

A WEEKLY COMMENTARY

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The Price of Freedom is Eternal Vigilance

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Thought For The Week: A tragic failure of American education in this century has been a failure to teach children how to read and write and how to express themselves in a literary form. For the educational system this may not be too distressing. As we shall see later, their prime purpose is not to teach subject matter but to condition children to live as socially integrated citizen units in an organic society—a real life enactment of the Hegelian absolute State. In this State the individual finds freedom only in obedience to the State, consequently the function of education is to prepare the individual citizen unit for smooth entry into the organic whole.

However, it is puzzling that the educational system allowed reading to deteriorate so markedly. It could be that The Order wants the citizen components of the organic State to be little more than automated order takers; after all a citizen who cannot read and write is not going to challenge The Order. But this is surmise. It is not, on the basis of the evidence presently at hand, a provable proposition.

(p.13 - A.C. Sutton - *How The Order Controls Education* 1985)

“Thou shalt have no other gods before me...”
and Why Douglas Social Credit Has Such Trouble Getting Known
By William Waite

In his classic *Varieties of Religious Experience* (1922), Harvard Psychology Professor William James offers this definition of religious life:

Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul.¹

Douglas made clear that this religious point of view was at the base of his view of life. In a speech in Sydney in 1933 he said the following:

... it is my own belief, and I might also say that it is almost my only religion that there is ... a 'canon'.

(...)

There is running through the nature of the Universe something that we may call a "canon".² it is the thing which is referred to in the Gospel of St. John as the "Logos," the "Word". It has an infinite variety of names. The engineer and the artist refer to it when they say that they have got something "right". Other people mean the same thing when they talk about absolute truth, or reality. By whatever name you wish to refer to this idea, it does not matter very much; we all instinctively recognise its existence whether we meet it in something like architectural proportions as, say, the cenotaph, or even in the grim lines of a battleship.

(...)

Genuine success only accompanies a consistent attempt to discover and to conform to this canon in no matter what sphere our activities may lie.³

While this process of discovering and adapting ourselves to the unseen order has been the norm over the vast sweep of human history it is no longer at the center of our culture's motivational structure. We don't believe in anything unseen, and it follows that one can't be obedient to something one doesn't believe exists. This is what it means to be a materialistic society.

I was thinking about this when I was in Sydney last week. Undoubtedly coming from the country makes such mundane experiences more curious. The day was awful, dull with rain and wind, yet thousands of people, and what seemed like even more cars, were moving around with the most frantic energy. There were people from all over the world, all colours and shapes, but fitted out in the same style and determination. They were all working, going to work, on a break from work, between workplaces. "Making" money. It struck me how in a materialistic society, compelled to find its answers in things, economics becomes the organising social force.

This, I think, explains why it is so difficult to convey the Douglas Social Credit message. An alternative social organisation which doesn't orbit around the concept of trade and money can hardly be imagined. "What would people do all day?" No sense of the "canon" or "unseen order" exists in people's minds to suggest an alternative focal point to organise ourselves around.

In this light an excessive focus on Douglas' economic ideas is to put the cart before the horse. People do not obey the dictates of the economic system

because they understand economics. It's demonstrably irrational. Rather, their obedience indicates their *belief* in it, and what follows, sometimes with bizarre results, is a confounded attempt to adapt to the belief. Conformity to the economic world order is very largely a question of faith, which is only to say, as Douglas did, that money has taken the place of religion.

The problem runs much deeper than economics. It is that, as a culture, we are guilty of the sin of idolatry, which Douglas defined in *Warning Democracy: I should define idolatry as the practice of taking some object or virtue, and without understanding or even trying to understand its true nature, investing it with attributes which do not belong to it.* ⁴

This is precisely what we have done with money. Idolatry is the first prohibition in the ten commandments and, as everything crumbles down around our ears, a few of us are beginning to remember why. It was the only transgression which the Ancient Greeks would have considered sinful, in the sense that we use that word. They called it *hubris* and it meant, "a failure of that proper subordination, a breaking of that due order of things upon which life in this world must be founded." The consequence, they believed was "certain punishment."⁵

In the *Development of World Dominion* Douglas wrote "Social Credit is Christian, not primarily because it was designed to be Christian, but because it was painstakingly "dis"-(un)-covered reality."⁶ In other words it is a product of this process of apprehending the unseen order. A revelation derived from the development of a religious impulse.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."⁷ Is there anyone willing to argue about where we land in that pair? What is needed, above all else, is a spiritual revolution which would provide people with the far-sightedness required to grasp the meaning of what Douglas uncovered for us.

Why did the great literary critique and Social Crediter A.R. Orage leave his editorship of *The New Age* in 1922 to take up with the mystic George Gurdjieff? "To find God" Orage recalled, adding "I only wish that my motives could be as clearly conscious as that would imply." T. S. Eliot thought his economics had a lot to do with it. Orage, he said "saw that any real change for the better meant a spiritual revolution; and he said that no spiritual revolution was of any use unless you had a practical economic scheme."⁸ -- Food for thought.

References:

1 James, W. 1982. *The Varieties of Religious Experience*. The Penguin Classics, The United States of America. p. 53
2 Canon /noun/ a body of principles, rules, standards, or norms

3 Douglas in Heydorn, O. 2016. *Social Credit Philosophy*. International Academy of Philosophy Press, Spain. p. 37
4 Ibid. p. 94

5 De Selincourt, A. 1962. *The World of Herodotus*. Little brown and Company, Canada p. 60

6 Douglas, C.H. 1969. *The Development of World Dominion*. Tidal Publications, Sydney.

7 Definition of Mammon/ noun / wealth regarded as an evil influence or false object of worship and devotion

8 Taylor, P. B. 2001. *Gurdjieff and Orage: Brothers in Elysium*, Weiser Books, Maine. ***

Down the Rabbit Hole! By Neville Archibald

Mesmerised:

“to have someone's attention completely so that they cannot think of anything else: I was completely mesmerized by the performance.” (Cambridge Dictionary.)

“If you are mesmerized by something, you are so interested in it or so attracted to it that you cannot think about anything else.” (Collins Dictionary)

This sums up the state of the world in many ways. With the advent of television and computers and more especially now, the mobile phone, we have disappeared down a virtual rabbit hole of existence. Poor old Alice is no longer alone down there.

It is not hard to see it in others as they walk along, staring down at a screen, or they sit and chew, the flickering colours of the television, casting a sickening hue over their meal. The attraction of, just checking “Facebook” or, checking for bargains on “marketplace” can take hold of us all. Once it was just turning on the radio to check the scores, footy or cricket, it didn't matter. Now it is at the point of rudeness, answering a phone or replying to a message while trying to hold a, ‘one on one’ conversation. We see this in our personal lives everyday, it is but one part of Alice's adventure, the first part, Distraction.

Shall we follow Alice on her journey and see if there are other points to relate to? I hope Mr Carroll is not offended by my interpretations, as these are my personal reflections on his enjoyable book.

The White Rabbit is late, very late. Alice must hurry to catch up, make her decisions in haste or be left behind (not at all familiar).

She cries because she cannot fit through the door to a beautiful garden, where she thinks the object of her desire (the rabbit) has gone. So she modifies herself, shrinks to fit. Consumes the things around her without understanding what they will do. This process of joining in continues throughout the whole story, she drinks without knowing what she is drinking, eats mushrooms to get bigger or smaller, she gets angry, frustrated, cries or becomes distraught when she can't fit in. Only by experience does she gain some control, like us all.

There are some that think this is just an example of a “literary nonsense genre” fiction/fantasy. To me there are classic signs that the author knew much of what he was saying. Maybe I am wrong, but the points I make may well amuse you for a while at least, then make your conclusion. Either way I am not bothered, it is after all, just my opinion.

We try to fit in, belonging is an important part of the human psyche. When all around you is lunacy or shallowness it can be hard to keep oneself separate. Alice struggles with the nonsense she is surrounded by and it raises points for her. Perchance for her and her distracted studies, one of the reasons it was suggested it was written, to me it works for a collective as well, a democratic country slowly going under.

Apart from trying to fit in she continually bumps into characters who have answers for her. The Dodo, when they are trying to dry out after the flood of her tears, suggests a caucus race. They are to run around in circles, starting and finishing whenever they like, so that everyone wins.

Caucus as defined in my pocket oxford, “Local committee for political party organization (chiefly as a term of abuse suggesting machine politics & wire pulling)”.

Gee! Is that familiar? Politicians running in circles? A solution from an extinct species to achieve faster what would happen naturally, awarding prizes to themselves and leaving just a thimble for poor Alice (who had supplied all the prizes in the first place).

At the mention of her pet cat eating them, for they were mostly birds and small animals, they (quickly-ed) then found reasons to be elsewhere.

Her next adventure is with the rabbit again, who orders her to fetch gloves and fan from his house like a servant. She obliges and while there, drinks to make herself big, bigger than them but she is stuck inside. They throw stones or pebbles at her which turn into cakes that once she eats one, again shrinks her, so she ends up running away. The power in the house to achieve things is shrunk by those throwing things until her power is negated, do I see popular Independents or small parties in parliament being represented here. Not a part of the group already there, they are belittled and verbally derided until eventually forced to run?

She then meets with a puppy who is far too big for her to teach tricks, but she does like it. Is this a failed or removed independent, trying hard to satisfy the eagerness of a rising group of followers (the puppy), finding his movement or support is not enough to meet its expectations. Will they ever be the right size? Big enough to elicit a change?

Then the wise old caterpillar asks her who she is, but she does not know. Is this what we are asking, if we know who we are, will we know what we want from life? A confusion of questions begin as she tries to find out and gets frustrated and angry. At all times in life we should be asking these questions, if only to remind ourselves, to help us identify our journey forward, where we want to be in the future.

He recites a poem (a parody of Robert Southey’s poem, *The Old Man’s Comforts*.) There are those who say it is a nonsense parody, but it draws your attention at the finish when the Caterpillar says it’s wrong from beginning to end. Why was it chosen? Seems to me, the Question of Alice, is about wisdom and how to obtain it. Going from last to first, Father William is telling his son (the usurper) not to underestimate him,

I can still kick you downstairs.

I have a steady eye for the slipperiness of an eel.

I know there is a pointlessness about arguing law to the wrong person.

I am supple in the way that I go about things, capable of avoiding scams or misleads. Standing things on their head does not improve things, to do the opposite of what is

suggested won't always help. For I still have a brain, I can work it out.

(My paraphrasing or comment on the original)

Coupled with the original poem (by Robert Southey), I believe the intention is to show a rational approach, knowledge, and respect for god given things (reality).

The Caterpillar then gives Alice advice on how to change sizes as she needs to, she can be in control! Take a piece of mushroom, he says. One side makes you larger and one side makes you small. I guess the question here is the Mushroom, whether you recognise that you are being kept in the dark and fed on bullshit and have awoken to reality? Or the other side of that, is not recognising it and staying powerless to the effects. (Or maybe it is just that mushrooms can do that? - or so I believe).

Alice then meets with her conscience, The Cheshire Cat, who tells her everyone is mad in this world. Some like the March Hare, the Mad Hatter and the Dormouse, stuck in a perpetual tea party as the world goes on around them, the Duchess and her baby pig, and the cook, over peppering the soup, playing their roles to their utmost, larger than life, faster and faster on the treadmill to keep up.

By the use of a piece of mushroom she finds her way back to the first garden she wanted to visit, as it looked nice. She finds it populated by a King and a Queen of hearts and many other long suffering peers/servants and enforced by a deck of card soldiers. All playing a ridiculous game of "Obey the Queen", no matter what she says, or "Off with their Head!"

The Cheshire cat appears and offends the king, who wants to -"off with his head", but since the cat is just a head with a grin, the poor King cannot figure out how to do it. Our ideas are like that. What is in our head is ours and cannot be removed, only masked by outside influence, distraction, some form of mesmerising. It still remains ours to keep if we can. Misinformation, disinformation and thought police notwithstanding, truth is ours to keep, remember that!

Then there is a short interlude where Alice visits a mock turtle to ask more questions and find answers. His story is of his schooling. Arithmetic taught by a Tortoise (taught us), ambition, distraction, uglification and derision. Are these meant to add up to the tools being used to re-educate us? To take us away from a Christian path, all are sins and they certainly fit the bill. Mystery: ancient and modern, from a Conger Eel, seaography (how to effect what we see, a pretence of doing something but not really) I know it is a parody of geography but the other also fits. Drawling, (making it hard to understand?) stretching, (the truth) and fainting in coils (a play on words perhaps 'feinting', proposing a bad law then modifying it, so that it is only a little bit bad, or pretending something has gone away, only to bring it back again, until it is implemented (as so many odious laws have been). I find the quotes and nonsense comments reveal different things as I think them through. The vision may well be just mine alone, but I can and do tend to draw parallels.

The ending is also of interest in that it concludes with a trial for something petty, the stealing of tarts. When Alice is called to the stand she points out that it is all a

nonsense, like so much of what she has seen. The judge (the king) invokes Rule 42, the oldest rule in the book. “All persons over a mile high ...”, to which Alice objects and accuses the King of fabricating rules, “It’s the oldest rule in the book,” said the King. “Then it ought to be Number One,” said Alice.

Alice with her growth mushroom realises her potential, grows up and knocks down the whole pack of cards that this regime is made up of and wakes up back at home. Inspiring!

So many interesting things go on. What is reality and how do we use it to make the world that we want. The Queen of hearts and her minions may have a hold over us, but only if we are not wise enough to see through the lies and bluffs, only if we do not exercise our right to be properly represented. We can be mesmerised by a tale or captured by a game that we allow ourselves to be a part of, or we can wise up and knock down a false house of cards. One that does not represent any picture of truth. We have the power if only we will wield it.

Eat your mushrooms!

∴- Lewis Carroll, ‘*Alice’s Adventures in Wonderland.*’

There Shall Be Wars, and Rumours of Wars By Arnis Luks

Prior to this current East Coast tour I came across a file from Higher Ground Labs – Political Technology Industry Landscape, which included two PDF downloads providing flowcharts that went some way to explaining the detail of public mind manipulation on offer from commercial entities. Dan Andrews was not alone:

<https://highergroundlabs.com/>

While social-media and the mainstream-media were included within the flowcharts, they each provided only a small but distinct service, separate from the other in order to control the crowd. Based on this illustration and reports, I want to place my thoughts on the table of how and why I don't trust any politician to do the right thing. You may have your favourites and are prepared to argue against my position which makes for lively conversation, but it won't readily change my point of view, nor I expect yours.

<https://www.theguardian.com/australia-news/article/2024/aug/26/gerard-rennick-quits-lnp-liberal-national-launch-people-first-party>

Gerard Rennick quits LNP and reveals plan to register 'People First' party

The Queensland senator announced on Sunday that he was leaving the LNP party ... in the lead up to the next federal election...

<https://www.theaustralian.com.au/nation/politics/senator-fatima-payman-could-launch-political-party-in-matter-of-weeks/news-story/ba028b2e2d33df6f2269b3525efe02db>

Payman Political Party on verge of becoming a reality within weeks

West Australian senator Fatima Payman is set to establish and launch her own political party as early as next month...

Two senators are starting new political party, each while their stories of disquiet and ostracism from their major parties is similar. They both held a point of view differing from the party, and they both took distinct and differing messages out into the community. They were both suitably punished by their party leadership and found themselves on the outer, while the likes of Sen Alex Antic, who was often alongside Sen Gerard Rennick campaigning on almost identical platforms received no such rebuke. Why was Antic awarded front row billing on the SA Liberal Senate ticket while Rennick was excommunicated? Was this a strategy to expand the drifting-voter-base back to the majors via these two senate candidates?

The dirty game of political power wielding is also very much one of smoke and mirrors. Travelling through Queensland and Western Australia, I believe has provided some clarity on this important question.

Queensland and Western Australian folk are politically active several degrees greater than the SA folk. I'm only assessing, but I believe both major parties are well on the nose in Queensland and Western Australia, while South Australia holds a well-entrenched and rusted on approach to the major parties even after Covid under Morrison and the current federal Labor fiasco across only one term.

Any movement across the South Australian electorates may still result in the major-party election, whereas Queensland and Western Australia have a good chance of preferencing (in favour of) independents against the majors.

My feelings, after having toured both states and staying on a little while in each to gauge the feelings of the people, is that these two 'rogue' senators have every likelihood of upsetting the balance of major party power, even at the expense of PHON Sen Malcolm Roberts. It's a dirty game this business of political power.

Where the real loyalty lies from these two aspiring for re-election senators will be revealed in the next and subsequent Parliaments, whether the major political party strategy of excommunicating them both has been sufficiently effective to continue the entrenchment of the duopoly or not. Will they both just be another disappointment (in the public's efforts to gain effective representation) is the only question to be answered.

Two Peas from The Same Pod

"The Liberal-National Coalition opposes the current Labor Misinformation Bill (due to the public backlash), but initiated a similar Bill on 21 March 2022. Communications Minister Paul Fletcher then announced, "The Morrison Government will introduce legislation to combat harmful disinformation and misinformation online." ...

These things are easily forgotten and the entrenched MSM would not lift a finger to highlight this disparity nor humbug.

I want to iterate the futility of relying only upon the political vote to achieve a change of policy. The major parties have stitched up control of our parliaments. They meet in secret in their respective party rooms to vote on policy. All their hidden

discussions and debates are never recorded for public consumption.

A bare majority achieved in the party room, is transposed (via the party whip across the floor of the Parliament) into another law inflicted upon the public.

The people have a significant task before them of regaining control, if they ever had it, of parliamentary democracy. This enemy (of the machinations of the party system) is but one of many. This must be undone for Parliament to function according to our Limiting Constitution. This can only occur from an informed and active public working tirelessly to regain the political initiative, wrestling this power away from the political party machinations. Starting up yet another party will not achieve this important end of representative democracy. This must be wrestled from all political parties back to its rightful place - with the people.

There Is No Quick Fix

The political lobbyist is in the enviable position of being financially supported to carry on the task of haranguing our political representatives to yield to the interests of others including the transnational corporations. This is a fact that must be accepted. While writing a letter, or accosting the representative in the street over any issue, is a method, it is mild in comparison to the constant stream of political lobbyist/s at their Canberra door pushing and shoving them to consider the best interest of others, including the transnational corporations. Our representatives yield to this unrelenting pressure, rather than perform their primary function of representing the people of their electorate.

The political parties receive generous financial and other support, not from the electorate, but from the likes of the mainstream media with favourable articles that improve their chances of re-election. Liberal policy, particularly under John Howard, allowed this monopoly of mainstream media to occur. Don't ever forget that.

The selling of the Commonwealth Bank and allowing overseas banking interests to dominate the financial policy of Australian banks was Labor policy under Paul Keating. Don't ever forget that. These two important monopolies, MSM and Finance, have cornered control of our political processes.

Are They Building Social Cohesion, Or Are They Tearing Society Apart?

During this current and previous tours I have attended quite a few 'freeman of the land' meetings. The folk are quite sincere in their approach, unfortunately some have lost a lifetime worth of accumulated assets, going down this pathway. I have spent some time looking at this question of what they are saying and subsequently sent a 580-page document for a legal opinion. The Legal opinion is important, in that it finds nearly all of what is being espoused does not hold water in our courts, therefore relief will not be found going down this pathway.

The website 'freemandelusion.com' is important as this was the source of the 580-page document. Debates over which is our flag, the red or the blue Ensign further divide us as a cohesive people. We must come together - unite to regain the initiative and control over our own governments and institutions.

In Summary

Dr David Mitchell has provided five excellent videos on our constitutional arrangements located in our 'Video Archives', which I recommend to all. Prof Anne Twomey, from my perspective, reinforces Dr David Mitchell's position. While I have watched only 15 of the more than 100 Prof Twomey's videos located on Youtube, I have yet to recognise any conflict between her position and that of Dr David Mitchell's on constitutional matters. Yet to be totally honest, I am not a constitutional expert, nor any type of acceptable legal mind. I just don't see any issue of conflict there. I will be pleased to be corrected on this issue of conflict of legal opinion between these two important legal people:

<https://www.youtube.com/@constitutionalclarion1901>

Demanding To Make A Difference

I recently received a copy of a 'demand' letter, originally from an early Australian Douglas Credit group. The important point about the 'demand letter' is that, once those folk were convinced there was a legitimate 'issue and resolution' provided by Douglas, they insisted on effective representation. Their belief - faith, that they could achieve a more just result with this approach was their demonstration of commitment to achieving greater freedoms for society. The letter of demand has been placed onto our website for consideration and download here:

alor.org/Storage/Library/electors_demand_letter.docx

Debt As The Weaponised Mechanism

Debt, more accurately referred to as 'the weaponised money system', is designed to confiscate the assets of the entire world into only a few hands. The ever-expanding levels of Debt are irredeemable. No matter how long we work for, we will never find relief from Debt. Nation after nation has become increasingly insolvent to the point where public assets have been removed from the public and handed to the purveyors of Debt as an Equity Swap. Jeremy Lee referred to this phenomenon 30 years ago in his many videos: *<https://alor.org/Storage/navigation/Library5.htm>*

If you wonder why our High Country, Forests and National Parks are all locked up with little or no public access, and people are being herded into bigger and bigger centres, it is because those who hold those government Debts (Bonds) wish to have unfettered access to exploit the mineral and timber reserves held in these previous public spaces. Changing government flavours will not change this policy until the general public become sufficiently informed and energised into making a difference to our political plight. After the fire, how convenient, the Victorian government allowed the 'old growth forests' to be harvested. Or the water of the Murrumbidgee pumped dry to produce cotton, from which little or no royalties from either are paid into the public purse, are each a reflection of the same policy of Debt For Equity Swaps. Like a giant open pit, Australia is certainly being exploited, but this time by a hidden foreign power operating behind the scenes of government and our defenses.

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