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The Price of Freedom is Eternal Vigilance

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THINK ON THESE THINGS By Arnis Luks

Within our solar system are eight planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune, and also five dwarf planets (Ceres, Pluto, Haumea, Makemake, and Eris), all orbiting around our sun. Gravitational forces from the sun, our moon and those other planets, plus solar radiation and intermittent solar flares from the sun, hold sway over the variation of weather influences across our world. Some obviously more than the others. Sunspots, referred to as solar flares, occur randomly across the surface of the sun. The occurrence, intensity or lack of these solar flares which emit both, radiated heat energy and magnetic energy, is on record to have an 11-year cycle. However, every solar flare and solar cycle changes activity and intensity, and the best we can do is measure them for the historical record. These limited areas of knowledge do not always consider the other - magnetic poles of the earth, mountain ranges, oceans and currents, land and ocean surface areas, forests and fields, and gas composition of our atmosphere; each also having some influence over our weather. Claiming the ability to predict with any long-term accuracy of weather patterns is a bit like observing a can of worms and attempting to predict the next movement. However, some rare individuals can to a remarkable degree of success.

Hayden Walker, son of Lennox Walker, does offer this service based on 4 generations of long-range weather-forecasters, of observing and recording sunspot activity, and their own historical data record:

(The sun has an ever-changing surface which accommodates large sunspots emitting solar radiation or magnetic fields, which react with the Earth's magnetic field. This causes a reaction with the poles, thus producing Northern Lights. An increase in sunspot activity, especially during a Solar Maximum, gives rise to weather extremes, such as flooding, cyclones and storms. The reverse happens during a Solar Minimum, or a dormant period, when we experience droughts) <https://www.haydenwalkersweather.com.au/>

This variability of such a array of differing and dynamic influences certainly makes predictability difficult. Our mind may desire surety, but the best we can manage is the hope to be 'directionally correct'. The WA offshore weather monitoring stations, Cocos and Christmas Islands, plus all the other monitoring stations around Australia give us the best heads-up we can hope for as the weather generally comes from the westerly direction.

Just as an aside to this, but very much within the theme of desiring predictability, fortune-telling, Zodiac-astrology, tarot-cards, tea leaves and other types of 'seeing into the future' are even more precarious. However, there are those who place a lot of faith into these things. The general desire for surety is the point in question.

Spectator Or Actor

One of the printed periodicals delivered to our home is titled *The Spectator*. The title never really caught my attention as being of significance, yet, the word 'spectator' denotes a passivity towards engagement into our everyday life and the world around us. Going to the local sports event, or the theatre, or any other social event, every person has some opportunity of having an influence over each of these events, even from the side-lines, by being active – being an 'actor', not just a spectator.

The question of having an influence orientates around our own view of self - am I a spectator, or an actor? Not everyone can perform/act, but nearly everyone can support the effort of performance in one way or another. It's a question of active participation with the event - being that actor.

Each week I attempt to expand my thinking by reading something new or re-reading something that has been most memorable for deeper meaning. Iain McGilchrist has again received a guernsey with his ground-breaking research titled *The Master and His Emissary: The Divided Brain and the Making of The Western World* 2009. McGilchrist only last year 2023 came out with a two-volume consolidation of this 40 year research project -

Our unique perspective or take on the world finds its orientation within how we process our thinking.

I give you an example of 'bees', tending them as part of my regular activities. However, it could be any other discipline should you so choose, the prototype or template will still hold.

A swarm of bees randomly flew into a small tree just over the fence. I observed the swarm for a few hours and then decided to try housing them in a bee box. I could have just watched them, but rather I chose to engage with them (faith) to see if we could achieve, we being the bees and I, a mutual benefit (hope).

Fortunately, the bees readily went into the bee box and a day or so later during a period of inclement weather, I relocated the new swarm alongside my existing bee boxes on a pallet. I will maintain their weatherproof enclosure, provide an ample water supply, and hopefully be given the opportunity to harvest some honey over the next season or so. The key to this arrangement is more than just utility, but also 'being mutually beneficial', having a relationship with these wild creatures.

Provided my husbandry techniques are appropriate, the bees should stay in the box and produce enough honey for themselves, and enough for me to harvest. In this arrangement which is under a form of tension, both they and I can exist. Should I fail to tend to them adequately, they are free to leave or stay as they choose. They are also free to attack me anytime I approach the hive, so it is in my best interest to practice good husbandry techniques.

My dual thinking of 'utility' of a wild creature and 'engagement or relationship' with this wild creature can produce a situation of mutual benefit and cooperation. The word 'husbandry' is closely linked with the word family - the familiar, the 'steward' or at-'tending' to. The increment of association doesn't just include the honey produced, but also the pollination services provided by the bees, and the ample food supply provided by my attending to our extended garden and eucalyptus trees. Shifting the bees onto a eucalyptus forest at the appropriate time can also cause a further increase in the association (harmony), more so than just providing pollination services for agriculture or harvesting honey. The process of thinking could also achieve an imbalance of 'mechanical-utility', rather than 'engagement-cooperation', which would result in greater tension between myself and the bees affecting our relationship of mutual benefit. Take too much honey or manage their environment poorly, and they may leave (dis-harmony).

Another example could be carpentry of which I am also familiar. Utility would be to produce as quickly as possible to make profit, whereas engagement/cooperation provides the opportunity between myself as the provider and the public as the receiver of my effort to be more

fruitful – the increment or relationship - ratio. The increment would be the quality of service which would endure, and hopefully the free advertising for a job well-done. My son is achieving this outcome with his quality work, relying entirely on word-of-mouth to bring in new business. The local Foodland supermarket, provided they offer quality produce at an affordable price, will attract a certain client-base solely by what they do, and the service provided. Hopefully the farmer also gets a fair return.

McGilchrist has mapped this process of thinking across perhaps 40 years of research, approaching from various differing disciplines. His thesis is upheld by the procession of cross-referencing from other studies exploring this thesis. I believe to correctly call this process of thinking the 'social dynamic', - utility giving way to relationship, and further optimised to establish harmony, is exactly what CH Douglas was on about with Douglas Social Credit - the increment in social cohesion measurable in terms of human satisfaction. Another way of examining this process of thinking is **Going into fine detail to ascertain phenomena** (diversity or divide), and then placing those thoughts or observations into an association - the embodied world (unity or unite). Then further still, optimising which will produce a certain amount of resonance of this correct relationship (unity and diversity simultaneously) – to produce harmony.

Every musical instrument to sound 'sweet' must be placed under some degree of tension, not stress mind you, tension. The musicians practice separately by individually dividing up the composition and analysing it closely and then putting the entire composition together. But there is more, then coming back together as the orchestra and producing under tension the complete work for everyone's pleasure. This is the increment of association. This is how we should think on these things.

During my many rounds of personal development and training, without being aware of this particular formula, it has become how I approach learning of any type. Firstly, I would divide up into distinct bits of information as to what it is and how it is to work in the world. Then I would place it under the discipline of its association with a bigger picture of the do-ings. Then I would take a step back and consider the do-ings as to the whole, for further optimisation.

One-piece of wood of a certain size, strength, being cut in a certain fashion to suit, then placed in association with other bits of wood (to form a particular truss). And then this particular truss being affixed above the wall-frames to form part of the roof structure. Unity, diversity and then tension/resonance -utility-relationship-harmony.

If we approach things only as mechanistic-utility, to be exploited, we hold a lopsided view of the world we live in. The whole green/environmental argument surely is about good husbandry practices, of a relationship. Not just mechanistic-utility, wind-turbines on every hill and solar panels in every available space, or worse still as a

nuclear-powered experiment from which the refuse or waste is not provided for with any legitimate disposal answer except long term storage in someone else's back yard. But rather we should look for the tree, the rock and shrub lined fences, following the brook as it meanders across the field. Cattle and sheep grazing amongst the meadow grasses and flowers, in-between breeding, shearing, milking and finally consuming the fatted beast or lamb. Utility and relationship leading onto harmony. I don't see this perspective as utopian, but a necessary re-orientation back to the natural order of how things work best. Biasing only towards utility is where we are going wrong as a civilisation. Prof Deaton is saying the same.

2015 Nobel Laureate Prof Angus Deaton has awakened from 'economics as mechanistic-utility' slumber to agree that 'Economics is in 'disarray', having placed efficiency before ethics and human well-being'.

<https://www.abc.net.au/news/2024-03-17/nobel-prize-winning-economist-criticises-economics-profession/103582032>

MDBA

Several times across the years I have been asked to comment on the Murray Darling Basin Authority and its water program. At one stage I worked with Alan Moran, who instructed me across a short period that I really appreciate then and again now. The videos of this instruction are available on our Youtube video channel. Alan openly advocates libertarianism (*as being very-near to laissez-faire - a doctrine opposing governmental interference in economic affairs, from any form of economic interventionism such as subsidies or regulations, beyond the minimum necessary for the maintenance of peace and property rights*). I understand Alan at times writes articles and speeches for PHON Sen Malcolm Roberts, so I hold this inside perspective on their libertarian thinking.

PM John Howard and Malcolm Turnbull in 2007 re-orientated the Murray Darling Basin Authority, separating water from the land, which turned water allocation into a trade-able commodity – a mechanistic-utility for profit. The relationship between water and the land, between husbandry and the soil and water was broken. An interesting word that - utility. At one stage it was 'a measure of pleasure or happiness', but nowadays it is 'a fitness for some purpose - to some end'.

With the original harnessing of the Murrumbidgee, Snowy and Murray/Darling River systems came the potential for expanded agriculture. Those statesmen looking ahead to the best interests of Australia, of our food and industrial security, took us partway in the correct direction. I spent five days at Griffith, New South Wales some years back. The history of this growing area was originally one of particular hardship until the correct relationship with the soil, the water and the grower identified a vital mineral deficiency. I have asked a local to find out about that mineral deficiency for our records. The important point here is the correct relationship.

ON TARGET

William Blake called 'reason' - 'ratio'. In the word relationship are the letters r _atio _

As a commodity, water is a vital component in accommodating agricultural processes. It is also a vital component in industry. For our own garden we have a ready supply of mulch from the local arborist to minimise our water usage. Over time we apply a layer of mulch to protect the surface roots of the plants and trees and promote the breaking down of the mulch to feed the necessary minerals into the soil. An application with Munash volcanic rock dust and AMF Australian Mineral Fertiliser minerals with mycorrhizae and other fungi completes this cycle of husbandry. Not everyone has the same opportunity as we in our garden, especially the farmer across broad acres. It is one of relationship - ratio.

Farmers are pressured by costs, especially nowadays with both water and fertiliser as trade-able commodities. 'Time' for the farmer is also a cost that can be optimised by NOT employing another to share the same duties.

Back to the MDBA. The question of harnessing water, microbes, soil and fertilisers with plant and animal life is not just mechanistic-utility. It is one of a relationship and the life forces contained within the food grown from that soil. We don't just eat to be fed, we should eat proper food to be kept healthy and satisfied. The mineral deficiency of the Riverina - Griffith, NSW took quite a while to identify, but once identified increased not only production, but the well-being of the farmers and the people who consumed the food. The increment of that association is the proper, the more complete way of looking at the world, rather than just mechanistic-utility.

The ideological perspective of mechanistic-utility - of man as simply matter in motion, has produced tyranny and all sorts of great evils. Mechanistic-utility brutalises, not just the soil and the products grown from that soil, but mankind as well. All forms of totalitarianism, no matter their differing flavours, fall into this biased perspective of mechanistic-utility.

MDBA should be pursuing a policy of sufficiency for all - affordable, reliable and sustainable supply of good, clean water to achieve an optimum farming, growing and industrial environment. What is physically possible must also be made financially affordable and viable - after all, ***the Sabbath-(systems) was made for man, and not man for the Sabbath-(systems).***

Just the other day I watched on the Internet a group of people reproduce a ship's propeller. Those people were from the East somewhere, wearing only thongs and virtually no PPE personal protective equipment. Firstly, they produced a suitable mould from the damaged propeller, and then set about melting down for reuse the original propeller for pouring a replacement. The cast propeller was then machined and adjusted into its final shape. PPE aside, they were certainly skilful, considering the handicap of no modern machinery nor scientific instruments and utilities being available for them.

In contrast to this 'make-good from what you have' approach, I then watched another video of the casting and assembly of a 20-cylinder marine diesel engine. The basic - rudimentary approach from both groups was similar, but the scientific perspective, methodology, analysis of the metallurgical properties, monitoring of the temperature achieved immediately prior to casting, the precision, of not just the moulds, but every facet of construction and assembly, and the end result were significantly different. This attention to detail of every step of the manufacturing and assembly process, was what I call the relationship further producing harmony.

I've recently read of plans afoot to create a 3,000-cow dairy facility. I personally know a couple of dairy farmers who, in spite of managing large herds, hold a fairly close relational-perspective with each individual cow. With the proposed 3,000-cow dairy facility, I would expect that facial recognition and further methods of 'attention to detail' would be an absolute necessity to ensure a successful operation. When something is too big can be a subject for further discussion, but suffice to say, the relationship must be held together if it is to be successful.

Efficiency only (mechanistic-utility) is a self-defeating perspective that one aircraft manufacturer may be experiencing, with parts falling from planes midflight.

Detachment from this relationship is probably our greatest undoing, where we hold a mechanistic-utility approach to 'other things'. Should the manager of this proposed 3000-cow dairy facility not be permitted to provide sufficient attention to detail, the outcome could be disastrous for not only the cows, but the people consuming the milk and meat as well. This is where financial policy can destroy the good of past generations, by over-emphasising utility at the expense of relationship. I did spend some time within my working career in planning and am the first to acknowledge that even a slight misstep with large projects can have significant adverse effects. For those only monitoring the bottom line/utility, many legitimate and beneficial projects may never get off the drawing board stage.

Not in bread alone doth man live, but in every word that proceedeth from the mouth of God

Reconciling the deeply flawed financial system which continues to do much damage to our world at the expense of relationship and harmony, is the real case in point. Designed obsolescence within the manufacturing processes (to increase sales) is destructive from not just the environmental perspective of reduced life-cycle, but also from the potential of reduced leisure. The thinker may first only consider the utilitarian perspective, but then must move further into that relationship which is measurable in terms of human satisfaction. The balancing of utility and relationship can be further optimised to produce harmony. Major CH Douglas identified this social dynamic and called it the Social Credit, the existence of all things and their relationship measurable

in terms of human satisfaction - DSC Douglas Social Credit - or should you wish to take it further still, applied Christianity.

Where is the Athanasian Creed when you need it?

Getting back to our planets, gravitational, magnetic and other forces acting upon and influencing the outcome of our weather; there comes a time when we must sit in awe at how it all (the other) and we even exist. The fact is we obviously do, but as to the how (in our pursuit of absolute Truth), we can only hope for approximation.

Words, while they hold meaning, only hold a limited thought that could vary slightly between each individual. Words are an incomplete mechanism to explain in absolute terms, except as an approximation - if we are lucky directionally correct, an approximation upon an approximation. Surety of things is not so readily found. Putting our Faith and Hope into 'His' words that will endure even to the end of time may be more appropriate.

This process of thinking - (utility, relationship and then harmony) is measurable in terms of human satisfaction.

Think On These Things - Spectator or Actor

It was the basis of Douglas's philosophy, of which Social Credit is the policy, that there is running through the warp and woof of the Universe the Law of Righteousness - Divine Law - which he termed the Canon. We must seek it actively, and to the extent that we find it and conform to it, we will achieve harmony with the Universe and our Creator. Conversely, to the degree that we ignore the operation of the Canon and flout it, we will bring disaster upon ourselves. ***

THE LEAGUE'S FREEDOM CAMPAIGN

No political or social movement can exist in a moral vacuum, and Australians have traditionally accepted that it is the Christian Faith that generated our rich heritage of representative government. While the League maintains a small full-time staff primarily motivated by Christian service, it is the extensive network of volunteers from all walks of life who form the backbone of this Movement.

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