we will never be free. All the good intention in the world will be for nothing, we will simply fall back into debt and be slaves to a faulty/corrupt system. To find a solution and to understand why it is so important, you must read. In the 1920s and 30s, C.H. Douglas proposed a solution, from an engineering perspective, for the discrepancy between production ability and consumption. His many books are a good start to coming to understand what true social credit means. We must come to grips with financial reality, for freedom is entirely dependant on it. *'Give me control over a nation's currency, and I care not who makes its laws.'* Mayer Amschel Rothschild (1743–1812)

In this stormy weather, our preparation is more important than many seem to think. I will not be relying on someone else to decide how I rebuild, I will have my own blueprints for a stronger build next time. One that suits my desires, and that of the country I wish to see.

While we are all blaming each other for every little thing, we are not focused on the solutions. Those who then proclaim loudly, "we have a solution for you" will provide one that suits their needs, the need to control.

The lockstep manoeuvring taking place across the entire western world shows me that someone is working towards that common goal. The solutions so presented, must be rejected by us, and our own well thought out alternatives substituted.

How do we find these alternative solutions? We look for them in history, we look to see if they free up the individual, or restrict him more. Any solution must be assessed on this basis. All proposals must be widely discussed without prejudice, without a fear of name calling. We must unite! to free the individual.

Our guide book, our map to this future is our plan to get through the coming storm and safely out the other side. A list of desirable traits or important freedoms must be made in our own minds and then worked towards. Start with Magna Charta, and work forward.

Arthur Chresby, MP 1958 – 61, wrote a number of papers detailing the true role of representative government and the role our inherited rights play. Reading some of this will help you to understand what has allowed us to get where we are and what has been usurped, this is a good starting point.

https://alor.org/Storage/Library/PDF/Chresby_A-Letters.pdf

It is up to each of us to spend time alone and in small groups of like minds, developing a strong regard for the things we should be holding onto.

Remember the beginning words of our constitution:

Constitution Act.

“An Act to constitute the Commonwealth of Australia. A.D. 1900

[9th July 1900]

WHEREAS the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established:”

We must first acknowledge that we are not gods, nor are our leaders to be given this opportunity. All are servants to a greater concept, which none should usurp. The only way this can be successful, is if that greater power remains in our own hearts and we acknowledge that it is our responsibility to pursue and hold it sacred. It has been the very loss of this responsibility that has allowed others to take it from us; and then use that very power to destroy our potential for some form of heaven here on earth.

Too religious? Let me remind you of the attempts of governments to act as if they are our superiors, to order us about in ungodly ways. If we are not ruled in our hearts by some version of this truth, we will be ruled by tyrants who will impose their truths upon us. Some form of morality must prevail - or we descend into chaos.

The second part is to ‘agree to unite’, something we have not been encouraged to do – this also must change – together we are stronger.

The next part is where it mentions ‘under the constitution hereby established’.

Our written constitution was a document to limit powers of government, and list the powers that it was to operate under. Some 17 points of clarification for both the Senate and the house of representatives are listed.

The actual powers of the Parliament are spelt out quite specifically over five pages. The reading of this document is easy enough and should be required reading for all who wish to think about preparing.

Our forefathers spent considerable time discussing, debating and drafting it, with good intentions. It is not 'old horse and buggy stuff', nor does much of it actually 'date' or age. Concepts, such as are spelt out in it are eternal, and need only a clear reading to see what is meant. Many parts of this document have been ignored or in some way worked around, such that the original intentions are voided. This is not a problem with the Constitution, rather with those who have wilfully chosen to disregard or 'reinterpret' meanings – and we have not held them to account!

Other preparation work would include reading up on the use of associations, or how to get together to get what you want. By associating with like minds we accomplish far more than a single individual can do. Witness the CFA, the SES and other bodies that were formed in our early days without government prompting us to do so. The mindset that someone else will do it, or that it should be up to our leaders/ government to look after us, is exactly the thinking that a controlling body wants of you. If we truly want our freedom, we must exercise it.

Here the League of Rights offers a course in Social Dynamics, which discusses just such associations and their potential power. (see our Social Dynamics lectures.

https://alor.org/Storage/Library/PDF/Social_Credit_Intro_Lectures/Social_Credit_Intro_1.pdf)

We have books, pdfs and video/podcast archives for all manner of study listed under our actionist corner. <https://alor.org/Storage/navigation/Library3.htm>

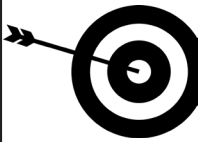
Most, if not all of these, are available for free to download. Help in understanding contents and concepts both, is also available.

If we are to be prepared, then the best time to start is now.

I heartily dislike sounding like a salesman or a street spruiker, but with what we are witnessing world-wide, our time to do this may be shorter than you think. In another generation, much of the old knowledge will be filed away under misinformation or worse. We have seen this increasing for decades, but the pace, over the COVID period, picked up dramatically – I believe many now see it for what it is, they just need a nudge. Concepts that are buried in our minds, cannot be removed as inconvenient history, to do so would mean an all-out admission we are no longer free.

Please write or contact for more information.

<p>God is a trinity, a relational structure. Every work of the devil is to divide us into warring camps - East vs West, 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 the natural law, community, of discussion, love if you like.</p>
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The Price of Freedom is Eternal Vigilance

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Preparing The Opposition Members of the Uniparty By Arnis Luks

Andrew Hastie is beginning to set his mark on the Liberal Leadership with at least 3 differing policies from current Leader Sussan Ley – Re-establish Australian-based Manufacturing, Reducing-Immigration, and Abandon Net-Zero. Personally, I have not seen an aspiring politician ‘of any party’ take such a firm stance away from their party policies – without a move for the leadership. Those who agree with him would do well to write to endorse his position – as policies you are prepared to get behind. He must be encouraged if he is to navigate the political storm that will come his way.

The real question to ask of him is whether he will put his future on the line to draw out these policy initiatives. If necessary, will he leave the Liberal Party to pursue these policy initiatives? I doubt it somehow. He is making his move for the leadership of the Liberal Party of Australia – tis all.

Finance is The Key

Andrew Hastie has no financial policy to date, which is why I take the view of what he says with a grain of salt. He is playing a game of political-deception. Financial policy is a must before a policy of re-industrialisation of Australian Manufacturing can begin. The first tuft of soil to be turned over - won't happen without adequate finance. Wishful thinking won't do it either. Finance is a licence to live. He should know that, but he has neglected to show how his pursuit of policies is to begin - financially.

Taking a look at the last politician, I remember, to have taken an independent stance on policy from their main political party was Graeme Campbell in the 1990's. Establishing the Commonwealth Development Bank was integral to his policy platform – the bank needed to be established to finance the projects.

Andrew Hastie has done nothing of the sort, which shows a lack of foresight on his part. Perhaps a friendly reminder from a helpful contact is in order here:

https://alor.org/Storage/Library/Campbell_G-Industry_policy_Directions_for_growth.htm

The importance of having a sound financial policy before the first tuft of grass is turned, demonstrates a practical approach to the problem at hand. It is not a matter of businessmen supporting Hastie's thoughts, but finance making the ground ready-for-work. Only a banker can do that – a banker of similar mind to himself. For this we would need to go back to 1911 and Dennison Miller being that banker who placed Australia's interests above those profiteering for the bank.

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

Legislation to empower the banker must be ready as soon as parliament sits after an election. Like a project-manager, he must think ahead and be at call when it is necessary to act. Saying that Australia needs a car industry, less immigration, and abandon net-zero is a lot easier said than done. Only last year Andrew Hastie was complaining of Liberal policy after the Tasmanian State Election where the Liberals did not succeed. He was making sport of an issue that effects all Australians – excessive amounts of Immigration. Housing prices affect everyone one way or the other – insurances, rates and taxes, or purchase price. Both, in the end affect the rental-costs for housing.

Is Hastie smart enough to prepare the ground for a proper run on these issues, or is he just opportunistic enough to white-ant Susan Ley's Leadership? I think the latter.

In Other News! Or By Their fruits! By Neville Archibald

The reformation of the Liberal party would seem to be on someone's agenda. A few of the less audibly challenged liberal party elect are beginning to hear the grumbles of their constituents. Some, to give them credit, have had this discontent with the current liberal direction for some time.

After the electoral defeat at the last election, the party seemed to get a revamp. The marketing division, I suggest, took on some of the Labor criticisms of poor diversity within the party (read not enough female representation compared to how labor sees themselves - advance a new leader) and a need to strengthen their perceived weakening on the incredibly important global commitments to things like net zero and surveillance via digital identity pursuance.

The revamp seemed to take on a new lease of life, sadly it pushed them into looking more like a new labor-lite party than conservative in any form. This of course deepened the divide that was already there. The result we are now seeing.

Criticism of Susan Ley's leadership is not to be allowed in order to create a firm and united stance going forward. The pushing of Senator Price to the backbench for disagreement on a policy, that should never have been liberal policy in the first place, only served to antagonise the dispute.

The rejection of key concerns brought to light by many rural members has also

caused issues. Thus we are seeing discussion on topics that have been virtually silenced in the media, by lack of difference between the members of the uni-party (lab/lib).

This can only be a welcome opportunity to congratulate and encourage those liberals making a noise. I don't know that I would go so far as to vote for them, they would need to make huge concessions and an abject apology to all, for me to even consider that. Tony Abbott appears to be attempting to do just that in his latest interview, but be warned, when a party is out of office they often say and do things that they have all the appearance of meaning.

The best I can say for this 'upset' is that it provides us with the ability to now discuss these important issues on a wider scale, we should take advantage of it.

....

Vietnam has shown a global trend is occurring there too. Reports of the suspension of 86 million bank accounts has appeared in print:

"The State Bank of Vietnam (SBV) has deactivated over 86 million bank accounts. This is part of a national "data-cleansing" campaign to ensure that all active bank accounts are linked to verified, biometrically authenticated identities. 1 day ago"

<https://www.comsuregroup.com/news/the-state-bank-of-vietnam-sbv-has-deactivated-over-86-million-bank-accounts/>

For those who wonder where this push to digital identification is going to, follow the money. It is no longer about online safety or fraud reduction alone. This will have profound impacts on every country that complies with these standards. What you do with your own money is at risk of being fully controlled, it is only one step away from full time monitoring of all that you do.

It is interesting to note that Keir Starmer has also come out with a promise to implement a compulsory digital ID, without which ,you will not be able to work in the UK.

'Announcing his plans for the new digital IDs, Sir Keir said the scheme would "make it tougher to work illegally in this country, making our borders more secure".'

'There will be no requirement for individuals to carry their ID or be asked to produce it, Downing Street said.'

However, digital ID will be mandatory as a means of proving right to work in the UK by the end of the Parliament, expected to be 2029 at the latest.'

So, after allowing all the excessive migration for so long, and introducing laws that make it extremely difficult to have any discussion about it, without the threat of penalties, he now has the solution. More control. I wonder what a dictator would do?

Australians please be advised, that he was talking to other people we know at that point too:

'Addressing the Global Progressive Action Conference in London - attended by politicians including Australian Prime Minister Anthony Albanese and Canadian Prime Minister Mark Carney - Sir Keir said it was time to "look ourselves in the

mirror and recognise where we've allowed our parties to shy away from people's concerns". <https://www.bbc.com/news/articles/cn832y43ql5o>

On the Victorian front, Brett Sutton (our former Chief Health Officer during the COVID regime of the Andrews Government), has finally made a statement. There has been a concerted effort to find out which of the draconian laws were actually instituted under health guidelines (backed by medical science). All to no avail. Now during an interview with Neil Mitchell he has admitted that many of the things we did were 'probably never necessary.' I suggest you read the full article in the link below, taking note of these comments (emphasis added by me).

'He also admitted that the imposed policies were so harsh, and some so unnecessary, that Australians may never put up with a lockdown again.

Maybe we will agree as a society that we never want to do that (lockdown) again,' Professor Sutton said.

I'm okay with that. There are other ways to manage stuff.

'If we all wore masks and we all got vaccinated and we all kept distances without them being mandated. That's a potential path we can take.'

<https://www.oversixty.com.au/editorial/never-necessary-covid-health-chiefs-startling-admission-about-pandemic/>

So if we are good little girls and boys and follow directions without question next time ...

Infected By Neville Archibald

We have been infected!

Infected by an insanity of distrust!

For too long our ideals have been subverted.

Subverted by the will to power.

Among our species (homo sapiens) there are individuals who clamour for attention, for wealth, for individual success, with such a thirst that they would deny all others the quenching of theirs. The reason: A misguided belief of scarcity? A lack of moral right and wrong? Limited exposure to what we once termed civics (duties, rights, and activities involved in life, institutions and systems).

Left to our own devices, a majority would treat others as friends or at least as fellow travellers in this world. Given, of course no extremes of scarcity or contrived conflict. But, we are not left to our own devices – are we?

Mankind's story is one of growth and reduction. We see a flourishing of civilization as we learn to work together, as we unlock the secrets of the world to benefit us all. We call this, in some fashion, freedom. It has many connotations :

Freedom from hunger
Freedom from violence
Freedom from endless toil
Freedom from Restriction in it's many forms.

Then you have freedom – of thought, of action, of desire.

We recognise these last ones as almost instinctive, and that they should also be 'moral' ones. Here we immediately come across an issue, for by moral, we mean – of our societies conventions according to it's development. This is so often taken for granted and overlooked, that those who raise it as a question often face criticism for doing so.

The very conventions we pride ourselves on, have root in the Christian concepts of love, of all being equal under God.

Love for your fellow man, love for all gods creatures, and love for his entire creation and all that that implies.

It has served us well. It has created a free society to this point – despite the many corruptions that have occurred alongside it. This has been our philosophy, like it or not! This philosophy must be recognised as the foundation that built it, any deviation from it, will alter and destabilise what we have.

We have seen this destabilising occur every-time greed and corruption has raised its ugly head. We are seeing it now, as others with a different philosophy come to live among us. Not content with the failings of the society they are running from, they ask for our compassion to come and live with us.

Having this Christian background, we are probably too easy going, and we allow them to come and live among us, we are charitable towards them.

These differing philosophies cannot, however, exist side by side without tension and disagreement. A clash is inevitable if neither is going to change. It is here that a further philosophy can be found, and it is fostering and creating this societal divide. This is the philosophy often associated with mankind as god, the humanist view. Or more to the point, specific enlightened humans, who see themselves as the propagators of a better society through philanthropic works and control of various facets of our governing bodies.

In short, a view that leads to dissociation from a divine rule - based on set principles, to create one where - whatever works goes, with morals set by a group of men for the greater good (usually themselves first – for they must be powerful to inflict this greater good on us for our own benefit). A totalitarian structure.

Our vision, as a species, could be placed in many different categories, according to historical determinations. The different cultures that exist alongside each other, albeit on different continents, have done so for centuries. Unless expansion of territory is needed, or at the prompt of a ruler, these have co existed with only occasional clashes.

Our ability to move from place to place easily now, has brought with it an increased mixing. As far as travel or sightseeing is concerned, as long as we are careful to understand and move among these cultures with respect for their differences, all is fine. We can then go home and consider what we found. Closer ties without conflict can occur, for we are not forcing ourselves on others.

Enter the ‘divide and conquer’ philosophy of destabilisation. Destabilisation in order to reconstruct our society in a different form (for that further philosophy).

The players of power long recognise this method, and push ideals that would normally clash with our intuitive reactions to see differences as dangers, to be reflected upon. Instead we are convinced that mixing cultures is good for us, it will bring about a richness and openness to other ideas about life. This has been sold to us as the direction that we should be aiming for.

The clashes that occur will magically sort themselves out, if only we are tolerant. Yet such are the differences, that we cannot, without one side or the other giving ground – to do so would mean a total change in culture for one group or the other.

Each of these groups live under a structure, built to explain or interpret the aims or desires of past leaders or kings. To serve a will to power, using religion or fear of some god to subdue what cannot be done by force alone. A totalitarian idea, whether directed by left or right wing entities does not matter, the end result is the same.

In a multicultural society, all those influencing/contaminating bodies of thought direct our development. The end result will be determined by whoever has the most power over the people they wish to control.

If it is to be ‘we the people’ who control ourselves, then we must be the ones to exert the strongest and broadest power. We must reject all other forms of power over us. To do this we must know how we are being manipulated or controlled. The corruption of the Christian principles for life is the first and largest of these changes being wrought, we must stand firm to this onslaught.

The rise of Christian thought spread throughout the world and took with it a freedom. One that was realised by many as a possible way to exist together in peace. The imposition may have been – at times – warlike and conquering, but the resultant

concepts took root. Loving and caring for others has a truth embodied in it that has reached a certain chord in our lives, in our basic needs. We can envisage our neighbours as helpful and sharing. The concept of family is expanded out into the near, then further reaches.

The local community coming together to build a gathering place, for music, for instruction, for sharing the wealth of things that help a community bond. Then further, to nationhood, so that travel outside of the local community is possible with equal safety and comradeship.

Then the even wider net that was developing, including those outside nations, for reciprocal travel to exotic locales, to learn new things and ways, to broaden our ability to bond with others. To be in a position to help when disaster strikes. This progressive 'care and share' attitude is the very action of building a civilization. The very name we call it by, is a derivation of community thought and of raising up out of barbarism into enlightenment. A betterment of life for the individual wherever they be.

Has the world seen such a raising before? Have citizens of this enlightened period been the drivers? Are they still aware of their responsibility to maintain this civilized state of being?

The answers to these questions are things I've asked myself many times, in many ways.

The first, I believe to be the reason for its success. The spread of an idea that loving your neighbour as yourself, was taken up, was because of its sheer simplicity and obvious benefit.

The compassion needed for us to forgive trespassers of our basic ideals comes from raising our own families – children learn to be good and to treat others as friends instinctively and given proper direction from parents both can see the advantages for peace. This is a world recognised truth in peaceful times and bad.

We associate to get along and to bring about advantage. Safety, abundance and freedom from mere existence is the prize at the end. A flowering of a civilization. To keep it we must be aware of it. To fight for it to continue, we must know what and who we are fighting and the methods of warfare being used.

To combat any of this effectively, takes time, takes research, takes thought and discussion. Not being prepared to take that time out of a busy life, will mean we lose all we have gained over the past centuries. We will once more be slaves in a chaotic world.

It is time to take your part in politics, time to exert your will, with critical thinking, common sense and a respect for our inherited culture.

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Our usual Broadcast / Podcast for Wednesday morning each week will now include streaming through Zoom technology. Should you wish to join us, simply click on the front page link in alor.org - just below the main menu items and before the videos.

While we won't be able to bring you 'live' into the show at the moment, the questions and statements from the chat box can be passed around the team to consider your thoughts.

We look forward to catching up and fielding your interaction across the panelists. This is a new initiative for ALOR, and you are most welcome.

Every Wednesday mornings at 1000 hrs ACST - (UTC + 9.30) via Zoom.

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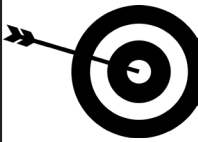
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The Price of Freedom is Eternal Vigilance

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**Poverty In The Midst of Plenty:
The Social Creditors Cry By Neville Archibald**

The obvious conclusion to today's worries can be determined from the recognition that we are no longer bound to scarcity. With the age of technology and labour-saving devices becoming an age of virtually unrestricted capacity to produce, our survival as a species has been assured (as far as providing for our physical needs is concerned).

With that in mind, if we can allow the mass of people, to see this is, in fact, a physical reality, only it is being artificially being restricted by political and financial intervention/corruption, then we may see a possibility of turning it around. Will those doing that restricting allow us to see this? No, they will not. In fact they will ensure we think we are facing a crisis that over-rides any contemplation of an easy life that could be had by all.

Enter new reasons for scarcity. New reasons to distract us from finally figuring out we have been played! If scarcity cannot be controlled by inability to produce anymore, then artificial means have to be used. Artificial scarcity. The financial system has been the go-to-vehicle for such manipulation in the past. Social Credit has endeavoured to point this out and has offered remedies for correcting it. Now the debt situation has become so obvious (where all nations – despite their ability to produce an abundance - still have huge debts) it is hard to keep it hidden from any real scrutiny.

These new reasons could be drought, fire and a fear of pollution/overuse of resources and the impact that has on our planet.

We have seen mega fires burning out of control, we have seen massive floods impacting many, we have seen storms of great magnitude (not exactly unheard of in the past) promoted as 'catastrophic' in terms of damage.

Then of course we have that overlying fear, the causal fear of Climate Change! The harbinger of doom to us all, the Armageddon inflicted by our nasty greedy selves, for harnessing the very means of eliminating that very scarcity that would otherwise enable us to reach new heights of freedom for the individual. Freedom from the endless toil to just survive, let alone survive well.

On the fire front, I think any half competent researcher, who looks at policy regarding maintenance of fire prone areas, will see a purposeful reduction in true care-taking. Overgrowth (return to nature – letting everything go wild) and management of parks, has seen this fire load increase to the point of absurdity. Coupled with water restrictions due to misuse and ‘beneficial sales’ to some industry or industrial farming enterprises has seen a twofold impact on fire severity. This coupled with, I suggest, intentional fire bugs lighting fires on bad days, has been devastating. You may think I am going just a bit too far with these statements, but I truly believe, that looking at previous fires, I see far too many co-incidental occurrences. People known to be a fire-lighting risk not restricted or watched or even made responsible for their crimes. I am not one to want Orwellian oversight, but I do believe in responsible caution and punishment befitting a crime.

The damage inflicted by floods is also largely a management issue. We have had a century or more to tame the rivers and watersheds, to map out the dangers of seasonal rains and find ways to mitigate these risks, yet we still see them occurring. More-so recently, as they look to find something to explain, or prop up the ‘Climate Change’ scenario. Rather than blame dams that are too full for the time of year or seasonal forecast with water that is being preserved for its earning potential (speculation/profitteering) rather than its use to produce food. This in turn, leaves nowhere for the excess to go in case of heavy rains. The compounding financial management incentives have led to a number of such flooding events, then passed off as inevitable due to ‘Climate Change’. I would, tongue in cheek suggest that it is a financial climate change/ rather than an actual weather-related climate.

We also see weather manipulation. We are repeatedly told this is a lie, yet policy exists within governments that talk about that very thing. Weather use, as a wartime possibility, goes back to operation ‘Popeye’ in the Vietnam war, where it was proved that this manipulation could be used in a beneficial way (to destroy or starve an enemy).

<https://web.archive.org/web/20090710041623/http://www.sunshine-project.org/enmod/enmodprop.pdf>
Even the WEF admits to it being possible. <https://widgets.weforum.org/future-shocks/weather-wars/index.html>

Actual use of weather modification in the Saudi states is happening. It is believed to have started in 2004, but possibly even earlier. <https://www.arabnews.com/node/2570378/saudi-arabia>

The greening of their deserts and the help for farming enterprises by seeding water bearing clouds and dropping their precipitation early, has been going on for years. Other countries who would have received this rain have complained, but to no avail.

Denial and obfuscation has been the order of the day, responsibility has not been considered.

What is commonly referred to as ‘chem trails’ are also seen in our skies on a regular basis. Such is the misinformation regarding these things, that well known contrails (water vapour) are used to explain it, even when there is not the moisture present for them to come into being. At one time, these trails would fade out fairly quickly, now they seem to linger and grow. Am I just being suspicious, are all the people who say things are different now wrong? I think we have seen a change in the way these trails behave without a doubt, some even appearing to turn off and on. The sheer number of false or unbelievable explanations for so many things our governments are doing, makes it extremely hard to accept any story they tell us. We must increasingly take all that is said with a grain of salt and look for our own reality. Use our own observational skills and determine for ourselves what the truth is.

So the ‘poverty amidst plenty’ slogan of the early Albertan social creditors, is now capable of being seen in its entirety, if we look past all the distractions. That is; it has become far too hard to hide the light of truth about the current financial system under a bushel than ever before. The extreme nature of disparity between possible and actual is too hard not-to-see.

Enter the chastisements that match the concept of: ‘no such thing as a free lunch.’ While that slogan held for those whose working lives were a constant struggle to survive, it no longer matches the machine and AI age, what it can be used for however, is the concept of a ‘threat-to-the-world’ from too many people using too many resources.’ Or, in their terms, we are living beyond the capability of the planet! We should be ashamed of ‘our’ greediness.

The obvious pollution and environmental degradation that we see daily, is being foisted upon our psyche. It is being sold to us as our fault for living too large. The reverse is actually true. It has been the greed of wealth seekers, in particular the banking and financial sectors, who drive the economic decisions we make (we must make to stay in the business of life). They are the drivers of ‘built in obsolescence’ and ‘getting big or getting out.’ They are also behind the push for speculative investment and maximising your return on your money. With inflation far higher than the figures they pretend they are, they devalue every part of our life’s accomplishments. They force us into competing for ‘scarce’ dollars and into making decisions, that a little thinking about, would reveal themselves as harmful to others. The idea that, ‘if others were not so stupid, they would be doing it too’, is a false argument, that pits populations against each other, rather than against the immoral perpetrators of the policy. Once again, they divide to conquer.

A myriad of distractions from real problems is always to be expected from power seekers. The distraction related to climate change and demonisation of CO₂, is so large and so audacious that it seems hard to believe that someone would attempt to fake it – doesn’t it? Ask yourself that question though, then ask why would they be prepared to do so? If the above reason is not enough of an answer, I suggest you need

to consider the implications of it more fully before going on. There is nothing wrong with disagreement, but it should provoke serious debate and analytical study. We can only move in the right direction if we have the right facts.

Over the years, those who wish to control our civilization, have wedged themselves into positions of power and have fostered sympathies within all manner of groups. The philanthropic nature that wealth can provide (especially when it is wealth in abundance) colours our many institutions. Grants bonded to research outcomes, or directed to look at specific impact studies, can provide any number of questionable results. Results which can then be funded according to the picture to be painted. If a study shows increasing ozone loss over the Antarctic, fluorocarbons and other aerosols can be blamed and studies galore done, to prove they have some impact on the earth's systems. It is almost guaranteed that they are having a negative effect as far as pollution goes, but what the real driver of ozone loss is, is less important than the story they are trying to make up. The fluorocarbons in question, were running out of patent, and soon to be available for all to use - royalty free. Is it a coincidence that these were claimed as the drivers, when in actual fact, sunlight on the upper atmosphere makes ozone, and the earth's poles are deficient in sunlight for a good four months of the year. That and the fact that ozone thinning (which is all it ever was) has been observed happening since the International Year of the Antarctic in 1957. A lot of time and money was spent in a world-wide research effort, part of which showed exactly that, it also hypothesised that the 11 year sunspot cycle (the natural cycle of the sun itself) probably had a big impact on how much it thinned by? If this sounds at all familiar, then also ask yourself why CO₂ is now so demonised. It is a crucial environmental gas that feed plants, that makes plant growth less susceptible to drought and makes them grow at a greater rate. The infinitesimal amount we put into the atmosphere is less of a problem than the many other actual pollutants making impacts on our planet, yet it is singled out! Why?

Food production is at the core of survival, make food scarce and blame it on the planet and our impact on it, and we will be even more malleable. Forget the "science" used to explain its nastiness, consider the actual job it does and ask yourself, if all the modelling in the world can replicate what actually happens. Higher CO₂ means more plant growth, more plant growth equals more CO₂ consumption, more carbon sequestered, more food potential. Look at the real graphs of CO₂ and heat difference and you will see it follows warming, not leads. The real cause for potential warming in the models, is more likely in the temperature related data sets. The heat island effect alone, on temperature readings, is an item of data that is 'corrected' for man's alteration of his local area (bigger cities and urban build up around recording devices, has drastically changed the resultant figures). The corrections made for this, are at best, estimates. Are they out by a few degrees? This is something called experimental error, and in all calculations of this nature, the calculation of error should be quoted with the final figure, yet we hardly ever get that. Sometimes this error can cancel itself out, sometimes it can compound. The important point is, in

this case, I suspect the error itself is probably greater than the predicted rise – I'd be happy to be corrected. My reading of presented data, does not show that anything like that, has been comfortably addressed.

So back to social credit. The truths of its statements and observations are becoming obvious. With a little more pushing it could become far more so. To combat this, we are being surrounded by distractions that seem far more pressing – life threatening even. We must use our own discretion when being asked to believe we are facing some new catastrophic problem. We must question carefully, whether the solution being put to us, is more likely to result in less freedom for the individual and more power for the state.

If only I had a dollar for every 'sky is falling' moment in our lives.

The Shattered Legacy of the Founding Fathers By Neville Archibald

We are currently seeing a drive, world-wide, for a setting up of a digital currency. One that can be linked to our personal digital IDs (also in the pipeline for most countries). Each country is facing the imposition of some form of this nightmare possibility. Our use of smart phones and other smart devices, may seem to be a freedom of sorts; but, the potential for misuse by overzealous governments far outweighs any benefit to my mind. The Chinese example, of people being locked out of society for all sorts of perceived infractions of government policies, is one that is regularly reported on. Then the recent locking up of bank accounts in Vietnam, almost a quarter of all accounts, should be seen as a warning to us.

If you think it couldn't happen here, think again. The Canadians saw it with COVID and the truckers protest convoy, we saw it here when we were denied access to almost any public place for disobeying the vaccine mandate - for an experimental injection that didn't work!

This promised digital future carries with it digital chains to control, like it or not. In the past, the question that was similar to this was about who controls the production of a nation's money. They may not have had such an easy way to use it to control others, but for its time it was certainly effective. It still is! The new push means effective control on a scale that puts all other attempts to shame.

Donald Jefferies in his book on *The Founding of the United States of America*, says: "At the birth of the republic, the political differences between the Federalists, led by Washington, John Adams, and Hamilton, and the Democrat-Republicans, led by Jefferson, Madison, and Monroe, centered around the central bank, and the power of the federal government. Federalists, especially bankers' puppet Hamilton, wanted the kind of central bank that would eventually culminate in the Federal Reserve system we've come to know and love. Jefferson's philosophy, on the other hand, was best summed up in his remark that, "I believe that banking institutions are more dangerous to our liberties than standing armies.... The issuing power should be taken from the banks and restored to the people, to whom it properly belongs."

Needless to say, Jefferson and his kind lost - were crushed. Not only on the central bank issue, but on the size of government. That should be obvious to any modern American.”

Donald Jeffries: *The Shattered Legacy of the Founding Fathers.* donaldjeffries@substack.com

Within these comments, we see that Jefferson was aware of the dangers of money control in the wrong hands. He also, it appears, was worried about the size of government.

Once any system becomes too bloated, it becomes hard to keep control of it, in fact it seems to then take on a life of its own, unrelated to the actual objective it was designed for.

In the heady days of a Nation's creation, these things were thought about long and hard. A war, in this case, was fought over ideals.

The people of this fledgling nation were hard to control, and it has taken a long time to bring them under the thumb of big finance. Imagine how much easier it would have been if dissidents could have had their ability to economically function cut, by a simple canceling of their ID. No buying or selling, unless approved.

Today, we are staring down the barrel of this form of warfare with the introduction of mandatory ID and its related uses. In the UK, Keir Starmer has already promised that those without the proposed new digital ID, will not be able to work! No work, no wage. No wage, no way to survive in this modern world. We cannot simply move to another place and start again. There are no more places to go. And why should we? These countries are ours, they belong to the people in them, not the politicians or the money controllers. These are our lives that are being impacted. A little bit more is taken from our freedom every time a new law is passed.

A little bit more is decided for us, without our consent. At what point will we realise we are no longer our own masters, no longer in control of our lives.

We must resist this attraction we seem to have for the easy way out. Letting someone else decide what is best for you, can only end up with someone getting the better of you. After all, the desire for power never seems to shrink over time, it seems the more they get, the more they want.

I know very few people that like our leading political parties, or the direction they are taking us. To give them, in particular, such potential to control our every move, is tantamount to suicide for our freedom. A digital ID will hasten this process like never before. We must say NO!

Mixed Messages By Arnis Luks

<https://archive.org/details/biblebillbiograp0000elli>

Reading for this week has included ‘Bible Bill’ – a Biography of Alberta’s Premier William Aberhart, and also ‘Steps Towards The Monopoly State’ by ED Butler. Both follow an undergirding theme of the Mainstream Media’s elevation to dominance (over political discussion) across the 1930’s and 40’s. The controllers of media did not get it all their own way however, but found it necessary to wrestle their way through

with propaganda to hold the line during those important pre-and-post World-War-II-years.

'Bible Bill' – A Biography of William Aberhart compiled by David R Elliott and Iris Miller draws on the background of the religious and political career of William Aberhart, while denouncing CH Douglas as a fraud. The fact that not-one social-credit-policy was permitted to proceed under Aberhart's Premiership; being stalled by the courts, the Lieutenant Governor, the Federal Government and even the Privy Council in England, shows a fear amongst the financial circles that Douglas' proposals could well and truly have worked and were to be stopped before they started - at all costs. The authors did not say it, but they certainly showed it in their biased assessment and omissions.

The story of Aberhart's developing thinking shows a man searching for truth, at most times honestly, while also yielding to the temptations of power over others.

Aberhart was no saint, but did give the Alberta Premiership his best shot to introduce Douglas Social Credit policies while balancing the financially-bankrupt books of the Province. Everything was financially stacked against him, but he did succeed to optimise the budget and minimise provincial taxes against the destitute Alberta farmers. Well worth a read, if only to understand that Douglas Social Credit proposals were never permitted to be implemented into the province of Alberta, Canada.

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

'Steps Towards The Monopoly State' by ED Butler is a series of 19 articles penned across November 1947 till June 1949 dealing with the collectivist state imposing incrementally restrictive policies upon the Victorian peoples. While ED Butler had a working platform of the *Argus* column, he increasingly observed that his days were numbered. The *Argus* (in late June 1949) was purchased to shut his writing down.

...The articles deal with various aspects of the major problem confronting the peoples of this and other British countries: how to defeat the threat of the complete Monopoly State, a threat which has become so grave only because the great majority of people do not understand that the policy of Monopoly being imposed in all spheres of human activities-political, economic, and financial - has been advanced by a technique of what can be best termed Sovietisation by stealth and trickery. Until this technique is more widely understood, no effective action can be taken to defeat it... It is appropriate in these critical times to recall the statement made by that famous English historian and philosopher, Lord Acton, in his *"Lectures on The French Revolution"*: *"The appalling thing in the French Revolution is not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organisation. The managers remain studiously concealed and masked; but there is no doubt about their intention from the first."* ... It has been reported from England that Mr. Israel Moses Sieff, one of the individuals mentioned in my suppressed article, is one of the controllers of the English *Daily Mirror* (which purchased the *Argus*-ed).

The reader might reflect upon this interesting fact...

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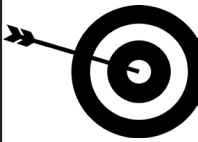
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A WEEKLY COMMENTARY



ON TARGET

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 40

10th October 2025

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The Alberta Experiment: An Interim Survey by C. H. Douglas

(With introduction by Eric D. Butler and background notes by L. D. Byrne)

PREFACE

In the years which have succeeded the European war of 1914-18, the world has witnessed at least three developments in those associations which we choose to call the "State." I refer, of course, to the Soviet Republics of Russia, the Fascist Corporatist State of Italy, and the National Socialist State of Germany. To what extent these developments are administrative and have to do with Law and the means of enforcing Law, and to what extent they are economic and financial, is not easy to determine. What is clear about them is that they do not openly and consciously challenge the international credit and financial monopoly which interpermeates and, in many cases, transcends them.

While it might at first sight appear that anything which could take place in a single Province of Canada must be of less importance than movements involving great world powers, I venture to suggest that history will not endorse such a conclusion. Whatever the mistakes which have been, are being, and, no doubt, will be made, in the adventure to which Western Canada is moving, the forces which are being challenged and the political results of that challenge are greater than anything which is involved in either Russia or Italy or Germany, every one of which, whatever its virtues, is an attack upon individual liberty. If this were the only reason, and there are others equally pregnant with human fate, I feel that it would provide ample justification for the most unbiased record which circumstances and human nature will permit.

C. H. Douglas
Temple, 1937

INTRODUCTION

By Eric D. Butler

I feel privileged to have been asked to write an Introduction to a republication of C. H. Douglas's book, *The Alberta Experiment*, a basic source-book for all students of modern politics. Published first in 1937, only two years after the first Social Credit government in the world had been elected, *The Alberta Experiment* provided striking confirmation of the genius of Douglas in grasping clearly the basic feature of the struggle in which mankind is involved.

Writing in *The Social Creditor* of September 11, 1948, Douglas said, "To the extent that 'Social Credit has failed in Alberta', i.e. has not been tried, the root cause has always been evident – a persistent determination not to recognize that when Mr. Aberhart won his first electoral victory, all he did was to recruit an army for a war. That war has not been fought..." However, as revealed by the man who was to become Aberhart's closest adviser and confidant, Douglas's representative, Mr. L. D. Byrne, in his background notes on the Alberta drama, passed to me when Byrne died in 1982, Aberhart was preparing to fight that war when he died in the middle of his second term in office. Canadian and world history might well have been different if Aberhart had lived and not been succeeded by Mr. Ernest Manning who, for whatever reasons, soon made it clear that he was not prepared to lead the Alberta Social Credit army into a fight. Douglas commented that "Perhaps reasonably, he prefers to ride at its head in ceremonial parades."

Manning not only deserted the Social Credit cause but upon his retirement accepted directorships from the very financial institutions he had previously criticized. In a series of articles, "Social Credit in Alberta (1948)", published in *The Social Creditor*, Douglas analyzed the Alberta situation, observing that "The first point on which to be quite clear is that the Social Credit Government, now headed by Mr. E. C. Manning, is where it is because some of the most powerful Forces in the world have failed in previous attempts to put it out. In other words, the Social Credit idea can not only win elections, but it can go on winning elections against tremendous opposition, so long as it is clear to the electorate that the opposition is being fought. That is to say, there is definitely a Social Credit electorate in Alberta."

But Douglas wrote this in 1948. Even then, there was a change coming. Douglas said, "Now it is quite clear that the opposition met by the first three Social Credit administrations, both during their elections and their term of office, was quite different in character to that now existing. And it is also clear that the change results from a recognition of the fact that the Alberta electorate is Social Credit, but the Administration is not. Anyone who has followed with reasonable attention the strategy which unites such apparently divergent interests as Zionism, Communism, Socialism, and International Cartelism, will have no difficulty in recognizing that these labels, taken in reverse order, represent the military theory of the Limited Objective, and the major tactic for their attainment is infiltration..."

“The Manning administration is no more a Social Credit administration than the British Government is Labor.

“It is fairly obvious that the opposition to Social Credit which comprises all of these interests does not care much what the Alberta electorate **thinks**; it is what the Alberta Legislature **does** which interests them.”

Douglas went on to observe that it was “grimly amusing” to have the Leader of the Socialist Party of only two in the Alberta Legislature accusing Mr. Manning of appropriating Socialist policies and calling them Social Credit. Douglas said, “Much of the Legislation of the Third Social Credit Administration, and the program for the new legislature, the Fourth... is State Socialism and Collectivism and contravenes every principle... of Social Credit.”

In the same article, Douglas said, “The most casual perusal of the Alberta Press is sufficient to make it evident that it was solidly behind Mr. Manning and entirely assured that he and his Cabinet are indifferent to any of the ideas which brought Mr. Aberhart to power. The Dark Forces, quite rightly, have taken Alberta seriously. They know far better than Mr. Manning that Power centralized in an Administration is power taken from the individual, and that far more effective pressure can be exercised, under present arrangements, by them than by the Alberta Electorate.” Douglas went on to predict that “When, in the course of time – not too much time – the electorate becomes dissatisfied, it will be a matter of the smallest consequence. It will merely be ‘Social Credit which failed in Alberta’ and a fresh company of Office seekers will not be difficult to find.” This is exactly what happened. Those who will not learn from the mistakes of history are doomed to repeat those mistakes.

1984 is the fiftieth anniversary of the historic Douglas tour of the Crown Commonwealth nations of Australia, New Zealand and Canada. There was tremendous enthusiasm everywhere, as people grasped the vision of how without violence and bloodshed, without following the path of dictatorship taken by the Italians under Mussolini and the Germans under Hitler, it was possible to usher in an age of security and freedom for all. There was no need to take from some to give to others. Every section would benefit under Social Credit.

The republication of *The Alberta Experiment* is a most suitable way to commemorate the Douglas tour of fifty years ago. It was during this tour that Douglas met with Mr. William Aberhart on the eve of the historic election result of 1935. Douglas argued strenuously with Aberhart during his 1934 visit. Aberhart was able to popularize Social Credit without being sound on technical aspects. Douglas realized that it was one thing for an organizing genius like Aberhart to win a political campaign, but it was another matter for a group of political amateurs, led by middle-aged High School Principal with no experience of Government administration, to move successfully against powerful international groups with centuries of experience behind them.

As shown in *The Alberta Experiment*, Douglas knew the grave risks of rushing to Alberta before there had been a careful preparation of the groundwork necessary for successful attack on centralized financial power. Events confirmed Douglas's views.

While Douglas was aware of the serious deficiencies of understanding of Aberhart and his colleagues, he also understood that politics is the art of the possible, and he did nothing which could be used to undermine Aberhart.

When Aberhart died, Douglas paid him the following tribute,

"The character of the man, and the nature of his historic and successful fight against the massed forces of Finance and corrupt politics are not so well known and have, of course, been misrepresented to meet the convenience of his... reporters and critics....

"Exceptional as the new Premier (in 1935) was in electioneering ability, I do not believe that either he or his supporters have the slightest conception of the distance which separated them from a knowledge which was indispensable to even a fighting chance against an enemy with the experience of ages to help him. The miraculous fact is that they escaped disaster, if even only by a hair's breadth. They could not fail to make mistakes, but they learned by them.

"It is not easy for a man of 57, the greater part of whose life had been spent in teaching, to learn. It was here that one of Aberhart's outstanding qualities shone so clearly. He was, beyond all question, a man of complete integrity, more concerned to fulfill his pledges than to force his own ideas, once he was convinced that they were wrong or inexpedient. In the short space of five years, while drastically remodeling and purifying the day-to-day administration of the Province, he uncovered his enemies' hand by a series of bills which forced Mr. Mackenzie King, returned to power at Ottawa on a speech demanding 'Hands off Alberta', to forswear himself by disallowing them."

It has been said that more people throughout the world have heard of Communism and Karl Marx than they have heard about any other political movement. Whether this is true or not, it is certain that only a small minority has heard about Social Credit and its author, C. H. Douglas. And when Social Credit is mentioned, it is invariably described as "that funny money system which was tried in Alberta many years ago, and failed". As Douglas said, if Social Credit financial policies were absurd and worthless as an answer to the depression conditions of the Thirties, why did they not permit the government of Alberta to go ahead with the legislation proposed? But the credit monopolists and their allies feared that even a partial application of Social Credit would prove successful, and that it was essential to make every effort to prevent this taking place.

But in a longer sweep of history, the Alberta drama will provide lessons essential for the regeneration of Civilization. That is why the republication of *The Alberta Experiment* is a major event in the history of Social Credit.

Writing in *The Big Idea*, which first appeared serially in *The Social Crediter*, between January and May, 1942, Douglas said :

“If the Social Credit Government of Alberta had done nothing -- and it has done many things -- to justify its existence, the demonstration afforded by its enemies of one fundamental factor in the world situation would still have made it a landmark in human history.

“That factor, completely demonstrated by the actions of the Canadian Federal Government in disallowing every Act of the Provincial Legislature directed to the inauguration of Social Credit, is that the Secret Government is determined to keep the world in turmoil until its own rule is supreme, so that one uninformed mob may be mobilized against another, should either become dangerous. I do not think that anyone who will take the trouble to consider the actions of the Canadian Federal Government, can fail to apprehend exactly like centralization, Federal Union, and other 'Bigger and Better' Governments are the most deadly menace with which humanity is faced today.”

The menace mentioned by Douglas is much greater today than when he made the above comment. A careful study of *The Alberta Experiment*, and the background notes provided by Mr. L. D. Byrne, will prove invaluable for those determined to do battle with that menace.

Eric D. Butler

Melbourne, April, 1984

A BACKGROUND PICTURE

By L. D. Byrne

1. When and if the history of Canada during this century is written faithfully and objectively, William Aberhart of Alberta will loom large in the importance of his contribution to the molding of the future of this country since that historic election in 1935 which brought to office in Alberta the first Social Credit Government. It was an election in which a new party, literally only a few months old, not one single candidate of which had sat previously in the Provincial Legislature, swept out of office the well-entrenched United Farmers of Alberta Government to take 56 of 63 seats. It was that election which brought me to Canada.

2. It is necessary to digress in order to present what I have to say in perspective. Shortly after the First World War a Scottish engineer with a brilliant career in that field, Clifford Hugh Douglas, attracted the attention of some thinking persons by an article in *The English Review*, followed by publication of his first book, *Economic Democracy*, giving his economic ideas which became known as Social Credit. Within a matter of a few years, from a handful of individual students in England, Social Credit found support throughout the British Isles, in the U.S.A., Canada, Australia, New Zealand, the Scandinavian countries – and later even further afield – in short, a worldwide movement formed around the body of Douglas's ideas known as Social Credit.

3. Inevitably many students of Social Credit wrote their interpretations based on their understanding of the subject. Some were accurate. Some were reasonably so, but many either represented only one aspect of the subject, usually made basically unsound by attempts to simplify it, or sometimes were entirely inaccurate and unsound.
4. In Canada during the late Twenties and early Thirties Social Credit found support in Alberta more than elsewhere in the country – possibly because of the influence of the American Monetary Reform ideas which had penetrated from South of the Border. The spearhead of the Alberta adherents were the “Ginger Group” of the United Farmers Members of Parliament. And in Ottawa they had the support of The Ottawa Citizen, while in the West The Western Producer provided increasing support for the Douglas idea.
5. Douglas had predicted the economic depression of the 'Thirties' which plunged North America into conditions of deprivation not previously experienced. Aberhart was at that time headmaster of Crescent Heights High School in Calgary – having the reputation of an outstanding teacher. Both his religious conviction and his deeply ingrained sense of justice were offended by the spectacle of his students leaving school educationally equipped to take their place in the world, yet having to join the ranks of the unemployed in the bread lines, one of his best students committing suicide in despair. His reason boggled at a state of affairs in which idle men and machines existed side-by-side with poverty and want. A colleague of his lent him an interpretation of Social Credit economics by the English actor-playwright Maurice Colbourne – a popular and reasonably accurate outline of the subject.
6. The effect on William Aberhart was spectacular. Single-handed he began to mobilize support for his newfound economic doctrine. Unfortunately, in an effort to simplify Douglas and (as he hoped he was doing) apply his ideas to Alberta conditions, he distorted them both technically and in broad policies.
7. However, he set about systematically to spread “the good news” through his Sunday religious broadcasts, which enjoyed a wide audience, and later by speeches and holding meetings throughout the Province. Under the influence of the United Farmers Association local study groups had already a smattering of Social Credit knowledge and most of them had interested themselves in monetary reform. The results of Aberhart's crusade were crowned with success. In a very few months he had enthusiastic and wide support throughout Alberta.
8. At first he had no intention of entering the political field. With evidence of the support he had mobilized, he first approached the United Farmers' Government. Unable to get any assurances from them that they would take action to introduce Social Credit, he approached both opposition parties. Getting equally evasive answers from these, he took off his gloves to do political battle. In subsequent broadcasts he told his supporters to get ready to enter the political field and enter their own

candidates in the forthcoming election. He began organizing in earnest.

9. The United Farmers Government, deeply concerned by reports of the spectacularly large and enthusiastic meetings Aberhart was getting throughout Alberta, hurriedly invited Douglas – who was then in New Zealand – to visit Alberta on his way back to England. No doubt the United Farmers' Cabinet hoped to discredit Aberhart by bringing Douglas to give evidence before the Legislative Assembly because by this time the divergences in Aberhart's and Douglas's views had become general knowledge. The effect of Douglas's visit was to give an impetus to Social Credit support in Alberta – and within a matter of weeks it became all too evident that the U.F.A. Government was in trouble.

10. Douglas was in Norway at the invitation of the King and the Government when the U.F.A. Cabinet, in a last attempt to stave off political disaster, invited him back to Alberta as their economic advisor. He accepted and during his stay studiously avoided getting involved in Albertan politics. He presented an interim report to the Government, leaving the Province the same day. In the election which followed, not a single U.F.A. member was elected, and the party disappeared from the Albertan political scene.

11. Aberhart and his inexperienced Cabinet took office to find the Treasury emptied, the bond interest overdue, civil service salaries unpaid and a totally inadequate revenue to meet Provincial commitments. Douglas had offered to come to Alberta with the assistants he would require. Aberhart was too concerned with extricating his government from the critical financial plight which they had inherited, and put him off with a request that he should send Aberhart “his plan”, meantime concentrating on bailing the Province out of the threat of financial bankruptcy.

12. A further diversion is necessary at this point: Aberhart had a smattering of knowledge of the financial analysis and remedial proposals of Social Credit. What he did not understand was that Social Credit is not a plan or scheme of monetary reform, but “the policy of a philosophy” of which the financial proposals are but one means to an end. The result was that in subsequent correspondence with Douglas -- a full record of which is to be found in Douglas's book *The Alberta Experiment* -- Aberhart found himself at loggerheads with him; they were just not getting through to each other.

13. To proceed, in his anxiety to get financial aid, Aberhart went to Ottawa to seek their assistance in obtaining a desperately needed loan. In consideration of the loan he sought he agreed to appoint Mr. Robert Magor, darling of the Eastern financial interests, as financial and economic advisor to the Government on the recommendation of the Governor of the Bank of Canada. Mr. Magor's sponsors could have but one objective, to discredit Social Credit and bring down the government committed to initiate that policy – on which we on the Social Credit Secretariat in London had been given inside information.

After warning Aberhart of this, Douglas resigned as Economic Advisor to the Alberta Government.

14. The measures adopted at the instigation of Mr. Magor – dismissal of civil servants, a steep increase in income tax, the suspension of bond interest – brought the Government into such odium with the general public, both within and outside Alberta, that it led to a revolt by those members of the Legislative Assembly who realized the Government was pursuing a policy diametrically opposed to Social Credit and that this repudiation of Douglas had led to his resignation. The upshot was that the Cabinet was faced with an impasse within the Government caucus – the pro-Douglas members refusing to vote the money supply to enable the government to carry on. This was referred to as “the insurgency” and led to both sides agreeing to an arrangement under which a board of caucus members acceptable to all was set up to advise the Government on matters of Social Credit policy. Its first act, on which the Caucus insisted, was to send the Chairman to England to invite Douglas to Alberta.

15. Douglas's response to this invitation was that, over the previous two years, the Alberta Government had done just about everything to discredit itself and Social Credit. Before he could agree to get involved again, he would want a first-hand report of the facts. He therefore recommended that the Government invite him, or his nominees, to visit the Province for a preliminary study of the situation. This was accepted by Mr. G. F. Powell, a business efficiency expert from London, and Mr. A. L. Gibson, a Chartered Accountant from Sheffield, were nominated by Douglas for the mission. At the last minute Arthur Gibson was subpoenaed to give evidence in a Crown income tax prosecution. This led to me obtaining five weeks' leave of absence from my work to take his place.

16. Powell preceded me to Alberta. By the time I arrived I found he had succeeded in bringing the two opposing Government factions – the Cabinet supporters and the insurgents – together on the understanding that there would be speedy action to further Social Credit policy. In the economic field the issue was centered in the control of the real credit of the Province – that is, in its ability to produce the wanted goods and services which would lift its people out of the conditions of poverty which prevailed. This real credit was, in turn, controlled by the monetary system – which was constitutionally the responsibility of the Federal Government because of its jurisdiction over banks and banking. Therefore any action to bring the real credit of the Province – involving fundamental property and civil rights under the exclusive constitutional jurisdiction of the Provinces – under the Provincial control required of the banks to conform to the policy laid down by the Provincial Government. As the policy being pursued by the banks under the Bank of Canada was diametrically opposed to Social Credit policy and was inherent in the system, such action was bound to bring the Alberta Government into conflict with the banks, and financial institutions, and, through them, the Federal Government.

17. Having explained this to the Cabinet and, at their request, to the Caucus, I recommended, with the concurrence of my colleague Powell and the approval of Douglas, that a special session be called immediately to pass legislation requiring the banks to implement the measures required by the Government. No sooner had the session been called than press representatives, officials of the Bankers' Association and others poured into Edmonton. The legislation which was introduced – specifically “The Credit of Alberta Regulation Act” – was the object of violent attack by the financial powers-that-be in Canada, England, the USA and several other countries. It was promptly disallowed by the Federal Government – notwithstanding the fact that the then Minister of Justice had stated shortly before that he doubted that the Federal Government had the constitutional right to disallow Provincial legislation.

18. I went back to England with a pressing request by the Alberta Government to take up employment as their economic advisor. In my absence my colleague Powell was arrested on what I am satisfied was a trumped-up charge of defamatory libel. I returned to Alberta to take up my appointment with the Government and shortly afterwards, following a farcical trial before judge without jury, Powell was sentenced to six months' imprisonment and ordered to be deported. After serving three months, he was released. He died shortly after returning to England from the effects of his experience.

19. When I first came out, Mr. Aberhart was inclined to treat me with natural suspicion. However, I gradually gained his confidence and we became firm friends. I found him to be a man of complete integrity with deep and sincere religious convictions. He had a boyish, mischievous sense of humor which he combined with an utter fearlessness in clashing head-on with his opponents. From early 1938 until his death in May 1943. I worked closely with Aberhart as advisor and confidant, so I got to know him intimately. One of the strongest aspects of his character was his passionate loyalty to the Crown – the full implications of which he understood and cherished dearly. Probably the most cruel and malicious attack on Aberhart by his political enemies was the suggestion that because of his German forebears, his sympathies were with Germany and Hitler during the (Second World) war. This was the only kind of attack I knew to hurt him – and to hurt him deeply.

20. In 1939 when their Majesties King George and Queen Elizabeth visited Canada, it was due mostly to the devoted and meticulous way in which Aberhart personally organized all the details of the Alberta visit that it was such an outstanding success. When war broke out, Aberhart invited the Social Credit Members of Parliament to Edmonton before proceeding to Ottawa. He impressed upon them the grave implications of the war, the peril of Britain's position faced with the mighty war machine in Nazi Germany and the imperative necessity for Canada to join Britain in the conflict as soon as possible. Ever since the disallowance of Alberta legislation and the hostile attitude of the Mackenzie King Government, the Alberta Government

had been in constant conflict with Ottawa. Aberhart told the M.P.s that once Canada entered the war a total war effort was all that mattered – that differences would have to be put aside and all Provincial Governments, including Alberta, must support the national war effort. It is a matter of record that it was pressure from the Social Credit M.P.s which helped to hasten Canada entering into the war.

21. When it became apparent that the tide of war was turning in favor of the Western Allies and Russia, Aberhart devoted himself to preparing for the coming Post-War Reconstruction. He remembered vividly the appalling conditions of the depression years: he remembered the aftermath of the 1914-1918 World War when those who had risked their lives for their country came back to anything but the kind of world for which they had fought. He was determined that it should not happen again and he planned, as soon as the war was over, to travel across Canada from coast to coast telling those who came back from the war the kind of Canada that could be built – the kind of Canada in which mounting debt, increasing taxation, mounting inflation, and continual job insecurity would be things of the past. In preparing for this he made a series of provincial broadcasts designed to set the pattern for wider action.

22. However, this was not to be and in May 1943, William Aberhart died in Vancouver while taking a holiday with one of his daughters. There was no question who was to succeed him. Ernest Manning had worked with Aberhart in the Prophetic Bible Institute in Calgary during the latter's pre-Social Credit days – he campaigned with him during the pre-1935 Social Credit landslide election victory – he had been a member of all Aberhart's Cabinets from the time the Party had assumed office – and he was recognized as being his obvious successor. On assuming office Manning, in a broadcast to the people of Alberta, vowed that as long as he and his colleagues had anything to do with the Government of Alberta, they would continue to strive for the furtherance of those policies and objectives associated with Social Credit for which they had fought so vigorously under Aberhart. However, in the following year a subtle change of Government policy became apparent. In 1945 I was asked to organize the Department of Economic Affairs and became its first Deputy Minister. The purpose of the Department was supposedly to initiate and recommend to the Cabinet through the Minister policies for their consideration and to coordinate the implementation of these by the respective Departments responsible.

23. However, for some time the Government had been pursuing policies in conflict with those of Social Credit and this led to a growing deterioration in the attitude of some Cabinet Members toward me – hardly calculated to inspire the degree of mutual confidence desirable in the responsibilities I had to assume. This culminated in the submission by me of a report drawing the Government's attention to their departure from the policy to which they were committed and in the furtherance of which I was supposed to submit recommendations through to my Minister. The upshot was a demand for my resignation. The Minister of Education, who supported my report, was dismissed by the Premier. This action was accompanied by the

liquidation of the Social Credit Board. Over the years which followed, the pursuit of Social Credit policy was abandoned. However, with buoyant revenues from oil leases and royalties, the Government concentrated on providing “good government” within the limitations of the established financial and political systems and for all practical purposes was indistinguishable from an orthodox conservative party tinged with socialism. It was bound to be only a question of time before this was generally recognized by the Alberta electorate, and if an acceptable alternative was offered to them, they would reject the Social Credit Government as that Government had rejected Social Credit.

24. This occurred in the election of September, 1971 – after a nominal Social Credit Government had been in office continuously for 34 years, for over 20 years of which they had studiously avoided furthering Social Credit policy.

25. Within the Alberta Archives should be kept the following publications relevant to this period of the Province's history – and which, if our disintegrating Civilization survives, will be relevant to its future:

By C. H. Douglas:
Economic Democracy
The Monopoly of Credit
Social Credit

Notes By Arnis Luks

Having considered Andrew Hastie's decision to resign from the front bench of the Liberal Party, it's fairly obvious that he will not rock the political boat any further. Like Sen Antic and Sen Rennick, Hastie is already receiving push-back from the Wets within. His real campaign ended when he chose to stay and not form another Party.

The important points to note from this week's OT are that a Social Credit Electorate is viable, provided they keep their eye on the prize and not on the Party. Party Leadership is paramount (no matter what Party) provided they make positive steps to implement Douglas' Social Credit policy - fearlessly, and without favour to central-banksters and their cadre.

Far from having failed in Alberta, and like Christianity, Douglas' Social Credit policy was never allowed to be tried. This is what we must consider, rather than continue to go around in circles hoping one day for a Saviour-Figure to appear. They will not come from the elite, while the elite have too many different options to enjoy. They, the real leadership, must come from the grass-roots and be grounded within the people. But, even they cannot do a thing, unless the people are fully behind them pushing forward with Douglas Social Credit proposals.

It will be hard work, but the prize is there for the taking for a resilient and resourceful people in this age of plenty. Government is considering outlawing Sovereign Citizens, with the next cab-off-the-rank being ALOR. You've been warned - pay attention!

Duties of a Member of Parliament

British Case: AC 1910, p110 Lord Shaw of Dumfermline - "Parliament is summoned by the Sovereign to advise His Majesty freely. By the nature of the case, it is implied that coercion, restraint, or money payment, which is the price of voting at the bidding of others, destroys or imperils that function of freedom of advice which is fundamental in the very constitution of Parliament".

Australian High Court Case: Horne v Barber, 1920, 27 CLR, page 500 – "When a man becomes a Member of Parliament, he undertakes high public duties. These duties are inseparable from the position, he cannot retain the honour and divest himself of the duties. One of the duties is that of watching on behalf of the general community the conduct of the Executive, of criticising, and, if necessary, of calling it to account in the constitutional way by censor from his place in parliament - censure which, if sufficiently supported, means removal from office. That is the whole essence of responsible government, which is the keystone of our political system, and is the main constitutional safeguard the community possesses. The effective discharge of the duty is necessarily left to the members' conscience and the judgement of his electors, but the law will not sanction or support the creation of any position of a member of parliament where his own personal interest may lead him to act prejudicially to the public interest by weakening (to say the least) his sense of obligation of due watchfulness, criticism, and censure of the administration".

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We look forward to catching up and fielding your interaction across the panelists. This is a new initiative for ALOR, and you are most welcome.

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



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Three Paths At The Automated Crossroads By Arindam Basu

I.) Introduction; The Age of Automation.

Rapid advances in Artificial Intelligence as well as progress in robotics in the first quarter of the 21st century increasingly justify using the term 'Automation Revolution' given the speed and scale of the changes taking place. To give three examples of these developments:

i) 'The new global average robot density reaches a record 162 units per 10,000 employees in 2023 - more than double the number measured only seven years ago (74 units). This is according to the World Robotics 2024 report, presented by the International Federation of Robotics (IFR).'

Source: <https://ifr.org/ifr-press-releases/news/global-robot-density-in-factories-doubled-in-seven-years>

ii) 'It is worth emphasizing that during the first decade of the 21st century, market growth, as measured by operational stock, remained relatively stagnant, with the milestone of one million operating units achieved in 2010. Over the following decade, the operational stock of industrial robots across all industries more than tripled, reaching approximately 3.5 million units in 2021.'

Source: <https://www.sciencedirect.com/science/article/pii/S1877050923012073/pdf>

iii) 'In 2010, 2 zetabytes of data was created globally, with only 9% of that data available in a structured format (i.e. data that has been organized or indexed for easier referencing). By 2019, annual data volumes reached 41 zetabytes with over of it being 13% structured.'

Source: <https://globalxetfs.co.jp/en/research/a-decade-of-change-how-tech-evolved-in-the-2010s-and-whats-in-store-for-the-2020s/>

The Automation Revolution is comparable to two previous revolutions - the Electrical Revolution of *La Belle Epoque*, (the period between the Franco-Prussian War of 1870-1, and World War One), and the Electronic Revolution of the second half of the twentieth century. Considering these two provides us with great insight regarding the transformation currently under way.

The Electrical Revolution involved harnessing inanimate sources of energy (notably coal, then oil) to power machinery, even at great distances from the fuel source,

thanks to the mastery of electricity and the establishment of power grids. This greatly accelerated **the replacement of simple manual labour with technology.**

The Electronic Revolution, characterised by the widespread use of computers and other digital devices, likewise entailed **the replacement of simple mental labour with technology.**

The Automation Revolution - the utilisation of robots and artificial intelligence for an ever-increasing set of tasks, raises the prospect of the replacement of sophisticated mental and manual labour with technology.

It is no exaggeration to declare that this epochal change brings our species to a crossroads. Leaving aside the option of turning back the clock - and assuming that money will remain significant in the economy¹ - there are now three paths open to us. They will be considered in turn.

II.) The Path of Insanity: Job Creation

‘Madness is rare in individuals - but in groups, parties, nations, and ages it is the rule.’ - Friedrich Nietzsche, *Beyond Good and Evil*.

‘There is nothing new under the Sun’ - this line best sums up the mindset that regards developments in AI and robotics as merely the most recent in a series of technological revolutions that have taken place over the last three centuries. As such, the argument runs, technology doesn’t only destroy jobs, it also creates new ones. This claim deserves closer consideration.

As a matter of fact, technology by itself neither creates nor destroys jobs. Rather, it is the adoption of new technologies by organizations and individuals that - by enabling them to dispense with human labour, leads to job losses. Yet, ironically, the same human creativity that works to free men from the burden of toil, is indeed quite capable of inventing new occupations to reimpose the burden, thereby sparing mankind the unimaginable horrors of a life of leisure...

There are many examples. We have jobs in marketing, notably advertising, created by firms to sell the increased output made possible by technical progress. We have the commercialisation of previously free services, such as housework, child care, and care of the elderly. We have the expansion of bureaucracies by governments - and increasingly, non- governmental and international organizations as well, ostensibly for the public good, but in actual fact, to maintain employment levels and avoid social unrest - giving us jobs like ‘Chairman of the Ethics Commission of the International Handball Federation.’²

The key point to note is that the purpose of work is to meet the needs of humans, other life forms, and increasingly, machines. Once this can be achieved without the labour of men, jobs subsequently created constitute artificial work - tasks that, while disguised as useful activity, in effect do little or no good, and indeed, often do harm, just in order to justify giving a person a paycheque. To the extent that such work meets a need, it is the need of vested interests to maintain an outdated, dysfunctional, socially harmful, economic system. Therefore, the path of job creation in the Age of Automation, entails a terrible waste of time, energy and resources, all for the sake of

maintaining a socially (and environmentally) undesirable system - in short, insanity.

III.) The Path of Slavery: The UBI.

Given that the term **Universal Basic Income (UBI)** covers a range of potential policies, (few, if any, of which have so far been implemented), any analysis of this proposal must be somewhat speculative. Nonetheless, there are three features that seem to be common to various UBI schemes: they are arbitrary, they are political and they rely on conventional methods of financing.

The UBI's arbitrary nature lies in the fact that the actual amount is determined without any reference to the requirements of the economy. This is not to say that the UBI will have no economic basis - on the contrary, it may well be calculated as a proportion of per capita income. However, that proportion is simply a number selected without no more justification - than a number that is a few percentage points higher or lower.

Closely related to the arbitrary nature of the UBI is its intensely political character. While 'all life is politics' as Spengler aptly observed, the UBI is liable to be all politics. This is due to the fact that being an arbitrary number, its value will rest in the hands of the government of the day, with left-wing governments likely to be keen to raise its value, and right-wing ones prone to reduce it. To make what is quite likely to be the main source of income for many, even most, people in the future a matter of political contention, is to promote social strife.

UBI proposals tend not to challenge the monetary system, and indeed, operate within it. This results in two variants - Redistributive UBIs, which are primarily financed through taxation, and Immersive UBIs, which are financed through government borrowing. The former is likely to be more politically contentious, and could even lead to increased tax evasion and emigration by the wealthy, who might well resent subsidizing the rest of the population. The latter, of course, entails sending the nation further into debt - but because it is less likely to generate ill-will among the well-off sections of society, it will probably be the prevalent variant of the UBI.

At this point, it should be clear that the UBI entails a double submission. First, there is the submission of the public to the will and whims of the government, regarding the actual value of the UBI. Then, in the case of Immersive UBIs, there is the submission of the entire nation to the banks and other moneylenders. Being necessary for providing the funds for the policy, they are in a position to manipulate governments by making future loans contingent on their gratification. In the, not unlikely, scenario that the Immersive UBI becomes the primary source of income for the bulk of the population in the Age of Automation, the outcome is intensified debt slavery replacing contemporary wage slavery. It is a mockery of humanity to call this progress.

IV.) The Path of Autonomy: The National Dividend.

The National Dividend, in this context, is easiest to understand as the libertarian opposite of the authoritarian UBI. Thus, it has three features that contrast sharply with those of the path of slavery, namely:

- 1) It is methodical, not arbitrary.
- 2) It is macroeconomic rather than political.
- 3) It is based on the creation of debt-free money, instead of conventional methods of financing.

These points require further elaboration.

The National Dividend is not whimsically chosen, but carefully calculated on the basis of the following formula:

Total Consumption (GNP plus Net Imports) **minus total spent income** (total income minus total savings) **divided by the adult population, for a given period of time** (usually a year).

In practice, after the annual figure is calculated, the amount is likely to be disbursed in monthly or even weekly instalments to avoid the disruptive effects that a large single payment would cause.

As the foregoing formula indicates, the National Dividend is primarily macroeconomic in nature, unlike the political UBI. To further insulate it from the vagaries of petty politics, it would be desirable to have it disbursed by a National Credit Commission - an independent government body with the same level of autonomy as a National Election Commission. In other words, political leaders would be no more able to interfere with the payment of dividends than they are to interfere with the provision of votes. (Whilst it is still theoretically possible for a future government to completely scrap the National Dividend, in practice, such a move would be extremely foolhardy, since it would almost certainly backfire in subsequent elections).

Last, but by no means least, the National Dividend is not financed by either taxation or borrowing: instead, it entails the creation of debt-free money through the exercise of the State's coinage sovereignty³. It thereby avoids both debt-slavery as well as the reduction of economic security that taxation inevitably entails (for those who pay more than they receive).

The overall effect of the National Dividend is to increase the economic security and independence of the individual by providing him with a regular source of income that no man - be it his employer or his prime minister - can deny him. *In the age of automation, the dividend is sure to grow over time, as GNP increases faster than the amount of money disbursed as wages, salaries, and other forms of remuneration, due to the reduced need for human input in the production of goods and services.* Consequently, we can properly appreciate the following observation of Major Douglas:

‘It would have been recognised that the dividend is the logical successor to the wage, carrying with it privileges which the wage never had and never can have, whether it be rechristened pay, salary, or any other alias; because the nature of all these is *a dole of purchasing-power revocable by authority*, whereas a dividend is a payment absolute and unconditional, of something due. The first is servitude,

however disguised, the second is the primary step to economic emancipation.' (Major C. H. Douglas, *Credit Power and Democracy*, pages 43-44, italics in the original).

As he travels down this path, the common man will find himself increasingly in charge of his own life. In other words, he will enjoy ever-growing autonomy.

V.) Conclusion: Cui Bono?

If an age is imbued with an error, some always derive advantage from the error, while the rest have to suffer from it. - Max Stirner, *The Ego and his Own*.
The three paths are far from politically neutral: each has certain beneficiaries whose positions improve relative to the rest, the further down a given track we proceed. Recognizing this is the key to understanding the attention, or lack thereof, that different paths receive.

The path of insecurity benefits those who promise to 'create jobs' - primarily businesses and of course, the bankers who provide them with the credit to do so. Going down this road - assuming it does not result in widespread mental and social breakdown - leads to plutocracy and subservience to corporations. We already see signs of this in the way the mass media fawns over billionaires and how governments desperately try to woo foreign investors.

The path of slavery generates its own ominous outcome - namely the empowerment of government, and thus, the political class and the State bureaucracy. The immersive UBI, which, as previously noted, is likely to be the prevalent one, also strengthens bankers insofar as they are financing the policy - and 'he who pays the piper calls the tune'. Regardless of the type, be it redistributive or immersive, servility towards the State which, in the final analysis, is the entity that controls the UBI - is the likely outcome of following this route.

Finally, the path of autonomy benefits civil society - at the expense of businessmen, bankers and those in positions of political power. Thanks to the constant flow of national dividends, increasingly independent individuals will neither laud billionaires, nor look to the State for succour. Instead, they will, on this trail, blaze their own paths in life, blessed by the happy trinity of autonomy, automation and abundance.

1. This assumption is necessary to avoid a detour into various non-monetary allocation options.

2. Yes, this job actually exists.

See: <https://www.ihf.info/media-center/news/information-40th-ordinary-ihf-congress-0>

3. This makes the National Dividend impossible to implement on a national level in countries whose governments no longer possess coinage sovereignty - such as the members of the eurozone.

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