

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



THE NEW TIMES SURVEY

THE AUSTRALIAN

LEAGUE OF RIGHTS

Vol. 20 No. 7

Registered Australia Post - Publication PP343214 / 00016

July 2019

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WHO HAS EYES TO SEE & EARS & HEARTS TO UNDERSTAND? by Betty Luks

For most Christians it is still *either/or* – not the *both/and* of the Social Credit understanding.

Jordan B. Peterson is still making headlines in the mainline media. I recently downloaded two articles on him, and both were of concern as they originated from Christian groups. Confusion seems to now reign supreme between Christian groups. <https://www.abc.net.au/religion/jordan-peterson-is-wrong-about-identity-politics-it-didnt-come-f/10214282>

Joel Looper, a doctoral candidate in divinity at the University of Aberdeen wrote on the Jordan Peterson Critique:

“If Jordan Peterson is now the West's most famous living public intellectual - and even his detractors rarely dispute that claim anymore - then the narrative he offers to explain the eccentricities of our culture's political order matters to everyone. My feeble cavilling at Peterson's wisdom in this short piece may not be heard amid the ocean of (often deserved) encomiums to him out there on the internet, but someone has to say it: Peterson's genealogy of identity politics does not stand up well to scrutiny.

In a lecture at the University of British Columbia Free Speech Club, Peterson explained that, in his view, Marxist assumptions undergird both postmodernism and its primary political manifestation, identity politics: What happened [after Marxism had failed as an ideology] was that postmodernism was invented - and so it's a slight of hand as far as I can tell - and with postmodernism, identity politics. And so the postmodern transformation is, well, we were a little wrong with the working class thing. Turns out that Communists kill them all, and capitalists make them all rich, and that's actually exactly the opposite of what we predicted. But maybe there's a way this can be salvaged. How about if we don't say 'working class/capitalist', we say 'oppressor/oppressed'?

Here Peterson, slowly pacing behind the podium, stops and moves his hands back and forth as if readying himself to give the air - and the facts that undermine Marxist ideology - a massage.

"We can play the same damn game under a new guise," he said. Thus was born what the rightwing blogosphere calls “cultural Marxism.”

Peterson cites Jacques Derrida as one of the inventors of this game. Herbert Marcuse's essay "Repressive Tolerance" could have done the job as well, and, without a doubt, since the 1960s many Western critics have employed certain Marxist categories in working from postcolonial, feminist, LGBTIQ and other perspectives. A glance at these literatures makes it clear why Peterson thinks what he does.

But is Peterson correct that the origin of identity politics is tied up with Marxism? He contends that the two ideologies have similar understandings of suffering (as caused by the person or group in power rather than as intrinsic to life on earth), and concomitant theories of power (as inherently oppressive). But what else is similar about them?"

Note the Either/Or of the Following

To the untrained eye, almost nothing. **What is important for one - personal identity, race, sexuality for identity politics, class solidarity and worker control of the means of production for Marxism - is uninteresting to the other.** Further, Peterson is surely aware that real Marxism has lost all credibility. No one in the West actually believes that story anymore. Identity politics, by contrast, has until very recently held unquestioned sway in nearly all the West's culture-creating institutions.

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AND NOW TO IDENTITY POLITICS & END TIMES CHRISTIAN ESCHATOLOGY

The rhetorical poignancy of identity politics. There is a narrative even closer to hand that can account for both of them. That is the narrative of Christian theology.

Stop me when all this becomes painfully obvious. The Christian story is meaningless without an eschatology, an ending when everything is made finally right and the people of God who have endured evil and persecution finally live and reign in that new order. Part of this story is the transvaluation of values. Despite appearances, it is, Christians say, good to be poor, meek and merciful because it is, in fact, such people, rather than the rich, violent and self-serving, who will triumph in the end. In the kingdom of God, some of the last really will be first and some of the first last.

Marxism's translation of this narrative into materialist language hardly needs to be spelled out. The people of God are the proletariat. Despite appearances, it is good to be a worker and to be a part of the political community of workers because one day - it is a matter of debate when, or if we can hurry it along - workers everywhere will seize the means of production. Eventually the state will wither away because there will be no need for it anymore. Justice will finally reign; the last shall be first and the first last.

Comment: Does the author not see that he has also translated the book of Revelation into materialist language?

Identity politics follows more or less the same pattern. The people of God are ethnic minorities, women, LGBTIQ persons and others. Since in late-capitalist societies it is no longer believable that being actually poor could be any kind of advantage, spiritual or otherwise, those belonging to groups who have historically had 'lower social capital' band together in political communities, structured around their excluded identities, and work to overthrow those white heterosexual males who have run the world for so long. ***One day, if liberals keep working for justice, these formerly marginalized persons will call the shots; the last shall be first. (And the first last?)***

If the reader senses the *post hoc ergo propter hoc* fallacy looming here, allow me to note that it is not important to my argument that Christianity be the cause of identity politics. (To be fair, Peterson also manages to avoid this pitfall.) ***My argument is rather that identity politics, like Marxism before it, is dependent for its plausibility upon the fading rhetorical power of the Christian story.*** It is, one might say, living on the fumes of Christian theology. Think about it. Where other than historically Christian nations has identity politics

taken hold? Where did Marxism originate and where did its eschatological aspect capture the imaginations of the most people? The answer is: in the wreckage of Christendom.

Post hoc ergo propter hoc (Latin: "after this, therefore because of this") is an informal fallacy that states "Since event Y followed event X, event Y must have been caused by event X." It is often shortened simply to *post hoc fallacy*.

https://en.wikipedia.org/wiki/Post_hoc_ergo_propter_hoc

Even Peterson's observations about suffering and power as seen by Marxism and identity politics fit here. When Satan and the "principalities and powers" of the present age are defeated, *Christians have always said*, then suffering will be too. "Every tear will be wiped from their eyes," as the book of Revelation says. And Christianity too, might be said to think of power abstracted from the mandate of God as inherently arbitrary or oppressive. **Marxism and identity politics, it turns out, are really only alike in that they cling to this understanding of power while trying to destroy its theological root system. . .**

I bring up Peterson's just-so story because, if the Canadian psychologist succeeds in linking identity politics to the crimes of Marxist ideology in the public mind, the political ramifications are potentially enormous. If identity politics becomes guilty by association, that allows the right to struggle indefinitely against "Marxism" **by gutting government programs for those who need them most. That will certainly not make the poor rich.**

And this is not even the worst that could happen. If identity politics, as I think, is not convincing outside of cultures shaped by Christian theology, then one must ask what will happen to its influence as Christianity ebbs in the West. Will concern for the other, human rights and care for the downtrodden still mark our politics? Almost certainly not.

Identity politics is a laughable idea outside of a culture influenced by Christianity. After all, why should one care for the poor? For what reason should we allow immigrants who may "threaten our way of life" to live among us? What is a "human right" anyway, and why, if we are in power, should we simply dole them out (in the language of Donald Trump) to "bad hombres"? Without the teaching of Jesus Christ, who even now haunts the politics of the Western world, we have no reason at all.

If Peterson succeeds in destroying the credibility of identity politics - and I, for one, hope he does - but fails to replace it with another narrative that ontologically grounds care for the marginalized, he will leave the massive numbers of young, white, disaffected males who revere him with no reason to concern themselves with the plight of minorities. Worse, those young men may well associate that lack of concern with their war against "cultural Marxism" ... (continued next page)

(continued from previous page) ... and gain confidence from shadowboxing against an enemy of their own making. And so might the Western tradition of working for the disenfranchised go the way of all the earth.

Looper continues: "In doing so, however, they cut the ground from under their own feet. In 2016, when Jordan Peterson made the first YouTube sallies in his war against identity politics, he may rightly have sensed his opponent to be a paper tiger. Perhaps that edifice, which so recently seemed entirely impregnable, is about to come down. But, if so, what is to replace it? Presumably, it will not be a political philosophy that remembers the Christian commitment to the poor and the stranger, or one that sees reason to view history from below. In fact, it is not entirely clear that Peterson wants the West to remember that aspect of its history - and this, at least, should give his Christian supporters pause."

Ontology Field of study Description: Ontology is the philosophical study of being. More broadly, it studies concepts that directly relate to being, in particular becoming, existence, reality, as well as the basic categories of being and their relations.
-- Wikipedia

Frenchman Rene Girard saw clearly that identity politics created the conditions for this situation. "In trying to usurp the place of Christ," he wrote of institutions under the influence of identity politics:

"the powers imitate him in the way a mimetic rival imitates his model in order to defeat him. They denounce the Christian concern for victims as hypocritical and a pale imitation of the authentic crusade against oppression and persecution for which they would carry the banner themselves."

Isaiah 6:9-10 : *And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed. And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me. And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.*

THE MECHANISM UPON WHICH ALL TURN IS...Social Engineering by Norman F. Webb:

from The Social Crediter, Saturday April 15, 1944

"My Oxford Dictionary is so Concise that it has cut out the word "ecology". But for Dr. Robertson's purposes in its narrow, biological sense, it means "the science of the influence of environment on organism," and he widens this to, "the science of the adjustment between organism and environment."
(*Human Ecology* is the book.)

His main theme, in his own words, is "what is here called, the philosophy of mechanism, the key idea of

Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

Matthew 13:13-15 : *Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. [14] And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive. [15] For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

'Identity Politics' From Wikipedia

The term identity politics in common usage refers to a tendency of people sharing a particular racial, religious, ethnic, social, or cultural identity to form exclusive political alliances, instead of engaging in traditional broad-based party politics, or promote their particular interests without regard for interests of a larger political group....

The term identity politics has been in use in various forms since the 1960s or 1970s, but has been applied with, at times, radically different meanings by different populations. It has gained currency with the emergence of social movements such as the women's movement, the civil rights movement in the U.S., the LGBTQ movement, as well as nationalist and postcolonial movements....

Examples include identity politics based on age, religion, social class or caste, culture, deafhood, dialect, disability, education, ethnicity, language, nationality, sex, gender identity, generation, occupation, profession, race, political party affiliation, sexual orientation, settlement, urban and rural habitation, and veteran status. ***

which is that "those who use mechanisms subserve the ends inherent in the mechanism."

He gives a list of seven mechanisms in the order of their existing effective potency:

- (1) Finance, (2) Industry, (3) Sanctions,**
- (4) Administration,**
- (5) Politics, (6) Education, (7) Religion,**

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(continued from previous page) ... which order, he says, is an inversion of reality, or realism, **presenting to us first things last, and last first.** But not only is the sequence inverted but the original uses, or objectives of the different mechanisms have been partly, and in some cases completely perverted, preserving the intention of their origin as a façade only (or myth), behind which the nature of the mechanism itself has been altered to suit other purposes. These seven are the social mechanisms. There are others.

He continues: “the human body is a biological mechanism, for putting the consciousness in touch with the physical world - via the senses, it is not the real man... The mechanism on which all turn is the human mind.”

There, in bald outline, you have the mechanics – Greek *mékhané*, contrivance, expedient, means – of Being, conscious existence. The author’s training and experience in biology and medicine has obviously revealed a great deal to him, not the least being a realisation of the limits of the legitimate claims of what we call the Natural Sciences to exactitude. Nevertheless, he has a deep reverence for the methods which their sincere exponents uphold and, on the whole successfully pursue. Dr. Roberts researches into the mechanics of being -- more particularly into that of beings in association, society; Social Engineering as Major Douglas has named it, – have led him inevitably to a study of the human mind.

SUBJECT OF SUBJECTS

This of course, is the Subject of subjects, one that repays humble and intelligent study. Curiously enough, it is the branch (or is it not the stem?) of knowledge which would seem to have been in decline since at least the sixteenth century. This is a point that has been more than once noted in this journal, and it is significant that it coincides with the period when men turned their attention away from the human mind to “things” (external physical phenomena), under the influence of a complete misinterpretation of Francis Bacon’s profound wisdom.

What Bacon’s advice amounted to was this: that not only should the Thinkers, the introvert Schoolmen, turn from their exclusive concern with ideas, but that the Doers, the extroverts, should modify their narrow concern with things material and that both from their opposite standpoints, should give their attention more to associations; what Bacon refers to as “The just balance between the mind and things.” Relative truth, in fact, which is what we have to make do with in this world, and which is concerned altogether with associations and relationships, as the term relative implies – with adjustment, fitting-in, allowance, indeed every tolerant quality, – in short, with the science of ecology.

If one can sum up a work of this scale and lack (I say it without necessarily meaning any adverse criticism at all) – lack of concision, one might say that it was devoted entirely, and on the whole very successfully, to emphasising and analysing the vital impact of the mechanism of human thought (the kingdom of co-ordinated and fruitful thinking), as applied to all the other external, phenomenal mechanisms of human association, – “all these things,” which rightly follow upon thinking, or mentation, as the psychologists have it.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” – Matthew 6:33

And the moral of the book, its lesson and warning is to be found in that word inversion, and in its most clear analysis of the present inverted order of those seven social mechanisms to the preservation of which false sequence all interested propaganda is directed. It is this inversion, as the author points out, which constitutes the prevalent and un-natural disorder of social values, the reversal of which would re-introduce that Natural Order or Rule of Law which is the goal of all true religion.

It is a human weakness, especially rife, I think we must admit, in Western civilisation, to want to run before one can walk. And undoubtedly the most immediate lesson that needs to be learnt is the hard paradox that while in reality (ultimately) there is no such thing as precedence – not only shall the last be first, but the first shall be last, – nevertheless, our present and urgent need is to learn and understand, and to uphold, that correct structure and sequence which is the science of Social Engineering; the putting of first things first.

And pre-eminently first must come the sovereign, religious individual, the conscious experiencer of Reality, the consumer-and-maker-in-one, with his technique, whatever it may be, in one hand, and the Money Vote in the other, the only and genuine political dictator. That is the correct picture of the individual in association which, I begin to realise, must triumph, and is only temporarily kept from doing so by the fact of our inverted social values.

The second article was by Michael Collett of the ABC, Friday 31 August 2018, who wrote:

“Jordan Peterson: Why some (but not all) Christians are flocking to the culture warrior”

“It also hasn't gone unnoticed that Dr Peterson's message about individual responsibility has been remarkably successful with young men, a demographic the church has had a harder time at reaching recently. But his message isn't without controversy — he's as known for his attacks on political correctness...”

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(continued from previous page) ...and identity politics as anything else — and Christians have very different views on that... Among Dr Peterson's high-profile encounters with Christianity have been his lecture series on the psychological significance of biblical stories, his speech to students at the evangelical Liberty University in the US and his invitation (later rescinded) to be a visiting fellow at the University of Cambridge's Faculty of Divinity.

He says as a Westerner he is “conditioned in every cell” by the Judeo-Christian worldview and tries to live his life as though God exists:

“That's the fundamental hallmark of belief. It is how you act. It's not what you say about what you think you think,” he said. Later in the debate, when accused by his debate opponent Susan Blackmore of avoiding a question about whether he believes Jesus is divine, and asked more specifically if he believed Jesus did miracles, he quoted Jesus' famous teaching:

“Render unto Caesar what is Caesar's and unto God what is God's.” “That's a miracle,” he said. “That's the separation of church and state in one sentence.”...

The former deputy prime minister, (John Anderson) who describes himself as a “believing and practicing Christian who happens to worship in an Anglican church”, has first hand experience of the Peterson phenomenon, having introduced him at one of his lectures in Sydney, spoken with him on a podcast, and spoken about him at a conference at Melbourne's St James Old Cathedral in March on the topic “What can we learn from the Jordan Peterson Phenomenon?”.

He says he's seen the reception of Dr Peterson's message about personal responsibility from many Christians, and he doesn't see any contradiction.

“His very succinct message that redemption will not be found through the political process but at the level of the individual aligns perfectly with a Christian view”.

Mr Anderson summarises that message as follows:

“His message is hardly sappy or somehow sentimental. It's hard. You're not the person you know you ought to be. If you're honest and look at yourself properly, the more you look at yourself, the more you realise you fall short....”

That's something Christians are looking at given the religious gender gap in Australia. Mr Anderson says another reason he believes Dr Peterson's message is resonating with Christians is that he's speaking out against “empathy culture”.

“I'm not saying there's a problem with empathy at all. It's a virtue. But I am saying that when it squeezes out reason and proper debate, and becomes a vehicle whereby unless you agree with a self-identified victim, you're not only failing to affirm them, you're hating

them, is actually playing out very badly for us,”...

Mr Anderson says he's thankful that Dr Peterson has opened up that debate.

“If there's a truism about the culture as I observe it around me, it's that it is fiercely rejecting Christianity without actually knowing what it is,” he said. . .

Though he believes “cultural Marxism” is in opposition to Christianity, Mr Anderson says people on the left can still be part of the church.

“One of the things that is incredibly overlooked now in Australia is there was once a thing called Christian socialism that was very real. And many of its advocates and adherents were, in fact, in my view, very nobly motivated,” he said.

INVERSION OF THE WORD ‘SOCIALISM’

Need I remind readers of Geoffrey Dobbs’ words when he introduced the 1974 edition of Clifford Douglas’ book *Economic Democracy*? Geoffrey wrote:

Economic Democracy, one of the ‘key’ books of the Twentieth Century, first appeared serially in the pages of *The New Age*, beginning in June 1919. That is to say it was published in what is now generally acknowledged to have been the most brilliant English-language journal of the time, and by an editor, A. R. Orage, who has become a legend.

The New Age has an undisputed place in the cultural history of the early Twentieth Century, **and it was the leading journal of the Fabian Socialists until the founding of the *New Statesman* in 1913, which marked a stage in that cleavage between the will-to-power and the will-to-freedom (to use Douglas’s terms) which inevitably occurs, as the history of politics so clearly shows, in every movement dedicated, at the outset, to the betterment of mankind.**

It must be remembered, however, that although *The New Age* was in contemporary terms a leading ‘socialist’ or ‘progressive’ journal – even ‘*avant garde*’ in its day – the meaning of those terms has now been changed, sometimes to the point of inversion after half a century in which the world has been rushing down the other fork of the cross-roads at which Douglas and his contemporaries stood, having ignored the signpost which he set up, and having now discovered, to its bitter cost, that it has taken the wrong path.

It is therefore particularly appropriate that this book, long out of print, should be republished, and that signpost set up again, so that a disillusioned world can realise that there exists an alternative to disaster, though not without a radical change in the sort of thinking which now accepts the centralisation of power as ‘progressive’, and condemns its distribution as reactionary.

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Turned Their Backs on Collective Socialism

Even before Douglas appeared on the scene, Orage and *The New Age* had chosen the path of freedom and had turned their backs on collectivist State Socialism, that is, on the socialism of the will-to-power, as well as on the soul-destroying wage-slavery of Capitalist mass-production. Under the heading of **Guild Socialism** they were inclined to look backwards to the craftsmanship of mediaeval times, and to reject all science and technology as of the Devil. Douglas supplied just what these people lacked, for although *The New Age* was the forum for the

leading literary and political writers of the day, it was then, even more than now, taken for granted that politics and economics were subjects for the men of words. It was unheard of for someone with practical knowledge and experience of the actual processes of industry and accountancy to take a hand. In this, Douglas was as far ahead of his time as he proved to be in other ways. An engineer, with a wide experience of practical responsibility in many parts of the world, including the unique experience of drawing up the plans and specifications for the electrical work on the Post Office Tube (one of the earliest examples of automation in the history of engineering)...”

IAIN MCGILCHRIST, MIMESIS AND SOCIAL CREDIT by Betty Luks

And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. – Romans 12:2 Douay-Rheims Bible

In his interview with Rebel Wisdom the question is asked: How does the polarisation and conflict we are seeing relate to a fundamental division inside all of us in how we see the world? Are we in some sense at war with ourselves? Iain McGilchrist answers 'yes we are' and goes on to explain why.

Watch here <https://www.youtube.com/watch?v=f11ngqwH5us>

In the many years that I have been involved with the *Australian League of Rights* I have not been able to understand why most people do not see how they have been ‘manipulated’ by the mainstream press and political parties. Douglas in his time already saw that the people had to be ‘demesmerised’. After reading McGilchrist and others on the subject of *Mimesis*, I realised we have not grasped the importance of understanding the human brain and mind and just how badly we are constantly psychologically manipulated. Even though it is a huge subject, I offer a portion from McGilchrist’s book as a further contribution to understanding the similarities of McGilchrist’s writings and Social Credit teaching. In the chapter “Imitation and the Evolution of Culture” (*The Master and his Emissary*) McGilchrist writes:

“Imitation (Mimesis) is a human characteristic, and is arguably the ultimately most important human skill, a critical development in the evolution of the human brain. It is surely how we came to learn music, and though Chomsky may have diverted our attention from this, it is how we learnt, and learn, language. Only humans, apart from birds, are thought normally to imitate sounds directly, and only humans can truly imitate another’s course of action. Other species may adopt the same goal as another individual member of their species, and may succeed in finding their own way to achieve it, but only humans directly imitate the means as well as the end.

He continues: This may sound like a rather backward step, but it isn’t. The enormous strength of the human capacity for mimesis is that our brains let us escape from the confines of our own experience and enter directly into the experience of another being: this is the way in which, through human consciousness, we bridge the gap, share in what another feels and does, in what it is like to be that person. This comes about through our ability to transform what we perceive into something we directly experience.

It is founded on empathy and grounded in the body. In fact imitation is marker of empathy: more empathic people mimic the facial expressions of they are with more than others. In an important study of this phenomenon, was a contrast between the empathy people said they felt and the empathy actually evinced, involuntarily, in their faces and bodies. Individuals (who already established as low in empathy) didn’t display the same emotion in faces as high-empathy subjects, but reported in words feeling the same – the feelings their conscious left hemispheres knew that they ought to feel. As might be expected, there is significantly increased right-sided activity in the limbic system specifically during imitation, compared with mere observation, of emotional facial expressions.

There is even some evidence that we identify projectively with people with whom we share a common purpose — when we are co-operating in a task, for example — to such a degree that we seem to merge identity with them. In ingeniously designed experiments where two participants are sitting next to one another, sharing a combined task, but with functionally independent roles, two individuals appear spontaneously to function as one agent with a unified action plan. Children eagerly imitate other human beings, but do not imitate mechanical devices that are carrying out the same actions.

This is like the finding in adults that we make spontaneous movements signifying our involvement

in events we are watching evolve — so long as we believe them to be the result of another’s action. Such movements are, however, absent when we believe that (in other respects identical) results have been generated by a computer rather than a living being. Imitation is non-instrumental. It is intrinsically pleasurable, and babies and small children indulge in it for its own sake. The process is fundamental and hard-wired, and babies as little as forty-five minutes old can imitate facial gestures. It is how we get to know what we know, but also how we become who we are. The wonder of mimesis lies in the copy, drawing on the character and power of the original, to the point whereby the representation may even assume that character and that power. In an older language, this is

BLESSED ARE THE MARKET-MAKERS? by M. Oliver Heydorn Ph.D.

*“We are the music market-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams.
World-losers and world-forsakers,
Upon whom the pale moon gleams;
Yet we are the movers and shakers,
Of the world forever, it seems.”*

— The first stanza of **Arthur O’Shaughnessy’s famous poem, *Ode*, as read by M. Oliver Heydorn.**

The making of markets in its broadest sense, i.e., the facilitation of existing trade, as well as the opening, invention, and conquering of new markets, is often presented as one of the prime advantages and chief features of ‘capitalism’: people with money invest in schemes to make more money by commercializing an ever-greater portion of our lives, as markets expand and offer to do more and more things for us that we were once able to do for ourselves, or didn’t even ‘know’ that we ‘needed’. This results in more, and sometimes even better, and sometimes even cheaper goods and services for the consumer, and thus we all derive some benefit. And indeed it's so: the breadth and depth of what is on offer in the market of the typical Western industrialized country, and of more and more non-Western countries to boot, is astonishing and would dizzy the heads of our ancestors to no end. One feels hard-pressed to object to all of this ‘market-magic’, even if one does not personally care much for many of the particular goods and services that the market puts on offer. I submit, however, that, as with many things in life, there is a dark side to market-making. Whether, and to what extent, the ‘shadow’ of the market-making phenomenon in its present form or manifestation exceeds its genuine wonders I’ll leave it for the reader to decide.

Contrary to my own assessment of the situation, it is often argued by those ‘on the right’ of the conventional

‘sympathetic magic’; and I believe it is as necessary to the very process of knowing as it is to the constitution and subsequent naturalisation of identities . . .

So writes Michael Taussig, in *Mimesis and Alterity*, and he quotes Walter Benjamin:

“Nature creates similarities. One need only think of mimicry. The highest capacity for producing similarities, however, is man’s. His gift of seeing resemblances is nothing other than a rudiment of the powerful compulsion in former times to become and behave like something else.

Perhaps there is none of his higher functions in which his mimetic faculty does not play a decisive role...” (emphasis added—*ed*) ***

economic spectrum, that market-making in its various forms is always and inextricably a wonderful thing: a sign of ‘innovation’ and ‘hard work’, which offers the promise of an ever-more glittering array of consumer products. To that end, the market must be left ‘free’ – at least free of the sort of government interventions which do not benefit the interests of the capitalist classes – in order that the inherent goodness of market-making may be displayed in all of its untarnished splendour. But is it always the case that ‘market-making’ is beyond all criticism? Is it even mainly so? When we examine the economy through a Social Credit lens, i.e., its diagnosis and remedial proposals, a rather different picture comes into focus.

What Social Credit contributes, in the first place, is knowledge of a chronic and underlying disequilibrium from which the modern, industrialized economy suffers. That disequilibrium can be summarized as follows: given any particular production programme, the existing economic order does not automatically provide sufficient income to buy back in full (at remunerative prices) whatever has been produced. Since, in general, people are also expected to work for their incomes under the existing economic regime, one of the main ways of supplementing the flow of consumer purchasing power is to continually initiate new production, especially capital production and/or production for export. This will distribute additional incomes and profits while not, in the same period of time at any rate, adding to the flow of consumer goods with an additional set of costs and prices attached. From this financial and completely artificial pair of necessities (the necessity of filling the gap in each economic period on the one hand, and the necessity for everyone to earn an income by working for it), there comes the stringent economic imperative for continuous economic growth. The economy must expand at an exponentially increasing rate just to sell in full today what it produced yesterday. *(continued next page)*

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And hence, it is this need for cancerous growth which is largely responsible for the theory, the practice, and the adulation of ‘market-making’.

The classical example in Social Credit literature of the perversion of market-making which occurs under ‘disequilibrium’ economics, i.e., under a non-self-liquidating accounting system operating in conjunction with the monopoly which private financiers levy over credit, is that of planned obsolescence.

It is commonplace for products to be designed or to be constructed in such a way that they will need to be replaced in an unnecessarily short period of time. Things are not built to last as long as they could be, because companies that do that are cheating themselves of a future market and are thus preparing themselves for decreased sales and smaller profits at best and large-scale downsizing at worst. This is true of things like car production, as well as of computers, including software. But there are plenty of mundane examples, like toilet handles that easily break or clothes that start to fade and wear out after only a few washes and a couple of months’ wear. Planned obsolescence in these and all of its countless other manifestations create markets in future economic periods and it thus ensures that the mighty wheels of production-distribution-consumption will continue apace, even though there is no inherent physical necessity for this economic activity and, very often, no real or independent consumer demand for it either. Consumers are forced by circumstance to engage in the game, because producers, seeking their own survival in a dysfunctional and chronically anaemic financial environment, will not deliver to consumers what the consumers would really prefer: products that last and that are effective. It is a strange irony that under ‘capitalism’ as we know it, the consumer really isn’t king and does not fully determine the policy of production. Policy is determined by financial exigencies and by financial interests and motives before all else.

Social Crediters have likewise pointed out all of the market activity that is created or expanded simply by insisting on a policy of full employment not just for men, but also for women. When both husbands and wives, or mothers and fathers, are expected to have jobs or need to have jobs just in order to make ends meet, there arises either an entirely new or increased demand for commercial daycare centres (a demand that is artificial in the sense that it would probably not arise at all if, instead of a policy of full employment, we had a policy of the minimum employment necessary), for cars and public transport, for convenience meals, for work clothes, for stress-busting activities and vacations, and for electricity, fuel, furnishings, and machinery, to light, heat, and cool, and equip their places of work and so forth.

But the creation and exaggeration of markets does not end there. Another type of degenerate ‘market-making’

is the creation of entirely new goods and services which are marketed, usually with some degree of falsity involved, as the answers or solutions to real problems that people have ... problems which have often been caused or at least exacerbated, directly or indirectly, by the same dysfunctional financial regime under which we live. It would be impossible to detail in full with all the many ways in which such ‘needs’ are created through the brainwashing of advertising, institutionalized vested interests, and/or social pressures, so I will just focus on a few examples to conclusively illustrate the point.

Take, for instance, the health industry (or rather, the sickness industry, since it is in relation to sickness that people are making money offering treatments and cures). There is obviously no long-term financial interest in actually curing illnesses and that is true both for conventional and alternative health practitioners. Indeed, under the existing system, any intention of treating people effectively with the least amount of trouble to everyone – as noble, as altruistic, and as proper as that might be – could definitely be suicidal in economic terms. At the very least, it is ‘less than optimal’ as a business plan.

Instead, the need for an income and for profits under the weight of the chronic price-income gap results in the proliferation of many different health protocols that have more to do with eking out a niche, i.e., creating a new market as an end itself, than with any connection to objective truth or serving the individual and common good. Thus, in the world of diets, we are confronted with veganism (both raw and cooked), vegetarian diets, low fat diets, paleo diets, ketogenic diets, primal diets, and so on and so forth, with their accompanying gurus, literature, and cookbooks, all claiming to represent the best or the optimal diet for human health. This makes it unnecessarily difficult for anyone who is searching for the objective truth in this area of inquiry to find it. Other people’s need for money corrodes the general capacity for cognition by incentivizing a multiplicity of views and approaches. Whether any of these actually work or not is lost in someone else’s more vital need to make a buck. And yet, this artificially induced multiplicity and variety is seen as a sign of ‘capitalism’s’ vitality, rather than as an indication of its corrupting influence on human motives and of the social environment in which humans must seek for truth. *** (continued next month...)

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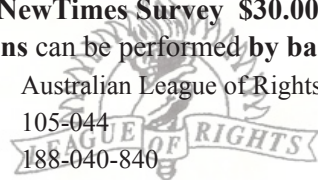
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