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The Price of Freedom is Eternal Vigilance

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The Canary In The Coal Mine / How Does The Machine Spend It's Wages? By Neville Archibald

Was Ned Ludd the proverbial canary in the coal mine?

Ned and his Luddites were not just some anti technology group smashing looms in the 1780s – well maybe they were, but they were also protesting, both their loss of income and the cheapening of the product of their own toil. How could they continue to make a living when their skills were being replaced. What was to put food on the plate?

A canary in the coal-mine is a euphemism for early warning. If gas started to seep into the mine, the canary being highly susceptible to loss of oxygen, would literally fall off his perch. Men working, whose ability to withstand a far greater concentration (or lack of oxygen) could then take heed of the warning and get out, before either explosion or suffocation killed them.

Ned and his Luddites may well have been those canaries of the of the agrarian community, warning of what was to come, but on a far greater scale than even they could predict.

Many weavers (Ned included), replaced by automated looms, had to find another job, they no longer had wages to buy bread.

The farm workers reaping, stooking and threshing grain from the harvest, the Mill-workers grinding it into flour, found the same thing. Automation replaced them, and their loss of wages meant they also, could not buy the very bread their harvesting efforts supplied the grain for. The millers, now out of work, had not the income to buy the bread that the mill ground into flour for the baker.

Later the bakers were automated too, and a portion of them had no money to buy the bread they used to make.

As the agrarian society adopted new labour saving techniques and machinery, more and more workers were replaced, to look for another job, to gain another method of earning enough to feed their families. Labour replacement meant coal miners, ditch diggers, hay makers, and so on down the line, also found themselves at a loss for work, a loss of income.

Some of this was solved by expansion into the new world, new places to settle. Some was solved by the creation of new jobs, building the very machinery that put people out of traditional work. While the problem was temporarily solved by our genius as a society to find other ways, the pressure to do so never really saw the true outcome of wage loss.

These machines, of course, were still producing goods for sale without paid input. The money used to buy these products had to come from somewhere else. I'm glad we were a resourceful lot, but sad we did not take heed of the discrepancy then, for now it has come back to haunt us.

Enter the words labour saving, what is it we are saving it for? Leisure?

With all the devices currently in action, we seem to be working harder and longer than ever before; and because we cannot buy all the products that can be produced, in many cases the machines run slower or are shut off. Product is there to be bought. Production could be ramped up to produce more, but if the market is full, or the money is not available to buy it in this country, it is exported, if it can be.

The pursuit of leisure (the outcome of 'labour saving') becomes a meaningless term if other ways of earning an income must be found to buy the goods being produced. Going outside the system to sell these goods, does not fix the problem of the money not being available inside that system, which, should be sufficient to buy it in the first place. For what is the purpose of production of goods, if not for people to buy them?

Production should equal consumption, why produce items that are not needed? We have seen the rise of built in obsolescence, to enable more to be produced and to keep the cycle of production going. This effort has not resulted in fixing the problem of lack of purchasing power and we see a continual rise in debt, world wide. Not only that, the destruction of the environment is hastened by this chasing of production for the sake of production, and has led to our concern now with pollution and excessive use of resources. This in turn has led to a concern for the earth and what we are doing to it (actually what is being done, in the main, by hungry global monopolies);which has been morphed into "Climate Change" and a new way of raising taxes.

To emphasise our situation, consider farming in Australia. Machinery has replaced manual labour at a great rate. The agrarian culture we had, is now obsolete. Our food and fibre needs are met by a mere fraction of the manpower it previously needed. In the early years of this country, one farmer fed four people (and made a living/ raised a family doing it); now one farmer feeds about six hundred people (and many cannot survive without some form of off farm income).

That is an increase of about 150 times. The strange case of more goods produced and less relative income is not the only issue here. There is also the question of how can we buy these goods.

One of C.H.Douglas' observations was, if more goods are made and less wages are paid out to do so, then there would be a deficit of spending money. If this applies in all the industry of man, then it follows that there will not be enough money issued to buy the very goods produced nation wide. This is his A plus B theorem.

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20A-B-and-the-Bankers-CH-Douglas-New-Age-1925.pdf> and

<https://alor.org/Storage/Library/PDF/Joseph%20AW%20-%20The%20A%20B%20Theorem.pdf>

In simple terms, all our labour saving devices should enable us to have more leisure time. We are producing more for less effort, yet often cannot access it due to insufficient funds (lack of wages). Those who are fully unemployed, as a result of less jobs, gain an income from the Government (read taxpayer) for it is the taxpayer who funds Government – thus also reducing available money to spend on the items produced.

This deficit must show up somewhere. Consider our continually rising debt and the need for more and more service jobs or employment offered by government. The rate of taxpayer funded job increases, by government means, has also climbed. As of 2024 the public sector employment was about 17% of the total workforce. In 1975 approx. 569,400 were employed by government out of a total of around 5.6 million. That is around 10%. so we see over a 50 year period quite a substantial rise in taxpayer funded jobs.

<https://www.abs.gov.au/ausstats/abs@.nsf/ProductsbyReleaseDate/8D76A7F0CF875FC7CA2576CF00178EEF?OpenDocument>

Both of these factors (job loss through machine replacement and replacement jobs in the taxpayer funded category) lead to a significant reduction in money available to buy goods being produced. There are other factors influencing prices to take into consideration; however, the stark reality of lack of purchasing power cannot be ignored. Whatever way you put it, without increasing our borrowing, we cannot hope to buy all goods being produced.

This leads to an attempt to sell them overseas (to others who are also afflicted with these same problems, and are attempting to do that very same thing) in order get 'new' money into the system. The other way of course is to "borrow" more into existence to buy what is made. Thus the ever increasing debt bubble.

Was Mr Ludd right? Was he the first to recognise this disparity between how money is distributed into the community and then made available for use to buy the production. The proverbial canary in the coalmine whose small peep peep we did not heed. Do we need to go back and hand make everything, taking hours and earning money as we used to do, pre-1780s, or do we realise that the missing money must be made up in some other way.? Considering the fact that labour saving devices were made to do just that, save labour, perhaps we should be asking the more philosophical question of what is the increase of leisure giving us?

Also then, how do we obtain the missing wages we would have had, if we were still working to produce what the machines now make for us? Who owns the machines wage? Is it a wage to be spent somehow? And how do we access the goods being made on our behalf if we are not paid the equivalent sum to balance it out.

It all boils down to Machine Power vs the Employment System.

https://alor.org/Storage/Library/PDF/Stones_W-Social_Credit_Text_Book.pdf

Who pays the machine's wage?

What does the machine's wage buy? and...

Where is the machine's wage spent?

The Will to Power / The Will to Freedom By Neville Archibald

Our Freedom remaining our freedom, depends on what power we can wield.

History has shown us that power attracts those whose drive is the strongest. The ultimate survival of the fittest. I guess it is an indication of our societies health level, of it's civilized state, when you see who is in that position of power.

If greed and ego are the motivating factors that win power, and Christian love is not the motivator, then we will see corruption succeed. If Christian influence and a fair go for all are not motivation enough to seek that power, then we must wait until these concepts are under threat, to see them rise again to the top and exert their influence. As a reaction to loss.

In the long term this balance of who controls power, lies in our rule books and organised institutions. But more importantly, to keep it, it must also lie in the hearts of the population.

All the good intentions set down in rules, laws, Constitutions and the very framework of civilization are not enough to retain freedom for the individual if the population at large has forgotten how to exercise their power or has been sidetracked from their responsibilities by the challenges of life.

Or for that matter, is just resting on its laurels, after successfully winning last time.

Have we forgotten all this as a Nation? Are we lacking motivation to relearn it? Or are we relying on others to tell us what to do, and in the process being further corrupted by the very forces of greed and ego that have brought us to this point today?

Does Douglas Social Credit have the Solutions, for despite many years of trying, we do not seem to be making headway against an organised enemy.

We persist in trying to explain it, as if that is all that is needed.

Indeed, I would agree, if everyone knew what we Social Creditors knew, it would change the way they thought about life and the struggle to stay a free community. This however, is not the reality of the modern day world we live in.

We, this DSC community gathered here are not the real world.

I have heard many complain that "people just won't listen!"

Or that "People are so distracted", I have made these comments myself.

The focus of many Douglas Social Creditors has been the message. To get it right, to make it available to all. If only people would stop and read his message, it is all there! I almost agree with that.

Heresy you say! What do you mean almost?

We have a changed society to that which was the normal when Douglas was espousing his theorems. One in which the thinking man was more independent and capable of original thought. At least a significant proportion of them were astute enough to actually ask questions, and then know how to seek an answer. They were different. That proportion of our population, I believe, was higher then, than today. Why?

Nevil Shute sums it up in his words,

“with the ending of the war, considerable mental readjustments were necessary for all young men. For four years of my adolescence I had lived in a world that was growing steadily bleaker and grimmer, and in that four short years I had grown to accept the fact that in a very short time I should probably be dead. I cannot remember any particular resentment at this prospect; indeed , in some ways it was even stimulating.” Pg 32, *Slide Rule*.

It was an awakening to true reality, life was not to be wasted, it should be used to make a better place, not squandered on the trivial.

Today we face a different body of individuals, a more controlled and used to being controlled collection, conditioned to vote in blocks, with a team, as though life itself requires team thought alone to affect a change or accomplish anything. Nothing can be done without OUR TEAM in power!

This difference, I think, is a partial explanation, it is not all of the problem.

In his time I daresay Douglas himself faced issues such as we face today. Staunch supporters of parties and “clicks” existed then too. I know he found it when first taking his discovery to those in charge of finance. He was rejected, it appeared that they knew of the flaws he found, but were happy with them.

I think we all can assume we know why!

So what did Douglas do? He turned his efforts to others who shared his vision and to those who could listen enough to see a potential in what he was saying.

He did not give up hope when rejected by politicians or powerful men, he kept on. As he went I am sure his approach changed too. It is here I must express my ignorance of these aspects of his life. I have studied enough of his words to see that he was a genuine man, whose concepts of the betterment of mankind in general were Christian based and aligned with my beliefs of a better way to live our lives. He was not a power hungry controller or out to make a fortune from his important discovery.

That was enough for me to start on my journey into the world of the Douglas Social Credit.

True Douglas Social Creditors all seem to fall into a similar mould. They are servants of their respective communities first and foremost.

Many have been in positions of service (voluntary service usually) for most of their lives. As I intimated before a great many of the earlier generations were the survivors of war. All of them had seen the realities of life, staring them in the face as the “realities of politics”, told them something different.

I remember my Father and a few of his mates, standing on our local bridge over the river. It was during a flood. They were taking a break from sandbagging and using their farming equipment to help in various ways. A news report came over the radio in the truck, that the bridge they were standing on had been washed away. The first comment was a dry one:

“I guess we’d better get off it then”

It was; however, standing as strong as ever. My take on this, after a bit of digging, suggests to me that, as one side of the levy bank contained river had to “break” to ease the situation: a bit of despair was needed to give rise to the suggestion that topping up the banks at weak spots was futile. To give up and just let it happen, thus solving a problem further downstream. I may, of course, be wrong. They may just have had a wrong report.

Manipulation of facts has been used to control people as long as we have been on earth. And it continues, more so now, than ever before.

Anyhow, this small anecdote may have no basis in reality, these things do happen. But we do see control like this being used many times over, in many places and forms. As a population, we used to be capable of discerning the truth or at least reacting with a degree of caution when determining how much to believe. The steady diet of misinformation we have been fed has conditioned us not to too closely examine these mistakes. We shrug our shoulders and say, “well, of course, that’s just government.”

In times of catastrophe, our reactions to potentially dire consequences can be forced, given incentive. Afterwards it would not matter how bad the action taken was, it would have been “BASED ON THE BEST AVAILABLE EVIDENCE” I am sure you are all familiar with that one, it of course is one of the most recent.

Going back, we see people in 1933 questioning the financial management of governments. After the depression many wondered aloud why there was not the money to pay the debts accrued. I have readers digest magazines from that time, in which several articles were written. Almost pointing to the Douglas conclusion that our system is faulty and needs correction.

Under, masters of destiny, May 1933 R.D. Walter Lippmann tells us in his article, that this laissez-faire system of economics has broken down and that, “how unwilling men have become to endure the consequences of laissez-faire.” He talks of the strongest nations and the strongest groups within those nations ruling over the weaker. And of how men, having gone through this crisis will not stand for it.

Again, “the ideal of a conscious pursuit of the common good is at war at a thousand points with the vested interests and special desires of sections of the

community.”

At that point in time you had President Roosevelt's “new Deal” and Monetary stabilisation, tariffs and a lot of talk, financial jargon, words that I am sure were BASED ON THE BEST AVAILABLE EVIDENCE . We saw where that ended up. Again, in May 1933, R. D. Anne O'Hare McCormick wrote:

“where do we go from here” - “Americans are weary of stagnating in the sight of abundance of all kinds; the senselessness of their predicament goads them to accept any proposal that seems to make sense.” This after lamenting the “amorphous kind of power, the power of wealth” in the hands of banks and corporate owned wealth. She was sceptical of the push towards a more socialised state but somewhat mollified by Roosevelt's idealism of Jefferson.

So none of what we face now is new. The government bills of sale for ‘our saved souls’ will be presented to us as “the best available evidence” but they will still be rooted, as those others were, in untruth.

If these talks today are on the ideas of the will to power and the will to freedom, may I suggest another, THE WILL TO SERVE.

If you consider the policy, of the League of Rights, you will see, to serve, promote, support, oppose, encourage, are all mentioned. As Douglas Social Creditors, I believe it reflects on us as the latter will. We have no desire for power, or to force others: for the awakening of true freedom and the desire to keep it, can never come from that method. As Eric Butler always said, “It must come from the grass roots!”

We Definitely have a Will to Freedom, but for us and those like us, it must be coupled with the final Will To Serve. To take the truth out into the community in whatever form we can. Not to impose it, but to make it's light so bright it cannot ignored. We must serve as a conduit through which the will for freedom can be rekindled and set on the right path. And it is important that it is the right path, not what the powers that be, throw up for us to agree to!

To see reality, is to allow reality to once again become a part of our lives.

And I think that very reality is too often covered up.

We must be the ones to uncover it.

In this very way, did Christianity spread. The disciples went forth and told of the truth, the reality of life under God. If you like, the reality of the message Jesus told, about how to have life and how to have life more abundant. To reach the kingdom of heaven here on earth!

So Endeth the sermon!

But seriously, I mean what I say. Do you believe, each and every one of you, that as a life-form we can reach this state? Can we live peacefully in full harmony with the natural world and each other. I believe we must attempt to do so. Anyone who values their freedom must try, must continue to fight for those truths we believe in. Perhaps that is where we fail, as a species, we do not continue to fight.

The old adage that strong men create good times, good times create weak men and weak men create bad times, is a circle that repeats.

The strong men who were created by the fire of war, gave rise to this movement and to its continuation. There are less now that have seen that reality, faced the reality of the battlefield as Shute reminded us.

But there are new war wounded among us. Since COVID and the taste of our respective governments inflicting that mindset on the many who rebelled, they are out there. In fact everytime the government, by its actions, alienates someone else, a potential new class of wounded appears.

The Douglas Social Creditors among us, should be the Disciples of our Social Cohesion. People who serve to remind others of the truth of the natural world, the natural world of man and his interactions. We are the opposite of our would be puppet masters. They stand for Division into Social Classes, Delivering Social Chaos. Developing Servant Communities.

The age old battle is between those whose selfish desires push them to use power for personal gain and those whose desire for keeping their freedom resists them. So many books of our childhood show this epic battle. We should be familiar with it! In the middle I see DSCs of both meanings, we need to be continuing the tradition of what used to be the churches job. That of ensuring the message of Christ is kept alive by involvement in politics and community discussion, by deploying the lessons of Social Credit that Douglas so rightly said could correct the corrupting influences, not just of the faulty financial system.

Faulty or deliberately corrupt, is not the biggest issue here. The ability of a community to know when it is being played is the cornerstone of ensuring a demand for truth is foremost. The very mechanics of achieving this truthful representation is not needed in an intricate form, just the knowledge of that ability to do so and what it looks like, should be sufficient.

To use a parable here, if you take your car into the mechanic, you don't need to know how he is fixing it with any detail, you just need to drive it away fixed and operating as it was intended. You need enough astuteness to know the problem was fixed and that the money paid was in line with expectation. If the car now has some form of restriction, in that you can't drive fast or you can't drive far, then something is wrong and the mechanic is at fault. His version of reality needs questioning, perhaps his service is no longer required and word of mouth shuts him down, as rightly it should. Politics is no different.

We seem to know less about community and its functioning (politics) than we do about cars, yet we are always immersed in community, not always in cars.

As DSCs we must be the spark. Of recognition, of truth. Be the one that points out what is needed to correct a fault, just as much as pointing out the fault itself. I think at this point the enemy is doing that himself, with reckless abandon. They are actually

helping us.

Being that spark, the fault must be described, but the answer must also be clearly visible. It must be a truth that is irrefutable.

Unlike 'Roosevelt's New Deal', what must be on offer, is a correct solution, to a correctly spelt out problem, the overlying one, that of finance.

While our problems are not all about money, the very money we use to relate, is our point of interaction, it is where the rubber meets the road; so to speak. Without a correction to a faulty system, in years hence, even if we sort things out to some satisfaction, the underlying Trojan horse (for that is exactly what it is) will have us back in the harness of wage slavery.

The current crop of Economists, will have the same competing policies they have always had, inflation or interest rates, and "if only we can understand trends and market conditions a bit better". "We think we've got it this time", they will say.

One of the biggest disadvantages of current economic thinking, is its non-replicability. If we show it for what it is, it becomes one of our biggest advantages. A bit like all that climate modelling, as much as they put in data and attempt to interpret the results, it is near impossible to precisely predict an outcome. The more they predict catastrophic outcomes that don't come true, the more likely we are to disbelieve them. The same goes for finance. That is why public trust in economics as it stands today is low, the two competing schools of thought, Keynesian and Free-market, both suffer from forecasting problems. In fact, one recent study, "looked at the longest running survey of professional forecasters and found that while forecasters were, on average, 53% confident in their predictions, they were right only 23% of the time."

(<https://adigaskell.org> 'Economic Forecasts Are Crucial, Yet Often Wrong – The Horizon Tracker'.)

I find it interesting, to say the least, that this 'so-called' science wallows its way forward in every country (and globally) with continued boom and bust cycles and ever increasing debt, yet never seems to turn its auditing powers on itself. We see continued re-enactment of past policies, even though they failed last time. This set of failures is our ammunition.

Australians and others alike, are all weary of the lies being told to them. There are many more now making that quest to find a solution.

In gathering among others who are thirsting for that solution, many have a vague notion of what it looks like, but not how to get it. The fifth column among them (and they are there, make no mistake) play to this with ever increasingly divisive methods. I saw that first hand during the Canberra marches, and I have seen it in many other gatherings. Our service commitment should be, to be there, where people are questing. To have our truths arranged about us, not necessarily in physical form, but in the words we use to talk to them.

This is, I believe where we are let down by preparation. Or by our doggedness in explaining DSC in it's full form. The concepts that people react to, are ones that they have been virtually programmed to respond to, and we must realise this. The methods our enemy use to distract, divide and disorganise; can also be used to concentrate, combine and create cohesion.

The very, "Never let a Good crisis go to waste" motto of our ever more controlling politicians; should also be our motto. Too often I think we have kept away from protesting crowds thinking, they will never achieve anything by marching. I have often heard it said, they let off steam, feel good about themselves, and go home – to forget about it until next time. Yes! They do!

BUT they need to go home thinking about what they hear. In one on one conversations, or in small groups, the truth becomes more visible if someone is there to show it. Many of these people are truly looking, we know it works for the demoralisers and saboteurs. So it can also work for us.

As I wrote earlier, the current community is different to that of Douglas' time. The very media that plays almost non stop in every setting, whether at home, in a waiting room, a shopping centre and many other places is non stop conditioning. Thankfully these are beginning to be ignored for the social media that our phones provide non stop (although much of this is not much better). People spend a lot of time on memes and podcasts, tik-tok and twitter. We are bombarded by false information here too. So we should be showing truth here as well as elsewhere. We no longer expect our message will be in daily or weekly papers, even with letters to the editor (but we still can do this). Our information now comes in short bytes, randomly selected or selected by AI programming for you, we need to devise ways to be there too. With short truths and links. Sound bites or ear worms.

If they need explanation to some of you, they are those insidious tunes and jingles that roll around in your head for hours at a time. The advertisers delight.

Then you have short sayings, no such thing as a free lunch, or no pain without gain. These nonsense sayings have taken hold, to the point that even if they are fundamentally wrong, people accept them.

We need our versions of Douglas Social Credit truths. And we need to find as many ways to spread them as possible.

This could mean participating in online social media chats, correcting mistaken views, providing links and offering discussions. There are any number of ways to access and counter poor arguments.

Often just a line or two in the comments section, could be enough to stir interest. Feedback and Questions arising, need to be followed up where possible, and perhaps a designated list of possible contacts to do this could be drawn up from supporters able to provide this service.

The time to act is now.

The pace at which our enemy is moving is increasing, and the number of people he is getting on the bad side of is growing. These are our potential turning points developing right now. Every overreach, every poor decision, every show of contempt of the Australian people gives us more hope.

Douglas Social Credit could be summed up by saying that it is essentially: “seeing the truth” and then expounding on it!

That was indeed what C.H.Douglas did his entire life. It is what Eric Butler did all of his life, and what the many others who have followed after have done. It should be our calling too.

To show the truth at all times, about all things and by suggesting, that when this truth is seen – it should be acted on.

The rise of people with a will to fight for freedom is occurring, the DSC primary goal is to see truth reflected in the repairs that need to be made. Lasting truth, not just another reset to start again.

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.

Duties of a Member of Parliament

British Case: AC 1910, p110 Lord Shaw of Dumfermline - "Parliament is summoned by the Sovereign to advise His Majesty freely. By the nature of the case, it is implied that coercion, restraint, or money payment, which is the price of voting at the bidding of others, destroys or imperils that function of freedom of advice which is fundamental in the very constitution of Parliament".

Australian High Court Case: Horne v Barber, 1920, 27 CLR, page 500 – "When a man becomes a Member of Parliament, he undertakes high public duties. These duties are inseparable from the position, he cannot retain the honour and divest himself of the duties. One of the duties is that of watching on behalf of the general community the conduct of the Executive, of criticising, and, if necessary, of calling it to account in the constitutional way by censor from his place in parliament - censure which, if sufficiently supported, means removal from office. That is the whole essence of responsible government, which is the keystone of our political system, and is the main constitutional safeguard the community possesses. The effective discharge of the duty is necessarily left to the members' conscience and the judgement of his electors, but the law will not sanction or support the creation of any position of a member of parliament where his own personal interest may lead him to act prejudicially to the public interest by weakening (to say the least) his sense of obligation of due watchfulness, criticism, and censure of the administration".

The Cross-Roads - Wednesday Morning Streaming

Our usual Broadcast / Podcast for Wednesday morning each week will now include streaming through Zoom technology. Should you wish to join us, simply click on the front page link in alor.org - just below the main menu items and before the videos.

While we won't be able to bring you 'live' into the show at the moment, the questions and statements from the chat box can be passed around the team to consider your thoughts.

We look forward to catching up and fielding your interaction across the panelists. This is a new initiative for ALOR, and you are most welcome.

Every Wednesday mornings at 1000 hrs ACDT - (UTC + 10.30) via Zoom.

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