

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 16

25th April 2025

IN THIS ISSUE

The Streets Where They Played By Arnis Luks	59
The Story of The Commonwealth Bank By DJ Amos p.6-8	61
The Causes of War: Is Our Financial System To Blame? By C.H. Douglas	64
ANZAC Day and the Christian Soul of Sacrifice By Brian Simpson	68

The Streets Where They Played By Arnis Luks

In nearly every village across Eyre Peninsula, as is elsewhere, the community have built a memorial to the fallen from the Great War 1914-1918. One memorial reminded me of the terrible price the little folk are called to pay over political decisions they have none, or little control.

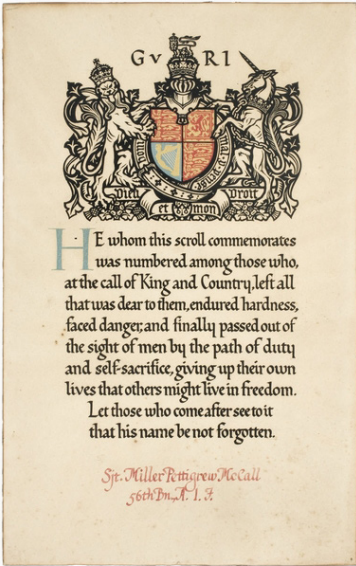
'These streets are where they played', brings to mind this stark reality. The lists are there but their individual sacrifice diminishes over time – just another monument. Those young people accepted the call to set aside their own lives and serve rather than be served. The Australian War Memorial in Canberra with their field-displays does capture some of the horror of which those named individuals entered but did not return, to defend our freedoms.

It is the mateship, the loyalty, and comradeship, that exemplifies the Anzac. It contained within a spirit of service – *'Greater love than this no man hath, that a man lay down his life for his friends.'*

In those travels I was fortunate to come across the author of the book *'Rising Sons - Watherston Soldiers 1914-1918, The Story of One Family in the Great War'*. While in Port Lincoln and after speaking with the author Lee Clayton for several hours, on my return home I made efforts to purchase his book. Fortunately, it arrived soon after and I was able to appreciate through Lee's writing, the resilience of this young pioneering family who called Australia home. Little did they know of the great personal price that would be required of their family in the future.

1914–1918 Memorial Scroll

In 1922 a Memorial Scroll was presented to the next of kin of those fallen soldiers, sailors, and nurses who died while serving in the Australian Imperial Force or Royal Australian Navy during the First World War. Later they were presented with a Next of Kin Memorial Plaque.



AUSTRALIAN WAR MEMORIAL

REL41097.004

The Memorial Scroll bears the Royal Coat of Arms and a message paying tribute to the soldiers who gave up 'their own lives that others might live in freedom'.

“He whom this scroll commemorates was numbered among those who, at the call of King and Country, left all that was dear to them, endured hardness, faced danger, and finally passed out of the sight of men on the path of duty and self-sacrifice, giving up their own lives that others might live in freedom. Let those who come after see to it that his name be not forgotten.”

1914–1918 Memorial Plaque

The round bronze Memorial Plaque is 120mm in diameter. It shows Britannia and a lion on the front and bears the inscription: "He died for freedom and honour".



AUSTRALIAN WAR MEMORIAL

REL29912

The full name of the dead soldier is engraved on the right-hand side of the plaque. No rank, unit or decorations are shown, befitting the quality of sacrifice made by all casualties.

The shape and appearance of the plaque earned it nicknames such as the "Dead Man's Penny", the "Death Penny", and the "Widow's Penny".

The Story of The Commonwealth Bank By DJ Amos p.6-8

...In June, 1912, Mr. (afterwards Sir) Denison Miller, a prominent official of the Bank of New South Wales, resigned his position and was appointed Governor of the Commonwealth Bank. He issued no debentures, but opened savings banks throughout Australia, and used the money he obtained in this way as his capital, thus avoiding being indebted, and paying interest, to anybody but his depositors.

The Bank was not opened for general business until January of the next year, when, in one day, the Commonwealth Government transferred £2,000,000 from private banks to the Commonwealth Bank, without causing any financial disturbance, the cheques being simply cleared through the exchanges "in the ordinary way." Sir Denison Miller's idea was to make the Bank a Government Bank and Savings Bank, and, for the time being at any rate, to enter into competition with the private banks as little as possible. Nevertheless, he forced them to practically abolish their charges on current accounts, and to keep their charges on loans and overdrafts within reasonable limits.

Then, in 1914 came the war, and with it an Amending Act (24 of 1914), giving the Bank power to raise its capital to £10,000,000, and to take over other banks and savings banks. The Bank did not, at this period, make use of either of these powers, but the services it rendered to the people of the Commonwealth during the war were immense. Under the regime of the private banks, the flotation expenses of a loan in London, which Australian Governments had to pay were £3%; but the Commonwealth Bank floated £350,000,000 of loans (£250,000,000 locally and about £100,000,000 overseas) for a charge of 5s. and 7d.%, thus saving Australians some £6,000,000 in bank charges—and then the Bank made a profit of 2%. It saved the Australian primary producer from stark ruin by financing, with (and sometimes without) the assistance of the private banks, pools of wheat, wool, meat, butter, cheese, rabbits, and sugar, to the total amount of £436,000,000; it found £2,000,000 for the purchase of the Commonwealth Fleet of Steamers, which again saved the primary producer from ruin through lack of transportation facilities to his market overseas; and it enabled Australia to transfer abroad, with the maximum of efficiency and the minimum of expense, £3,560,951 for the payment of her soldiers. (*"The Commonwealth Bank of Australia,"* p. 157 and p. 162, by C. C. Faulkner. *Hansard*, 21 Sept., 1939, p. 976-7 or 1030-1).

In November, 1920, an Amending Act (No. 43 of 1920) came into force, by which the Australian note issue was entrusted to a department of the Commonwealth Bank. This "Note Issue Department" was to be kept distinct from all other departments of the Bank, and was to be managed by a board of directors composed of the Governor of the Bank, an officer of the Treasury, and two other directors. These two other directors were J. J. Garvan, Esq., and J. R. Collins, C.M.G., both members of the financial world; but as they formed only 50 per cent, of the directorate, and the

Governor of the Bank possessed a casting vote, power remained with the Governor of the Bank as long as he could rely upon the support of the Treasury official representing the Government of the country.

Until 1924, when the Bank was effectually strangled, the benefits conferred upon the people of Australia by their Bank flowed steadily on. It financed jam and fruit pools to the extent of £1,500,000; it found £4,000,000 for Australian homes; while to local government bodies, for construction of roads, tramways, harbors, gasworks, electric power plants, etc., it lent £9,360,000. It paid to the Commonwealth Government between December, 1920, and June, 1923, £3,097,000 — the profits of its Note Issue Department — while by 1924 it had made on its other business a profit of £4,500,000, available for redemption of debt.

When, during an interview in 1921, Sir Denison Miller was asked if he, through the Commonwealth Bank, had financed Australia during the war for £350,000,000, he replied: "Such was the case; and I could have financed the country for a further like sum had the war continued." Again, asked if that amount was available for productive purposes in times of peace, he answered in the affirmative. ("Australia's Government Bank," p. 275, by L. C. Jauncey, Ph.D. See also Treasurer Spender's speech in Hansard, 21 Sept., 1939).

As a matter of fact, he had just given a striking example of the power of the Bank in times of peace. In the latter half of 1920, the banks in other parts of the world started their policy of deflation, in order to raise the value of currency to such high levels that they, who possessed the monopoly of it, could secure the real wealth of the nations for themselves, and in the winter of 1920-21, says Robertson, "the price-level was saying, like Alice as she shot down the rabbit hole, 'I wonder if I shall fall right through the earth.'" The private banks in Australia commenced to follow the example set by the banks abroad, but Sir Denison Miller brought the Commonwealth Bank with a rush to the rescue of the threatened people. Partly by purchasing Commonwealth and other Government securities, and partly by increasing his advances, he released, between June and December, 1920, £23,000,000 of additional currency, as a slight hint as to what he would do if necessary, and deflation in Australia was deferred. (Commonwealth Bank balance sheets).

Sir Denison Miller has left it on record that the relations between the Commonwealth Bank and the private banks were always of a most cordial character, and doubtless he did all in his power to render them so; but the fact remains that the private banks excluded the Commonwealth Bank from their Clearing House, and forced it to make its clearings through the Bank of New South Wales. We do not know what price the Commonwealth Bank paid for even this concession, but we do know that the interest it allowed on its deposits was always lower than that allowed by private banks, and Mr. Bulchart shows conclusively that its banking operations did not lower the rates that private banks charged upon telegraphic transfers and overseas drafts. In the very nature of things, the private banks must have watched the progress of the Commonwealth Bank with ill-concealed rage and fear, which

was translated into action in 1924—a disastrous year in the annals of Australian economic history...

...Here ends the story of the Commonwealth Bank, and three features in it stand out very clearly:—

1. That if ever there was an Australian Government which inflicted injury upon the country it was appointed to serve, it was the Bruce-Page Administration of 1923-9. At the bidding of the private banks, it deliberately strangled and dismembered an institution which had stood between Australia and ruin during the war, and would have performed a like service for the country in times of peace.
2. That institutions, no matter how excellent they may be, are of little permanent use to a people which does not understand the value of them. The people of Australia should have safeguarded their Bank with the same jealousy with which they safeguard the right to vote. They did not do this, so when the 1930-3 financial hurricane burst upon them, they were exposed without defence to the mercy of domestic and foreign financiers, who knew no mercy.
3. That the Associated Banks (private banks) at present control the Commonwealth Bank and the Commonwealth Savings Bank by means of Directorates appointed to them, and can use both their funds and their credit for the benefit of the private banks. They see to it that the funds and the credit of these institutions are never used for any purposes which may interfere with the profits or the policy of the private banks, and that their policy, whatever it may be, becomes the policy of the Government of the Commonwealth.

No Government, whether it be called Labor or Liberal, or any other fancy name, can be free from their domination unless it possesses the power to control currency, and to do this it must control the Commonwealth Bank... ***

Lament of the Commonwealth Bank

A hand-maiden, where once I ruled
A Queen from sea to sea!
No task too vile to set me to,
Who strove to make you free.
God! Did I once stand upright from
My frightful servitude,
And wear upon my beaten brow
The crown of nationhood?
As in a dream I see them pass,
My deeds of long ago,
My bright Homes, filled with happiness,
In peace and comfort glow.
My Credit flows in running streams
To help you in your need;

It saves you from the usurer's grip,
And private banker's greed.
When Ruin turns his grim face on
Your primal industries,
My Ships steam swift, and carry forth
Your produce overseas.
I turn my eyes from what I did
To what I had decreed—
A nation freed from want and debt,
Where no man dwelt in need.
"Come, grind this people to the dust!"
I bend in slavery;
But once I was a nation's Queen,
And—almost—made it free!

The Causes of War: Is Our Financial System To Blame? By C.H. Douglas

Text of a BBC broadcast delivered November 1934, published in "The Listener" 5 December 1934 and reprinted in the 1937 edition of "The Monopoly of Credit" (originally published 1931).

Perhaps the first necessity, if we wish to arrive at the truth of this matter, is to be clear on what we mean by "war". The technical definition of war is "any action taken to impose your will upon an enemy or to prevent him from imposing his will upon you."

It will be recognised at once that this definition of war makes the motive rather than the method the important matter to consider. I am much afraid that more energy is devoted at the present time to the endeavour to modify the methods of war than to removing the motive for war. If we recognise this, we shall be in a better position to realise that we are never at peace – that only the form of war changes.

Military wars are waged by nations, a statement which is the basis for the somewhat naïve and I think certainly erroneous idea that you would abolish war if you abolished nations. This is much like saying you would abolish rate-paying if you abolished Urban District Councils. You do not dispose of a problem by enlarging its boundaries, and, if I am not mistaken, the seeds of war are in every village.

I think that we can get a glimpse of the main causes of war if we consider the problems of statesmen, who are expected to guide the destinies of nations. I suppose most statesmen at the present time would agree that their primary problem is to increase employment, and to induce trade prosperity for their own nationals, and there are few of them who would not add that the shortest way to achieve this would be to capture foreign markets. Once this, the common theory of international trade is assumed, we have I believe set our feet upon a road whose only end is war. The use of the word "capture" indicates the desire to take away from the inhabitants of some other country, something with which they, being unable also under present conditions to be prosperous without general employment, do not desire to part. That is endeavouring to impose your will upon an adversary and is economic war, and economic war has always ultimately resulted in military war, and probably always will.

The so-called psychological causes of war, are, I feel confident, the response of human nature to irritations or fears which can be traced to this cause either directly or indirectly. To say that all men will fight if sufficiently irritated seems to me to be an argument against irritating them, rather than against human nature. It is not the irritation which causes the economic war, it is the economic war which causes the irritation.

Military war is an intensification of economic war, and differs only in method and not in principle. The armaments industry, for instance, provides employment and high wages to at least the same extent that it provides profit to employers, and I

cannot see any difference between the culpability of the employee and that of the employer. I have no interest, direct or indirect, in the armaments industry, but I am fairly familiar with Big Business, and I do not believe that the bribery and corruption, of which we have heard so much in connection with armaments, is any worse in that trade than in many others.

Now so long as we are prepared to agree, firstly, that the removal of industrial unemployment is the primary object of statesmanship, and secondly, that the capture of foreign markets is the shortest path to the attainment of this objective, we have the primary economic irritant to military war always with us, and, moreover, we have it in an accelerating rate of growth, because production is expanding through the use of power machinery, and undeveloped markets, to which surplus can be poured are contracting. Any village which has two grocer shops, each competing for an insufficient and decreasing amount of business, while continually enlarging its premises, is a working demonstration of the economic causes of war – is, in fact, itself at war by economic methods.

I do not believe that it is sensible to lecture the publics of any or all of the nations on either the wickedness or the horrors of war, or to ask for goodwill to abolish military war or the trade in armaments, so long as it remains true that, if one of the village grocers captures the whole of the other grocer's business, the second grocer and his employees will suffer. Or if it remains true that if one nation captures the whole of another nation's trade the population of the second nation will be unemployed, and being unemployed they will suffer also.

It is poverty and economic insecurity which submits human nature to the greatest strain, a statement which is easily provable by comparing suicide statistics with bankruptcy statistics and business depression. A curve showing the relationships between these matters will be published in next week's "Listener". Suicides are less in numbers during wars, not because people like wars, but because there is more money about. Suicides are also less in number during trade booms for the same reason. To know, therefore, whether war is inevitable, we have to know whether, firstly, there is enough real wealth, not money, but goods and services available to keep the whole population in comfort without the whole of the population being employed, and, secondly, if this is so, what it is that prevents this wealth from being distributed.

In regard to the first question, I believe there can be no doubt as to the answer. We are all beginning to be familiar with the phrase "poverty amidst plenty", and it is generally admitted that the crisis of the past four or five years has been a crisis of glut and not a crisis of scarcity. Yet during that crisis, poverty has been widely extended, because unemployment has been widely extended. So that we have experimental evidence that full employment is not necessary to produce the wealth that we require – it is only necessary to the end we may be able to distribute wages – quite a different matter.

In regard to the second question, therefore, we know that it is lack of money in the hands of individuals to enable them to buy the wealth which is available, and not

the lack of available goods, which makes men poor. As our arrangements are at the present time, money is primarily distributed in respect of employment, which, as the glut has shown, is in many cases not necessary or even desirable. So that it is not too much to say that the causes of war and the causes of poverty amidst plenty are the same, and they may be found in the monetary and wage system, and that broadly speaking the cure for poverty and the beginnings of the cure for war can be found in a simple rectification of the money system. This rectification must, I think, take the form of a National Dividend, either in a simple or more complex form, so that while there is real wealth to be distributed, nobody shall lack for want of money with which to buy the real wealth. Perhaps I need hardly to tell you that money is actually made by the banking system, and not by agriculture or industry. The "Encyclopaedia Britannica" states the matter very clearly in its article on banking in the words: "Banks lend money by creating the means of payment out of nothing". I hope you understand this. Banks make money in the sense that a brick maker makes bricks, not by getting it from someone else. 90% of our money is made by banks, claimed as their own, and lent to the public at interest.

It seems difficult to make it clear that the proposal for a National Dividend, which would enable the products of our industrial system to be bought by our own population, has nothing to do with Socialism, as that is commonly understood. The main idea of Socialism appears to be the nationalisation of productive undertakings and their administration by Government departments. Whatever merits such a proposal may have or may not have, it does not touch the difficulty we have been considering. The provision of a National Dividend is merely to place in the hand of each one of the population, in the form of dividend-paying shares a share of what is now known as the National Debt, without, however, confiscating that which is already in private hands, since the National Credit, is in fact immensely greater than the portion of the National Debt which now provides incomes to individuals. The practical effect of a National Dividend would be firstly, to provide a secure source of income to individuals which, though it might be desirable to augment it by work when obtainable, would nevertheless, provide all the necessary purchasing power to maintain self-respect and health. By providing a steady demand upon our producing system, it would go a long way towards stabilising business conditions, and would assure producers of a constant home market for their goods. We already have the beginnings of such a system in our various pension schemes and unemployment insurance, but the defect for the moment of these, is that they are put forward in conjunction with schemes of taxation which go a long way towards neutralising their beneficial effect. While this is inevitable under our present monetary system, it is far from being inevitable when the essentially public nature of the monetary system receives the recognition which is its due, but is not yet granted to it by our bankers. It may be asked, with reason, why the provision of a National Dividend, even if effective in removing the prime motive for aggressive war on the part of Great Britain, would so affect the motives of other nations as to prevent them from making

war upon us. I think the answer to this is twofold. In the first place, I believe it to be, while the present financial system persists, merely sentimental to suppose that a weak nation, particularly if it be also a rich nation, is a factor making for peace. Quite the contrary. It is as sensible to say that bank would never be robbed if it has paper walls. International bankers are, almost to a man, strong advocates of national disarmament, but their bank clerks, alone among civilian employees in this country, are armed with revolvers, and the strength of bank premises compares with that of modern fortresses. Strength, unaccompanied by a motive for aggression, is a factor making for peace.

A radical modification of the existing financial system will make it possible to build up a strong and united nation free from economic dissension, which would by its strength, offer a powerful deterrent to aggressive war. And, secondly, the spectacle of a contented and prosperous Britain, willing to trade, but not forced by unemployment to fight for trade, would provide an irresistible object-lesson in genuine progress and would be imitated everywhere.

Why should these modifications not be made? For an answer to that question I must refer you to the Bank of England, which is all-powerful in these matters.

Mr. Montague Norman, the Governor of the Bank of England, which is a private company, described the relations of the Bank of England and the Treasury as those of Tweedledum and Tweedledee.

It is not suggested that bankers have a wish to precipitate war. Far from it. Bankers dislike war only less than they dislike any change in the financial system with which, almost alone amongst other sections of the community, they appear to be completely satisfied.

Gallipoli 100: 'I am ordering you to die' By Kurt Bayer 23 Apr, 2015

<https://www.nzherald.co.nz/nz/gallipoli-100-i-am-ordering-you-to-die/4DX3REB3IDG7SNODIUMCXQLCI/>

If a New Zealand commander had told his troops at Gallipoli, *'I am not ordering you to fight, I am ordering you to die'*, it's unlikely that he'd be remembered by towering statues or commemorative coins. And yet, those words, attributed to the commander of the Ottoman's 19th division, Mustafa Kemal, are repeated with pride by modern-day Turks on the eve of the centenary commemorations of the Anzac landings.

A cinematic retelling of the *'Battle of Canakkale'*, as the Turks know the 1915 campaign, highlights the will of the Ottoman defenders to die rather than run away from the invading Allied soldiers.

The Gallipoli story, for Turks, (*as are our own-ed*) is one of heroic martyrdom, Herculean displays of strength and unbridled courage in defence of a homeland under attack...

Ed - re-read Douglas on 'The Causes of War', as we are being led by the nose into another great calamity of the world at war, rather than sort out the financial system.

The Cross and the Southern Cross: ANZAC Day and the Christian Soul of Sacrifice, By Brian Simpson

<https://blog.alor.org/the-cross-and-the-southern-cross-anzac-day-and-the-christian-soul-of-sacrifice-by-brian-simpson>

There is something sacred about standing in silence as the sun rises on ANZAC Day. The stillness speaks. It speaks of lives laid down, of promises kept, of a people who once understood that freedom is not the natural state of man—it is a gift, and it is won through sacrifice.

As a Christian and a proud Australian, I cannot separate ANZAC Day from the faith that shaped it. The very soul of ANZAC lies in something older than Gallipoli and deeper than patriotism. It lies in the Christian understanding of sacrifice, duty, and love for others above self.

"Greater love hath no man than this, that a man lay down his life for his friends." — John 15:13

That's not just a verse for funerals. It's the very heartbeat of ANZAC. The men who stormed those cliffs in 1915 weren't driven by empire alone, or by political orders from far-off offices. They were driven by something more primal and eternal: the love of their mates, the defence of their homeland, and a sense—often unspoken—that there is something worth dying for.

Where do you think they learned that? From their schools? Maybe. From the newspapers? Occasionally. But most of them learned it at the dinner table, or in the pew, or with a Bible on their bedside. Australia was once a nation where Christian virtue wasn't just personal—it was cultural. It formed our backbone. The ANZACs were not perfect men, but they were formed by the Word of God and the fear of the Lord, and that made them different.

Their sacrifice echoes the shape of the Cross.

"For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." — Mark 10:45

Christ's sacrifice was once the cornerstone of Western civilisation. It taught our fathers that the highest honour wasn't in conquest, but in selflessness. That honour is found not in what a man gains for himself, but in what he gives up for others. That idea—the Gospel idea—shaped the ANZAC spirit. And we have forgotten it.

In a world now ruled by individualism, moral relativism, and globalist ideologies, sacrifice is no longer admired—it is avoided. Our society scoffs at duty, shrinks from hardship, and tells young men to "look after number one." We are raising generations who know everything about rights and nothing about responsibility.

But the ANZACs knew responsibility. They carried it with them through mud, bullets, and unbearable loss. And many of them did so with Scripture in their hearts, psalms on their lips, and the Cross as their compass.

ANZAC Day is not just a memorial of what was, but a mirror of what we have become. It is a call to return—not just to arms, but to righteousness.

"Righteousness exalts a nation, but sin is a disgrace to any people." — Proverbs 14:34
We cannot hope to honour their memory if we refuse to walk in their footsteps. And we cannot walk in their footsteps if we forget the foundation upon which they stood: the Lordship of Jesus Christ, the sanctity of life, the nobility of sacrifice, and the duty of men to protect, provide, and lead.

This ANZAC Day, as we remember their courage, let us also remember our calling. The fight today is not only against foreign threats—it is against moral decay. Against a culture that mocks faith, weakens men, and dissolves the very things our forebears died to protect. Let ANZAC Day be more than a ceremony. Let it be a renewal of faith, a reclaiming of manhood, and a declaration that we will once again be a people formed by the Cross, not by convenience.

"Be watchful, stand firm in the faith, act like men, be strong." — 1 Corinthians 16:13
The spirit of the ANZACs lives on—not in parades alone, but in every man who kneels before his God, takes up his duty, and stands ready to protect what is good, true, and holy. Lest we forget—not only their sacrifice, but the Saviour who showed us how to live and die as Christians. ***

A False Nationalism By Arnis Luks

We at ALOR have repeatedly called out the psychological buildup to war against Christian Russia, that is being progressively imposed upon the West, with the mainstream media leading the charge. The Liberal Party of Australia has just announced a marked increase of spending on defence as part of their election commitment. The UK government - a labour government I might add - is leading the charge of Europe to build up for war against Christian Russia.

It is only in war, or the threat of war, that British people will accept large scale planning.

It does not matter which side of the political fence you choose to place your bet, the common policy pursued by all major political parties is towards another world war. That is, unless sufficient active individuals within the populace choose to steer the political policy in another direction while there is still time.

A strong and able-bodied man, a security system, or large dogs, each present a significant obstacle to a would-be home invader. Similarly, a standing army is a factor for peace. Last century every able-bodied man and woman were permitted to own a weapon. It is only through the political parties – indistinguishable between each other - that we have been progressively disarmed. This demonstrates again, a consistent policy being pursued.

Perhaps some so-called Christian leaders will present some type of false nationalism in order to justify Christians slaughtering Christians, or; similar to the Great War, Christians slaughtering Moslems or Chinese. Either way, it was Christ who was crucified and Barabbas the revolutionary was set free. *Those who live by the sword will die by the sword.* We, the Christian West, are called to a higher duty which does not require arms, but service to bring about 'God's Kingdom on earth as in heaven.' This requires a different type of sacrifice - of giving your all for Christ - now.

Signs of Deterioration By Neville Archibald

Signs in a hospital – supermarket – anywhere where workers could be subject to potential abuse. What do they really indicate?

If they were just a reminder to wash our hands, to put rubbish in a bin before we leave, to look before crossing a street, it would be bad enough!

The basic abilities of house-keeping and survival are usually learnt at an early age, as children. The reasons why we do them are simple, and after learning should not be forgotten.

If you don't look left or right, you may become a statistic, if you neglect to keep basic hygiene you may get sick. If you neglect to pick up rubbish at a campsite, you leave it spoiled for everyone else, including yourself if others follow your lead. These consequences fall back on you in real ways. How we can become so lazy or inconsiderate of others is a question for parents raising their children, I suggest.

It is the other signs, those telling of violence: family violence, abuse of fellow workers, or of anger being directed at service personnel, which are all too visible. Why must they be there? What is missing in our world that makes it necessary to display such obvious signs? What void is not being filled in our growing lives? (I could quite legitimately go on a spiritual journey here, but my suggestions are more basic, more the mechanical reactions that we are failing to make in our everyday lives.)

How is it that a portion of our society actually takes out their aggression on others, on those helping them? (how large a portion, I am not sure, nor do I trust the figures I see. I suggest they are probably inflated to divide us further, but that they do exist I do not doubt)

Once again, I suggest it has a lot to do with our upbringing. Growing up being moralised by TV and Hollywood versions of right and wrong goes a long way to explain it. The flickering babysitter who instills less and less of our positive roles than ever before. Our role models, those who we see before our eyes, in our lives as important, also lie and cheat or act out in less than perfect ways, yet still are out there, in front of us daily. Politicians who promise but do not come through, personalities who, while held up as “great players”, are dragged through media-circus-routines the minute their newsworthy misdeeds are discovered. The thirst of all media to bring down, to make a story, to concentrate on the bad news and run with it, sometimes for weeks, only serves to disappoint and to normalise these faults.

We all have faults, and we all have periods in our lives where we do not do the best we can. The desire to do better or improve in the future is not a message that is seen to be something to strive for. The rehabilitation process plays a very small part in the media world, a mention, at best, that someone is institutionalised to “dry out”, or incarcerated to change themselves. The follow up happens when they re-offend rather than come clean. This too I see as an intentional process, driven in part by sales of celebrity and sensationalism, but also a definite program of corruption.

Having watched it for so long, I can see nothing less than a runaway form of societal reprogramming. The conclusions formed from observation are there to see, it does affect us, it will change us, it is a degradation-al force acting upon us. Psychiatric studies show how, what we are surrounded by, will alter our perceptions at a minimum, or our actual actions with longer term exposures. Our very studies in these fields yield ample proof of this, but we continue on anyway.

The idolisation of the “bad boy” or the “bad girl” who is just a cheeky rouge or not quite the best role model is the apex. The squeaky clean, is firmly in the “goody two shoes” zone, so not the role to push, there is no excitement there! No stories worth telling come from them, no redemption, no climbing back from the abyss. What would life be, but boring, if everyone was to do their best!

Young girls are conditioned to go for that ‘bad boy’, the rebel without a cause – a corruption that has continued on from James Dean and his emotional difficulties, the character, misunderstood and angry without a real reason, a “fixer upper”.

Young men are lured by role models who show disdain for fair maidens of old, who chase the exciting, the difficult capture, as they play the field. A tumultuous and enlivening spirit. If they need bother chasing at all that is.

As for our wider social responses. We are all supposed to show no emotional anger at betrayal, to accept the continual looking for something better rather than trying to make something work. To accept no fault, no accountability, no responsibility is to be taken, is the way it must be, otherwise we are being violent in asking for a fair go, even if just emotionally.

There is no outlet now for that frustration, that feeling of betrayal. There is no “punch in the nose” moment of release available. This build up continues now through life, in all areas, not just the personal relationships of dating or marriage, but in all human interaction and increasingly in the fields taken over by bureaucracy. It is here in the field of politics and policy determination that much of this social “violence”, for want of a better term, originates. Why?

Once upon a time the bully got their own just desserts in the playground. In today’s playground of life there is no longer accountability for the bullying of government departments, the very places we all must go to participate in life at almost every level. We are subjected to this imposition in almost every sphere of endeavour, but have no opt out, no recourse to the difficult interactions that we are finding are becoming normal routine. This frustration builds to a point of either collapse or retaliation. Collapse involving loss of manhood or self-assurance, a loss of will, the agreement of then becoming virtual slaves to the uncompromising system – beaten down! Or perhaps instead we see the reason for the preponderance of signage we started out with.

The frustrated response is considered a violent outburst, abusive, a snap at someone, not always the perpetrator, but the one in the firing line. A fault of ours? Or a build up and release that many are genuinely sorry for afterwards.

Who is truly at fault here? If the system is causing this rebellion, it must take on

some of the responsibility for it, it must be recognised and reformed to better serve the people it is supposed to care for! This is policy reform!

To rage against the machine is futile – it is a machine! It's working parts change, individuals come and go, yet the machine appears to be never changing, never tiring, never accountable.

Our anger and frustration is a real thing, it needs an outlet while it is minor! It needs a space to be resolved, not diffused! When enough of us run up against the machine, the guardrails that deny us access to the workings must be removed. The very machine itself must be allowed to be changed, to be fixed. With those guardrails removed, the machinery must be examined and it's output must be modified. The policy changed! The role of government in our lives is to oil the frictions between individuals, to be the peacemaker – keeping us to the agreed principles that guide our lives, keeping us on track. Not to be the handful of sand that destroys the workings, and makes us grind against each other.

It is time we revisited those operational guidelines we found so successful in previous generations. The ones that allowed us to build up, not tear down a cohesive society.

These days government seems far too eager to regulate us into submission. They have a future planned out for us that simply sees us as cogs in a machine, increasingly the machines production is providing for a corporation of wealthy global elites, at our expense. The outcome of our efforts within the society in which we live, should reflect our wants and needs. Our policies, regardless of who is in power. Instead of producing toxic, highly coloured iced biscuits, what about we produce natural-ingredient-Anzacs, made of whole oats, honey, and an aftertaste of Australian culture.

The signage is just a symptom, the disease is a long-term malignancy, fed by our own inability to react when we most probably should. This is the curse and the cure, called politics. We abandon our role in it at our own risk, and the risk of future generations who must live with what we haven't done.

Vote responsibly.

Annual Subscription to 'On Target' \$75.00 pa which includes an Insert, the On Target and the NewTimes Survey journals - printed and posted monthly.

Donations & Subscriptions can both be performed by Direct Bank Transfer to:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

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

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the Freedom Movement "Archives" :: <https://alor.org/>

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