



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Print Post Publication Number 10000815

Vol. 58 No. 48

09<sup>th</sup> December 2022

## IN THIS ISSUE

Mimetic Rivalries part 1 By Arnis Luks	1
The Sacrificial Scapegoat	2
Programme for a Third World War – CH Douglas <i>extract</i>	2
Resolution The Answer	4

**Thought For The Week:** ‘There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries’.

*Shakespeare’s Julius Caesar, Act 4, Scene 3, lines 217-221. The quote is spoken by Brutus, during the civil war which occurred after the assassination of Caesar. The people have risen up against Brutus and Cassius, who were instrumental in orchestrating Caesar’s death, and at the time the quote is said, the two are in Greece, where they have raised an army and are preparing to face Octavius and Antony in a decisive battle. Brutus, who wants to march now to Philippi to meet the advancing forces, addresses his words to Cassius, who thinks that they should stay where they are and let the enemy come to them. Brutus is in effect arguing that the time is right, and their opportunity is now; if they do not take advantage of it, it will not come again. Cassius, as is his habit, accedes to Brutus’s wishes. They agree that tomorrow, in the early morning, they will rouse their forces and take the initiative, proceeding to Philippi.*

**‘Human beings are born with different capacities. If they are free, they are not equal. And if they are equal, they are not free.’ — Aleksandr Solzhenitsyn**

### MIMETIC RIVALRIES part 1 By Arnis Luks

René Girard in his final book *‘Battling to The End’*, discusses with Benoît Chantre, the reciprocal violence of ‘an eye for an eye’ and the contrasting Christian unction to ‘turn the other cheek’ or ‘giving up your jacket as well as your shirt’. The urge for reciprocal violence starts from our earliest days, perhaps in the school yard, and progresses up to nation states and wars (individual, community and nation state). The escalation of reciprocity between warring armies/nations, simultaneously provokes ‘increased escalation’ (an eye for an eye) and ‘suspends escalation’ when the enemy is thoroughly defeated. The Crisis is remedied, but is it?

The firestorm destruction (sacrifice) against predominantly civilian targets of Tokyo, Hamburg and Dresden, preceded the atomic obliteration of Hiroshima and Nagasaki, and the post-war starving to death of 9 million POWs including civilians, as the demonstration of ‘an eye for an eye’ taken to conclusion in 1945. A merciless battle between twins. The next world war is Armageddon if we chose to continue to go down this same path.

#### Desire and The Duel

The inherent initiator of reciprocal violence comes from the emotion attributed to ‘desire’ – to covet something someone else has in their possession. Interestingly, this emotion can be reduced or even neutralised by a payment or exchange of some sorts. In my younger days I would often haggle with a retailer over prices just for the fun of it. My desire for an object was also entertainment in the ‘duel’ of haggling.

Another point to consider in this discussion of desire is of the Hollywood depiction of the early-days of the Wild-West with the gunfighter’s or gambler’s ‘duel-environment’ to settle issues – Tombstone or Topgun, all duels to the death. Some would prefer not to resort to violence, but push comes to shove, so there was this Hollywood depiction of the duel. Training the public via movies, i.e. to accept this methodology – the ‘duel’ being the acceptable norm to settle disputes. Chinese martial arts movies all revolve around the duel of some sort. Marxism presents the same MO within class warfare.

Christ set a differing example, which was quite confronting to the Moneychanger’s, Scribes, Elders, Pharisees and Sadducees, He brought a New Testament (a new way of doing things) with the Sermon on the Mount — Blessed are the ...not to return evil with evil, but to turn the other cheek, to reconcile differences without violence before the trial / the confrontation. The adulteress to be stoned, was dealt with by the highlighting our ‘own’ sins – the plank in our ‘own’ eye, rather than the splinter in the ‘other’, and then for ‘all’ to sin no more.

## The Sacrificial Scapegoat

The establishment of civilisations is based upon group violence (the duel) and then the sacrifice. The act of the crucifixion of our Lord (sacrifice of one of the two – Barabbas or The Christ) settled the differences of varying communities, by all engaging in the ‘sacrifice or murder’. The group, the crowd, chose the Christ as scapegoat to be crucified to settle their own differences. This violent act of sacrifice was not required by our Heavenly Father but came about from the people themselves as the ancient method of reconciliation after a disturbance of some sort. End times theology is not foretelling the future. But rather is warning mankind of where humanity will continue to go (of its own volition), apart from a firm adherence and faith in the Christian religion - of freedom ‘and’ responsibility in a moral environment – to reconcile the differences without the need for a sacrifice. René Girard discusses this reciprocal violence of ‘an eye for an eye’ and stressing the Christian unctio to ‘turn the other cheek’ or ‘giving up your jacket as well as your shirt’ to stop endless murder.

### A Just War

The partisan war, (in defence of their own land against an invading enemy), is to the advantage of the defender. When Napoleon invaded and occupied Russia after having defeated the Austrian and Russian armies, the extended supply lines and the oncoming winter caused his own defeat. The significantly reduced Russian army, utilising guerrilla tactics of lightning-attack and rapid-withdrawal, was a countermeasure inflicted against the withdrawing invader. Napoleon’s objective was based on personal ‘desire’ for control of the entire continent of Europe. Ironically the attacker desires peace - the end of hostilities, whereas the defender desires war - to subdue the attacker, Girard stresses.

René Girard pronounces that humanity must either: renounce violence without sacrifice, or continue on with reciprocity to possibly destroy the planet - Armageddon.

### The Causes of War

The seeds of war are in every village - two grocers - two companies - all competing for market share – the point of irritation being the imbalanced financial system. In the below extract I have included some very important historical comments from Douglas.

#### Programme for a Third World War – CH Douglas extract...

By common consent, the real framer of the USA Declaration of Independence was Thomas Jefferson. Jefferson's mother was a Randolph—probably, with the Lees of Virginia, the most aristocratic family of the New World. There is quite indisputable evidence that Jefferson was an international Freemason, and that the revolutionary elements in America, who were greatly in the minority, were the same elements who were fomenting trouble in France (Jefferson was actually United States Ambassador to France at the time of the

Bastille fall).

The famous phrase ‘Life, Liberty and the pursuit of happiness’ originally read ‘Every man is entitled to the possession of life, liberty and property,’ and Jefferson in person struck out ‘property’ and inserted the quite meaningless abstraction ‘the pursuit of happiness.’

Jefferson was almost a perfect example of the aristocratic abstractionist — the man who is born with a power complex which he inherits, who disdains apprenticeship to his constitution-making. He was a student and a lawyer from the age of seventeen, and nearly every one of his policies was in direct conflict with his own mode of life and fundamental sympathies, and conveys the suggestion of outside influence on inexperience. Although he was President (a very different office to that now attached to the title) and is credited with the Louisiana Purchase (a payment to settle disputed territory-ed), the picture presented of his Administration is that of a man with an inherited aptitude for dealing with large matters, but taking his instructions on them without much consciousness of the reality they embody.

Perhaps the most indisputable evidence that I am not unduly fanciful in this matter is provided by the Great Seal of the United States, which was the work of Jefferson, John Adams, and Benjamin Franklin, all Freemasons, the obverse of which consists of a truncated pyramid, with the headstone bearing a picture of the All-Seeing Eye, the symbol of Freemasonry, suspended above the Pyramid. The motto is ‘*annuit coeptis*’ — ‘he prospers our origins.’

The pyramid is the symbol of world-government. The rest of the symbolism is obvious. Seen in the light of this clue, the history of the United States is consistently bound up with Whiggism, Lutheranism, Calvinism, and with the ‘mergers,’ financial buccaneering, and political corruption of the super-capitalism which accompany Judaeo-Masonry. The political corruption is not adventitious — it is essential. The type of Government, and the type of legislator in the main prevalent in this country (Britain) during the last half of the Victorian era, although very far from ideal, would never have tolerated for a week the financial piracy of the Vanderbilt-Harriman era which co-existed with it in the United States. It is not brains of which the Plotters are afraid — it is integrity. This type of British Government was definitely one of tradition, not of expediency, and traditional Government imposes certain standards in much the same way that a Gothic Cathedral discourages ribaldry....

...Precisely at this point the contribution of the province of Alberta to world history and genuine progress can be seen. Mr. Aberhart’s Government has demonstrated, by forcing the nominees of the Money Power to disallow his legislation, that ‘economic

determinism' is a mechanism of political intention. The Money Power does not, and never did wish to improve the money system — its consequences in war, sabotage and social friction are exactly what is desired. This, I think, exactly defines the task which society must face and solve, or perish. First, to attack and defeat the Money Power; then consider the reorganisation of the money system....

...I gather that the (Laski-ed) article is entitled '1848 and Ourselves' and the extract I have received is as follows:—

'... The main issue the Left has to decide is when it will co-ordinate its forces for the victory that is its historic right. It can build forthwith a full understanding with the leaders of the Soviet Union and its people; in that event it gives to the revolution a creative power against which the forces of reaction will hurl themselves in vain. Or it can wait to make its treaty of friendship until the gangsters of Berlin, Rome and Tokyo are finally overwhelmed. In that event the Left accepts the risk of losing the favourable moment and giving its enemies the chance of consolidating their strength anew. . . . If in the light of an experience so massive' (that is, from the 1848 revolutions, the reasons for the failure of which Laski had explained) 'our leaders do not act while there is still time, we can be sure only of two things; there will be a third world war in our own generation, and the Left will find new leaders more apt to its opportunity. . . . This is the one moment in time when 'Man the Rebel' could become 'Man the Creator'. To let that moment pass unused is a betrayal that will never be forgiven by posterity.' For the reason I have indicated, I am unable to state what further pearls of wisdom Professor Laski has embodied on this occasion, but both the title and the quotation are perhaps worth attention, not so much as news, but as exhibits....

Before there is a *prima facie* case for a trial there must be evidence of a crime.

What is the crime against civilisation whose commission requires the identification and punishment of its perpetrators? A satisfactory answer to this enquiry is not quite so simple as it might appear at first sight, and is certainly not comprised in the type of phrase always current in time of war, as, for instance 'Hang the Kaiser'; 'It's that man, Hitler'.

The first axiom, and I think it is a genuine axiom, of responsibility is contained in the Latin tag *Quia fecit per aliam, fecit per se*—He who does it through another, does it himself. Primary intention is the essence of crime. There is, of course, the accessory before and after the fact. But remove the planner, the instigator, and there will be no crime.

This is the background against which the fact, or otherwise, of a continuous policy in relation to which wars, economic friction, poverty amidst plenty, and the

other too familiar features of our contemporary world must be judged. If it is true that these insanities simply proceed from sheer inability to understand how they can be eliminated, i.e., pure incompetence, then not only is no one to 'blame,' but, what is much more to the point, nothing will be gained by punishing anyone. This 'village idiot' theory of events is steadily publicised. I think it is the failure to grasp the necessity for an antecedent decision on this point which is the cause of the extraordinary divergence of opinion as to what ought to be the type of peace imposed by the victors in the present military incident. There is not much doubt as to the type of peace which would be imposed if Great Britain lost the war, because there is no mental confusion in the minds of the rulers of Germany as to the existence of a continuous policy.

Now there is one unchanging feature of every social, economic, and military conflict of the last two thousand years at least. Governmental systems may change, kings may be replaced by presidents or dictators, feudal customs may give way to oligarchies or soviets. Through them all runs the dual thread of money and prices.

Yet this purely artificial, and fundamentally helpful, system has been the target of attack throughout the ages. Not once, but many times, men have risen to denounce the evils which they have traced to its perverted use. And all of these men, so far as I am aware, have come to the same conclusion. The evils which have arisen from a defective use of the credit system are without exception due to the use of it as an instrument of policy and not as an accounting and distributive system. This is the financial embodiment of the basic cleavage between Socialism and (Douglas) Social Credit, between Judaism and Christianity. No one with any knowledge of the question ever said, 'Money is the root of all evil'; but the greatest have said, 'The love of money is the root of all evil.'

Money has been defined, and correctly from certain aspects, as a licence to act. To the extent that it is an exclusive licence to act, which is broadly true of large undertakings involving the activities of considerable numbers of men without comprehensive knowledge of the tendency of their combined action, it is permissible to make three statements:

(I) Conscious policy and large-scale finance are concentric.

(II) International Finance must traverse national interests. It is a licence issued to a citizen of A to initiate action on the part of a citizen of B irrespective of the interest of B and without the citizen of B having an opportunity to express his opinion on the objective of his labour.

(III) Genuine national interests are cultural interests.

...end of CH Douglas extract



### ...returning to Girard and paraphrased:

We have to leave behind Hegel's perceived dialectical sempiternal schema – thesis - anti-thesis – synthesis. Hegelian dialectic has little to do with that! It goes from the spirit to alienation, then out of alienation through an elevation or transcendence (*Aufhebung*) that is the reconciliation of the two opposing terms.

Hegel's Dialectic presents a position – then a negation of that position – and finally the 'negation of negation'. To open up to the 'other' - to get outside of oneself is to prepare a return to oneself - access to real rationality, free of any subjectivity. Christ demonstrated this by His Life, Death and Resurrection – to give up this life for the sake of eternity. The individual risks the biological life to manifest the spirit and respect to the Absolute Spirit itself...**end of paraphrase**

Douglas Social Credit reconciled the duelling to satisfy the insufficiency of the malignant financial system. Payment to settle accounts is there before war begins – i.e. to sue for peace is no longer required. Prices can be reconciled at the point of sale, no longer producing debt as the after-product of production.

China and USA are in fact and deed 'twins'. Both antagonistic towards each other with the desire for world domination and cancellation of their own national debts. Trade wars are simply war policy by other means – desire brings about Reciprocity, which equates to the duel. Reciprocity must slow down so as not to appear to be reciprocity. The latest tools of the trade - stealth bomber, missile or drone. Douglas Social Credit financial proposals reconciles unity within diversity. Nations can be confident of their unique character while not (financially) threatening those other unique nations - does not equate to identical twins in conflict, but provides reconciliation - salvation-peace - without the sacrifice.

### The Political Duel – The Election

The duel becomes even more obvious as we consider various other media forms presented for consideration. The just held Victorian State election was promoted from the perspective of '*Dan against – all comers.*' Fred Brophy's boxing tent would have been impressed with that campaign strategy. Policy, for most did not enter into consideration of the public consciousness. Very clever campaign indeed.

### Resolution The Answer

While scripture reminds us of the plank in our own eye before the speck in the 'other's', and give unto him who asks your jacket as well as your shirt, the pursuit of resolution of differences avoids the duel that can escalate into obliteration in today's environment. Girard uncovers the failure of 'a nominal commitment' to the Christian faith, which fails to take Christ's message seriously.

*Matt 10:34 Do not assume that I have come to bring peace to the earth; I have not come to bring peace, but a sword. 35 For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law*

*against her mother-in-law. 36 A man's enemies will be the members of his own household.' 37 Anyone who loves his father or mother more than Me is not worthy of Me; anyone who loves his son or daughter more than Me is not worthy of Me; 38 and anyone who does not take up his cross and follow Me is not worthy of Me. 39 Whoever finds his life will lose it, and whoever loses his life for My sake will find it.*

### and again

*Rev 3:15 I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. 16 But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth...*

We face this same civilisational outcome. We will either achieve Armageddon if this issue of the seriousness of our Christian Faith is neglected further, or we will choose to incarnate through the narrow path, to bring about His Kingdom on earth as in heaven.

This Advent, and Christmass, and the break is a timely opportunity of reflection and personal acceptance of this higher calling to bring about His Kingdom on earth as in heaven. Almost as if the words of The Christ were the profound words of God Himself. Funny that, except it is not.

\*\*\*

... part 2 to follow in the next OT

## TRAINING

To improve your effectiveness as an actionist, utilize the online '**Actionist Corner**' with many links to *pro forma* letter templates, brochures and other important training and research resources.

Our main website, as the repository of the many Libraries and Archives, is regularly being added to. The website home-page **Site Search** is available to provide a suitable and reliable research facility. The ever expanding website files, available on USB, placed onto your own home computer with added 'Desktop Search' software, can result in an excellent research facility for equipping the actionist.

For USB copies of the website Libraries and Archive files ring **Head Office 0415527121**

### Start your Training Today.

Subscription to On Target \$45.00 p.a.

NewTimes Survey \$30.00 p.a.

Donations can be performed by direct bank transfer:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

or cheques to: 'Australian League of Rights (SA Branch)'

Postal Address: **PO Box 27, Happy Valley, SA 5159.**

Telephone: **08 8322 8923** eMail: [heritagebooks@alor.org](mailto:heritagebooks@alor.org)

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by **A. J. Luks**

13 Carsten Court, Happy Valley, SA.