

## A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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### IN THIS ISSUE

Village Life By Arnis Luks	2
The Death of Sin By Neville Archibald	4
The Burden of Culture By Arnis Luks	9

**Thought For The Week:** Eric Butler, in an article titled '*A Programme For Reversing Inflation*' made mention of 3 Bank Strikes occurring across 10 years 1966-76 whereby the Irish continued on by their own devices for nearly a year.

*New Times: 1971 Volume 37 No 3* **EXTRACT**

#### 'A Programme For Reversing Inflation'...

... The creation of the major part of a community's money supply in the form of financial credit, figures written in bank ledgers, and the use of cheques provides the most efficient and flexible money system that it is possible to envisage. But it is a system, which can either be used to ensure that the individual obtains the results he desires from his economic activities, or it can be used as a powerful instrument of centralized control.

The rate of credit creation and general credit policy is dictated by the Reserve Bank. We have now what is in reality a semi-nationalized banking system. The essence of a money system is that it is a ticket system for distributing the wealth produced by individuals through their economic system. A railway ticket is a convenient method of distributing a special type of wealth: a seat in a train for a certain distance. The ticket is but a useless piece of cardboard unless there is a railway service upon which to make a claim. No railway organization runs trains half empty and tells would-be customers that this is made necessary by a shortage of tickets. Nor are a number of tickets issued for one seat. The number of tickets issued reflects the real wealth available in the form of seats. And at the end of the journey, after the service has been used, the tickets issued are destroyed. Money is but a more generalized form of ticket and realistically should reflect the creation and consumption of wealth. The rate of creation and cancellation of money should be related to the rate of production and consumption. As will be shown, the ever-increasing rate of expansion of debt is irrefutable proof that this is not the case. Money is anything which people will readily accept confident that they

can exchange it for goods and services. It has taken many forms throughout history, beginning probably with cattle, which were regarded both as basic wealth and as money. The owner of the wealth originally issued his own leather discs as money to represent his cattle. The word pecuniary is derived from the Latin *pecus*, meaning cattle. A money system makes a much more efficient economic system possible. But it should never be overlooked that an economy is possible without a money system, but a money system is useless without an economy.

Robinson Crusoe's first concern was not to find money, but to obtain enough food and shelter. Believe it or not, we have recently had an example of a modern economy continuing to operate even while all the banks were closed. From April 30, 1970, until November 17, 1970, the Irish banks were closed completely because of a strike of employees. This strike was no novelty for the Irish as they had a bank strike for seven weeks in 1951 and for twelve weeks in 1966. The 1970 strike of six months, during which period the Irish economy continued to operate, resulted in the establishment of a Commission to examine how the Irish continued to operate their economy without the banking system. What happened was, of course, that every man practically became his own banker. Cheques continued to be written and accepted by hotel-keepers, supermarkets and other business organizations. As one reporter observed: "This was a return to basic economics, if not quite to the barter stage. It put to the test the maxim 'Cash is only a small part of banking, trust is the greater part'." ... **end of extract**

**FYI: Social Credit and Maud Gonne**

<https://www.rte.ie/brainstorm/2020/1124/1180189-maud-gonne-basic-income-irish-social-credit-party-ireland-1930s/>

## **Village Life By Arnis Luks**

*The former associate of the Fabians, H.G. Wells, wrote in 1920: "Big Business is by no means antipathetic to Communism. The larger big business grows the more it approximates to Collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism". P.18 OT Insert Aug 2024...*

*As Chairman of the British Labor Party, (brilliant Marxist theoretician, and Fabian Socialist-ed), Dr Harold Laski visited Moscow in 1946 and had a long discussion with Stalin, following which he made the historic statement that he and Stalin had agreed that while they were travelling on separate roads, Stalin on the Marxist- Leninist road and Laski on the Fabian road, they were marching towards the same objective, inspired by the same ideas, those outlined in 'The Communist Manifesto'. P.19 OT Insert Aug 2024...*

This week has seen quite a volume of archived material revisited. Two timely articles by ED Butler will be placed within this month's On Target booklet. Timely, even for today, though penned nearly 50 years ago, Eric's thoughts and writings will no doubt, continue to be of relevance in today's political discussions. Also taking into account the 'Walter Murdoch – Douglas Social Credit' collection held in the

Perth Library is another timely reminder of how political and economic issues have been successfully dealt with in the past and can again be effectively dealt with today. It's often quoted that: "he who does not learn from the past is bound to repeat those mistakes". Having children and grandchildren reminds me of the need for some to experience results for themselves to appreciate the pre-thought that could have minimised the pain. Eric Butler was also quoted as saying 'the plight of the world is the hope of the world'.

On the road back to Adelaide from Perth the other week, I experienced a certain level of back discomfort to the point I was unable to sleep and needed to keep moving, even during the night. Once home the discomfort continued a further 10 days until successfully diagnosed.

10 sleepless nights later, and finally I slept last night in my own bed, through the night, and with few interruptions. Who would have thought that muscle cramps could have caused so much discomfort for that amount of time. The cold evenings aggravated the cramps, so the stretching exercises performed during the day weren't providing the long-term release. Once stretching was performed in the middle of the night at the peak of discomfort, this finally brought about relief. I am glad that is over, and the lesson learnt, providing I remember when/if this ever occurs again. The point – history is there as an experience to pass onto other generations, should they be willing to listen.

### **Why The Title – Village Life**

Eric Butler's mention of these extended Irish bank closures intrigued me sufficiently to locate a couple of assessments of this part of history worth making reference to: Money in an Economy Without Banks: The Case of Ireland available here: <https://www.mortgagebrokers.ie/wp-content/uploads/2018/01/Antoin-Murphy-Money-in-an-economy-without-banks-The-case-of-Ireland-bank-strike-paper.pdf> Another assessment being Money and Credit : Lessons of the Irish bank strike of 1970 available here: <https://www.econstor.eu/bitstream/10419/187458/1/rome-wp-2017-13.pdf>

From these assessments, I gathered that the use of 'trade credit' readily substituted bank deposits as a means of payment. Trade credit was expressed using private cheques accepted as payment for future reconciliation. Public houses, being quite prevalent across Ireland, also became the custodians of 'credit worthiness' when no other 'source of referee' was available. Each person, in effect became a banker of other people's private cheques, as well as providing their own private cheques for transactions. Blank cheque books were printed and made available from local newsagents. At the end of the 1970 strike, some six months' worth of accumulated cheques needed to be processed through the conventional banking clearance houses.

Both reports are important as an example of how, apart from normal people conducting private businesses, transnational corporations could also operate outside of the CBDC's central bank digital currency surveillance state. I'm guessing that this is how it already occurs as 'off ledger' transactions. Not much different than that

which occurs on a much smaller scale at the local market fair.

My recent ailment did cause discussion as to the possible causes, with suggestions for remediation. Poking my head outside the front door, the closest neighbour readily came across to enquire and offer advice. Further feedback from other villagers was a steady reminder that we are not an island unto ourselves, but part of a community of caring and loving people. Concentrating from this perspective, becomes the glue that holds society together, especially during difficult times. Douglas Social Credit is often defined as ‘faithful dealings’. Whether it is in an area of concern over a neighbours’ health, or transactions reconciling the local economy, providing that faithful dealings are present and foremost, life for any village continues on all the richer.

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## **The Death of Sin By Neville Archibald**

We gather together today to acknowledge our debt, to SIN.

Most would recognise the name, if not the lasting achievements he accomplished in his lifetime. Definitely a famous personage, for so many spoke of him. He had adherents of his philosophy, and one could almost say “groupies”, but not in this polite company. Let us just refer to them as supporters of his alternatives.

He has left a lasting impression on this world and will forever be remembered.

So, who was Sin? What was he known for and what lasting achievements can be attributed to him?

Sin entered this world a long time ago. His origins, as old as mankind. He caused the ejection of man from the first botanical garden. He was an accomplice in the first murder. He was the criminal mastermind of the corruption that caused the death and destruction of cities of old, where his influence exceeded that of the patience of the ruler. Not content with these accomplishments, he went on to put his finger in the pie of nearly all the evil-doing since then.

In his later years, his ability to influence us, waned somewhat, as we have grown collectively more immune from his gift of deceit, his weapons no longer had the sting, the sharp edge of risk attached to them. Unable to feel the cut of his blade, we found no shame in being marked, being found out. Sin found his depravities ageing, becoming “old hat”. Why?

When sin was first conceived, he was an outcast, not welcome by the fires of honest men and women. He was decried as a saboteur, a wrecker of homes, trust and truth. Everywhere he went, moral man avoided him, for fear of tainting a developing civilisation. It is not that we began to welcome him into our homes and lives, more that we came to copy his ways for our own purposes, and he no longer felt needed. I am afraid that in his last days on this earth, he found no one to feed him and so he withered and died, a lonely death.

**RIP Sin.**

You could be forgiven for thinking I am crazy. You believe Sin is still amongst us, spoiling our fun and corrupting our youth. Yes, there he is. Wait! No! that is not him, it looks nothing like him!

No. Sin has been redefined unto death!

Who hasn't dreamed of the perfect world? A world devoid of Sin!

Ever since Mankind started living together in groups, they have realised that to do so harmoniously, there has to be some form of agreement as to what is acceptable within a community. The Christian viewpoint sees the grouping of those ideals into a way of life recognised by Christ's teachings, for so many of these teachings were just that, how to live for a higher purpose. The opposite of these helpful attributes were the sins: the very things that would eventually cause chaos, upheaval and the tearing apart of that very community.

These Sins are often listed as the Seven deadly sins: **Pride, Lust, Gluttony, Greed, Sloth, Wrath and Envy.**

There are of course many different ways to accomplish a better life and a better community, and as a means to an end, they will not always give a result that looks the same. What we see as a better world, might be different for others, and here lies the first real problem we face. That of a differing world view.

Our Christian based western world, could be considered in this light, if we are game to. I can see many improvements in our society when I consider even the short journey over my lifetime. I can see the great changes we have made for the better and an improved tolerance of others who would be different. The very recognition of diversity within a community and its celebration has been a slowly evolving acceptance. We were on a journey to a higher plane, as it were. Our recognition of different; however, still included an acknowledgement of sin as bad for us.

Others have a different vision of their future, perhaps the women are not equal, perhaps slavery is still acceptable if it is another race or religion. Maybe they see themselves as the natural rulers of the world and everyone else, merely cattle. These differing cultures do not see our world as we do. As individuals living together in harmony. They do not envisage the same end result as we do. Their view is often a more "ME" focused journey. One that aspires to rule over others and sees power and wealth synonymously as their right, for being superior beings. Those, I guess, who taken to the high mountain-top, accepted Satan's offer of ultimate power to do "good". (the least detrimental way I can envisage them) They contain, in their world view, things that we know as sins which will destroy our efforts to build a better world as we see it.

What we want in our country, our society, must be the focus of our attention. It is in this frame of mind that our Nation was founded, the individual right to freedom in all its considered forms. Any other world view was not acceptable, tyranny, slavery and despotism were wrong!

Thus we have, opposing views, and a battle between good and evil, between individual rights and the will for power over others. This battle is the very thing we are facing at this point in time, the push has become greater and more apparent than it ever has before. The laying down of the cards has begun.

So many in our community do not even realise the game is on, we must help them

to see.

The days of hellfire, brimstone and “repent ye all”, are gone from our Churches. The recognition of sin in all its many forms, also has been lost to the realms of myth and legend. Our changing society has seen the rise to the top of those who desire power and wealth over those who would see us all in a better life, a more enlightened civilisation.

I guess it could be said that our Achilles heel has been our very tolerance, our desire to allow the many forms of expressed individualism, that we saw as a healthy diversity. The movers and shakers within our society that have that desire for power over the individual have used this to include the very sins that will destroy us in the long term. They have used our generosity of spirit against us.

If we look at each sin in turn, we can see the gradual impositions that have been made.

**Pride.** A hijacked word now, by the alphabet group of “alternative sexual lifestyle” people. People whom I have no beef with in general, for what goes on behind their closed doors is truly none of my business. If it involves forced inclusion, as in unwilling sexual activity, then it is wrong no matter who you are. This overt celebration and “in your face” inclusion, goes far beyond what I see as acceptable for any form of sexual relations. A world promoting any “free sex” ideals to young pre-pubescent and even young forming adults, is a bad thing.

Each individual as they are growing up should be allowed to develop in their own way, without having more confusion shoved in their faces. It is their journey and should remain theirs, free of this.

The sin of pride is also seen in the look at me group, we are better than others. It leads to looking down on others as lesser beings. This is detrimental in that it also leads to a belief that we can make rules for some groups over others as they are not as capable, and need “help” in this manner.

**Lust.** I think this is a clearly seen outcome of the advertising industry. Sexualisation to sell goods. Newer is better. Acquisition of money to be co joined with pride as “better than, more successful” than others.

**Gluttony.** In medicine I see it as a pill to fix things that are the result of excesses, rather than the use of self-denial. Overeating of the wrong foods, again industry pushing for sales targets and taste rather than health focus. The use of excessive salt sugar and fats, cheaper and less nutritious, but tasty, This focus on consumption also goes into the “Newest Phone” etc, even though it is not really needed, just out moded. That whole upgrade focus that everybody seems to be addicted to.

**Greed.** The other side of gluttony I guess, the I have to have, the newest the best, the most desirable – all pushed by media and perception of want that is foisted on us daily. You are no longer adding to society you are profiting by destroying something that may have been useful or good,

The ridiculously high wages or pay outs for already having done a job, seen as part of the “perks” in business. Golden handshakes, jobs for the “boys” (and girls),

obscene bonuses despite poor performance or cost to consumer increases. We have all seen them. Why are they okay? Why do we accept them?

**Sloth.** Which can be seen as laziness and also disinterest. It is now okay to be perpetually on benefits. A whole industry has formed around it and is continually growing. It sponsors disinterest and dependence. The whole argument around it continually leads to division and anger from some at the lack of desire to work.

This of course comes out of a faulty monetary system, where there is not enough work to go around and not enough money thereby made available to buy the production created. Disinterest in our own affairs, or our countries affairs. JFK and his “ask not what your country can do for you, but ask what you can do for your country.” We should be actively engaged in our country’s direction and having input.

**Anger or Wrath.** This tool is one continually used by our controllers, pitting one group against another. Highlighting our differences and feeding them rather than looking at what we have in common and coming to an agreement. The recent “Voice” is a classic example. It was used to divide us further on a race-based solution rather than a simple fixing of all poverty related disparities. So much time and money spent and anger created community wide, when the real problem is Governmental failure to account for its own dealings.

Lastly **Envy.** Lifestyles of the rich and famous. Insistence that we are all entitled to a prize, just for competing. This idea has become widespread throughout our community in many guises, the idea of rights without the recognition of the responsibility that goes with it.

I think we could all go through that list and recognise ourselves in parts of it. Our actions in this life are the first things we can control. By our conduct others are influenced. A close look at what example we are setting for those around us is our first task, only after that can we point to others.

The corruption of these sins into things now seen as acceptable misdemeanours, has changed the way we see the impact it has. It is still in the longer term a serious problem but is now taken as just a progressive change we need to come to terms with. One that is “inevitable”.

By those definitions our destruction as a civilised nation is also inevitable. It is NOT!

Many only focus on the bad, a habit that can be detrimental, to not only our health but on how we reflect this onto others. A community can be dis-empowered by continual negative thoughts. If all you hear is, how bad you are or what you’ve done wrong, then of course you will be dragged down, not lifted up. What has changed to start this degradation of our society? How can you make an impact to change this?

I remember getting the papers delivered and going straight to the “funny pages” for a laugh. An editorial piece also had a “down to earth”, “tongue in cheek”, piece; written by a local with a gift for a yarn in the Aussie style. Even some of the articles were less gloom and doom than they are now. Accomplished pieces, often discussing two sides to a story and any proposed solution. Maybe it is just the rose

coloured glasses of youth, but I really don't see as much of this anymore. Some of those around me lament the loss of the bush yarn, the larrikin spirit of Patterson and Lawson. They are still alive, still out there, and many are really good! It is unfortunate that these artists are no longer demanded for publishing space. I believe there are reasons for this that fall beyond the scope of this discussion, but it gives an example implicit in this eulogy for sin.

In a world full of tolerant, understanding people, whose leaders only want equality and sameness, useful producers and consumers to keep the wheels of industry turning, sin has no welcome. For if people think they are sinning, they might stop. If they think others are sinning against them, they might desire to stop that too, from happening.

In a world where most human activity has been regulated and confined by the creation of laws, nearly everything we do could be considered a transgression, a sin against government. It has become so that we flout these things daily, sometimes taking pride in the fact that we do. Our little rebellion against tyranny. It is not only easier to actually transgress, but the distinction between legitimate mutiny and original sin has blurred the boundaries and desensitised us to the very act.

Small sins and transgressions are forgivable to many, it is the larger ones that most despise. If the schemers, intent upon committing major sins against we the people, are worried that the archaic view of sin might disrupt their activities, then they must either disguise their sins or convince others that they are not really sins.

In this regard we have seen an adoption of practices, once considered sins, now made normal, by expressing them as alternatives. No longer outside of culture, but a part of different splinter groups within the culture. The division of society into groups, clubs or other named, separate bodies of people, who are celebrated as different, not apart. Our churches, preaching forgiveness and love of all, have not stood firm in their condemnation of acts that will eventually tear apart the fabric of our society. Christian alternative lifestyles, the progression from minor variance to major has been, as usual, slowly, slowly- in the Fabian socialist way. Achieved over time by extending the limits of depravity and numbing us to its impact by softening us up first by blaming sin on chemical imbalance, poor childhoods and other pseudo scientifically explained cognitive impairment. Believing, and rightly so, that we will go all "sorry feeling" for these poor effected individuals. Like the current acceptance of those wishing to identify as something other than what they actually are, we are enabling them. Hard to believe we accept those children/teens now identifying as cats and dogs, and humouring those beliefs to the point of dressing others down if they do not go along with it. Mental illness or cry for help aside, the truth is lost in the clamour to accept alternatives as a natural part of a progressive society. We have lost our way!

Sin, is not in fact dead, he is living under a *non de plume*, an alias. Others have faked his death to allow him unfettered access to our young. We have not stopped him or his accomplices in this crime and it is high time we did. \*\*\*



## The Burden of Culture By Arnis Luks

Several differing titles have come across my desk this past week or so. 'The Burden of Culture' by Gary Johns is a 'warts and all' assessment into the Aboriginal 'industry'. His major theme was directed towards the nihilistic-exploiters of those of most desperate need, for their own personal advantage, without so much as they lifting a finger to help.

Puritanism, to my mind, can be seen within this approach; insisting on the removal of the spec in 'your – being the collectives' eye, while they themselves carry planks in their own – no self-examination. I see this *modus operandi* with the publicans and the pokies, or the providers of adult entertainment, or the drug dealers, none looking honestly at themselves and their own personal exploitation of circumstances for financial gains.

A post-covid examination produced similar observations for doctors, lawyers and the political elites. The truth is, we as a culture, are engulfed in great wickedness and lack the wherewithal to pursue a valid self-examination first.

The high road of the few, I see as neoliberal or libertarianism. Dog eat dog - only the strongest will survive. This approach makes a mockery of the 'good Samaritan' and the low road of the masses.

The modern era is providing employment in the realm of professional managers of the plebs. Whether it's a bureaucrat, a politician, a teacher, a preacher, all are professional managers of the plebs. None could be described as holding a vocation, a calling to serve the community. Police have become a private army of the leading politicians - against the general populace. What a mess. To consider this result as an accident, holding no specific design or purpose is infantile. This result is the deliberate outcome and within the purpose and intent of the New International Economic Order as World Government.

I also needed to take at least a few steps away from this perspective to concentrate on my own self-examination. Quickly I noted that there were other things that I could do to alleviate the situation. Firstly, I could readily discuss with all who may be willing to listen, what is desirable and possible, and then set about doing those things together, leading on to perhaps, larger meetings discussing what is desirable and possible within this extended sphere of influence. The major point coming from this self-examination is that there are things that I can do and therefore must do.

The second consideration was to no longer accept political and bureaucratic incompetence as a *fait accompli*. If they insist on not getting it right, then I insist they should be removed from their position of responsibility, and set about doing those things necessary to bring proper policy into a reality. You never know, someone else may see or hear of what is going on and decide to do the same themselves. Responsible citizenship could even become infectious.

I'm convinced marching in the streets and demonstrating are futile exercises that can quickly go astray. Close examination of the events in England, France,

Netherlands, each demonstrated no change in policy despite significant energy expended. It must be a grassroots movement desiring change in policy, and removal of the incompetents who are in the way. Note that the incompetent bureaucrats and political elite hide behind the(ir) law. Therefore, for a long-term perspective, the law must be changed to reflect personal responsibility and accountability within the realm of public service: *“He who would be greatest must be the servant of all”*.

I make no apology for placing Christian principles on the table, as the preachers and structured church remains silent on these fundamental principles. It is those Christian principles which have historically been immersed within our cultural inheritance. If we are to remain a free and vibrant people, then it is to these same Christian principles that we once-again must turn.

Jeremy Lee in his *‘The New World Order - and the destruction of Australian Industry’* points out that the *Senate Standing Committee on Foreign Affairs and Defence* report considered, almost indifferently, the ramifications of handing over our industry for market exploitation to the New International Economic Order here: <https://ia903105.us.archive.org/7/items/the-new-international-economic-order-implications-for-australia-report-from-the-/THE%20NEW%20INTERNATIONAL%20ECONOMIC%20ORDER%20Implications%20for%20Australia%20%20nla.obj-2085052711.pdf>

Where does it say that ‘an amoral position is valid’, except from the Humanist and Communist manifestos. A godless approach, legitimising that which is inherently wicked and evil. Australia is well capable of producing all its material needs, but due to unaccountable choices, made by those loyal to another entity other than Australia, we are to suffer. Not anymore. \*\*\*

**Note:** Last Friday’s UKColumn gave some airtime advertising the South Australian Clifford Hugh Douglas Seminar featured on our website : alor.org ~ If you have not yet viewed these important videos please take the necessary time to improve your knowledge and understanding. The link to the UKColumn Broadcast is here: <https://www.ukcolumn.org/video/uk-column-news-9th-august-2024> ~ While the message is bleak, and the level of political incompetence is deliberate and treacherous, the call to replace all senior politicians and bureaucrats is timely and welcomed.

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## Essential Reading:

### The Money Trick

<https://www.alor.org/Storage/Library/PDF/the-money-trick.pdf>

### What Has To Be Done

[https://www.alor.org/Storage/Library/PDF/Pinwill\\_C-What\\_Has\\_To\\_Be\\_Done.pdf](https://www.alor.org/Storage/Library/PDF/Pinwill_C-What_Has_To_Be_Done.pdf)

**The New World Order - and the destruction of Australian Industry**  
<https://alor.org/Storage/Library/PDF/Lee%20J%20%20-%20New%20World%20Order.pdf>