A WEEKLY COMMENTARY

ON TARGET

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The Price of Freedom is Eternal Vigilance

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"Only in War...." by Eric D. Butler

The present plight of the World, with growing convulsions right around the globe, has its roots deep in history. The dominant and permanent feature of that history has been the "will-to-power", often masked by an idealistic vision of how mankind should behave. The modern finance system has been skilfully exploited by those seeking to create what they visualise as a perfect world.

The concept of a New World Order is not new, it is a concept as old as man. Plato, the famous early Greek philosopher, visualised a New World Order in which elitists such as himself should have the power to plan the future of their fellows. It was C.H. Douglas, the author of Social Credit, who provided a major break from conventional attitudes, presenting the view that history was more than written descriptions of a series of dates and disconnected episodes, and became understandable only with the realisation that events were the result of consistent policy emanating from coherent philosophy.
Douglas summarised his view of history as "crystallised politics."
With this view of history it can be readily grasped why Christianity resulted in a completely new type of civilisation.

Western civilisation was the result of a completely new concept of the nature and purpose of man. Man was much more than a conglomeration of minerals and chemicals held together in a human frame. He was a spiritual being partaking of the attributes of God Himself. The Kingdom of God was within every individual. The development of Western Civilisation was at best partial incarnation of Christian revelation. In a practical sense it was in those societies, which came to be known as the United Kingdom that practical Christianity reached its highest level.

Constitutional developments in the United Kingdom were held up and admired by leading Constitutional authorities on the Continent. Douglas said that there was something in the nature of the Anglo-Saxon people that made them a major barrier to the establishment of the Slave State. The English Common Law was a manifestation of the Christian teaching concerning the sanctity of every individual. The growth of the British Empire injected a new factor into the human drama, with all the internationalists, including the Marxists, regarding it as a major obstacle to globalisation. In one of his last major works, C.H. Douglas deals with how the internationalists progressively developed Russia as a major base for their on-going programme to dismantle the British Empire as part of a global strategy.

No modern history is of any value, which does not deal with the global strategy to break with and to undermine, wherever possible, British culture. The real roots of that culture produced Australia, now part of the frontline of an international conflict. Debts imposed upon the British during the First World War were exploited for subverting traditional British foreign policy in the Middle East and in Africa. British expertise has been used to play vital roles in military campaigns seriously affecting British standing throughout the Arab world.

In the Versailles Peace Conference following the First World War, traditional British diplomats were swept aside by the internationalists dominating the American administration.

Zionist international bankers dominated the international stage. They were responsible for promoting the view that a new world war could only be averted by re-drawing the map of Europe, by accepting the development of the Soviet Union and by forcing the Balkan States to accept a Federation. Deep-seated historic division of the Balkan peoples' would allegedly be removed by the establishment of a Federal State. Which brings us to today's world, where the policies of the internationalists have proved disastrous.

Irrespective of what is the end result of the massive Western bombing in Yugoslavia, it will not solve any basic problems. It's not designed to do so. But it is designed to create the climate mentioned back in the last days of the Second World War.

A leading spokesman for the British based Political and Economic Planning (PEP) group made the revealing statement that only in war, or under the threat of war, would the British people accept large-scale central planning.

The policies of the internationalists are guaranteed to produce conflict wherever implemented. They can then be exploited to impose more control on the British people everywhere.

Australia desperately needs a foreign policy that will enable the nation to reject all forms of internationalism and to follow a programme of nationalism. The first step must be based upon retaining the Constitution and the Constitutional Monarchy.

The New Times VOL. 63, No. 4. APRIL 1999

Beyond the Tax Trap: Australia's Tax Racket and the Liberation Promise of Douglas Social Credit, By James Reed

Ah, the cacophonic sounds of injustice echoing through the halls of Canberra, like a bad cover of The Beatles' Taxman! If George Harrison were alive today in Oz, he'd be penning a sequel, screaming about how Aussies are being bled dry not just by income tax; but by a labyrinth of levies that make the original song seem quaint.

As George Christensen rightly blasts in his fiery piece, 'You're Being Taxed to Death,' we're not just overtaxed; we're under siege by elites who see our wallets as their personal piggy banks.

https://nationfirst.substack.com/p/youre-being-taxed-to-death

Widened GST? New land taxes? Super profits grabs? A 2% wealth tax? Scrapping capital gains exemptions on the family home? And the cherry on top: the Australia Institute's push for a death tax, so they can rob you one last time as you shuffle off this mortal coil! It's not taxation; it's predation, dressed up in policy papers and Treasury leaks.

Let's not mince words: the Australian tax regime is a bloated beast, devouring over a third of the average worker's income across Federal, State, and Local levels. You start the year slaving away until mid-March just to feed the government machine, income tax alone claims nearly one-fifth of your earnings.

Then come the **add-ons**: GST on every purchase, Medicare levy for a healthcare system that's buckling, Capital gains on your investments, stamp duty on property deals. Dig deeper, and it's a nightmare of nickel-and-diming: Fuel excise jacking up petrol prices, Fringe benefits tax on work perks, Luxury car tax for daring to drive something nice, Payroll tax burdening businesses, Land tax on your patch of dirt, Excises on booze and smokes, Vehicle rego, Toll roads that feel like highway robbery, Environmental levies for 'green' guilt, Waste fees, Council rates that rise faster than inflation, Emergency services levies (because safety isn't free?), Licence fees for everything from fishing to driving, and don't get me started on Parking fines or the daily quota of Tickets cops are pressured to issue. Add it all up, and it's not a system, it's a shakedown with the kangaroo and emu stamped on it.

And for what? Not to build roads or fund schools, efficiently, but to prop up a bureaucratic empire that's duplicating efforts, resisting modernisation, and exploding in size.

Federal and State governments overlap like tangled spaghetti, wasting billions on redundant programs. Private sector? Digitise or die. Public sector? Cling to paper forms and archaic IT, costing us $12 billion in lost savings and $19 billion in economic potential, per reports. Meanwhile, public servant jobs are booming; 135,000 new non-market roles forecasted for 2025–26, dwarfing the 86,500 in the productive private sector. Over 80% of recent job growth? In government or subsidised sectors. That's not prosperity; that's dependency on steroids!

Worse, the consultancy rorts: $20 billion a year funnelled to finance/accountancy firms, often for vague, value-less contracts. These outfits donated over $4.3 million to Labor and the Coalition in the past decade, creating a revolving door of public funds to private pockets and back to political coffers. Senate inquiries show this has tripled multiple times since the '80s, a perpetual gravy train while the middle class tightens their belts. The self-made Aussies, the engine room of this nation, bear the brunt, while elites hide in offshore trusts and loopholes. It's class warfare, with the productive class losing while the ultra-rich swan in their never-ending gray-train.

Christensen nails (part of) it: We don't need more taxes; we need less government (for everyone). Slash the waste, end the duplication, digitise the dinosaurs, and kill the consultancy cash cow. Let Aussies keep what they earn. No wealth taxes. No land taxes. No death taxes. No raids on the family home.

But what if George has also missed 'another' critical point, that we should go further? What if we could dismantle the tax regime significantly, moving beyond this punitive system to one where the financial system serves people, not the other way around? Enter the radical ideas of C.H. Douglas and his Social Credit finances, a theory that has been dismissed by mainstream 'economists', yet he scientifically demonstrated the obvious flaws within the current financial system and then proposed a policy of decentralised remediation.

Douglas, a Scottish engineer from the 1920s, saw the economy's core flaws: a chronic gap between purchasing power and production - his 'A + B theorem'. Douglas argues that all costs from production must go in to form the final 'Prices 'at the point of sale, i.e. 'Prices' must be fully recompensed for the producer not to go bankrupt.

'Prices' must include A+ B:

A being: wages + salaries + dividends (This 'A' component becomes 'available' spending-power for the community)

B being other costs: interest, depreciation, taxes, insurances, new capital equipment, fuel and energy etc… (This 'B' component must be included into 'Prices' so as the producer remains solvent.) Therefore: Prices (made up of A + B) always outstrips available spending power (made up from only A), forcing endless debt, or export drives to fill the void (which Douglas calls the 'gap').

Social Crediters have produced some excellent but simple videos to explain these concepts in further detail here: ***https://rumble.com/c/c-1018734***

Credit Creation

Central Banks currently create all new money as debt-obligations to themselves, hoarding power and claiming ownership over the community's 'real credit', (our collective ability to produce goods and services), and the communities material assets through mortgages.

Douglas's fix? Commission a National Credit Authority (above government) which exclusively takes control of money-creation, and, without relying on punitive taxes.

Key pillars:
National Dividend: A universal payment to every citizen, based on the nation's productive capacity, and the chronic shortfall in spending power. It's not welfare; it's your legitimate share of the economic pie, ensuring consumption (available spending power) keeps pace with production (prices).
Just Price Mechanism: Subsidise retail prices at the point of sale via rebates from a National Credit Office. If a product's 'real cost of production' is lower than its financial 'price', the difference is covered by a subsidy at the point of sale, keeping prices fair and inflation in check.
Genuine competition in the marketplace is also held in abeyance, by each community being 'financially able' to produce its own goods and services, thus thwarting any tendency towards monopolies.
Debt-Free Money: The National Credit Authority exclusively creates new-money as needed - for government-bond purchases, payments of dividends and subsidies, devolving financial-power from monopolised central banks, back to the people as the rightful inheritors of our cultural progress.

Douglas also opposed taxing real property, seeing balanced budgets as outdated in a technologically-progressing society. In theory, this eliminates the need for taxes: Government revenue comes from the purchasing of Bonds by the 'National Credit Authority' (to produce real wealth in the form of bridges, roads and infrastructure), not extracting by taxation the available spending-power from its citizens.
Could this enable Australia to move beyond taxes? We DSC's say a firm yes, and there's also Aussie history here. Social Credit stirred interest Down Under in the 1930s, with groups like the Douglas Social Credit movement pushing for it as a Depression cure. Old proposals claimed it would 'progressively reduce taxation and eventually cut it out altogether.' A recent Reddit thread even claims Australia dabbled successfully between 1943-1945, ending inflation via some diluted Social Credit principles. We modern advocates argue debt-free financing through the sale of government bonds to the National Credit Authority NCA could fund infrastructure. The NCA could pay dividends, and compensate 'Prices' at the point of sale, without government hiking GST, or introducing death taxes, solving budget deficits without taxation pain.

Yet, in our tax hell, why not revisit Douglas Social Credit? If bureaucracy's the problem, Douglas Social Credit attacks the root: central bank's monopoly-control of the financial system. Combined with Christensen's cuts to government inefficiencies, it could slash taxes while boosting purchasing power, ending the racket of government tax-extortion, while financially-empowering Aussies to move away from debt-bondage. No more working for the government; the economy works for you. It's bold, politically incorrect even. But in 2025, with elites eyeing your grave for revenue, maybe it's time for others like One Nation and George Christensen to embrace Douglas Social Credit and get on board. That would really put the cat amongst the pigeons! ***https://nationfirst.substack.com/p/youre-being-taxed-to-death***

The Moral and Theological Sin of Usury: A Christian Perspective with Insights from Douglas' Social Credit, By James Reed and Peter West

In 2025, with median home prices in Australia's capital cities at $ 1, 034, 806, the financial system traps young Australians in a cycle of debt, siphoning wages into perpetual payments. From a Christian perspective, this is usury, not just high interest, but any exploitation of the vulnerable through lending, condemned across Scripture and church history.

This discussion integrates C.H. Douglas' Social Credit theory, which critiques the debt-driven economy as structurally deficient, to argue that usury violates God's design for human flourishing by turning neighbours into revenue streams, a sin both morally and theologically abhorrent.

Biblically, usury is any interest charged on loans to the needy, particularly within the covenant community. The Hebrew term *neshek* (interest) means "a bite," evoking predation on the weak. In Israel's agrarian society, loans were often survival tools after crop failures or sickness, not speculative ventures. Charging interest exploited distress, defying the command to love neighbours (*Leviticus 19:18*). Texts like *Exodus 22:25, Leviticus 25:35-37*, and *Deuteronomy 23:19-20* ban interest to fellow Israelites, especially the poor, while permitting it for foreigners, reflecting covenantal solidarity.

The Torah's system, inalienable land (*Leviticus 25:23-24*), gleaning laws (*Leviticus 19:9-10*), Sabbath debt cancellation, and Jubilee land restoration (*Leviticus 25:8-13*), prevented debt traps, fostering free households.

Psalm 15:5 praises lending without interest; *Ezekiel 18:8* calls usury an abomination. Jesus' call to "lend, expecting nothing in return" (*Luke 6:35*) elevates this to sacrificial love.

The early church saw usury as a violation of Christian love. Basil of Caesarea called it a "war on the poor," John Chrysostom mocked money "breeding" profit, and Augustine linked it to greed. Councils like *Elvira (305), Arles (314)*, and *Nicaea (325)* barred clergy from usury, emphasising pastoral duty.

By the Middle Ages, the *Third Lateran Council (1179)* denied usurers sacraments; the *Fourth Lateran Council (1215)* tightened enforcement; *Vienne (1311)* declared defending usury heretical. Cities like London capped rates or voided usurious contracts. Franciscan *Monti di Pietà* offered low-cost loans to protect the poor, preserving households as Edmund Burke's "little platoons" that anchor society.

C.H. Douglas' Social Credit theory, developed in the early 20th century, complements the Christian critique by exposing the economy's reliance on debt. Douglas argued that modern production creates a chronic shortfall in purchasing power: wages and dividends can't match the total price of goods, as costs include profits and overheads reinvested, not distributed. Banks fill this gap with interest-bearing loans, creating a debt spiral where households borrow to consume, enriching financiers. This mirrors usury's exploitation, trapping people in what is a "client class."

Douglas proposed distributing a National Dividend, a share of production's surplus, to citizens, reducing debt dependence and aligning with Scripture's vision of equitable access to resources.

Douglas Social Credit sees the financial system as inherently usurious, concentrating wealth by design. In 2025, with crushing rents and multi-million-dollar homes, families need the bulk of two wages just to afford median homes, while investors buy 1 in 6 houses for rentals, locking out first-time buyers. Douglas' lens reveals this as a structural flaw: banks and investors profit by keeping households in debt, not enabling ownership.

The Reformation refined usury's prohibition. John Calvin allowed moderate interest for commercial ventures with shared risk but banned exploiting the poor. English laws under Henry VIII (1545) capped rates at 10%, later 5%. Catholic teaching, via Benedict XIV's 1745 encyclical, *Vix Pervenit*, permitted "extrinsic titles" (risk, loss) but condemned profiting from distress.

https://www.papalencyclicals.net/Ben14/b14vixpe.htm

By the 20th century, Western laws shifted to consumer protections, yet Christian ethics hold a twofold test: Is the loan tied to enterprise with fair return? Is the borrower vulnerable?

Exploitative loans remain usurious, sinful, whatever the rate.

Usury is wrong because it:

1.Violates Neighbourly Love: Loving others (*Matthew 22:39*) means seeking their good. Usury profits from desperation, car payments at 10.14% interest, buy-now-pay-later BNPL for groceries, turning survival into revenue, not mutual gain.

2.Undermines Households: God's economy ties land to families (*Leviticus 25*). Usury strips assets, from medieval tools to modern homes, creating "debt cattle." Investors turning starter homes into rentals thwart the biblical vision of rooted households.

3.Defies Stewardship: Money is to serve the good, not rule over all (*1 Timothy 6:10*). Usury treats it as self-breeding, prioritising profit over people. Douglas' Social Credit highlights how banks exploit this, hoarding purchasing power.

4.Perpetuates Injustice: Prophets like Amos condemned trampling the poor (*Amos 5:11*). Usury thrives on inequality; student-loans target the young, not the prosperous. Douglas notes this concentrates wealth, defying equity.

5.Rejects Grace: Christian ethics mirror God's free grace (*Ephesians 2:8*). Usury demands a pound of flesh, unlike *Monti di Pietà*. Social Credit's dividend echoes this, redistributing wealth to prevent exploitation. ***https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/monti-di-pieta***

Today's economy embodies usury's sin. Mortgages eating half a household's income, 10% +car loans, and BNPL for pizza, trap families in a treadmill designed by lenders.

Douglas' Social Credit diagnoses this as a systemic flaw: insufficient purchasing power forces debt reliance, enriching banks, while households falter.

Theologically, usury rebels against God's image in people, fracturing communities into contracts. The Church's unified stand, Fathers, Councils, Reformers, marks this as a core sin, not peripheral.

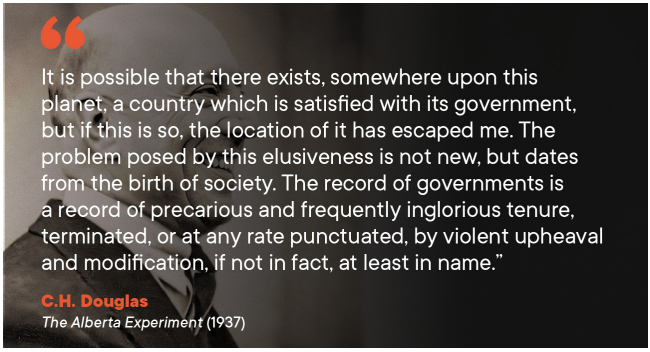
Scripture and Douglas Social Credit align: finance must serve, not enslave. Christians can push for debt-forgiveness, predatory rate caps, and housing affordability, echoing Jubilee.

Douglas' National Dividend could inspire policies to distribute economic surplus, reducing debt's grip. Individually, Christians can lend generously (*Luke 6:35*) and build communities where households thrive.

The Church's alms and *Monti di Pietà* prove it's possible.

Usury's bite, profiting from pain, lives in 2025's debt-driven economy. Christians must name this evil, blending Biblical wisdom with Douglas' insights to restore God's design: neighbours lifting, not bleeding, each other.

https://insighttoincite.substack.com/p/the-biblical-sin-of-usury-and-why ***



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

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