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The Price of Freedom is Eternal Vigilance

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Thought For The Week: ‘The policy of centralization of power is the denial of the right of men and women to freedom. It is the denial of the sanctity of human personality. It is a denial of the omnipotence of God and the antithesis of the social policy inherent in Christ’s teachings’.

LD Byrne *Centralisation - The Policy Of Satanism*

https://alor.org/Storage/Library/PDF/Byrne_LD-Centralisation-The_Policy_Of_Satanism.pdf

SOMETHING IS SERIOUSLY WRONG By Arnis Luks

The Victorian public had their Constitution Act 1975 placed before them by the Hamer Liberal government. Since then there have been 224 versions of this Constitution Act 1975 – to my personal knowledge without referendum. The Constitution (Parliamentary Reform) Act 2003 established voting regions for the Legislative Council and 4-year fixed terms of Parliament, removal of the Legislative Council’s power to reject the yearly budget, also with a significant curtailing of the powers of the Governor, and Regional Council amalgamations, all enacted by a Liberal majority in both houses of Parliament under Jeff Kennet.

Through a mathematical understanding of the vagaries of the preferential system using Group Voting Tickets, and with carefully scripted swap deals between micro-parties, these micro-parties have managed to hold the balance of power within the Legislative Council for the current parliament. From the major parties’ point of view this was not meant to happen. Nearly 1/3 of all voters direct their first preference away from the majors.

<https://www.vec.vic.gov.au/candidates-and-parties/become-a-state-election-candidate/groups-and-voting-tickets>

What has transpired across these past 47 years within Victoria has been a game of cat and mouse between the public and an emerging dictatorial ‘government and bureaucracy’. The Liberal corruption of representative government has occurred in collusion with the Socialist elements within the State. They deny with their mouths what they are doing with their hands.

As the State apparatus moves further towards satanic centralisation, the rights and freedoms of each person are being further suppressed and curtailed. Duelling scandals across both major parties clouds the voting waters even further. Even major media interests are campaigning against the Dan Andrew’s government. This 2022 election result won’t change the centralisation of power regardless of how the vote turns out. We cannot vote our way out of this dictatorship built across decades by both major parties and the bureaucracy.

All power tends to corrupt and absolute power corrupts absolutely. Freedom and responsibility in a moral environment are inseparable. Freedom ‘is the right to choose or refuse one thing at a time’. Victorians are not given any real choices, unless they resolve to do something completely different themselves.

A New Narrative

https://alor.org/Storage/Library/PDF/Stones_W-Social_Credit_Text_Book.pdf

There is little point concentrating on the corruption within the State apparatus without first identifying its principal causes and some form of remedial action to avoid a re-occurrence of the same.

The political party system has been corrupting from its inception, as being ‘a power movement’ – a gang that performs favours for its most lucrative supporters. Election campaign advertising can also be a form of psychological bribery of the public, sufficient to get over the line – what you do want; or what you don’t want, or a combination of both. The best advertising campaigns that attract a majority in enough electorates achieves government. The election campaign is the key and millions (of taxpayer subsidies) are poured into this. History plays only a limited role in the final result. Dan could get back in, despite past performances, and a vacillating, direction-less opposition who wishes to run with the Teal-hounds. The electorate hold no power unto themselves of initiative of policy. They must accept what is offered as the lesser of two evils, or do something about it.

Defining Democracy

In a word, democracy means little more than a periodic vote. Policy does not come from the people, but rather the party in power advised by the bureaucracy. Lobbyists have a clearer path to the politicians than the electorate. Few politicians represent the electorate as their first priority. In Summary; Democracy is defined as an periodic vote with little chance of ongoing representation.

The reason individuals associate is in order to gain some common objective which would be more difficult, or impossible for them to attain if they worked for it separately. The conviction that by association they can gain the objective they desire brings these individuals together as a group, co-operating to a pre-determined end. This is true of any association of individuals. It is true of a factory, of a temperance league, of a nation, or of society as a whole. To the degree that the individuals forming such associations are convinced that they obtain the objective for which they are associating, the group will function vigorously. It will progress and be successful. But if it fails to yield to its individual members the results which they expect from their association, these individuals will become dissatisfied with the association and the group will tend to break up. It is the operation of this ever-increasing dissatisfaction with the results of the present social system which we are witnessing on every hand - and which is leading to the rapid disintegration of society and civilisation.

L. D. Byrne - *Centralism, the Policy of Satanism*

Representative Democracy As A Public Good

An inactive and ignorant electorate will never vote itself away from this corruption, but generally settles for the most convenient majority-bribe. An active and educated electorate is a must to be successful in achieving Representative Democracy. Having an effective Representative for each electorate in the Parliament is the best mechanism to achieving Representative Democracy.

The question becomes – How does the electorate get an effective representative into the parliament outside of the major parties? And equally as important, how does the electorate maintain some influence over their Representative for the life of the parliament? How can the electorate decentralise power away from the political parties and hold onto it? Getting and Holding Influence – Restoring Freedom and Security to The Individual.

A Real Scenario – Climate Threat and COP27

While the world is being managed from ‘on high’ in Egypt the effects on the ground are far from ideal. The COP27 (27th Conference of the Parties to the United Nations Framework Convention on Climate Change) solution is simply more taxation (bigger government) while energy costs are already going through the roof and causing inflation onto everything.

ON TARGET

State The Problem

How would a community go about holding a differing policy objective: e.g. that of minimising inflation by reducing energy costs, reducing taxation (government) whilst also enjoying a higher standard of environmental stewardship? This is in contradiction to COP27-policy of greater government interference into the life of everyone.

Example Policy Objective – The Vision

Sourcing, manufacturing and producing local would alleviate most transport costs thus reducing the total energy footprint while fostering self-reliance and providing a secure manufacturing future for our children.

‘Building to last’ would also double down on this energy-footprint-reduction by minimising waste by manufacturing only once - for life.

Developing new technologies to automate robotics and manufacturing which would provide a secure ‘age of leisure’ for the community.

But the greatest environmental scandal of all is the fraudulent monetary system that compels manufacturers to produce more and more of a reduced total-life-standard, and also for export (in order to balance the books within the local market).

If the financial system reconciled ‘costs/prices’ with ‘available spending power’ at the point of sale, the costs/prices would be fully liquidated and not continually compounding irredeemable debt. An optimal manufacturing standard could be achieved, and the industry mothballed until further orders came in. A triple energy-footprint-reduction.

The Remedy – De-Centralising of Financial Power

Wages, salaries and dividends will never purchase the totality of what is produced, being only a part-of-the-total within ‘costs/prices’. The financial system is corrupted by this anomaly, government, industry and the public are forever going back to banks (for further 'debt' created out of nothing) to make up the shortfall of necessary spending power to liquidate costs/prices.

This fraud will never change until sufficient numbers of people realise the truth of it and set about to pursue a lasting resolution. Voting in another set of party politicians will change nothing. It will take political resolve from an enlightened community. There is no other way out of this centralist dilemma.

Our cultural cohesion has been so watered down by mass migration that this concept of personal sovereignty and freedom is foreign to most others. It is our Christian Religion that has planted this seed of philosophical realism towards the incarnation and free-will that set our culture apart.

Victoria has revealed the model utilised to bring about world government policy. The dictatorial and non-representative State administration. Regional Amalgamation under an appointed and dominating CEO. Federal funding of Local Government. Trade and UN Agreements that bind both our Parliaments and Courts.*

COURAGE OUT OF SHADOWS AND ASHES IN THE TIME OF COVID OR ELIOT, DURRELL, TENNYSON & TRIUMPHING OVER TYRANNY

By Graham Lyons

This is the centenary of US poet TS Eliot's *The Waste Land*, published in 1922, along with James Joyce's "stream of consciousness" novel, *Ulysses*. *The Waste Land* was a prescient work, one of its themes being the decline of "Western" civilisation. A century on, I believe we are witnessing its final, accelerated phase.

Eliot's principal metaphor is a desert-like wasted land which presents "a heap of broken images"...where the sun beats...and the dead tree provides no shelter. All that can be revealed to the "Son of man" is "fear in a handful of dust", from the famous passage (which I have always found fascinating, albeit disturbing):

***And I will show you something different from either
Your shadow at morning striding behind you
Or your shadow at evening rising to meet you;
I will show you fear in a handful of dust.***

What does Eliot mean by this? A sinister suggestion of death, mortality, and the ultimate futility of all human endeavour? Is it derived from **Ecclesiastes 3: 20**: "*All go unto one place; all are of the dust, and turn to dust again*", hence an invitation to ponder mortality? Is he referring to physical existence undermined by a fear of death? An all-consuming fear that drives humanity to destroy humanity, as witnessed in the industrial slaughter of "The Great War" several years before, resulting in wasted land and spiritual emptiness?

Or is it the essence of his metaphor of civilisational decline? Which we now see writ large in the combination of a stupefied, soul-destroying bread-and-circuses popular culture and the zealous determination of the minority (but powerful) woke "elites" to deconstruct and cancel what remains of a once rich and glorious cultural heritage.

More specifically, I think "fear in a handful of dust" signifies that sense of nameless dread that can arise without an immediate cause. Anyone who has not experienced such a sense of impending doom at some time during this past almost three years has not been paying attention!

This reminds me of the final chapter of Lawrence Durrell's *Mountolive*, my favourite novel. The author describes the mounting unease of Narouz, the Egyptian Coptic squire, on his vast estate near Alexandria, as he realises that he is in mortal danger: the corrupt government has sent a team of assassins to kill him, and we can make the link with "our own" (not!) governments, corrupted by the globalists, which have turned against us and are trying to kill and injure us with the poison quax.

'The day of his death was like any other winter day at Karm Abu Girg; or if it was different it was only in one small and puzzling detail, the significance of which did not strike him at first: the servants ebbing

away to leave him alone in the house...

Once last week Ali had reported the presence of unknown men upon the land, but he had not given the matter a thought. Often a stray Bedouin took a short cut across the plantations or a stranger rode through the property bound for the road to the city...

Here he dismounted to take some cuttings which he wrapped and stowed carefully. Then he straightened up for he had heard the sounds of movement in the green glades around him. Difficult to identify, to isolate - slither of a body among the leaves, or perhaps a pack-saddle catching in a branch...

The noise again. A water-rat plopped into the channel and swam quickly away. Among the bushes on two sides of the ride he could see indistinct movements. He sat, as immobile as an equestrian statue, his pistol grasped lightly in the left hand, his whip lying slightly behind him, his arm carved in the position of a fisherman about to make a long cast'.

One of the lessons we learned from the covid coup, according to Zero Hedge, was:

'Most people in our society are cowards. They will jettison all the fine values and principles which they have been so loudly boasting about all their lives merely to avoid the slightest chance of public criticism, inconvenience or even minor financial loss'.

One of the most convincing explanations for the wholesale submission of most of the populace of "Western" countries to authoritarian covid diktats, usually without a fight, since February 2020, is found in Ghent University psychology professor, Mattias Desmet's "mass formation" hypothesis. People in the grip of mass formation (the "ingroup" or "mass") become intolerant of dissident voices (emanating from the "outgroup", those smart enough to see what is really happening), and if it proceeds far enough, will actually join the government in committing atrocities against "outgroup" members. We have all witnessed tendencies for this kind of behaviour during the covid coup.

A false dichotomy of "safety or freedom" is presented, but an imposed technocracy merely entices the masses with the illusion of safety ("Keeping you safe from Covid") and ultimately provides neither safety nor freedom. Hence those who fear death, who are paralysed by the "fear in a handful of dust", provide suitable candidates for totalitarian control and will likely find themselves eventually trapped in a dismal dystopian prison, "slaves on a digital plantation." We must be willing to live a life with inherent risks, and in which we will eventually die. "For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it" (*Matthew 16: 25*).

I reject the notion, which could be inferred from parts of *The Waste Land*, of the futility of resistance against civilisational decline, which, as we are witnessing, is by no means an inevitable organic evolutionary phenomenon. Rather it is characterised by tyranny imposed by a self-appointed “elite” which embodies breathtaking arrogance and disregard for the masses of humanity which it has “managed”, or rather enslaved within its “system”, for thousands of years. The enormity of this atrocity surely negates the notion that all human endeavour is meaningless.

How can standing up against the attempted imposition of a global corporate totalitarian dystopia be regarded as futile? This surely is the ultimate battle for humanity and also the supreme test of courage, that most intrinsic of human qualities, without which all of the others are mere window-dressing. Fighting against this pure satanic evil represents the ultimate test of our worthiness as humans to survive this fraught historical phase. It requires triumphing over "fear in a handful of dust". Does impending danger bring out the best in us...

THE HAUNTING ECHO OF 1929 : W.C. Wentworth, Sydney *The Australian*: Feb. 7 1989

SIR - Max Newton (*The Australian*, 31/1, 1989 **Towards a Golden World**) reminded us of the importance of the World Central Bankers' meeting about to take place in Florida, and told us of the central bankers' dream. For me this raised haunting memories and disturbing doubts. In July 1929, Montagu Norman, then Governor of the Bank of England, told me in personal conversation of his dream for the world. It was word for word the same as Max's account of the central bankers' current dream. Who can forget the crash of October 1929 and the Thirties Depression which followed, as a consequence of trying to translate this dream into reality? Let me put on record how this personal conversation came about. In 1929 I was a member of the Oxford and Cambridge athletic team, visiting America to run against American universities. Late in July we split up to return, and I, together with some other members, boarded a smallish passenger vessel in New York. (There were, of course, no aeroplanes in those days.) A fellow passenger was "Mr Skinner" and a member of our team recognised him. He was Montagu Norman, returning to London, after a secret visit to the U.S. Central Bank, travelling incognito. When we told him we knew who he was he asked us not to blow his cover, because if the details of his movement were made public it could have serious financial consequences. Naturally we agreed and on the days following as we crossed the Atlantic, he talked to us very frankly. He said, "In the next few months there is going to be a shake-out. But don't worry - it won't last for long." He then went on to tell us of the dream which he and his U.S. counterparts had for the world. It could be put in the words Max used to describe the current dreams of central bankers. (i.e: "In the new world currencies will have a stable value in relation to each other. With stable currencies the whole world financial system will gently glide onto a smooth growth path where inflation, stock market crisis, recessions and high interest rate will disappear. In this sanitised, cool world

or do we cower in fear? Or, like so many, pretend the danger is not even present, which is merely a ploy to make their cowardice less obvious?

The evil afoot in the world is now so pervasive I can almost smell and feel it. It is our duty to oppose it, and the example provided by each of us matters. Do we provide a beacon of resistance to the imposition of tyranny, or do we follow the “go along to get along” pathway of least resistance, the way of the *bien pensant*? It is the dissonant voice that will disturb the mass formation. The brave do not live forever, but the cautious do not live at all, and the freedoms we forgo now will be those that our grandchildren will never know existed. The older among us can be inspired by these reflections of Tennyson's ageing Ulysses:

'Tho' much is taken, much abides, and tho'
We are not that strength which in old days
Moved earth and heaven, that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield!'

we will come upon a new millennium called a New Gold Standard.")

I can almost hear Montagu Norman now, for that is what he said in July 1929. We were immensely impressed - do you blame us? Here was the most important figure in the financial world, talking confidentially to us and we were very young. The October crash three months later ushered in the World Depression, the ravages of which were only halted by Roosevelt's New Deal. When Congress spragged (*checked-ed*) the President, world recovery faltered, to be revived by war preparations and the 1939 War. No sane person would hope for these last remedies today. Ever since the Depression I have ceased to place unquestioning trust in the wisdom of central bankers and I cannot hope for a revival of my faith even today. Is the centralised world economy towards which they are working really appropriate to the present world where there are still sovereign nations, each pursuing its own national interest and where there are very different political systems and living standards? Will low wage countries always have low productivity so that the developed nations need not fear low priced imports? Do stabilised exchange rates impose intolerable rigidities upon the world economy and preclude the adjustments which would avoid local unemployment? Should a country allow free trade when it means buying goods which it cannot pay for? These are only a few of the disturbing questions which should arise. Let us hope that this week, when the central bankers of the world meet in Florida, they will keep them in mind. ***

Postal Address: PO Box 27, Happy Valley, SA 5159.
Telephone: 08 8322 8923 eMail: heritagebooks@alor.org
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