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The Price of Freedom is Eternal Vigilance

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BEWARE THE 'IDES' OF MARCH By Arnis Luks

Over ten years ago I set in motion a plan to transition across to ALOR full-time. A point about this transition is that I took my wristwatch off and have never looked for it since. There are clocks around the place, but I'm no longer 'marking time', looking for knock-off or the flight back home. I have re-orientated my life to living in the eternal now. Life has changed, and very much for the better, although, even now, I fondly look back towards those people from then, and the events I experienced. I consider this 'now' as being the most important period in my life. Everything that has occurred before was preparing me for 'this now'. My life has been one great experiential event that has fashioned me into the person I am today. And I am sure I'm not the only one who thinks in this fashion.

At early high school we looked at the play *Julius Caesar* by William Shakespeare. Like most events from my teens, it did not leave any lasting impression except the call out to Caesar - '*Beware the Ides of March*'.

I do not remember if my teacher spent any time at all explaining the meaning of the word 'Ides', but here I am 55 years later and I still don't comprehend the appropriate usage of that word and its ramifications, apart from that it alluded to sometime in the future that Caesar needed to beware of.

Time is a fickle thing, and it can melt, as it is melting in front of all of us. The seasons come and go, and I often wonder 'what happened with that year', 'what has been achieved thus far', and sometimes even consider 'how can I do it better next time or next year'. For those, who, like me did not comprehend the meaning nor the ramification of the word 'ides', I will spend some time on this, as it is now in the period of Lent leading us into Easter, the most holy season of the Christian Calendar.

I initially didn't realise that I needed to do some research on Calendars, which, as it turned out took me to some differing perspectives on History, and about this thought of 'Ides'. Ironically enough, it was Julius Caesar who set in place a new calendar around 45 BCE (before the common era).

We, only recently ceased to use the letters BC, denoting Before Christ, and the AD, *Anno Domini - In the year of our Lord*. Most sources no longer wish to acknowledge the Christian Church's unktion of setting time or calendars against those most profound events of the Christ's 'visitation' with man - *He became flesh and dwelt among us*. A subtle new thing has come into play that undermines another part of our Christian heritage. Little by little they tear us and our Christian heritage apart.

Prior to the Julian Calendar being introduced in 45 BC, was the Roman/Republican Calendar which had accumulated errors so significant that 90 days needed to be added to the calendar year of 46 BC, to align with the seasons, giving it 445 days in total. Who would have thought that such a significant adjustment was necessary?

And this being only 101 generations ago. Yet, that was the case. <https://www.timeanddate.com/calendar/roman-calendar.html>
The Ides of March is the 74th day in Roman/Republican Calendar corresponding to 15 March, this Friday for us. It was marked by several religious observances and was a deadline for settling debts in Rome. In 44 BC, it became notorious as the date of the assassination of Julius Caesar, a turning point in Roman-World history.

The Roman Calendar highlighted a number of days in each month:

- Calends (Kalendae) were the first days of each month. The name is derived from the Greek word *καλειν*, to announce, which may initially have been used in the ancient lunar calendar to "announce" the day of the New Moon (or the first sliver of the Waxing Crescent Moon)
- Ides (Idus) occurred one day before the middle of each month. Depending on the month's length, it fell on the 13th or 15th day. In the Lunar Calendar, the Ides marked the day of the Full Moon.
- Nones (Nonae) fell on the 7th day of 31-day months and on the 5th day of 29-day months, marking the day of the First Quarter Moon.

These markers were used to number the days in each month, counting backward from the upcoming Calends, Ides, or Nones. The count always included the day of the marker. For example, the 11th day of Martius would be known as “Five Ides” to the Romans because it is the fifth day before the Ides of Martius, which fell on the 15th day.

In the earliest calendars, the Ides of March would have been the first full moon of the new year.

From Julian to Gregorian

Acknowledging again, that we are in the period of Lent leading into Easter, we must consider the relevance of the Roman Encyclical *Inter Gravissimas*, which was responsible for adjusting the Julian Calendar forward some 10 days - from 4th October 1582 to the next day being 15th October 1582. This realignment was necessary to correct the mis-alignment of the Julian Calendar to the spring-equinox (autumn in the southern hemisphere) with the next cycle of the full moon and the setting of the Easter Festivals (also by previous Papal Decrees). The Gregorian Calendar aligned the earth’s tropical orbit around the sun to account more closely with the Church’s Seasonal Festivals. Eastern Orthodoxy somewhat holds onto the mis-alignment against the tropical orbit to this day. <https://myweb.ecu.edu/mccartyr/intGrvEng.html>

The average duration of the Gregorian year is 365.2425 days, a minor difference with the actual tropical year of 365.2422 days. The Gregorian calendar was worked on by the Calabrian doctor Aloysius Lilius, as well as by the papal commissioner C. Clavius, before it reached the modern usage.

The *Gregorian Calendar* only came into common usage slowly: England and her colonies including Northern America introduced the Gregorian Calendar in 1752 – 170 years after the Papal Decree; Germany (as a whole) in 1776; Sweden in 1823; and Russia in 1918. In The Netherlands the calendar took its start at different stages, in different provinces.

The Julian Calendar remains in use, particularly in eastern Europe, and is still in use by the majority of Orthodox-faithful for ecclesiastical dates.

Settling of Accounts and Census to Pay Taxes

A significant part of setting an accurate or 'standard calendar' for the tropical orbit of the earth around the sun was the reconciling of financial accounts - to settle loans and pay taxes. Censuses are/were used to identify the number of people for each village or township to collect taxes. Joseph and Mary travelled to Bethlehem for the Census; to settle taxes for the Caesar of that day.

Luke:2¹⁻⁷ At that time a proclamation was made by Caesar Augustus that all the inhabited world should be registered. This was the first census, undertaken while Cyrenius was governor of Syria and everybody went to the town of his birth to be registered. Joseph went up from the town of Nazareth in Galilee to David’s

town, Bethlehem, in Judea, because he was a direct descendant of David, to be registered with his future wife, Mary, now in the later stages of her pregnancy. So it happened that it was while they were there in Bethlehem that she came to the end of her time. She gave birth to her first child, a son. And as there was no place for them inside the inn, she wrapped him up and laid him in a manger.

A recent article from the Ron Paul Institute reported of the precarious state of US public credit-card debt - with a 50% increase in delinquency only last year – 2023.
<https://ronpaulinstitute.org/federal-reserve-responsibility-for-consumer-and-government-debt-crises/>

Handing down the 2023 Victorian State budget, the Victorian State Treasurer Tim Pallas announced changes to land tax, payroll tax and stamp duty, in the hope that \$4.74 billion will be removed from the Victorian economy in the financial year 2023-24 alone, to pay down Covid-Debt increases of some \$31.5 billion.
<https://www.holdingredlich.com/victorian-state-budget-2023-24-taxing-changes-to-land-tax-payroll-tax-stamp-duty>

Debt Reconciliation

Delving into the history of the modern Gregorian Calendar highlights the glaring disparity of the modern man's work-hour/production-ratio - an increased production of perhaps a thousand fold, against the Christian Calendar of Holy-Days and Seasonal Festivals.

We, in this age, have lost site of the significance of mass production and automated machine technologies. *Seek ye first...and all these things will be given unto you...* means something unique for this modern era that has never occurred before in the history of man. We are given a glaringly-obvious opportunity to enter a ‘life more abundant’ if only we have sufficient faith ‘as a mustard seed’ - to look more deeply into the significance.

'Merrie' England of the Middle Ages, celebrated as many as 150 Holy-Days per year. Here we are enduring another Industrial Revolution of AI Artificial Intelligence, of technological innovations that increase productive capacity again, and again, and again, that others could only ever dream about, and yet we are refused entry into an age of leisure that is being lost in front of our eyes.

This modern age is mesmerised by the abstraction called money. It can be in any shape or form, and provided it is readily accepted as a means or method of reconciling accounts, is accepted as something of intrinsic value, hard to get hold of, and always sought after, yet it is not. It is only a means of counting against what has already taken place in the natural world. The natural world does not incur debt, except perhaps if the fields are not maintained in optimum biological health. The true, real, and legitimate ‘cost’ of production is consumption, what has been used up by the processes of production. That real debt has been paid for with and by those processes of production.

In my recent travels last month, I saw some farmers

already ploughing their fields in anticipation of early rains. This past week has been the only time I considered it 'a summer', of some mid to high 30s for a whole week. Even though we are into the second week of March, the equinox is still a further week away, of which I have come to expect that the rains will then come. We will see.

Those farmers ploughing their fields especially early, are doing so in the hope that they will realise a financial profit by having their production available earlier for the market than everyone else. It is a gamble they are prepared to take, rather than wait for the seasonal rains that soften the soil making it more energy-efficient for ploughing. They are risking a type of economic-musical chairs, knowing that there may be a collapse of the commodity-price which allows only some to survive.

This same gamble is repeated across many other industries. The fluctuating prices at the petrol browsers causes the public to hunt down the bargain at the expense of another 'servo' shutting down. In the end, monopoly reduces all competition and then comes the price hikes. \$2.20+ per litre is not unusual. The price of fuel affects the price of everything that relies on transportation and fuel as energy - farming, manufacturing, & distribution.

Medibank, as our system of monopolised/nationalised medicine, has seen a steady rise in the cost of its services, and yet now, even though it is for all intents and purposes a world-wide monopoly, is in a state of financial crisis that is unsustainable within the current levels/rates of Medi-tax, and Billions paid for the Pandemic Response.

In South Australia we have monopolised this industry to the point medical training facilities, distribution outlets for prescriptions, and face-to-face services and hospitals for regional areas have been all but shut down, and yet those financial efficiencies (justifying this pursuit of monopoly) have not been realised. Remaining rural medical services, just as in our capital city of Adelaide with its concentration of monopolised medical facilities, are both in a state of financial and economic crisis.

Local government, after phases of consolidation leading onto regionalisation, are also in a state of financial crisis. We haven't answered this glaring question of debt-reconciliation which is becoming even more apparent by the day. No one is talking about, and yet it is the only real elephant in the room.

Reconciling Accounts, or True Reconciliation

The 'problem' of production - producing enough, has been resolved with the several Industrial Revolutions, however the disparity of consumption/distribution remains the glaring anomaly that has not been settled. The task set before us is to get-over to the common man the legitimate cultural inheritance of our modern productive processes - 'economics', so that he can again enjoy the Seasonal Festivals of the Christian Calendar, and without incurring financial debt as a method of impoverishment and financial slavery.

Douglas Social Credit has provided the only legitimate answer to this millennia-old riddle, by eliminating financial debt as the major mechanism of public and private control, by providing sufficient purchasing power into the hands of the population to reconcile the cost of production at the point of sale, with the National Dividend and the Consumer Price Subsidy - both being debt free. Money is only a measuring tool, not a commodity. Yet we live in this abstraction every day.

Fluid Law(lessness)

Another good part of this past week's research has been around Constitutionalism; in particular AV Dicey's '*An Introduction To The Study Of The Law Of The Constitution*'. Having read this book for the first, I noted in England, and later greater Britain, the transfer of absolute power from the Monarch onto the Parliament - being the lower house, the upper house and the monarch sitting in Parliament. The 1688 Bill of Rights 'secured' Parliament as the supreme law-giving authority with the enthroning of William and Mary:
<https://www.legislation.gov.uk/aep/WillandMarSess2/1/2/introduction#commentary-c993871>

Reading Dicey's '*The Law of the Constitution*' also highlighted the disparity between the 'rule by law' of the British, and the 'administrative law' of the French, or perhaps more precisely Continental EU & UN of today. Administrative Law does not place an equal requirement for the bureaucracy to abide by the law of the land. I remember Italian Prime Minister Silvio Berlusconi insisting that he cannot be charged with any legal offence as Prime Minister, acting in the best interests of the nation. Donald Trump appears to be claiming this same immunity from prosecution, so those administering French or Continental law also claim dispensation or immunity against the law of the land, of public or the common law. The CommiCzar can and does have a field day and can receive immunity from any personal excesses. https://archive.org/details/introductiontost0000unse_r6a8

The history of the British Common Law reinforces that all are subject to this same 'rule of law'. Moving away from this guidance causes a clear separation, of creating two classes of citizens, or subjects.

In the recent referendum, Canberra, by percentage voted in favour of the Voice to Parliament. This divergence of opinion of the bureaucracy located in Canberra, with the rest of Australia is most telling, as having a differing perspective from the rest. Perhaps they, being mostly bureaucrats, are more inclined to the Continental approach to administrative law thus creating two classes. It is actually they who write these same laws that they then go on to administer. Parliament is becoming redundant to the governmental processes of the bureaucracy, without holding the Executive to account.

The New Despotism by the Right Honourable Lord Hewitt of Bury 1929, heralds in this divergence in

Britain, and Australia, from the Common Law into Administrative Law:
https://alor.org/Storage/Library/PDF/HEWART%20Lord%20Of%20Bury-The_New_Despotism_1929.pdf

"The French make it clear in the titles of their texts on administrative law that administrative law is first and foremost about enabling the proper functioning of the administration in its principal activity of serving the public, rather than about the control of the administration. Those concerned with the institutions and principles governing administrative conduct are designated by the label 'droit administrative' (administrative law) whilst those about judicial review and governmental liability have the label 'contentieux administrative' (administrative litigation). These questions shape this brief treatment of administrative law: what is the public service or a public function, in what way is it different from the private sector, and how does this affect litigation, judicial control of administrative action and governmental liability."

<https://www.cambridge.org/core/services/aop-cambridge-core/content/view/4817E7D30FB21B384C1C987917DDA08F/9781316511169AR.pdf>
<https://www.amazon.com/Principles-French-Law-John-Bell/dp/0199541396>

From the Specific to the Abstract (Hypothetical)

It has been nearly 100 years since Lord Hewart wrote his title '*The New Despotism*', of steady legal progression away from the 'rule of law' onto 'administrative law' as practised in France and now the EU and UN. The arbitrary-vagueness of the Acts and the increasing unaccountability of the bureaucracy within 'administrative law' is the most obvious anomaly, against the Common or Natural Law – *in the nature of how things are or work best*. We see this with the various bureaucrats given power to interpret an Act, that in this modern parlance is becoming increasingly vague within its terminology. It is only in the pursuit of 'the rule of law' that this bureaucracy can be called to account. The King is subject to (the same) law as everyone else, that is why it is referred to as common. The bureaucrat is asking for immunity from that common law that all else are subject to. Essentially a vagueness of interpretation, or perhaps more specifically, an abstraction of legal processes and rules to achieve bureaucratic immunity that even the King is bound.

Language, especially within our law courts, must be specific and precise. Solicitor Robert Balzola refers to this discipline as 'legal exactitude'. The Queensland courts finding that 'public servants could not have their employment terminated for refusing the job' is a telling point. What actual law did they break or disobey, or was it simply an administrative procedural failure that allowed their case to succeed as it did. The National Cabinet under Morrison mandated the jobs. Federal Laws to mandate the job were not passed, as it is not permitted by our Commonwealth Constitution -

(Sect 51 xxiiiA ...but not so as to authorise any form of Civil [medical-ed] Conscription), but the effects of these arbitrary actions were certainly felt on the ground.

The South Australian and NSW Agricultural Ministers decreed that GMO's would be allowed into all council areas across their state. Had these decrees been enacted into law by the Parliament, perhaps those politicians would have been more readily held to account in the parliaments, and the law nullified as overstepping their meets and bounds, perhaps giving the public an opportunity to exercise their legitimate opinion through an election or referenda.

This arbitrariness of decrees, perhaps better described as the whims of the bureaucracy, are a significant opportunity for some enterprising Barrister or Kings'-Counsel to push back against this lawlessness, back towards 'limiting constitutionalism' as was.

When we look at the financial sharks hovering around in the economic/financial pool ever ready to devour the small fry, to me this denotes a gluttony, an insatiable desire that can never be satisfied. While the sharks are in the pool, how can the meek inherit anything? Our world seems to be inverted, of not caring for each other - dog eat dog. The Opposition Leader proposing a nuclear option for Australia only assists the nuclear-monopolist. It doesn't serve the public good.

The meek need to be given a break from this rabid exploitation and allowed time to smell the roses.

The world's financial debt is heading to the stratosphere, and yet we can turn the machines up or down at any time to suit our manufacturing orders and purposes. You only need to look at the 'war' industry and it being turned up or down to suit the political objectives of the day, to see it is readily being manipulated for power and/or profit.

Gaming the financial system has morphed into an art form that claims the whole world as the personal property of those who 'game' the system the best.

The meek can never receive their rightful inheritance of the earth while the money-changers and those who 'game' the system are within our economic temple. We have to metaphorically and physically draw up our own cords from strips of leather and drive them out, just as the Christ physically and spiritually did so during His visitation - *He became flesh and dwelt among us.* ***

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

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