

A WEEKLY COMMENTARY

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The Price of Freedom is Eternal Vigilance

Vol. 60 No. 42

1st November 2024

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Initiative or the Industrial Prisoner - Something different... By William Waite

Every Social Crediter has been asked at one time or other: “what is Social Credit?” I admit to more than once being somewhat paralysed by the question, not knowing from which point to depart. Monahan, beginning his introduction, writes “Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and more clear perspective.” But at some point we have to zoom in on something specific and it makes sense to start where Douglas himself started:

*The set of ideas which became the movement known as Social Credit began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination.*¹

Douglas believed that there was something special about the individual. From his book, *The Big Idea*:

*Although the fact is a little obscured at the moment, the human individual is the highest manifestation of divine attributes with which we are in day-to-day contact. What differentiates him from the lower orders, when he is different, is his initiative — the fact that he manoeuvres under his own steam.*²

Now initiative is “the power to act” and it is the Social Credit position that social and economic organisation should provide the greatest possible scope to individual action. “To the greatest extent possible” Douglas said, “the will of the individual should prevail over his own affairs.”

Consider Bob. Bob does something in the city. Workdays consists of eight hours in an office and two in his car, with some phone calls and emails outside work hours. He has a mortgage and all the expenses of the average consumer domesticated by retail culture. He is not necessarily miserable.

He is in tune with the zeitgeist; working and consuming, taking debt, working it off, “contributing” to state power by his taxes etc.

In what feels to him like a past life he’d had an interest in insects, that, in his university years, blossomed into a full blown obsession with cicadas. With more than 3000 described species and many undescribed, cicadas were a rich source of fascination for Bob. Powered by the enthusiasm of the pure scientist, he won some grants and even managed a small book. Somewhat predictably, however, his eagerness was not matched by that of the funding allocators and Bob was eventually pressured to move on to more lucrative, though less interesting, pursuits.

The work Bob does now is not necessary beyond the income it pays him. Like everyone else he works for the money and in the absence of meaningful alternatives, making money has become something of a default end. He remembers in his cicada days pitying the slaves riding into the city when he was heading in the other direction. His financial advisor tells him he’s on track to retire mid-sixties and how sensible he is. Then, perhaps, back to cicadas. Probably not though.

Bob has shown interest in other things over the years but nothing really stuck. He’s got some gear that he probably should just sell. The residue of old enthusiasms pared away by the attrition of fifty plus hour weeks, bills, and a family. Lack of time, lack of ready money, lack of energy. He feels like he doesn’t spend enough time with his kids and his wife works nearly as much as he does. Family time is some delivered food and a movie, though even that tradition is going by the wayside with the kids opting for their computers.

In many respects Bob’s is not a horrible life. It has upsides. It’s comfortable. His family affords a nice house in the suburbs, they lease nice cars and go on holiday every year. If you’re stuck in the game you might as well play.

Do I think it is likely that had Bob been left alone to pursue his interest in cicadas he would have changed the world with a cure for cancer, a new type of plane wing or something else? No, I don’t. But the scenario does beg the question as to how much human achievement has been stifled by the artificial limitations imposed by finance.

The world is not quite the world it might have been, if only in a small way, because it has been deprived of the achievements of a unique individual for the sake of a contrived economic necessity. At the same time Bob is not the man he might have been had he been let alone to make manifest his ‘divine attributes’ as a seeker of truth in the field which naturally inspired him. This is the cost to the individual and to the common good of an economic system obsessed with standardisation.

Finishing Douglas’ quote from *The Big Idea*:

I am confident that there is an organised attempt to drive him [the individual] down the scale of existence, so that he becomes primarily a number on a card index, by taking away as far as possible any recognisable initiative, his potentially divine attribute.

1 Douglas, C.H. 1947. *The Development of World Dominion*. Tidal Publications, London.

2 Douglas, C.H. 1983. *The Big Idea*. Veritas Publishing Company, Australia.

Who is Teaching Our Children and Where is the Church? By Arnis Luks

I came across a James Delingpole podcast of an interview with Alex Thomson which I then forwarded onto a list of close contacts.

A Funny Thing Happened On The Way To Armageddon:

<https://www.ukcolumn.org/video/alex-thomson-talks-to-james-delingpole-on-jn-darby-the-scofield-reference-bible-and-the>

The important points I drew from this interview were firstly, that Alex Thomson is an immensely knowledgeable student of theology, etymology, and history; and secondly, he holds a sound assessment of current and historical political events. This podcast was so important I felt, that I watched it twice in the one day. Alex fluently speaks 6 languages and can translate perhaps as many as 30 others.

The allocation of three hours became a small price to pay, and I recommend it for all those serious about analysing and unravelling world events. Alex's message to practising Christians, and others wishing to bring to the light of day current political events, is fortunate.

'*New History of the Jews*' by Eustace Mullins was referenced by Alex and is available for download here: https://ia600907.us.archive.org/view_archive.php?archive=/10/items/EustaceMullinsCollection/Eustace%20Mullins%20Collection.zip&file=Eustace%20Mullins%20-%20New%20History%20of%20the%20Jews%20-%201968.pdf

and in print form here: <https://www.barnesandnoble.com/w/new-history-of-the-jews-eustace-clarence-mullins/1123331595>

The first lecture in the ALOR Social Dynamics series, reinforces the importance of a sound philosophical basis to analyse our own ALOR model (of policy), and the *modus operandi* of significant political events around the world – the hidden (occult) philosophy of secularism or materialistic-humanism, behind that which is occurring. CH Douglas wrote the title '*Whose Service Is Perfect Freedom*', in which the word chimera is used describing the current pursuit of worldly power.

chimera: a thing which is hoped for but is illusory or impossible to achieve

As we experience greater and greater social, political, and economic convulsions, our political class appear unable or unwilling to steer the ship of state into historically sound waters. I noted in a RT *Russia Today* article, that BRICS, a Soviet Association of governments similar to the European Union, is openly advocating adherence to the world-government-model centred around the United Nations.

https://cdn.brics-russia2024.ru/upload/docs/Kazan_Declaration_FINAL.pdf?1729693488349783

Coming from dictatorships I am not surprised. But also coming from the free world (our own elected 'dictatorships') demonstrates a similarity of purpose, or policy.

Should policy emanate from the unelected and unrepresentative United Nations, financed-and-controlled by powerful banking and industrial interests, or should policy emanate from individuals in association - locally? The United Nations is made up of people, individuals wishing to make policy determinations for the whole world. Covid demonstrated the complete and absolute folly of this centralised

approach to individual medical needs. This policy of their materialistic philosophy leads the world into greater and greater forms of tyranny and convulsions.

As a philosophy, secular-materialism describes man as *'matter in motion'*. Under this presumption the value of every unique individual is, virtually and in all practical terms, almost less than zero – the group objective is superior to the individual – being the unforgivable sin against the Holy Ghost. The end position of this policy, which is worldly power, justifies the means / methods; the imposition of tyranny over all individuals. Whereas the alternative philosophy called Christianity, emphasises that the individual is superior to the group objective and meant to be served by all policy:

"Systems were made for men, not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political, or economic." – CH Douglas

The further centralised we become, the greater convulsions we experience – the incarnation (on earth as in 'hell') of this policy. The 'WHY' is to deny a personal relationship between God and man - every single man and woman with God as father of all: satanism: 'he was a liar and a thief and a murderer from the start'.

"The opening words of the Westminster Shorter and Larger Catechisms are among the most well known in the history of the church's catechisms. "What is man's chief end?," asks the Shorter Catechism, "Man's chief end is to glorify God and to enjoy him forever." The Larger Catechism opens almost identically yet more fully saying, "Man's chief and highest end is to glorify God and fully to enjoy him forever." But the use of 'enjoy' in these catechetical statements is not likely what we as moderns assume it to be. We use the word 'enjoy' to say we take delight in or pleasure in an activity, person, or occasion—and ordinary with at least a slight preference for the pleasure sense. We hear the word 'enjoy' and think of our desires and of happiness. Perhaps when we hear the word 'use' we think of negative misuses of people or things. But the traditional meaning of 'enjoy' in Christian literature reflects a distinction between 'enjoy' and 'use' introduced by the great African theologian Augustine in his opening section of On Christian Doctrine. Reflecting on what Augustine meant by this distinction, which is easily misunderstood by contemporary Christians, can greatly enrich our appreciation of what the Westminster Catechisms likely intend by their famous opening words."

Defining, or living out how each person is to glorify God becomes their life's work, or their own form of worship – faith without works is death. God is keenly interested in every individual, so that each may enjoy Him in their own way, or their individual calling.

Policy Controlled By Media

A booklet by Jonathan Graham titled *'Dictatorship of the Foreign-Controlled Media'* lays down the charge upon foreign corporations (central banks) who control our mainstream media: for them to control and dictate political-policy, from which the major political parties take direction. Not the other way round, nor either, from the people. In other words: Liberal John Howard's Prime Ministership consolidated

Rupert Murdoch's monopoly-control of Australian political-policy by centralising media ownership to Murdoch. Labor Bob Hawke and Paul Keatings' Prime Ministerships consolidated international banking's monopoly-control of Australian financial/economic-policy by centralising and internationalising Australian banking. Not since the days of the Dutch East Indies transnational corporations has media, financial/economic and political power been so centralised.

Under both, Liberal and Labor dominated-administrations, our educational system has also surrendered monopoly-control of curricula-content over to materialistic-humanism – satanism as a death cult – euthanasia and abortion, jab-damage and rainbow-bodily-mutilation. Little wonder Ezra Pound warned against handing over these three controlling forms: of the political, of the intellectual (spiritual and cultural embedded in educational content), and of the financial/economic reserves of the host nation leading to appropriation and cultural dispossession.

While Jonathan Graham's content is well referenced, and his indictment 'of the surrender of Australian sovereignty to centralised worldly powers' becomes, at times, animated, those other referenced writers reinforce the same thesis of this national surrender.

Jonathan Graham's booklet has been placed into our online PDF library for further reading here: https://alor.org/Storage/Library/PDF/Graham_J-Dictatorship_of_the_Foreign-Controlled_Media.pdf

Yuri Bezmenov reinforces the point, by providing an alternative to atheistic-materialism - through education – 'think on these things' as St Paul writes – Phil 4:8

We need to treat Ezra and Yuri's advice with the greatest of respect. In all circumstances the individual must be given adequate opportunity to accept or reject one thing at a time. Looking to world government and Human Rights in particular, I came across some exceptional information about how little of our ancient rights and freedoms we are being purposefully-determined to retain – by omission.

What government can give, government can take away.

Derogability: In human rights law, derogability is whether the right may be infringed in certain circumstances. A non-derogable right is one whose infringement is not justified under any circumstances, generally right to life and freedom from torture, inhuman, or degrading treatment. - Wikipedia

UN Human Rights Defined

Article 7 ICCPR Freedom from torture and other cruel, inhuman or degrading treatment or punishment

Articles 8(1) & 8(2) ICCPR Freedom from slavery and servitude

Article 11 ICCPR Freedom from imprisonment for inability to fulfill a contractual obligation

Article 15 ICCPR Prohibition against the retrospective operation of criminal laws

Article 16 ICCPR Right to recognition before the law

What are absolute rights?

International human rights law recognises that few rights are absolute and reasonable limits may be placed on most rights and freedoms. Absolute rights, however, are distinguishable from non-absolute rights: see list in the box above.

Absolute rights cannot be limited for any reason. No circumstance justifies a qualification or limitation of absolute rights. Absolute rights cannot be suspended or restricted, even during a declared state of emergency.

What are non-derogable rights?

Rights may also be characterised as derogable or non-derogable. Article 4 of the International Covenant on Civil and Political Rights (ICCPR) provides for a derogation power, which allows governments to temporarily suspend the application of some rights in the exceptional circumstance of a 'state of emergency' and subject to certain conditions, including official notification. Recourse to the derogations regime is rare. To date, Australia has not exercised its derogation power under Article 4 of the ICCPR.

Certain rights, however, are non-derogable, that is, they cannot be suspended even in a state of emergency. Article 4(2) of the ICCPR provides that no derogation is permitted for:

- right to life (art 6)
- freedom from torture or cruel, inhuman and degrading treatment or punishment; and freedom from medical or scientific experimentation without consent (art 7)
- freedom from slavery and servitude (arts 8(1) and (2))
- freedom from imprisonment for inability to fulfil a contractual obligation (art 11)
- prohibition against the retrospective operation of criminal laws (art 15)
- right to recognition before the law (art 16)
- freedom of thought, conscience and religion (art 18).

In addition, the Human Rights Committee has identified other ICCPR rights that it considers cannot be made subject to lawful derogation under article 4 of the ICCPR. For further information see UN Human Rights Committee General Comment No 29. https://tbinternet.ohchr.org/_layouts/15/TreatyBodyExternal/Download.aspx?symbolno=CCPR/C/21/Rev.1/Add.11&Lang=en

What is the distinction between absolute rights and non-derogable rights?

Non-derogable rights may be either absolute or non-absolute. While non-derogable rights cannot be suspended, some non-derogable rights provide for limitations in their ordinary application. For example, the right to freedom of religion in article 18 of the ICCPR is non-derogable under article 4(2) but may be subject to limitations in accordance with article 18(3). Article 6 of the ICCPR, which protects the right to life, is another example of a non-derogable right. This right, however, is expressed in part as freedom from 'arbitrary' deprivation of life. The use of the term 'arbitrary' indicates that circumstances may justify the taking of life, where necessary, reasonable and proportionate.

Source: Australian Government - Attorney Generals Department
<https://www.ag.gov.au/rights-and-protections/human-rights-and-anti-discrimination/human-rights-scrutiny/public-sector-guidance-sheets/absolute-rights>

Overcoming Despair By Neville Archibald

Following on with part of the theme from my last article, Niall Ferguson raised the topic of deaths by despair. There are always deaths in our communities and in reality death is nothing more than the antithesis of life, we all end up there. Once called the great leveller of mankind, for it is something no one can escape. That being said, it does not come equally to us all, there are definitely contributing factors.

Niall touched on this with despair. In times of social despondency, when life is hard and the community fragmented, who do we turn to for help? Family and friends, the church or other local community groups, that have a sympathetic ear and some form of advice or consolation to offer. The very notion, in fact, of community as I see it. The people in your lives that you may not see every day but who, when you do, you greet with familiarity, and talk of local or even larger issues. In times of crisis, you might find them on your doorstep, pitching in to fill sandbags for a flood or with food after a house fire or such. These are the lifeblood of any well functioning society and they still exist.

Social cohesion is something that you make. It is up to each individual within this framework to offer up what they can. Participation is the key ingredient, sometimes just by being there, at a gathering, or at the corner store. You mingle, talk or even nod your head; recognition is often all that is needed. It is in this way that a healthy community flourishes, from the grassroots of the country or nation. Who they are!

Fast forward to today, not just the memories in my head, and what has changed? Has anything changed? I don't believe anyone would disagree if I said yes, a lot has altered from my childhood days. Media, most particularly, in my experience has probably changed the most. Not just our reliance on it, or our increasing overuse of it, but the content as well. We spend far too much time obsessing over the many things presented to us, if obsessing is too strong a word, perhaps being concerned about. Many of the things we see, are remote and totally out of our immediate control, many are merely stories representing another community somewhere in the world. Do we take on board these problems as our own, do we talk about them in our community? Yes, we do! Has it become a problem?

Growing up in the era of jingoistic TV and radio I need only hum a tune or say

the magic words and others of my era and either side of it will respond. From falling anvils with “That’s all folk” and “lemon charged” even today’s, “You’re a wizard, Harry”, what goes on, on our screens and in our ears does become embedded. You cannot deny it’s permeation. Ear worms for everyone! It is this that I am speaking of when calling out the media for it’s “helpful” influence on despair. Notice I use the word helpful in inverted commas, for two reasons! First, media can be a useful tool and participate in bringing us together. In troubled times it can be the link that warns or informs us, enabling us to rise to the occasion and ‘help’. It can also do this in normal times. Second it sells us things, not just advertising for products but also concepts, ideals. This is where, to me, the ‘ful’ comes in, for you cannot watch very much these days before turning off with disgust at the sheer amount of Advertising and in some cases blatant propaganda (see ABC in my opinion). It is also here that a sarcastic interpretation of the word comes in. They have more influence on community standards and thought than many credit them with, and they are in your homes, everyday!

Take the time to act as an observer in your own lives. Try to detach yourselves for a while, from the entertainment and news items offered up and make a score sheet. On one side put the uplifting or need to know material. Things like local events, positive stories about life or anything else you feel has helped you (or your community) in some way. Then on the other side, put all the negative, the stuff happening that you have absolutely no control over, murders a thousand miles away, overseas election material that only pits one side against the other with little useful comment. There are so many examples that we are bombarded with, it can be mesmerising to try and sort out how exactly this is important to us. Then we come to programs for entertainment, destructive action, family crisis and reality TV abound, also watch for though, over representation of actual personality groupings in talk shows or supposed comedic entertainment.

Do not think that I am singling out people for their lifestyle choices alone (I care not a whit for their personal preferences), but listen to the talk and innuendo and entertainment value: is it skewed, does it represent a fair cross section of your community, or is it just the rarefied air of the entertainment industry? The acerbic wit, snide remarks, put downs and other destructive comedy has taken over from purely clever or inventive fun. These shows are influential to growing minds specifically, and while it can be useful to know how the other half lives, do you want them in your house every week, every day? Are the actions and insinuations that pass for comedy these days, beneficial to growing children? Even to us!

Keep this list for a week, tally up your results and make a decision. What part of the negative side do you really need in your life? Has it effected your thoughts over that time? Self assessment is a thing that we all should undertake from time to time.

It used to be called a holiday or a break from work. The old bush poets called it “goin’ Bush” to escape hustle and bustle of city life.

Sitting by a river or relaxing at a mountain resort, was always about de-stressing, leaving the cares behind; hell even tinkering in the shed for us blokes, is unwinding.

How many do these things today? Holiday unwinding is often crammed with events, programmed fun, visits to theme parks or activities that keep you so busy you come home needing a holiday. I have heard that comment made so many times. Where has the “smelling of flowers” taken place. The introspection of life, your life and it’s direction, gone. Lost in the clamour for maximum fun and enjoyment? This emphasis too, is directly related to media advertising, selling the concept of quantifying your enjoyment instead of just enjoying it.

Not everyone pursues this agenda, but it is certainly a proportion of our time off, even the odd break for a weekend to a car show or fishing extravaganza, those style outings are for the senses to take in, sales pitching, little time is left for the inner you and for questioning your direction in life.

Self improvement, trying to be the best you can be, sounds like a load of tripe to many; but it is at the heart of a good society. At the risk of sounding like a self help guru, when were you last, the most happy? Not the gratuitous sensory version, but really peacefully happy?

As one songwriter put it, “an honest man’s pillow is his peace of mind!” (John Mellencamp.) Probably upon reflection it involved someone else, helping them, or achieving something that you could have a sense of pride in, not the gloating sort of pride, but the quiet, “I can”, sort; again often involving someone else – community.

I have seen this less and less, instead the holiday maker returns, tired and often quietly glad to be back at work. A few days later it is as if he had never been.

So we are now back at despair, one of the leading causes is negativity, thinking nothing is good. If you have taken the time to do the little exercise I mentioned, then it should be obvious to you that the media has a lot to answer for. They may say that they are just pandering to a need, a desire. That “ratings show ...” . Maybe they do!

Have we come so far as to believe our own pessimism for the future, that we, in fact, encourage it? Is it like our continued re election of the very teams of politicians that betray us over and over. Stockholm syndrome that keeps us “self feeding” to our own demise. We must break this cycle!

The way we live, the way we interact, the way we govern ourselves needs to be examined. The very term, to govern, needs to be considered. From Latin and Greek: also meaning, to steer, to guide.

For maximum benefit to the individual, it means a way forward to a more positive future. For both ‘steer’ and ‘guide’ infer direction. Using the word ‘Govern’ today, brings to mind control and limit, with little real concept of anything other than immediate future. This is not surprising, considering most election campaigns only really consider the next term and how to stay in, or get into, power. It is this direction we need in our lives. A positive direction, a building of something better for the future. A guide book for how to get there.

Parties have the tendency to offer up more of the same, or a trade off between one thing or another, each with its inherent downfalls. They continue to use a system that has failed them previously, and find reason to blame anything but the system. Someone, somewhere, is to blame, they pass it off as one or another group in society not pulling their weight, or somehow being against community. Or on lack of public confidence in spending, only to next time blame us for living beyond our means. They like to keep us captive in our uncertainty, fill us with despair so they can offer up false hopes of a slight improvement.

If the system was made for man, it would be working to uplift, to improve his lot at all times. The system needs an overhaul and the main part of it that does is us. Our acceptance of so low an aim going forward is something we can change. It is immediately accessible for us to do, we need no one else to start!

It is important to learn what is possible, to see clearly what could be and then push for it. Remove the negatives from your life and read up on reality. Challenge the failing status quo and look at the alternatives. C. H. Douglas offered up a solution to the present system and expounded on it in his address in 1936, “*The Approach to Reality.*”

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Approach%20to%20Reality.pdf>

“Social Credit fundamentally involves a conception, I feel a true conception—but you must enlarge upon that for yourselves—of the relationships between individuals and their association in countries and nations, between individuals and their association in groups.”

What is Social Credit and why does it matter? We have been talking of despair, direction and what we can do. The challenges of debt and the focus on monetary

scarcity in an abundant world, plays a big part; but not the only part. The word ‘Credit’ is too often only associated with finance. We forget that the first entry in the dictionary is, “trust or belief”, which is an absolute in the operation of a stable and prosperous society.

While his solutions to monetary crisis have been rejected by those offering only more of the same. His outlook on what is society in real terms is often overlooked. Why? I say it is because he challenges the very notion of who owns the wealth that is all around us. He contends that it is the individual that should benefit, rather than the system and it’s controllers. You need to read and cement some of these realities in your minds, to combat the continued bombardment of the media. I have found that most natural Social Creditors are almost bullet proof in this way. It is due to their realisation that reality should be reflected in their lives. Once you see this it is hard not to see it everywhere and the fallacy of scarcity and despair for the future becomes a faded joke.

To quote again Douglas, from the same book,

“Question.—Would Major Douglas outline a practical plan to bring home to people a sense of their power ?

Answer.—When a poacher gets a young whippet he always takes it out when there is a lot of easily-caught game, which he lets it catch. This gives it confidence.

That indicates a way to give people a sense of their power. First encourage people to try small things. Don’t necessarily tackle the financial system straight away—tackle the local district council because there is a hole in the road and make them put it right. When you have got a number of people to see they can get a hole in the road put right, they can set out to get a new road, and so on. The principle is to try it on the dog!”

Here is the reason for your need of positivity and the removal of despondency, allow yourself to see a brighter future and then pass it on to others. Allow them to see the wealth abundant and the glories we might reach, rather than what is offered up daily in the Mainstream media. Remove the negative focus in your lives and seek ways to understand and expand on how to best move forward. If we don’t take on these responsibilities for ourselves, someone else will keep us on the path we are already on. Push out that aura of desire for better, into the community thinking, beyond even, to candidates whom we, not a party, select, and ensure our systems once again reflects US.

League Objectives

- (a) To promote loyalty to the Christian concept of God, to the Crown, and to the Country.
- (b) To advocate genuine competitive individual enterprise and personal initiative.
- (c) To defend private ownership and advocate its extension in order that individual freedom with security shall be available to all.
- (d) To attack and expose government-by regulation and bureaucratic interference with economic and social activities.
- (e) To take steps designed to secure to the individual very definite rights which no government can take away, and especially steps which defend the written constitution.
- (f) To defend the Rule of law which makes all equal before the Law.
- (g) To stress the value of our system of Common Law, originally built up in Great Britain, to protect the rights of the individual; and to that end, to expose corruption and partiality in all their forms.
- (h) To expose the manner in which the safe guards of individual rights and liberties are being destroyed.
- (I) To emphasise the value of the Senate and of Legislative Councils.
- (j) To expose and oppose all anti-British propaganda and actions, irrespective of their origin.
- (h) To take such other actions as may be deemed desirable to promote the policy of the League.

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On Target is printed and authorised by Arnis J. Luks
13 Carsten Court, Happy Valley, SA.