



ON TARGET

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The Nature of Social Credit

*An Address to the National Dividend Club of London at
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Foreword

This booklet is not intended to be a comprehensive statement of the case for Social Credit. Its purpose is to serve to indicate the far-reaching scope of the social concept which it embraces. This address, given by L. D. Byrne in June, 1936, to a public audience in London (England), provides material for the critical reader to assess the soundness of the basic principles of Social Credit philosophy, as expounded at a time when it challenged every tenet of orthodoxy, in the light of subsequent developments. For a study of the subject, the reader is referred to the works of Major C. H. Douglas.

The Nature of Social Credit

There is a curious belief, from which even the Social Credit movement is not entirely free, that Social Credit consists merely of a set of financial proposals for rectifying a faulty monetary system, and that it is essentially a monetary reform scheme to be considered with such schemes as those of Gessell, Soddy, Taylor, Peddie, Eisler and others. Out of this view has grown an even more curious idea that all it is necessary to do in the present situation is to get out what is termed a Social Credit Plan—by which is meant something in the nature of a Parliamentary Bill embodying these financial proposals—and that, without any alteration in the social, political or economic life of the country, this plan can be superimposed on the existing situation—like, for instance, tariff reform or an increase in income tax—and everything in the garden will be lovely.

These views are not only ridiculously incorrect but they are highly mischievous; yet they are likely to persist until there is a wider and a clearer appreciation of the nature of Major Douglas's message to the world, as distinct from a detailed understanding of its several aspects.

I—The World In Revolt

Probably the most important feature of the present situation, and one which has received too little attention, is the universal revolt in which most of us are participants. Practically the entire population of almost every country in the world is in a state of revolt.

This revolt takes many forms. Wage earners are in revolt against the conditions of work; employers against the restrictions and difficulties under which they are forced to operate; taxpayers against the crushing burdens imposed on them; the unemployed and destitute against the hopelessness of their lot; entire communities against too much government— and so on.

Though this revolt takes many forms, fundamentally it is the revolt of individual men and women against an unsatisfactory state of affairs. Revolt is a perfectly healthy and natural human reaction against an unsatisfactory environment. In a society in which all is well, the people are contented and revolt does not occur. But if the social environment is unsatisfactory then revolt arises, showing a desire for change. As the environment becomes more unsatisfactory, so the revolt increases in volume and intensity, generating forces which finally impel change.

Thus revolt is the herald of change. And the world revolt, which is growing day by day, is evidence of vast and fundamental changes to come. It is incontrovertible evidence of the inevitability of change. It is useless for Mr. Neville Chamberlain or Mr. Brown of Peckham to say: "But I don't want any change. Besides we are the envy of the world. And really we are getting along nicely."

The change is inevitable. It must come.

And so long as people remain blind to this fact, the more surely will the growing forces of revolt rush us headlong to disaster. For if revolt is allowed to develop blindly, being held in check and thwarted in the urge for a change of environment, the forces generated will grow in intensity until the environment becomes intolerable, when all the pent-up fury will be directed towards destroying the intolerable environment. History is rich in examples of the death and destruction which have resulted from the unleashing of the fury of blind revolt, bent upon destroying an intolerable social environment, and they all go to show the folly of our friend Omar Khayyam in saying:

*“ . . . could thou and I with fate conspire
To change this sorry scheme of things entire
Would not we shatter it to bits and then
Remould it nearer to the heart's desire.”*

Invariably the shattering and remoulding processes have resulted in no fundamentally better social environment.

This is the road the world is treading today. The blindly developing forces of revolt are hurrying us to the inevitable climax of death and destruction, but this time on a scale which may well destroy the fabric of civilization.

Yet there is another aspect of revolt. It is a curious human characteristic to resist change except under the stress of necessity. Fear of the unknown is still strong in man's make-up. Revolt is evidence that change is desired. If the forces of revolt, instead of being allowed to develop blindly, are harnessed objectively to bring about a deliberate and conscious change from an environment unsatisfactory to individuals within society to one satisfactory to them, then instead of facing disaster, we should be hurrying towards that new civilization with its unlimited opportunities for human advancement which we know to be possible in this age of plenty upon which we have entered.

There is the choice: Disaster—because we will not recognize the inevitability of change in time—or deliberate and conscious action to ensure that the change is the one we desire. But, you will ask, how can the forces of revolt be harnessed to bring about deliberately and consciously such a fundamental change? What change can be made which all want? How are we to alter the social environment? Social Credit supplies answers to all these questions.

II—The Nature Of Social Credit

I want you to follow me closely in what I am going to say. It is fundamental to all that follows.

Social Credit is just what its name implies. It is the credo or belief inherent in society that its individual members in association can get what they want. A moment's reflection will convince you that this must be the essence of any social organization. Whether it is an association for promoting interest in gardening, or a movement for some sort of reform, or whether it is a nation, what makes the individuals within the group enter into willing association with each other is the belief that their efforts are being directed to secure the objective they desire.

If the individuals within the group find they are not getting what they want, then there will be danger of the group disintegrating and the disintegration of a community is a pretty terrific affair. That is what is taking place all over the world today.

You will realize that it is important there should be a clear understanding as to the social objective—what it is that people want. While the possible wants of a community might be numerous and varied, there are two clear social objectives which members of every community always have and always will want before all else. They are the two things which each one of you want first and foremost from the society in which you live. These are **personal security and personal freedom.**

In order to get what they want the individuals in a community have to organize themselves. Organization, as those who have to do with it will appreciate, is an exact science. The principles of scientific social organization have been laid down by Major Douglas and are termed Social Dynamics.

There are broadly three separate aspects of social life; although distinct, each influences the others. They are (1) the housekeeping or economic, (2) the legislative or governmental, and (3) the cultural or spiritual.

SOCIAL DYNAMICS HAS TO DO WITH THE FIRST TWO—the economic and the governmental. These two branches of Social Dynamics are quite distinct, as we shall appreciate if we will consider the purpose of each—bearing in mind the social objective of personal security and personal freedom.

THE ECONOMIC (OR SOCIAL HOUSEKEEPING) SYSTEM has to do with providing the material wants of the people. Therefore its purpose is to deliver goods and services as and when and where they are required. Nothing else. That is the sole function of the economic system.

THE LEGISLATIVE OR GOVERNMENTAL SYSTEM has to do with the rights of individual members of society and their relationship to one another. Its function is to ensure that the collective will of the people prevails in all matters affecting the rights of individual members of society, their relations with each other, and the relations of the group with other groups. Within this function is included what is broadly termed the maintenance of law and order.

III—Social Organization

Before we proceed to consider the working of these two branches of Social Dynamics, I want to clear the ground a little further. There are, speaking generally, two forms of organization—pyramidal and democratic.

THE PYRAMIDAL TYPE OF ORGANIZATION is so termed because it can best be conceived as authority at the apex of a pyramid imposing its will through various executives upon the general body of persons at the base. An example of the pyramidal organization is the organization of any modern industrial concern as, for instance, the Ford Motor Company.

THE DEMOCRATIC TYPE OF ORGANIZATION can best be conceived as a circle, the centre of the circle being the administration and the circumference the democracy. The administration at the centre is carried out in accordance with the will of the circumference, and, quite automatically, the personnel is displaced from its administrative positions if it fails to give the democracy at the circumference what it wants.

The essential difference between these two forms of organization is that in the pyramidal form the will of the executive at the apex is dominant; whereas in the democratic organization, it is the will of the people at the circumference of the circle which is all powerful.

Bearing in mind that the purpose of social organization is to give effect to the belief of the individual members of society that in association they can get what they want, the only conceivable form of organization to be adopted is the democratic type, which gives effect to the will of the democracy.

But this form of organization has its limitations. It will be obvious that it would be useless to apply this form of organization to building a motor car, or to the administration of a railway. The democratic form of organization can be applied only when it is possible to ascertain the collective will of the people, and this collective will can be expressed only by a number of persons as to whether or not a thing shall be done. It cannot be expressed in regard to how it shall be done.

Having decided that a thing shall be done, the most effective manner in which the individuals in the democracy can then ensure that their collective will (their decision) shall prevail, is to ascertain which of their number is prepared to assume personal responsibility for giving effect to it, and being satisfied with his qualifications, to place that person at the apex of a pyramidal organization and take instructions from him. If he does not deliver the goods in accordance with their will they should have power to remove him and put someone else in his place. As Major Douglas has put it with his usual clarity and brevity:

“In respect of any undertaking, centralization is the way to do it, but it is neither the correct method of deciding what to do or of selecting the individual who is to do it.”

You must forgive me for labouring this question of social organization. I assure you that it is fundamental to an understanding both of Social Credit and of the present world situation.

If you have followed me so far you will readily see that, in the two branches of Social Dynamics, what is required is economic democracy, and legislative or, as it has to do with matters of national policy, political democracy—each operating to serve the individual members of the social organization to get what they want, with, first and foremost, a social objective of personal security and personal freedom.

IV—Economic System

Let us proceed to examine these economic and legislative systems in the light of the present situation. We will deal first with the economic system.

I want you to bear in mind that **the economic system has to do with national housekeeping. Also that the purpose of the economic system is to distribute goods and services to the community as, when and where required—that and nothing else.**

The chaotic world situation today is dominated by what is known as the economic paradox of poverty in the midst of plenty. The outstanding fact of our times is that we live in an age of plenty. There is a wealth of evidence in support of this fact, which is now widely recognized, but I will content myself with one quotation only—it is

from “World Chaos,” by Wm. McDougall, for he puts the matter in such a lucid form. He says:

“Through the aid of physical science our powers of production have reached a very high point of efficiency; an efficiency such that, if the whole machinery of production could be set working at full speed, every human being might be lapped in luxury of the most elaborate kind at the cost of a modest expenditure of human energy.”

The important words in this statement are “a modest expenditure of human energy.”

Our ability to produce this abundance is due to what is termed Power Production. It is because man has learned how to harness the energy of the sun stored up in coal and oil, to drive huge machines, that these abundant resources are available to us. As we have learnt to perfect this process, improve organization and bring to our aid the scientific knowledge of food cultivation which has kept pace with industrial progress, so the need for human toil in the sphere of production has steadily diminished.

This situation is an entirely new one in human history. For some six thousand years man has been building up civilization. But until a few years ago his efforts have been directed to overcoming an environment of scarcity. From the time that man first harnessed the energy of beasts, of the wind and of running water to his service, he deliberately set out to overcome scarcity and the drudgery of incessant toil to satisfy his material wants.

He was striving for an economic environment of absolute security with the minimum of labour, so that he might be free to develop in other directions. He has been striving towards a goal of plenty with a minimum expenditure of human energy. And today he has attained his goal.

The fact of plenty for all being available means that it is physically possible for all to have security. And because it is available with a modest expenditure of human toil it means that secure leisure—that is ECONOMIC FREEDOM—for all is also possible.

V—Our Cultural Heritage

These conclusions should be obvious. And it should be equally obvious that this personal security and personal freedom is the right of every individual member of the community to which it is available.

Our abundant productive resources are due to the wonderful processes which we can employ. Power production, organization and science combine to give us plenty. The knowledge and the resources which make this possible are not due to the efforts of any particular section of the community. They are not due to the efforts of this generation or the last four or five generations. They have come down to us through the ages. Generation after generation, century after century—and, until recently, slowly but steadily—man has been fighting a winning fight against scarcity. Each generation has inherited the accumulated knowledge and resources of the past, exploited them and passed them on.

Thus every generation is the heir of civilization. And every community has at its disposal the knowledge and the resources passed down to it. These comprise a cultural inheritance to which no individual members of a community can lay a prior claim. *Every member of the community is a co-heir with his fellow-members to this inheritance.*

Now the community as a whole has to exploit its inheritance. To the extent that it can successfully do so, to that extent will it benefit. Suppose, by the perfection of organization and the development of harnessing the vast sources of natural energy, it was possible to produce everything that the community wanted with one per cent of its available man-power. To whom would the production belong? Certainly not the one per cent. Except for the common cultural inheritance and the association of all the individuals within the community, the one per cent would be impotent. The fruits of the exploitation of the communal inheritance belongs to the community as a whole. Apart from any special system of reward for the one per cent, who may be the actual minders of machines and producers, **the balance of the production constitutes a dividend on a common inheritance in which all should share.**

If the percentage is increased from one to sixty, the principle still holds good. There is an unearned increment of association arising from the common cultural inheritance which gives every member of the community, whether working or not in producing the wealth, the right to a share in the production.

If, under such conditions, plenty for all is available to an extent which would give every member of the community complete economic security, then a dividend on the common inheritance of every individual member should constitute an unqualified claim on a share of the total production at least sufficient to ensure security. That is the position today.

Thus we find that not only is plenty available to us, so that security and freedom for all is possible, but that these are the birthright of every man, woman and child. Yet far from security and freedom for all we see on every hand insecurity in the extreme and progressive loss of freedom. Foul conditions of human life arising out of acute poverty, the slow starvation of millions who are in want of bare necessities and increasing repressive legislation are the order of the day.

Our rich inheritance is being withheld from us. The abundance which could be produced to give security and freedom to all is being deliberately restricted and destroyed.

I will not weary you with the examples of food destruction, of schemes for preventing people from producing, of idle factories, of the breaking up of wealth-producing and wealth-carrying mechanisms. These are now only too familiar to a sickened and bewildered world. This sabotage of our inheritance has come to be one of the chief activities of governments.

The position can be summed up by a mind-picture in which we see on the one hand, factories and farms able to pour out almost unlimited quantities of all the

goods we want, of transport systems capable of transferring them to where they may be wanted, and of shops eager to pass them on to consumers; on the other side of the picture we see the mass of people unable to take the goods out of the shops though almost desperate for want of them. And the only thing which keeps the people from the abundant supply of all their material requirements is the lack of the claims we term money, by means of which alone they can transfer the goods out of the shops and into their homes.

Now this rule that people can obtain goods only by presenting these money claims is an entirely man-made rule. Money is a man-devised system for facilitating the production and distribution of goods and services. It is an elaborate ticket system for keeping the nation's housekeeping accounts. It is one of the many ingenious inventions of the human mind.

By placing prices on goods and distributing money, people are enabled to present their claims for the particular goods they want. Money is thus, in a condition of abundant production, a method by which people are enabled to *choose* what they want. In this way money is also a voting system—it gives people an *economic vote*. But you will realize it is important that the money tickets available to buy the goods should be equal to the collective prices of the goods. Otherwise the goods cannot all be distributed.

Besides being an economic voting system, money today, owing to the complexity of our economic life, is a license to live. To the extent that you have money, you have security. You can do and use things. But if you find yourself without money—*that is without any claim on the available production*—you are reduced to a state of complete impotence. You can hardly move.

VI—The Monetary System

It is a rule that this money—these claims on production—shall be distributed, in the main, only for work in the economic field. In order to get any claim on production, service must be rendered. The rest of the community can obtain claims on production only from those who receive incomes in this way.

The crass insanity of this rule should be immediately apparent in the light of what we have been considering. For we have an industrial system which is eliminating the necessity for human beings to toil in producing the things they want, while concurrently claims on this production are distributed only to those who do.

This rule becomes criminal when we realize that every member of the social organization has an inherited right to a share in the production, at least sufficient to provide security and freedom in the economic sphere.

However, we are considering the economic system. This question of the distribution of incomes to secure a share in production other than as rewards for services in the economic sphere has to do with the legislative or governmental system. It is essentially a question of the rights of individual members of society. We must therefore leave it until we come to deal with this aspect of Social Dynamics.

A further explanation of the monetary mechanism reveals that the absolute control and issue of money is in the hands of a highly centralized private monopoly. This private monopoly has the sole right to create and issue the community's money, and it exercises complete control over monetary policy. Moreover, it issues all money only in return for a lien on the nation's wealth. I want you to realize the significance of this.

According to the rules under which we work our economic system, money represents actual wealth. It possesses this quality because it is the visible form in pieces of metal or paper, or in figures, of the credo or belief inherent in a community, which belief makes it a functioning entity.

A community has "credit" if there is a functioning industry, a consuming public and a stable government. The measure of this credit— this real credit—is the rate at which the community can produce goods and services for its use. The monetization of this credit represents the drafts being made by the community upon its real credit, and this enables an accountancy record to be kept of what is taking place in the economic sphere.

It will be appreciated that the credit of the community is essentially communal property and, as the policy of governing its monetization influences the rights of individuals within the group and their relationship to each other **control of monetary policy is essentially a function for the executive of the governmental system in accordance with the will of democracy.**

Yet we find that a highly centralized private monopoly—centralized in the sense that its organization is a pyramidal one—has usurped this function of government.

VII—Financial Tyranny

The Social Credit analysis of the financial system reveals that not only has the financial monopoly— which is not merely centralized nationally but internationally—usurped this sovereign function of government, but in its control of the monetary system it deliberately restricts the monetization of the communal credit. By such restriction it restricts every phase of economic life, so that, with unlimited resources to produce, the community is not allowed to produce all it could.

Further, the system operated by this financial monopoly is such that the average rate at which money claims are distributed as buying power to the individuals within a community is consistently less than the average rate at which prices attaching to production are generated. This gives rise to an increasing deficiency of buying power, with the result that the community as a whole cannot have free access to even the limited production permitted. While the technical proof of this, which Major Douglas has established beyond doubt, is a matter for close study, the world situation furnishes overwhelming evidence that the system operates in this way.

For instance, at the present time the threat of war stalks the world. There is probably not a person in this country or in any Western country who, at heart, does not recognize that modern warfare is a dirty, mean, insane and degrading

undertaking. In spite of this universal loathing of war, the situation is daily developing to a clash of nations on a scale which may destroy civilization. The reason is simple. War does not threaten. We are at war. There is not a person alive who has known peace. Only the war which is being waged at present is what we term “fighting for foreign markets”. It is an economic war. Every nation is striving to force its exports on other nations and at the same time keep out their goods.

This struggle for foreign markets arises from the inability of producers to sell in the home market. Also the efforts of each country to discourage imports is due to the necessity of protecting the limited home market against invasion by other nations seeking export markets.

This economic war is waged with the weapons of tariffs, embargoes, export subsidies and so forth. But as this fight becomes fiercer in the economic field, so the situation develops to one in which bombing planes, poison gas, howitzers and battleships will replace the economic weapons.

This shortage of buying power also accounts for the widespread poverty in the midst of plenty, of the growing burden of debt, of increasing taxation, and all the major features of the present world chaos.

This is the policy and this is the system being operated by this private international financial monopoly. Now suppose that you personally have had the sole monopoly right to monetize the country’s credit; that you and you alone have been permitted to issue money, and that any person daring to enter into competition with you has been imprisoned.

Suppose you have consistently issued only an arbitrarily limited quantity of this money—always insufficient to allow the people to become independent of you. Suppose you have issued it only in the form of loans repayable on demand by you, and that you have been able to grant loans to people and for undertakings of which you approved, and to withhold money from persons and undertakings of which you disapproved. And suppose the system you operated always left the people with insufficient to deal with their goods as they wanted, so that they became increasingly indebted to you.

Under these conditions you would have a stranglehold on the nation and you would be a supreme dictator. You would be at the apex of a pyramidal structure. And because you had this complete authority in the economic sphere, the economic system would also be the governmental system. Having absolute power over all the people in the country, you would be the supreme government in every sphere. Your will would be law. This would be tyranny with a vengeance, you will say. But that is exactly the position in the world today. **This private international financial monopoly by its complete control of monetary systems has complete power over entire communities and over governments. It is a tyranny.**

And step by step it is entrenching itself more strongly with the clear objective of establishing an open world-tyranny of finance, and the destruction of even the limited national sovereignty of states which exists.

What we have to realize is that persons who have this power—and you cannot disassociate persons from the system—are relentlessly pursuing their objective, even though men, women and children are being driven mad, and are experiencing the most terrible suffering as a result of their administration, even though the world is in danger of going up in flames and civilization being destroyed for centuries.

These persons, who may be charming to take tea with or join for a game of golf, are social criminals of the worst possible type. **They have been guilty of robbery with violence, and of murder on a scale unequalled in the annals of man.**

Such are the men who have assumed sovereignty over us and they are not going to surrender their power willingly. No tyrant ever has or ever will. They will rather see the blood of millions poured out and the smoke rising from the ashes of civilization before they will surrender their stranglehold on the world.

Yet if we are to survive they must be made to do so. But how?

VIII—Economic Democracy Essential

You will realize that this issue comes within the domain of government. It has to do with the legislative or governmental system, for it is a matter affecting the rights of the people and their relationship to each other. We are still considering the economic system, the sole purpose of which is to distribute goods and services as, when, and where they are required. If this purpose is to give effect to the objective of society, the form of economic organization necessary is the democratic type. In other words economic democracy is essential.

At the present time a pyramidal economic organization is in operation. A group of persons has seized control at the apex. And the economic system is being used as a system of government—a tyrannical or pyramidally controlled government in which the many have to conform to the will of the few. Before this can be altered and economic democracy established, the rights of people in the economic sphere must be established within the governmental system.

However, before we proceed to the governmental system let us consider the mechanism which can be used to give us economic democracy.

Now it is an illusion to imagine that any social mechanism, such as the economic system, can be turned upside down and completely altered in the space of a few weeks. The interlocking organizations of industry, transport, distribution, banking and so forth have evolved over a long period of time. The law of evolutionary development is of the natural order. Moreover, it is just common sense to desire that any change should be made with as little shock as possible to the rhythm of social life.

We know that the productive and distributive mechanisms, apart from the monetary system, are available to produce the results desired. We have seen that the restriction of social life in the economic sphere is effected by the policy and by certain faults connected with the monetary system. As I have emphasized, the policy lies outside the domain of the economic system, but the mechanism for giving effect

to this policy and the nature of the technical faults are essentially questions to be settled within the economic system.

Using token figures merely for purposes of considering principles as distinct from technique, the Social Credit analysis reveals the fact that the system works at present so that at any given time there may be goods on the market with price labels attached to them amounting to, say, 3,000 monetary units, while the community possesses, say, only 1,000 monetary units with which to purchase them. There is a deficiency of buying power of 2,000 monetary units. To enable the goods to be acquired by the community it is necessary to issue to the people 2,000 additional monetary units of buying power.

IX—Principles Of Economic Democracy

The genius of the technical financial proposals of Social Credit lies in the manner in which this fault in the monetary system is used to secure the objective of economic democracy.

Let us assume that within the governmental system the rights of the individual members of the community have been established (a) to define economic policy, (b) to assure security and freedom in the economic sphere by unqualified claims on a share of production, representing the unearned increment of association due to each as a dividend on the common cultural inheritance.

This is postulating that a body of technical experts is in existence, *and that these experts are under the effective control of the community in regard to policy. Their responsibility to the community will be to give effect to that policy.*

There are, let us suppose, 3,000 monetary units of goods, and only 1,000 monetary units of buying power in the possession of the community—a deficiency of 2,000 monetary units. Every member of the community has an equal right with others to an unqualified claim of a share of the available production.

Let us assume, also, that the national authority has authorized the creation and distribution of 1,000 monetary units as an equal dividend to every member of the community, whether working or not, whether in receipt of any other income or not. This should achieve the objective of giving every person security and freedom within the economic sphere. But under existing conditions this objective would be nullified if nothing else was done, for those controlling the price mechanism would be able to increase prices and corner the benefit which it is intended to confer on all alike.

There is still a deficiency in buying power of 1,000 monetary units, for only 1,000 units have been allocated for National Dividends. Suppose the body of experts applied this 1,000 units to effect a reduction in prices, that is, they authorized retailers to sell their goods at two-thirds of the retail price as now computed, and on condition that they adhered to a fair agreed ratio of profit on turnover, the difference between the selling price and the full price would be made up to them out of the 1,000 monetary units left over. Prices to consumers would fall and the possibility of inflationary results be excluded.

This would enable the community to purchase all the goods available. Total prices in the consumers' market would be 2,000 monetary units, total buying power 2,000 monetary units. And the price system would be under control sufficiently to prevent any exploitation of the community, without imposing any regimentation on anyone, or discouraging personal initiative.

Now all I am concerned with is to illustrate the principles embodied in the technical financial proposals of Social Credit. To anyone who wishes to study the technique itself with a view to becoming an expert in this branch of the subject, a wealth of literature is available.

Before passing on to the governmental system I want you to consider the results in the economic sphere of distributing a National Dividend as a right to every man, woman and child.

A National Dividend will give security to all. The fear of unemployment, the fear of poverty, poverty itself will disappear. Whether we like it or not we must face the fact that the present wage system by itself is a system of slavery. If you can say to a man "you must accept these conditions within the economic sphere for this wage, or you will starve," you have the most terrible weapon of dominating human life in your hands, and that man is a slave. National Dividends will destroy this power of money over human life.

Because workers in industry will have national dividends they will have some say in the conditions under which they are prepared to work. The man whose administration of a factory commands the affection and respect of his fellow-men will attract the best workers. The anti-social industrial administrator will find himself without anyone willing to work under his direction. As the dividend increases, so the money voting power of the community will become more effective. Because of the greater freedom in buying certain goods and refraining from buying others, control of the type and quality of production will be assumed by the community.

Thus the democracy of the circumference will decide what shall be produced and who shall produce it, and the administration at the centre will be in the nature of an elected aristocracy of producers serving and dominated by a democracy of consumers. Economic democracy will be a reality.

X—Governmental System

We assumed that certain rights of individuals within the social organization had been established in the domain of the legislative or governmental system. We must now turn our attention to this aspect of Social Dynamics. You will remember we laid it down that the purpose of the governmental system should be to make the collective will of the members of the social organization prevail in all matters affecting their rights and relations with each other. The form of organization must, therefore, be such as to establish the sovereign right of the community in regard to all matters concerning its social life. Only the democratic type of organization will achieve this.

In the sphere of economic democracy we considered how the mechanism of money can be used as a voting system whereby the dynamic of the collective will of the democracy at the circumference can be effective in deciding who shall be the administrators at the centre, and in ensuring that administration shall conform to the demands of democracy—that is, give democracy what it wants.

The money vote is used to demand results—a particular kind of food, a particular form of car and so on.

In the economic sphere democracy is concerned only with what shall be done and who shall do it. It is not concerned with how it shall be done. It is concerned with results, not methods. The methods are left to the administration.

This is a question of the allocation of responsibility. If democracy wants a particular type of car—that is, a particular result—and if Mr. Spink undertakes to provide it, then Mr. Spink is responsible to democracy for producing what it wants. The method he employs to get the result is his personal responsibility.

These principles are of the very essence of democratic organization and the core of Social Credit. They apply with equal force in the sphere of the governmental system as they do within the economic system. And just as in economic democracy people are provided, through money, with an effective voting system to enforce their will in regard to economic matters, so it is necessary in political democracy that they should have an effective voting system to enforce their will in the domain of government.

Such a system confers upon the members of the community—THE PEOPLE—sovereign power in all matters concerning the social life of the community, for it is in the sphere of government that all questions affecting the rights of the members of the community are dealt with.

And if the social body has such an effective mechanism for ensuring that the dynamic of its collective will prevails within the sphere of government, there will be effective administration of the entire social organization—in accordance with the WILL OF THE PEOPLE—in the spheres of government, economics and the cultural or spiritual life of the community. This would constitute a true democracy—a Social Credit Commonwealth.

It should be clear that a question of priority arises.

The Social Credit order can be described as true democracy in all aspects of social life by the organization of society in accordance with the principle of Social Dynamics.

The purpose of the organization is to enable society to gain its objective. First and foremost in order of priority, its objective is personal security and personal freedom for its individual members. While the reality of this personal security and freedom

can be established only in the domain of the economic system, the right of the individual members of the community to this can be established only in the domain of the governmental system. **Thus political democracy must be established as a means of securing economic democracy.**

XI—Establishing Political Democracy

At the present time the world is in revolt because of the lack of security and freedom. In this country, as in many other countries, we have a democratic constitution. That is to say THE PEOPLE have the constitutional right to exercise sovereignty in the domain of government. This right to sovereignty has, in default of its exercise by THE PEOPLE, been usurped by a gang of power maniacs. By exercising control of a pyramidally organized *economic* system, the private monopoly of international financiers has rendered the *governmental* system *ineffective* to perform its proper function. This has been achieved by dividing the community into camps in the governmental sphere, and allowing them to have a voice only in matters of minor importance. The purpose of this is to give an illusory impression that political democracy is the governmental system; whereas effective government under these imposed conditions is enforced through the economic system controlled by finance at the apex.

Now not only do THE PEOPLE of democratic countries possess the constitutional right to enforce their collective will in the domain of government, but they possess the necessary mechanisms to do so. What **THE PEOPLE in these countries do not understand yet in any large numbers is how to use the mechanisms at hand to get what they want.**

The world is in revolt because THE PEOPLE lack security and freedom.

Security and freedom are being withheld by a tyranny which has seized control of the world.

The right of sovereignty over their social life exists in every so-called democratic country today.

All that stands between THE PEOPLE and economic democracy is to establish this sovereignty in the domain of government. To do this THE PEOPLE must take the initiative in imposing their collective will upon their legislatures.

They must make their will prevail in regard to what they want first and foremost.

What we know they want is personal security and personal freedom in the economic sphere. But they must establish their rights to these results in the domain of government. By using the political voting system for the proper purpose of demanding the results they want, THE PEOPLE can automatically ensure that they will get those results, as we have seen from the nature of a true democracy.

Suppose for example THE PEOPLE of this country assert their sovereign right in the domain of government to demand that everybody shall have security and an

unqualified share in the national production without penalizing anyone. As soon as this collective will of the community forces itself on Parliament it automatically establishes these rights for every person in the country. It then becomes the function of experts within the sphere of the economic system to give effect to these rights.

Thus the establishment of true political democracy would automatically lead to the establishment of economic democracy.

This would be a Social Credit order—that is to say, society would then be organized on the basis of its inherent belief that its individual members in association can get what they want.

Great as the power of the financial tyranny is, it cannot prevail against an awakened democracy. The power of finance would collapse like a pricked bubble before the irresistible force of the objectively directed WILL OF THE PEOPLE in the sphere of government, backed, as it would be, by the strength of the armed forces of the country.

The war clouds are gathering. Civil disorder rends many countries. Poverty and tyranny have us in their grip. As the forces of revolt develop blindly the world is being rushed to disaster. *Only the deliberate and conscious direction* of these forces of revolt along the lines indicated can save our civilization.

“ . . . it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

“When that pause occurs mankind will have reached one of those crises which no doubt have frequently been reached before, but which so far have failed to avert the fall of humanity back into an era of barbarism out of which new civilizations have slowly and painfully risen.

“The position will be tremendous in its importance.

A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us; and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of a day of such splendour as we can at present only envisage dimly.

“It is this necessity for the recognition of the psychological moment, and the fitting to that moment of appropriate action, which should be present in the minds of that small minority which is seized of the gravity of the present times. To have a clear understanding of the principles which underlie the problem is essential to those who may hope to play a part in its solution.” Social Credit—C. H. Douglas, pp. 198-199 (3rd Ed)

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 25

27th June 2025

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Presumption By Arnis Luks

As I travel, a recurring theme arises from the floor as to 'how those who wish to retain our existing civilisation can proceed' while simultaneously avoiding the effects of the collapse that is occurring in slow motion -worldwide. Most traditional Conservative organisations have been psychologically infiltrated by subversive ideas to hasten the collapse. Their cultural anchor is not secure.

It is necessary to recognise this mind conditioning – even to yourself - as there is a good probability that this mind conditioning has actually occurred.

In issue 16 of *The Light Australia* publication, a cartoon depiction of a rose-coloured façade presents the ideal about 'climate' – but upon closer examination the exit from the building presents the 'real' – monopoly-capital exploiting the propaganda for inordinate gain. This cartoon-depiction should be considered for all sorts of psychological programs, being truer than the illustrator may realise.

While considering the influential-modelling of the 'Economic Hitman' : that in pursuing a certain policy will result in rivers of gold; the reality is that, for instance, massive-immigration places enormous pressure on existing infrastructure and available housing. The new arrivals do not provide any significant increase in the tax base, as the modern industrial era is driving employability down due to advancements in technology, and with future technological innovation reducing employment-possibilities even further. Treasury modelling offers false projections from immigration rates that do not materialise in the real world. We go further and further into debt – to central banksters.

<https://treasury.gov.au/publication/p2021-220773>

CH Douglas foresaw this when he wrote *The Breakdown of the Employment System* nearly 100 years ago.

<https://alor.org/Storage/Library/Douglas%20CH%20-%20Breakdown%20of%20the%20Employment%20System.htm>

The Victorian government, as is all governments', precarious financial position was compromised further by the extended lockdown and subsequent financial support for all those people unable to earn an income, which reinforces the necessary strategy of reviewing the privately-run financial system. Governments do not control financial policy – privately owned central banks do. The money merchants, through Treasury policy, are driving, for example, the exorbitant immigration rates on the basis that there will be rivers of gold to repay irredeemable government-debt to themselves. The 'Pup' has been rebadged under another label, but the effect is assured, financial insolvency for the nation, with subsequent confiscation of assets.

In April this year Former British PM Liz Truss, in a podcast interview, insisted that of repealing certain laws from the previous 50 years was required to orientate towards a more balanced immigration program:

<https://www.youtube.com/watch?v=hA17ma1SyZ0>

Current Canadian Prime Minister Mark Carney was the then Gov of the Bank of England who was instrumental in the mini-budget result that triggered her demise as PM after just 49 days.

<https://www.independent.co.uk/news/uk/politics/liz-truss-economy-crash-mark-carney-canada-uk-b2729404.html>

It is amazing how, after a short period of reflection, wise words can come from a politician.

Since the North-South Dialogue from the Brandt Commission was being pursued under the Liberal Fraser-Howard government, we have handed over our primary and secondary industries. The income streams for the general public are no longer there. The employment system has been destroyed by both the Conservatives and Socialists alike. Not one political party, nor any political commentator / reporter is raising this vital issue. We cannot turn the situation around until it is raised, thoughtfully considered, and then resolved. We will forever go around in circles (revolve) until we choose to closely examine and then resolve the fraudulent financial system.

The presumption from the Economic-Hitman-Model has proved wrong again and again, from which every nation (who has pursued this dream) has now got to work through, or, go cap in hand to the international financial markets who are, as usual, using every opportunity to impose greater and greater levels of debt onto the host nation. No matter which nation is being sold their 'Pup', the road to financial collapse is assured; having been proved as a surefire way for money merchants to seize the assets of entire nations – across millennium. Ours is not the first.

This is the model that libertarians and neoliberals (through the Austrian School of Economics teaching) are assuring us will be our road to salvation, which of course it will not. To take a fresh look at the current situation we must go back in history to see its previous, and more recent, manifestations of civilisation-financial-insolvency. Those who refuse to learn from history will forever repeat the errors of the past.

China offering attractive loans to Third World nations have no doubt used this technique to their own advantage, yes, although to be fair, China just happens to be managing the front counter for the money merchants at this time in history.

America insisting that Australia spend 3.5% of GDP on defence equates in the real world to buy unnecessary weapons from their military industrial complex centred in the USA. It is simply a marketing strategy being imposed upon Australia to possibly stay in the good books in the hope of being allowed to purchase (on the never-never and possibly never-really) nuclear powered submarines.

Nuclear propulsion on these submarines is mechanically composed of a closed-loop steam generation system, that transfers heat-energy (exposed to the nuclear core) onto an open-loop steam generation system that drives the wet (saturated steam) turbines that; either provide the rotating power for the propellers, or generate electricity for battery storage that then drives the electrical power for these propeller systems. It is not a fix-all solution for silent running, but it can provide a semi-autonomous supply of energy for sustained-deployment.

Donald Trump's irrational behaviour provides an unstable environment where contracts need to be renegotiated, and then renegotiated again, and again. This certainly benefits those who provide the finance from government bonds. The sale of Bonds allows government spending on wages, costs (including interest from previous loans), and other government programs like schools, hospitals and services (and nuclear powered submarines). Our own RBA could step into the breach to support our federal government, allowing them to control national policy - unfettered.

Would that the RBA Reserve Bank of Australia purchase all government bonds, as was occurring during the governorship of Sir Denison Miller 1911-1924 (which included the war years 1914-1918), the government could then action programs without incurring debt to international merchant-banksters. But; this proposition is really only half an answer or solution to the whole question of sovereignty.

The central banks that currently purchase government bonds substantiate the value in the bonds through the banking system, but also claim the new money (created out of thin air to purchase these bonds) as their own property, and incurring compounding interest against the initial creation of this new credit. The Australian government surrendered this most strategic 'Constituted Power' to central banks in 1924 with the appointment of vested interests on to the governing board, in contrast to the original CBA board of only one person (Dennison Miller), now referred to as the Reserve Bank of Australia.

The second half of the response to this vital question is regarding the historical advancements in the industrial and technological arts which have removed the burden of human labour, and made manufacturing a social function (that all should still be able to derive / inherit benefit from the goods produced).

If a factory produces enough shoes for the whole nation, while there is only a modest handful of people assisting the modern industrial arts to produce this vast quantity of shoes; how are all the other people (not receiving wages, salaries, and dividends) able to purchase all that is manufactured -- except by being paid their legitimate cultural inheritance that technology and the industrial arts have provided - of receiving a dividend to reflect this cultural inheritance.

The worker is worthy of their wages, and the manufacturer must be paid to reconcile their costs and legitimate profit for the investor – yes, all.

CH Douglas saw this correctly: that political democracy is not a substitute for economic democracy. Mankind must receive their vote or tickets from both. The political vote only gives you representation in one branch of society: the political branch. The economic branch requires the dividend payment to de-centralise financial power back to the individual.

This is an economic-financial form of devolution against the tyranny of centralised finance - devolving spending power - as your God-given cultural inheritance - back to the individual, which emasculates the financial tyranny that all governments are beholdng to. It is as vital a part in the pursuit of personal freedoms as the voting franchise was against political tyranny - towards representative government.

Thus any political and media platform proposing solutions to this great cultural climax we are experiencing, that does not offer a legitimate answer to the financial tyranny, offers no resolution whatsoever. They only cloud the waters further.

I received an email link with an interview of Sen Alex Antic and the horrendous proposal within the South Australian Parliament to give bureaucrats the power to seize a property - any property - without compensation - deemed to not being developed in a timely manner.

The capitulation of Sen Alex Antic's party to the money power is identified by the clear lack of purpose exposing freehold property title under the Mabo and Wik rulings of the High Court - without response. The Victorian government's infliction (with a tenfold increase of the Emergency Services Levy to rural communities) has been deferred a year but will certainly come into existence after the necessary pacification-period.

Having property without deriving any income, or not being developed in a timely manner, both are an attack on one's personal asset – real and private property. Rightly, property should be completely exempt from any form of rating until there is a clear history of profit-above-costs derived from the asset.

The original tithe was based on the increase - if there is no profit-made there is no tithe to pay.

Without addressing the historical fraud of money creation out of nothing, without addressing asset-taxation without effective returns, without addressing the breakdown of the employment system as the only legitimate means of having access to the abundant marketplace, all these things are not being addressed by Sen Alex Antic nor Conservatism anywhere, while monopoly-capital is having a field day confiscating the real assets of the entire world unto themselves.

The conversation about the most-significant-issue affecting this civilisation is not occurring. They will not talk about the money question, nor anything to do with the inordinate power central banks have over all governments, (let alone industry and the individual), all through debt bondage. Their mouths are selectively muted.

The debt clock for each nation, for each community, for the average individual is irredeemable. And yet it is the conversation never had in polite society. As if somehow, we are so mesmerised, hypnotised to such a degree, that at the slightest hint of any legitimate discussion there comes out from the crowd all these expletives describing you as the great unwashed, or a conspiracy theorist, or other such like.

The fact is the fraudulent financial system is a conspiracy that has been going on for millennia. The recently-modern manifestation of Central Banks, of the International Monetary Fund and the Bank of International Settlements, are a clear indication that they control policy. The last few military incursions into the Middle East had an element of an independent banking-and-financial policy about them.

WEF Klaus Schwab was not an odd individual making a sleight of hand comment. He represented great financial interests; and declared to the world that:

this is the policy we are now bringing into fruition:

you will own nothing and you will be happy.

Australia is surrendering all its national assets to Central Banksters without so much as a murmur from the very compliant mainstream media. The custodians of morality and social conscience - the Church is also conspicuous by its absence in this vital debate. *Papal Encyclicals*, like the great Charter *Magna Carta* that preceded them, established foundations upon which societies are to be formed. They condemned collectivism in its manifestations of capital and state monopolies, which are surfacing again as totalitarianism across all nations. Limiting Constitutions are being openly ignored. Pervasive forms of propaganda (manipulated by psychological experts) can keep whole nations under their control (spell).

We are living under a modern-day cult. The greatest of these is the money cult.

The love of money - the preference above all other - is the root of all kinds of evil.

While this paraphrasing of the scripture is my own, I believe it draws or extracts the correct conclusion from the original warning. ***

More Production, Less Income By Neville Archibald

Once again we have an Industry where input costs are rising faster than payments for what is being produced. Opening prices for the 2025 – 26 season are about \$8.85 to \$9.00 per kilo of milk solids. In a realistic world, that will not cover costs for many producers. (*Country News*' June 10.)

This observation is not new. Over my lifetime, rising costs which the farmer has no control over, has led to many leaving the industry. Those that have stayed, have had to enlarge their herd numbers and become virtual factories, cutting costs to bare minimum and treating every part of the farm as little more than an invested asset. It is no longer practical to farm as generations had before. I can see why the Greenies protest animal treatment, and environmental destruction around some of the bigger farms.

Who is to blame here?

Is it the farmer who is doing everything possible to keep the farm, even if it means changing to an industrial viewpoint? Or is it the system that forces this very change? In days past, a family could be raised and a farm paid off, milking 30 cows. Then 70. Then 200! Now even those milking 700 or more are finding costs difficult to meet without cutting corners!

How is it that we have protested this “industrialisation” of farming, calling for “organic” and “free range”, yet never really stopped to consider the true cause behind it. The incredible rise in efficiency of farming, yet the even more incredible drop in value of produce? Is it because we have not seen that drop in produce price? More than likely!

This has not impacted us as we buy our goods, but it most certainly has affected the way we farm. Given the option, most farmers would jump at the chance of earning a real living from 30 cows again, but that is not to be!

In other ways we also see complications from that industrialisation, it rears it's head in “hay drives” and calls for “Drought support”. While I am not condemning farmers for their decisions (they must change just to stay in business) when you look at the logistics of running at such a large scale you begin to see the potentials for problems. Large scale farming also means large costs to outlay, if you have a financial adviser they will suggest lowering overheads, keeping less money invested in stored items, non productive in the short term. Things like Hay or feed stocks for bad years.

In the past, hay sheds (storage) to feed the 30 cows could contain enough feed to carry over during drought years. It was not unusual to have this sitting there for years, our sheds often had hay three years old, in it. We turned it over so that the newest was the last to use, but we also had occasion to resort to it. Too much for our needs was often sold, but never were we without some backup.

These days, the volume needed to supply 700 plus animals, is staggering. Silage pits and hay alike become almost impossible to keep on that scale. Outside farms or contractors become the new suppliers of fodder, and are usually working for many different customers. Being one step removed from the source, automatically means you lose some control, it is another thing to juggle, another variable not entirely under your control.

If a labourer produced 30 items for sale every week, and made a comfortable living from it; then twenty years later was producing the same item but 300 of them and not breaking even, let alone able to survive, what would this tell you? Has his item devalued? Has his wage gone down? Is he any less useful in society? One person, producing so much more in real terms and yet no longer financially viable, makes absolutely no sense! We have Industries like that.

Then we have pears! We are a fruit growing area as well, and The Goulburn Valley produces 90% of Australia's pears, but we are seeing similar things to the Dairy industry. Declining returns and rising costs. Producers capable of growing so much more, yet the consumer not able to buy it.

You may wonder why we do not protest!

You may believe the laws of supply and demand which will be trotted out to explain it, “no demand” or “consumers are buying other things, it’s a natural cycle”. Only a very small portion of that is true, and mostly due to advertising campaigns by the latest craze, or just simple unavailability in the supermarkets. There are so many ways to manipulate sales. So many other “cheaper” items to sell, often the same product, but imported. We are being manipulated!

This manipulation is the part of the problem most often argued over, with terms and descriptive relationships that redefine common words and common sense. So much so, that even with an economic degree behind them, our “financial fixers” stumble from one solution to another, but never actually solve the problems.

Debt is pushed around and attached to various groups, but it never shrinks. Like the farmer producing a hundred times more for the effort put in and still going broke, our financial system never finds equilibrium - debt always increases. Clearly that means there is a bug in the system, a fault in our approach to our use of money. If what is produced cannot be consumed by the payments made in creating it without resorting to more borrowing (a bigger debt) then that is where the answer lies. C.H. Douglas figured this out almost one hundred years ago. He proposed answers to solve those problems, but was ignored because it has always been the intention of those in control of finance, to use it to control us. To further the centralisation of power, a global government.

See: *Money and the Price System*, by C.H. Douglas. <https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Money%20and%20the%20Price%20System.pdf>

What can you do? Apart from pushing for correct economic reform, which we should all be doing, we all need to use the current system to our advantage while waiting. We vote for available products with our purchases, our money! If we draw the line and refuse to buy imports over local, or just target a struggling industry, like pears and leave those not Australian off our grocery lists, the manipulators suffer.

I feel for the overseas farmers who you might think will suffer, but what is being done to us is also being done to them. This is another wake up call, like the lockstep roll-out COVID response world-wide, these manipulations are also world-wide and intentional. They are meant to break our self reliance, our independence. The push for control knows no boundaries, ask yourself who owns these corporations that operate globally.

We can struggle to find ways to push back, to be the change we want to see. It is too big. We can seem defeated before we start. Using our money wisely is one way; using our money in cash, is another! It is a simple push back, you just need to convince yourself that it is not just about “convenience”, when you tap a card. It is about control of you, of the information this gives those who would manipulate you. Targeted advertising from your buying/spending patterns, etc. Use of cash denies them this opportunity.

Take this push for the “convenience” of digital ID, it could be a card, a phone, an implant, heck even facial recognition at point of sale will do it: all are much the same! It is a crafted intention to eliminate cash transactions, a deliberate funnelling of all spending into easily seen and easily used information about you.

I spoke with someone recently about using cash. They responded with the fact that they were asked by their bank, what they wanted it for? They were limited to how much they could withdraw and also expected to provide a reason. A reason for wanting their own money!, not like it was a loan to be repaid! How dare they!

This is where we must stand up and push back. Do you seriously think this response is just caution? Or part of a wider program to eliminate any real control we have, to get us used to being questioned about spending? What comes next is being advised on what to spend it on, then TOLD. Initially probably imposed reasons like carbon credits, or some other limitation requirement that is “sold” to us.

If this confrontation by the banks when you ask for your money, intimidates you, that is because it is meant to. Privacy laws are a part of damn near every agreement we make these days, many times they are restrictive to our everyday business.

Turn it around on them, “none of your business!” Should be the answer, “privacy is my right!” Or joke with the teller, use a totally ridiculous reason, I often say “I’m buying a new leg, this one aches” or depending on who asks, even “prostitutes”, I save that one for over eager enquiries who feel they must put something. The asker also needs to realise it is an invasion of your privacy and truly none of their business. It’s just my job, becomes more uncomfortable for them to insist. We must all stand up, even those who are supposed to enforce it, if it wasn’t enforced, it wouldn’t happen. Digital restrictions will be so simple for them to implement if we are already a part of it. A part of that digital world.

Still not sure why you should use cash more?

Imagine that your every financial transaction is followed (you really don’t have to imagine it – your tap-and-go is exactly that!), it is a very short step from monitoring to control. Your spending habits are equally at risk of becoming a target for making a “responsible society”. Spend according to imposed limits, just as they keep you from spending more money than you have. “Transaction declined”.

A card can be declined for many reasons, it can be linked to many databases. If our Victorian government goes ahead with it’s ban on cooking with gas, as it seems to be proposing yet again, then a transaction to buy bottled gas, or to pay for a gas top up, may well be refused, a restricted transaction!

If the carbon tax we mentioned earlier, (it has been discussed and was briefly implemented in 2013 and was removed due to difficulties in it’s use) is made law, then a complete digitisation of our monetary system would see those difficulties removed.

Each item for sale would have a carbon footprint attached to it, like a sales tax or a GST, and automatically deducted. Another short step from there is the tallying of those carbon credits against you and deciding you have over-spent your allowance. You have reached your acceptable limit. Either the rate then goes up and you pay

more (most likely) or you become “carbon bankrupt” (you irresponsible person you) and “DECLINED!”

Who do you think will decide this? It won't be us! So we need to use cash!

The Online Safety Amendment (Social Media Minimum Age) Bill 2024, starting with social media, are due to take effect by 11 Dec 2025. What will this mean? All users will be asked to identify themselves in some way, to prove they are over 16. In doing so you will be losing any privacy you may have had previously. Your entire search history will be legally up for grabs. It is a digital ID for everyone, even though sold to us as protecting our children. Like your spending habits, browser habits can then also be profiled, limited or used to potentially effect you, even gaol you if your content is deemed “misinformation”. Not just dear old facebook jail-time, depending on crisis enacted legislation, it could be real, for disagreeing with government! After what we went through during COVID, nothing is off the table as far as I am concerned, overreach now seems to be their middle name.

Libraries and face to face community interaction needs to replace the impersonal attachment we have for our phones and other digital enticements. This reliance weakens our actions and our resolve. Real frowns, voice inflections and posture, are the best way of pointing out the realities we are facing. I truly believe that the importance of recognising what we are facing, can only come through this method. The ways to fight back and fix what is broken, or being broken, is equally boosted by physical presence among others who share these concerns. Print on a screen is a poor comparison to face to face community discussion. We need to be out there!

BASIC FUND

The Basic Fund for this financial year is always open. I am making a special call to all those who have planned to make a donation but maybe have over-looked doing so. The fund did not fill this past year so it will be wonderful if we can make a special effort while also renewing your OT subscription. As always, we appreciate your contributions, no matter how large or small. Each donation is really a vote of thanks for the work of the League and a tribute to the dedicated effort of those in the ‘engine room’.

BEQUESTS

Apart from the Basic Fund, the League is also a recipient of bequests from supporters who remember us in their Will. These extra dollars help a lot and while we are grateful, it is unfortunate that on those occasions we are unable to personally express our thanks. Best details for establishing a bequest are available from Head Office. - ND

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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Inflation and Control of Money By Neville Archibald

With all that is going on in our lives, why is it that we prioritise the immediate over the long term? In the past, this is the sort of thing I expected from third world countries, like India in the 80s when I visited. Farmers making mud bricks from their land to sell, leaving an impoverished soil that will no longer provide a living growing things. The most effective way of destroying the land for future generations. They were starving, and short of selling themselves into slavery, that was their only option. Are we at that stage here in Australia? Where the immediate concerns are overwhelming us, stopping us from any focus on the future. How is it that people can get to this point? What are the reasons behind the acceptance of this action, or lack thereof?

A tradesman selling his tools means he is either retiring or can no longer make a living with them, he sees no alternative other than giving up and cutting his losses. He must change his occupation to survive!

Some of us hang on, paying ever increasing rates on property, fuel price increases, insurance rate rises, and ever more tax increases. These rises are all part of paying for all those beautiful things the government gives us – or is it?

There is an unseen part, the insidious de-valuer: inflation, which keeps on eating away at every single thing we purchase. It is the quiet achiever, year after year! Any savings, superannuation included, becomes a fraction of the potential spending power it would have had in the year in which it was saved. Hanging on to savings over a ten year period, means the amount not spent in that first year will buy less than it would have done ten years previously. Sometimes it is not even that long before you see it.

Let us use cheese as an example. Before COVID a one kilo block could be purchased for about seven dollars, not even six years later this same block is

sixteen dollars. A 230% increase.

Butter, again before COVID around \$5.50, now about \$8, almost 150%.

I am sure others could add to this from their own observations, but these are two that stick in my mind. “This is during a “pandemic” scare”, you say. “Of course it will go up!” In actual fact, those prices are prior to the pandemic and now. Some increase might have been ‘helped’ by the crisis, but it also should have settled by now. This is not the point I am trying to make, prices rise over time (especially over the past few years) and devalue your spending money. This example simply magnifies it for you.

If you were to buy 10 blocks of cheese or 10 blocks of butter in 2019, here is what it would have cost you.

Cheese (x10) then \$70 now \$160

you could have bought 12 more blocks when you originally put that money aside!

Butter (x10) then \$55 now \$80

you could have got 4.1/2 more for your money originally.

Did your effort to earn that money change over that time? It is interesting trying to look up the average wage for those two years. I was going to do a comparison to see if everybody else’s wage increased as much as cheese. Seems the information is not as straight forward as I suspected it should be.

We all must file tax returns each year, but it is not presented as an average to be viewed in a consistent manner. Once again seasonal forces, currency valuations and other variations are quoted as making it a difficult thing to figure out exactly. The Inflation/wage increase see-saw is one of those financial either/ors that are regularly trotted out by governments to justify taxes and/or poor financial performance. The language of smoke and mirrors, statistics and guess work so it seems, that make them seem like they are coping, if not actually in charge; but the devaluation of savings still goes on, buying power still decreases.

If I were to take the lower increase of butter (150%) and apply it to my then wage prior to COVID, being around \$32 an hour, it should now be \$48. Have any of you seen that? Maybe it’s just me! All my living costs have gone up though. How is this explained?

Like my energy costs! Minister Bowen’s comments, when confronted by Chris Uhlmann at a press conference (<https://www.youtube.com/watch?v=YRMNwQCdR14>) sees the reality of actual price increases being avoided in favour of policy intentions, no amount of pointing out that prices have risen will dissuade government from believing that their policies are working. Bowen himself actually making the claim that Australians have one of the lowest energy price inflation rates in the world, as if that magically explains why his promise to lower the electricity prices never actually happened.

It is this way too, with inflation. Graphs are presented to show lines of wages vs inflation that you could believe were cyclical and like Vera Lynn's promise, "we'll meet again, don't know where, don't know when". The reality is different! We are all still waiting for, "some sunny daaayyyyy."

As I said above, in the real world, any money saved, from work performed (with the same effort on our behalf), is- ten years later, worth much less. It is effectively stolen from us by the economic system's faulty operation. No amount of talking around it changes that simple fact.

Inflation rates since 1990 have hovered around 3%, before that in 1974 it peaked at around 16%. That aside, lets just consider the past 25 years, since the beginning of the new millennium. Since inflation is a compounding increase: that is, the 3% increase is compared to the previous year, (not many years in the past), that means over 25 years at 3% a year, something worth \$10 in 2000, devalues to about \$5 by 2025. It effectively halves your buying power.

In a sane world, surely, that must make you question this economic chasing of tails. Why do we put up with it? We spend time investing any real savings in other financial schemes in order to stay above this inflation rate, playing a game that enriches mostly those doing the manipulating of the system. If we do get ahead in real terms we are lucky; but like all those gambling ads say, you win some, you lose more! That also applies here.

Investment, if you can do it these days, even in the property market, also becomes a scheme, a gamble. At times it looks good, but by the time you need to trade it in, to say, move into a retirement home, your three bedroom house is close to the value of the single room you must buy into. (you must also still find the daily fees on top of that.) But we don't really question it, do we!

So now imagine a world, if you dare, where Henry Ford, who is believed to have said, about his model T, "you can have any colour you like as long as it is black". If he had stuck to that and now all Fords were black and due to some agreement by other manufacturers, each other motorcar company had their own unique colour, never to impinge on others, (so Holden was white, Toyota red etc. I think you get the picture) there would never be a variation, we would have agreed terms of reference! Each brand of car only comes in one patented colour.

Now fast forward a century and the whole thing has become so embedded in our culture that to think of 'Ford' is to see black, to think of 'Holden' is to see only white. Someone thinking outside of that system might want to paint their car a different colour but is shamed, or incredulous comments from others keeps them from doing it. It cannot be grasped that this accepted truth would be denied. If they continued maybe they would be shunned, a pariah, maybe even fined because it interferes with police identification parameters. The reality of this world has been shaped, a basic truth that you can actually choose a colour, has been removed, not just from the car itself, but the very minds of those who would normally do the choosing. It seems a ridiculous thought from the outside doesn't it!

Now comeback to our world, there are a number of things we have become blind to, just like those inhabitants of Henry Ford's black world. Many of them I would assert, are seen to be economic truths. Things like the stock markets, negative gearing, superannuation investment, interest rates, currency trading, full employment, and not the least - inflation. As I started with this , so I will continue.

Myths around money are many, myths around it's use and the acquiring of it are so firmly entrenched in our world that we can lose sight of it's real purpose and the moral implications associated with the pursuit of it. Consider the phrase, "It's only Business!" This often accompanies decisions that would otherwise be actions that we probably would not take in a fair and just world. The attachment of profit and the will to succeed can cloud that sort of judgment, it can justify our less than charitable natures. It can alter our very selves.

Before you complain that I am being too Christian in my outlook, think about the reasons behind this push for success at all costs. Why we overstep our mark, or "play" the "game" of financial one-up-man ship. We are trying desperately to keep our heads above water, using the means suggested to us by our economic superiors to win in this "game". Do we realise this is manipulation? It is being used to control how we behave, our very natures are being changed. We are being hardened to the plight of others. The "game" has to be played.

Where do we see this in life? How does it appear to us? Are the consequences really so bad?

Watching various COVID inquiries and listening to many Doctors talking about their professions and where they think we went wrong, gives a picture. How would inflation change the medical world, you wonder?

Picture our Doctors, who are so busy that the emphasis on patient care and the whole vision of what it means in their small societal pocket, changes. On reflection many can see that they are missing something vitally important. In depth interviews with many about what could have been done better, has led to a push for some sort of reform. So many patients are lined up to see them, that the links between cause and effect are swamped, so that "treatment" becomes "triage", and not necessarily a search for reasons behind the illness, or patterns that may arise. If it can be seen and needs to be questioned many times they are just too busy chasing the system, not just for gain, but because that is largely the way it is set up. They do not see themselves as research doctors, unless they have a high ethical standard. Even then, the difficulties they face trying to convince others of what they are seeing is offloaded somewhat by a reliance on the studies of those doctors who are involved in research.

"If we are seeing it, the others doing the research would be seeing it too, we would have been notified." "We don't have the time or the support to follow up on things we are seeing."

Many are saying that they are all so busy running that they don't have the time to do more than put their trust in others. With the captured nature of medical research and oversight these days, *(most is paid for by pharmaceutical companies - the funding*

for the oversight groups also) it becomes important to ask whose interests are being looked after? The ability to produce acceptable double blind, peer reviewed literature is limited to very few individuals, cost prohibitive to those who do not work in the industry. So Doctors found themselves, and still find themselves, working in less than optimal conditions, making reactive decisions rather than preemptive. Cost structures and financially driven medical care in our hospitals is making it more about the numbers that can be treated, 10 minutes a patient! I know funding is paramount, but how much of this is driven by inflation. How many are simply putting in the hours to get ahead?

There is a pressure on all of us to work hard, to achieve the goals our community around us often places emphasis on. Our expectations are driven by this observation, that to succeed we must play the game better than others. The financial side of things, ensures we must play within the set rules or lose out. We must invest with some form of risk, our savings, our superannuation. Those that do not are seen as merely pawns on the board, for someone must lose for others to win. Inflation makes this struggle occur, manipulations to cope, turn us against each other, we become competing players.

How did we get to this? We have more abundance in this world now than ever before, but we are scrabbling after it like life jackets on a sinking ship. Are we being conditioned to believe in scarcity now? Will there come a time when things are scarce and we must fight each other? All signs point to yes!

We are witnessing large scale farmland removal, taken out of production by many different methods. Inflation is a big part, rates and other financial impositions rise with it and make it nonviable to start with. Big companies buying up productive land and choosing not to plant or planting non consumable crops. Water availability is being restricted, financially as well as environmentally. Even our most magnificent philanthropists, who are intent on doing us all so much good, now own huge tracts of once productive land. What are they doing with it? All the financial manipulation is not only making it hard to earn enough money farming, it is also making it difficult to keep the land you need to actually farm on. The tap to turn on and off food production is coming under greater and greater control, not by individual farmers, but by corporations and restrictive governments. The manipulation of our money system is the tool used to create these controls. Watch this space.

When it comes to economists, what are they saying? There are those, who for their own reasons, warn of coming problems. The things they say about what is happening are often close to what we are seeing - they have to be, to obtain any kudos. Most, but not all, argue in the endless circle of existing economics, the black and white of Ford and Holden in our comparative piece. The view from outside that restrictive box is rarely contemplated. Alternative media will often interview these people to try to raise awareness of what we may be facing. Each pushes their own version of how to get through it, or what to buy into to ensure you survive.

As a Douglas Social Creditor, I listen for certain things. Number one for me is what happens afterwards. What visions they have of 'fixing the system' after the crash.

If they have none and are just selling 'gold' or some other hedging method, then to my mind, they either don't understand, or are a part of the problem. If they offer up more of the same and just warn about getting through it, a short term downturn, then they are not involved in anything but saving themselves or making a name for being able to 'read the market'.

True responsibility must look at where we are going wrong, where the root causes of this monetary instability is coming from. To grease a squeaky wheel might silence the worst of the noise for a while, but it does not adjust the bearings or fix the damage.

In an interview about hyperinflation, with Kim Iversen, American Investor, author and outspoken libertarian thinker, Doug Casey, suggests that Government should not have any input into the countries money supply chain (12 – 13.20 mins in). (<https://www.youtube.com/watch?v=BJ2FKrM26jU>) He says that the government "has no business at all in the economy or in your money." He infers that they are irresponsible and that it should be taken out of their hands. This is the sticking point for me with the libertarian movement, and with many other economist presenters. The role of government in monetary management is crucial. As an extension of the entire population, we should all control our ability to freely exchange things. The lack of control that we are seeing at the moment, should not mean we hand over responsibility to a saviour, whatever form that may take, it means we must regain control!

While I agree with a lot of what he says, (4.40 government in peoples lives), (hyperinflation at 6.30), (people just don't think it through at 7.40), Casey neglects to inform us of who should be in control. If it is the people, freely, by their own design, how does this come about? Isn't that what limited government is all about? Otherwise anarchy prevails and the wealthiest rule supreme. An overall world banking system, or 'the market decides', approach leaves us wide open to the tender mercies of our philanthropist dictators and big corporation decision makers. These outside, private concerns are not accountable to us, except by our use of money: where we do it by our spending. If we are bent over a barrel by inflationary pressures, that will not help us.

Money is a weights and measures item. It is a part of our society that we must agree to keep stable. At the very root of our problems, the manipulation of it, causes untold hardships and moral corruptions as we chase it in our efforts to be winners in the 'game'.

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Letters to Shepparton News: Inflation Question By Louis Cook

Please permit me to comment on the article: Hope for homeowners as inflation hits four-year low (News, June 26, page 4).

When closely examined it is little more than government propaganda designed to mislead the public. The article begins...

'Canberra: A key measure of inflation has fallen to a four-year low, giving hope to mortgage holders of another drop in interest rates.' - YES, we live in hope!

It continues... 'Headline inflation fell from 2.4 per cent to 2.1 per cent in May, data from the Australian Bureau of Statistics on Wednesday showed.'

'Headline inflation' what is this?

Further... 'The monthly figures also revealed a sharp drop in trimmed mean inflation, which removes volatile items, from 2.8 per cent to 2.4 per cent in the month.'

'Trimmed mean inflation'... The information is selectively manipulated for public consumption.

What you are not told is that the INFLATION figures are 'compounded year after year'. Inflation debauches the value of the nation's currency – not only does the dollar buy less every day but your retirement savings are significantly devalued when you go to collect.

Financial inflation is the scourge of our nation and must be dealt with before it destroys us individually and collectively. There is no escape!

According to the Australian Financial Review, Australia's gross government debt is projected to surpass \$1 trillion in the 2025-26 financial year, Have you any idea of a 'trillion' of anything? A trillion has 12 zeros. It is written as 1,000,000,000,000.

I believe a debt of ONE TRILLION DOLLARS demands a Royal Commission into matters of finance.

The 'financial system' is a man-made creation and inflation an aberration of the system. Why must Australians have any inflation at all?

The financial system demands very close scrutiny and a Royal Commission with broad terms of reference open to all Australians to contribute the way to go.

I doubt our political representatives would agree to that.

That leaves it to the individual voter to make demands for an END to inflation – it must be done before we end up as slaves to a 'financial oligarchy'.

Death Cap Mushroom Murders and Former PM, Scott Morrison's Award Toxins in Vaccines given to Healthy People By Judy Wilyman PHD

Newsletter 313: Toxins in Vaccines given to Healthy People

On the 7th July 2025 a mother was convicted of murder in the Australian courts for poisoning her lunch guests with death cap mushrooms. Three people died and one survived after a serious illness following the meal.

Scientific experts in the case admitted that each person reacts differently to the toxin in death cap mushrooms, according to their gender, race, age, weight and their own genetic makeup. This is a well known principle of medicine and it is why the ethical guidelines of doctors prevent them from coercing or mandating drugs in the human population.

Genetic diversity in humans means we all react differently to drugs/vaccines. Yet we have a former Liberal Prime Minister, Scott Morrison, who was given Australia's highest award, the Companion of the Order of Australia, for his time in office that included mandating and coercing a new genetically engineered mRNA technology (deceptively called COVID 'vaccines') on the entire Australian population.

Scott Morrison is also responsible for his role in mandating with financial coercion the entire childhood vaccination schedule of 16+ vaccines in children from birth to 19 years of age. This occurred in 2015 when he was the Minister for Social Services - not the Minister for Health.

How is your health since 2021 since the roll out of the jab? Vaccines contain multiple toxins, including neurotoxins (aluminium and thimerosal), in each vaccine, and each child gets up to 12 vaccines combined in the first year of life, approximately ~24 doses of vaccines.

In 2021 it was former PM, Scott Morrison, who permitted and facilitated the state premiers to mandate and coerce a genetically engineered modified mRNA drug, on the entire population. This was deceptively promoted to the public as a 'COVID19 vaccine'. It was claimed by the government to be a 'vaccine' so that people would assume it was 'safe and effective' when no data existed to support this claim. It was a new technology.

The mandating and coercing of this untested genetic technology (COVID 'vaccines') in the Australian population correlated directly to a 17-20% increase in excess deaths in Australia from 2021 onwards and in all highly vaccinated countries. Here are the statistics in Japan: https://substack.com/redirect/e85a0087-8f08-484d-a0c7-06e347db67e9?j=eyJ1IjoiMWg0OElxIn0.1QMd_WHMY_K_JCSzo9KgbUSv5w2eqQHSGoZ9MJnsgiE

This included the premature deaths of many elderly people and a huge increase in deaths and illnesses in other demographics due to turbo cancers, myocarditis, aortic dissection, blood clots, heart attacks, strokes, infertility, anxiety, depression, Alzheimer, Motor Neurone Disease, and other neurodegenerative diseases etc.

Just ask yourself “who would have taken this injection if they knew it was a new genetically engineered technology, containing lipid nanoparticles, that had never been proven to prevent any COVID disease?” Did you know that since 2021, (the roll out of this jab), there has been a significant increase in cancers in all demographics? But particularly in young people. The mainstream media will have you believe that this significant increase has been over two decades, but in fact the statistics show a huge increase from 2021 onwards: the roll out of the COVID injections.

And the doctors response? “*We don’t know what is causing this significant increase in deaths and illnesses in all demographics*”. This is what happens when a major cause of deaths and illnesses is ignored by doctors and governments to protect them from the crime that has been perpetrated on the population.

Scott Morrison’s government forced this untested jab on the entire Australian population by facilitating premiers to remove people from their jobs and ostracising them from society and from their families. This was a violation of the ethical guidelines that doctors are required to practice when treating their patients. It also violated the Fair Work Commissions anti-discrimination laws and medical privacy legislation but Scott Morrison’s government and the medical regulator, AHPRA, facilitated these violations.

This drug/vaccine was an experimental gene technology that had not been approved by the Office of Gene Technology in Australia and had no short or long-term data to prove safety or efficacy.

The Minister for Health, Greg Hunt, told the Australian population in 2021 that the public would be participating in ‘the largest global experiment ever’ yet the Prime Minister at the time, Scott Morison, facilitated the premiers to coerce people into using the drug, by calling it a ‘vaccine’, and by removing them from their jobs with the threat of ‘misconduct’ on their professional records, and by preventing people’s right to travel and participate in society; our fundamental human rights.

In 2025 former PM, Scott Morrison has received Australia’s highest honour for his time in office and a mother in Australia has been imprisoned, possibly for life, for the murder of three people from toxins in a meal. If there are toxins in vaccines surely it is time to stop mandating these medications that are used in healthy children/adults? Choice in all medications is a fundamental human right that has been removed in

government policies, not by medical doctors in the practice of medicine.

No Jab No Pay and Play: the Mandated Childhood Vaccination Program

It was also Scott Morrison, as Minister for Social Services (not Minister for Health) who implemented the No Jab No Pay Bill in the federal parliament in 2015 that coerced parents into using every vaccine on the national vaccination program. This policy uses financial incentives of ~\$28,000 per child, to mandate the use of 16+ vaccines in children from birth to 19 years of age. This policy was not supported by evidence and it did not go through the Department of Health. This policy is a crime if it is causing chronic illness and death in a percentage of healthy children that is being ignored by the Australian government.

This meant that from 2016 onwards a child was not considered 'vaccinated' unless they had all 16 vaccines. The premiers extended this policy soon after (except the ACT) with the introduction of the No Jab No Play Bill that prevented attendance at childcare without all of the required vaccines.

The Medical Ethical Guidelines of Doctors

The Australian Medical Professional Board supported these vaccine mandates, that violate their own medical ethical guidelines, by claiming they are for the 'community good'; even though there was no clinical data to support this claim.

Any opposition to this claim was dismissed with derogatory terms such as 'antivaccination material' and doctors could be deregistered by the corporate regulator, AHPRA, if they discussed the risks of these genetic products. The word 'antivaxxer' was weaponised to ridicule individuals and to prevent others from critically thinking about the risks of these drugs, or so called 'vaccines', that are given to healthy people.

Please note that it is the World Health Organisation's (WHO) International Health Regulations (IHR) that are dictating these vaccination policies to all member countries and providing incentives for the countries that implement them. These WHO directives were non-binding in 2020, however amendments have been made to the IHR that need to be rejected by Australia by the 19th July 2025 if we are to maintain our sovereignty over our own health decisions.

My book - '*Vaccination: Australia's Loss of Health Freedom*' published March 2020 is available on my website (Vaccination Decisions) and it is based on my PhD research published 2015.

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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Modern Day 'Enclosures' and 'Clearances' By Arnis Luks

There are a spate of public 'Property Rights' meetings taking place. Topics include solar and wind farm installations, and, cleaning up 'after' the life-cycle of the installation - as hot topics ... **and**, the SA State Government Legislation to seize un-developed land. If you think about it, seizing of the land (without due compensation) is similar to the 'Enclosures' and 'Clearances' of the past. The merchants (banksters) want their pound of flesh from indebted-governments no matter how the common people are to be affected.

The governments are becoming more and more desperate to garnish 'taxes' from the ones left standing, the precariat-public.

Raise taxes to fix budget, Treasury advises Labor in accidentally published advice
<https://www.abc.net.au/news/2025-07-14/raise-taxes-lower-housing-target-treasury-advises-labor/105504538>

It is not a bed of roses, and with minerals and renewables, hard 'negotiations for exploitation' are taking place – Neoliberalism/Libertarianism is at its finest.

Taxation from the individual is confiscation of 'their' spending-power. Recent OT articles have highlighted that transnational-corporations are fending off Australian Taxation claims against them through International Transfer Hubs (buy-low sell-high), unfavourable loan arrangements to their Australian Subsidiaries to keep profits off-shore, Treaties, and, World Bank Court findings.

<https://alor.org/Storage/OnTarget/Volume61/Vol61No21.htm>

<https://fpif.org/the-case-that-blew-the-lid-off-the-world-banks-secret-courts/>

<https://www.afr.com/policy/tax-and-super/atos-finance-ruling-puts-companies-the-red-zone-20170711-gx90bm>

<https://www.afr.com/companies/mining/exxon-confident-as-ato-predicts-more-resources-settlements-20220725-p5b4gb>

Compounding on from these reports of tax minimisation by Transnational Corporations, are other reports indicating that layoffs are occurring in Australian mines, causing a flow-on effect in other areas of the economy.

All this occurring while federal Treasurer Jim Chalmers is asking for indiscriminate powers to tax – by decree – but only against the precariat -public.

By royal decree: Chalmers to follow Henry VIII and tax as he pleases

Jul 09, 2025 (The Australian - ABIX via COMTEX) --

https://futures.tradingcharts.com/news/futures/By_royal_decree__Chalmers_to_follow_Henry_VIII_and_tax_as_he_pleases_467180616.html

The federal government's bill to tax the unrealised capital gains of superannuation accounts above \$3m includes a clause that allows Treasurer Jim Chalmers to make changes to super tax rules after the bill has been passed by parliament. Constitutional law expert Professor Greg Craven likens this clause to the Proclamation by the Crown Act 1539 of King VIII, which allowed the reigning monarch to rule by decree. Craven says that so-called 'Henry VIII' clauses are regarded as being 'constitutionally disreputable'. Stuart Wood KC contends that removing the clause from the bill would address the constitutional problem, although he says it would create "political problems" for the government...

Reducing The Volume Of Money In The Economy

The volume of new credits (loans), can and is, slowly being reduced (so as not to be readily apparent) to bring about further recession. It can just as readily be reversed to increase loan volumes to expand the economy. Like a tap for financial credits – turned ON or OFF at will, but always incurring further debt-obligations to the central banksters. This action is denied or ignored by economic orthodoxy, even though it stairs us all in the face.

Industry, like government, plan budgets each year, which includes a program for capital works, maintenance, wages, fixed costs like interest, logistics, energy etc.. and they must then approach financial entities to back their enterprise by providing the new credits. This is normal practice - like a corporate bankcard.

It is never considered that a contraction in the economy will force businesses into insolvency, while an expansion encourages new businesses to open or expand. This is not a natural phenomenon, but rather a consequence of the manipulation of a man-made system. Accepting the 'Boom' then 'Bust' cycles as inevitable is an ill-thought-through ruse, which can be stopped tomorrow with enough directed-political-will.

Governments issue Bonds which must be taken up to cover any planned spending deficits. During WWI the Bonds (for war expenses) were covered by the Peoples' Bank (the original CBA), and cancelled at the cessation of hostilities by the then Governor Dennison Miller, resulting in no lingering debt to the people.

There is the record of this in our Actionist Corner Library under 'Commonwealth Bank History' here: <https://alor.org/Storage/navigation/Library3.htm>

The Will To Turn This Around

Taking a step back to consider efforts of other individuals, gives rise to the thought that they have achieved significant progress across their lifetime, by persevering. I've heard of one group of locals pursuing an issue (Fluoride) over 15 or so years to achieve their objective - as they saw the issue as important enough. Not easy going, but, a ready example that individuals working together for a clear objective can (eventually) achieve their intended results.

Jim Cronin and Bill Carey (Operation Bankwatch) set a clear objective for their group – *'No Farmer who wishes to stay on their property would be forcibly evicted by the banks'*. For those who persevered to the end, this objective was achieved.

<https://alor.org/Storage/Bankwatch/index.html>

The Australian Spearhead

Eric Butler and Jeremy Lee, as the Australian spear head of the Douglas Social Credit movement, traversed a well-worn pathway across Australia many, many times, warning of the coming catastrophe that is now upon us. While some Australians at the time did listen, their effort was not endorsed by the general public. It was not yet the opportune time. However, I believe after Covid; the public are arousing from their slumber. The voices of ED Butler and Jeremy Lee are still ringing out loudly for those willing to open the many repositories within our website.

A Clear Voice

An array of previously hidden audios have come to hand and subsequently will be republished as MP3s for download. The other information within our Archives, Libraries, Journals and Bookshop, are equally the same precious jewels of wisdom and considered opinion from the past. Reading or listening to a random selection by CHD, or EDB, or Geoffrey Dobbs, or Jeremy Lee, amongst many other Social Crediters, provides pearls of great-price for anyone, including a searching world.

Answers are not necessarily readily appreciated. Instant porridge it is not. This requires effort to seek out and discern what is within the messages. But, it certainly is in there for those who are prepared to make the effort.

More than 100 years of Douglas Social Credit material - measured in terms of human satisfaction - are easily available for the dutiful student. ALOR's websites, journals, and Video/Podcasts, are the Home of ... Douglas Social Credit.

One-day, without notice or fanfare, the public will awaken to the potential of a new and superior civilisation; a world of material abundance and security for all, that is just beckoning to be realised. Once woken, the public will mobilise the political-will against the tyranny that would keep us all oppressed - the money-cult.

This veil of hypnotism, and there are so many other types of mesmerising hypnotism that the public has fallen victim to, will fall from their eyes and ears. Their minds will be opened and marvel at God's material-abundance and security that has always been there in plain sight.

Pray that day to come - quickly.

Representative? Government By Neville Archibald

Back in 1773, an event occurred that changed the concept of the North American continent. 342 chests of tea were tipped over the side of ships in Boston harbour by people protesting the imposition of a 2 pence per pound tax. A 2 pence per pound tax sounds like a very small amount when comparing it to today's tax takes. In 1773, 1 pence was equivalent to 1/240th of a British pound, so doing the math that means only a 1.25% tax.

Now the people of the colonies at that time, had other reasons to protest, namely this taxation was being imposed without representation in the parliament proposing it. They had no say and felt powerless. Other intolerable acts by the British government was to further drive the wedge between the colonists and the ruling government.

Known as the "Boston Tea Party", this was to become the beginning of the eventual war of independence and the founding of the United States of America. Revolution, started by a 1.25% tax.

Were these people simply intolerant revolutionaries? or were they after something better for their future. The questions of how this desire for Independence came about would later lead to the formation of our Federal government with it's Constitutional Monarchy, and that of Canada also. In fact it changed the way people were governed across the developing nations after this. I believe Britain eventually saw the writing on the wall for it's colonies, and proceeded to act to reduce conflict of this nature in the future. English parliament then began to throw up some interesting people, who questioned the realities of fair and just rule. The centuries following that now famous tea party, led to the creation of what we believe are the "so called" "free and democratic" Nations of today.

Do we still live with that ideal today, or are we coasting on our heritage? believing we still have and deserve representation in our governments, simply by voting in elections. Do we actually have taxation (and implementation of law) by representation, in our governmental systems? Do they truly reflect the views of the population, or do they now reflect representation of another sort?

The defining of what representation actually means has become less and less clear over recent decades. Mandates for policy are often claimed after an election win, despite a clear unpopularity with the actual policy. The questions of what the public actually want, is rarely put to the test. Governments coast along on a first preference vote that is barely half of the population (and steadily getting less). They claim that their policy structures before elections are what is desired by the people, despite often never being brought up or discussed in any real and meaningful way.

Contested policies during elections are usually only a few, selected to show off what the party believes will win them the most votes at the time. The rest lurk in the background, mentioned less and scrutinised by no one in particular, even the opposition these days seem to ignore things that would be unpopular if found

out (perhaps because they too have unpopular policies that they wish to roll out and don't want scrutinised, or maybe those policies are the same). In any case representation in Government, has turned into who gets in, rather than what is done once they do. Policies are changed, ignored or pushed ahead regardless of public outcry. Representation of an electorate becomes second to representation of party policy or party desire.

Think tanks of elite groups are often arranged to discuss the “best” ways forward and then used as a kind of “consultation” process. They say that, *‘this is what we put to the public and these are the results, we gave an allowed time for public comment or submission and these are the conclusions.’*

We have all seen this type of consultation put out by government departments. No doubt many have signed petitions to stop something they didn't like or think fair. How many of those were ever acted on? What conclusion was reached from the resultant petition? Unless public backlash is so great it threatens to topple them at the next election, nothing changes.

At the beginning of a term in office, this fear of rejection at the polls has less effect than towards the end of term; therefore, the more unpopular features of rule by government decree, is often achieved early. The voting public then have time to forget, be seduced, or be distracted, before the next election comes about.

We, the Australian public, find ourselves facing a situation where our government (in all states and federal) is much like that which was faced prior to the now famous tea party. We have the pretence that we are being ruled by a government that represents us, but the sad reality is, we get virtually no say in crucial policy which affects us daily. Our tea is being taxed at rates far above 1 1/4 % and there is little we can do.

Representative government is about more than who sits in parliament! It is about what decisions are made and how they affect the individuals in their electorates. Representation does not stop after each election result comes in, it should be on-going throughout the term in office. Politicians should be consulting their individual electorates and have their finger on the pulse, as it were, of their constituents.

Conversely we should be actively engaged with our own members, commenting on policy, making our wishes known and helping to engage our representative in what the community needs and desires are (and not just park benches and play spaces).

Both the Government and the population need to take part in some form of reformation to bring this about. Government needs to be prepared to see the truth of what is facing them, and voters need to learn how to demand more accountability of those in office.

I think it is clear that the party system no longer provides enough real representation for the great majority of the voting public. It is being driven largely by vested interests and a desire to remain in power.

Large portions of the community are starting to rebel, to push back. We saw this during COVID with protests about over-reach, about draconian laws and human-

rights abuses. Government response in many cases (certainly here in Victoria) was over-the-top, riot gear enabled policing, to stamp it out jackboot-style. Not the view of a representative government in anybody's mind.

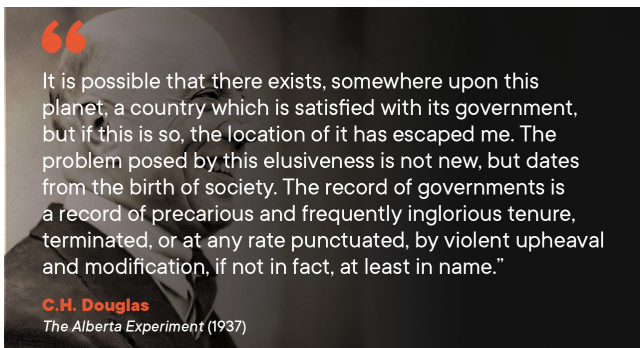
Like the British government before, our government must wake up to the depth of feeling out there and address it, not by more authority, but by being more representative of voters. Like the Tea makers in America, voters here must reclaim our right to be represented, before actions taken lead to accusations of treason, or worse.

Far be it for me to be accused of inciting revolution, I see the lessons of history as markers of where we currently are. We ignore them at our own peril. There is still time to make peaceful alterations, to get back to a fair and just system. To reset back to something like what we started with and move forward.

The world around us (especially in the home of the tea party, the USA) is showing signs of unrest, riots and political upheaval. The two parties in America are literally at war with each other, believers on the ground, committing acts of violence against what they see as the enemy before them. A nation in the throes of self destruction. When it gets to that stage, when passions are inflamed enough to ignite, you loose; chaos: mobs rule on the streets. A step too far for a "civilised" country. A step in the wrong direction for good political reform, which must come about to retain peaceful prosperity for all.

My plea to both Government and population, is for recognition of this failure to represent, for a change in attitude of both. The direction Australia takes is often said to mimic that of the USA, only ten years behind them. If what we are seeing over there at the moment, is any indication of what is to come, continuing down the path we are treading can only further push us into dispute with one another.

The US should be a wake up call to both Parties, and to both participants in a democratic system, the electors and the elected.



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The thief cometh not, but for to steal, and to kill, and to destroy

by Arnis Luks

I often mention that with the taking down of the Berlin Wall, Communism's secret controllers were revealed as central banksters. I came across a booklet titled '*Behind Communism*' by Frank L Britton; freely available on the Internet here:

<https://www.big-lies.org/jews/jews-frank-britton-behind-communism.html>

On that website Rae West has provided a typo-corrected and expanded version of this (c1952) booklet – updated July 2000, with more information added May 2012. This booklet makes for very important reading if you consider the following two articles:

[Antisemitism envoy distances herself from husband's donation to right-wing lobby group](https://www.smh.com.au/politics/federal/antisemitism-envoy-distances-herself-from-husband-s-donation-to-right-wing-lobby-group)

<https://www.smh.com.au/politics/federal/antisemitism-envoy-distances-herself-from-husband-s-donation-to-right-wing-lobby-group-20250713-p5mej3.htm>

[Liberal party investment vehicle donated \\$500,000 to right-wing group Advance Australia](https://www.theguardian.com/australia-news/2025/feb/05/liberal-party-investment-vehicle-donated-500000-to-rightwing-group-advance-ntwnfb)

<https://www.theguardian.com/australia-news/2025/feb/05/liberal-party-investment-vehicle-donated-500000-to-rightwing-group-advance-ntwnfb>

Considering the ramifications of these articles and who controls the conservative groupings - Liberals, Nationals, Advance, PHON, Patriots et cetera would be no easy task. There would also be similar anomalies, perhaps even, Chinese Banking links (*Red Shield*) within 'both' sides of politics.

The membership of political parties and the voting public, similarly, are not easily involved in the parties' decision-making processes. This is done from 'behind the scenes' by big-donation-actors, with vested interests, who do not necessarily wish to be identified. Cynically, some donations could even come from the reduced-taxable-status that transnational corporations achieve.

"To understand the total problem of Communism it is necessary that we trace the course of the movement from its beginning down to the present. We must understand who its originators were, and what they were, and we must gain some idea as to the forces which influenced and shaped their philosophy."

- '*Behind Communism*' by Frank L Britton

Any investigation into the Communist-Controllers reveals a dark-philosophy pursuing worldly power; the anti-thesis of Christianity declaring that 'the kingdom of God is within'!

The satanic temptation- Matt 4:8

"Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, And said to him:

All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve."

Feeling Stale

Once I set the time aside to read, I realise that I have been neglecting to nurture - nature the renewing of my mind - my spiritual self.

"The Red Thread" by Andrei Krylienko - and - *"Behind Communism"* by Frank L Britton offer me succor to my weary soul. Not in the negative, but in the positive. The Christ answers clearly every challenge. My mind has been calling-out for sustenance, and I have been busying-myself on 'other things' to the point where this calling-out is neglected. However, I am now setting time aside to do just that. These titles, and the refreshingly-uncovered Podcasts are not for the faint of heart. The authors have entered boldly into the conspiracy that desires to rule the entire world, instead of the Christ's promise of *'Blessed are the meek; for they shall inherit the earth'*.

Christ and Anti-Christ

Two powers are fighting for world supremacy - Christ and Anti-Christ. They are locked in mortal combat. It is an age-old conflict, now coming to completion. Every human being in the civilised world faces the necessity of taking a stand on one side or the other.

The conflict started in the days when the Redeemer of men was on earth.

Anti-Christ struck Him then in the same way that it is striking His followers now. This great spirit of evil caused the Jews to demand His assassination.

It seems that the trouble started over the question of His birth. The New Testament plainly states that Christ was supernaturally born and the Christian bodies of the centuries have concurred. But the Jewish Talmud says He was a bastard and His mother, Mary, was a harlot. It was this insult that Jewish leaders hurled at Him, according to the record in the eighth chapter of Saint John's Gospel.

Unswervingly, they asked Him, "Who is thy father?" In His answer, He professed to be deity. Then they said: "We be not born in fornication." The inference was plain.

Notice Christ's rejoinder: "Ye are of your father, the devil." They asked, who was his father. They slandered the name of His Mother. They charged Him with being born in "fornication" and they got their answer. He called them sons of the devil. This argument illustrates the existence of the two opposing forces, in operation over the centuries, Christ and Anti-Christ.

Talmudic Judaism is the seed plot of Communism and Zionism which exists as opposite forces to Christianity. Millions of Christ's followers have been harassed, tortured, exiled and put to death since the red beast started stalking the earth in 1917. The very existence of Christ's Cause in the world and the higher order of civilisation which emanates from His person are at stake. The forces of Anti-Christ must be brought under control or all will be lost. - Anonymous

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy.

I AM come that they may have life, and may have it more abundantly.

A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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Live Not By Lies By Aleksandr Isayevich Solzhenitsyn Feb 12th 1974

Foreword

On the day Solzhenitsyn was arrested, February 12, 1974, he released the text of "Live Not by Lies." The next day, he was exiled to the West, where he received a hero's welcome. This moment marks the peak of his fame. Solzhenitsyn equates "lies" with ideology, the illusion that human nature and society can be reshaped to predetermined specifications. And his last word before leaving his homeland urges Soviet citizens as individuals to refrain from cooperating with the regime's lies. 'Even the most timid can take this least demanding step toward spiritual independence. If many march together on this path of passive resistance, the whole inhuman system will totter and collapse.'

At one time we dared not even to whisper. Now we write and read samizdat*, and sometimes when we gather in the smoke room at the Science Institute we complain frankly to one another: What kind of tricks are they playing on us, and where are they dragging us. Gratuitous boasting of cosmic achievements while there is poverty and destruction at home. Propping up remote, uncivilized regimes. Fanning up civil war. And we recklessly fostered Mao Tse-tung at our expense – and it will be we who are sent to war against him, and will have to go. Is there any way out? And they put on trial anybody they want, and they put sane people in asylums – always they, and we are helpless.

Things have almost reached rock bottom. A universal spiritual death has already touched us all, and physical death will soon flare up and consume us both and our children – but as before we still smile in a cowardly way and mumble with our tongues tied. But what can we do to stop it? We haven't the strength?

We have been so hopelessly dehumanized that for today's modest ration of food we are willing to abandon all our principles, our souls, and all the efforts of our predecessors and all opportunities for our descendants – but just don't disturb our fragile existence.

We lack staunchness, pride and enthusiasm. We don't even fear universal nuclear war death, and we don't fear a third world war. We have already taken refuge in crevices. We just fear acts of Civil courage. We fear only to lag behind the herd and to take a step alone, and suddenly find ourselves without white bread, without heating gas and without a Moscow registration.

We have been indoctrinated in political courses, and in just the same way was fostered the idea to live comfortably, and all will be well for the rest of our lives. You can't escape your environment and social conditions.

Everyday life defines consciousness. What does it have to do with us? We can't do anything about it? But we can – everything. But we lie to ourselves for assurance. And it is not they who are to blame for everything – we ourselves, only we.

One can object: Gags have been stuffed into our mouths. Nobody wants to listen to us, and nobody asks us. How can we force them to listen? It is impossible to change their minds.

It would be natural to vote them out of office – but there are no elections in our country. In the West people know about strikes and protest demonstrations – but we are too oppressed, and it is a horrible prospect for us: How can one suddenly renounce a job and take to the streets? Yet the other fatal paths probed during the past century by our bitter Russian history are, nevertheless, not for us and truly we don't need them.

Now that the axes have done their work, when everything which was sown has sprouted anew, we can see that the young and presumptuous people who thought they would make our country just and happy through terror, bloody rebellion and civil war, were themselves misled. No thanks, fathers of education!

Now we know that infamous methods breed infamous results. Let our hands be clean! The circle – is it closed?

And is there really no way out? And is there only one thing left for us to do, to wait without taking action?

Maybe something will happen by itself? It will never happen as long as we daily do not sever ourselves from the most perceptible of its aspects: Lies.

When Violence intrudes into peaceful life, its face glows with self-confidence, as if it were carrying a banner and shouting: "I am violence. Run away, make way for me – I will crush you."

But Violence quickly grows old. And it has lost confidence within itself, and in order to maintain a respectable face it summons falsehoods as its ally- since violence lays its ponderous paw not every day and not on every shoulder. It demands from us only obedience to lies and daily participation in lies – all loyalty lies in that.

And the simplest and most accessible key to our self-neglected liberation lies right

here: Personal non- participation in lies.

Though lies conceal everything, though lies embrace everything – not with any help from me. This opens a breach in the imaginary encirclement caused by our inaction.

It is the easiest thing to do for us but the most devastating for the lies. Because when people renounce lies it simply cuts short their existence. Like an infection, they can exist only in a living organism.

We do not exhort ourselves. We have not sufficiently matured to march into the squares and shout the truth out loud or to express aloud what we think. It's not necessary. It's dangerous. But let us refuse to say that which we do not think.

This is our path, the easiest and most accessible one, which takes into account our inherent cowardice, already well rooted.

And it is much easier – it's dangerous even to say this – than the sort of civil disobedience which Gandhi advocated.

Our path is to walk away from the gangrenous boundary.

If we did not paste together the dead bones and scales of ideology, if we did not sew together the rotting rags, we would be astonished how quickly the lies would be rendered helpless and subside. That which should be naked would then really appear naked before the whole world. So in our timidity, let each of us make a choice: Whether to remain a conscious servant of falsehood (of course, it is not out of inclination, but to feed one's family, that one raises his children in the spirit of lies). Or to shrug off the lies and become an honest man worthy of respect both by one's children and contemporaries.

And from that day onward he:

- Will not henceforth write, sign, or print in any way a single phrase which in his opinion distorts the truth.
- Will utter such a phrase neither in private conversation nor in the presence of many people, neither on his own behalf nor at the prompting of someone else, neither in the role of agitator, teacher or education nor in a theatrical role.
- Will not depict foster or broadcast a single idea which he can see is false or a distortion of the truth whether it be in painting, sculpture, photography, technical science or music.
- Will not cite out of context, either orally or a written, a single quotation so as to please someone, to feather his own nest, to achieve success in his work, if he does not share completely the idea which is quoted, or if it does not accurately reflect the matter at issue.
- Will not allow himself to be compelled to attend demonstrations or meetings if they are contrary to his desire or will, will neither take into hand nor raise into the air a poster or slogan which he does not completely accept.
- Will not raise hand to vote for a proposal with which he does not sincerely sympathize.

- Will vote neither openly nor secretly for a person whom he considers unworthy or doubtful abilities.
- Will not allow himself to be dragged to a meeting where there can be expected a force of distorted discussion of a question.
- Will immediately walk out of a meeting, session, lecture, performance or film showing if he hears a speaker tell lies or purvey ideological nonsense or shameless propaganda.
- Will not subscribe or buy a newspaper or magazine in which information is distorted and primary facts are concealed.

Of course, we have not listed all of the possible and necessary deviations from falsehood. But a person who purifies himself will easily distinguish other instances with his purified outlook.

No, it will not be the same with everyone at first. Some, at first will lose their jobs. For young people who want to live in truth, this will in the beginning, complicate their young lives very much, because the required recitations are stuffed with lies, and it is necessary to make a choice. But there are no loopholes for anybody who wants to be honest.

On any given day one of us will be confronted with at least one of the above-mentioned choices even in the most secure of the technical sciences.

Either truth or falsehood: Toward spiritual independence or toward spiritual servitude.

And he who is not sufficiently courageous even to defend his own soul – don't let him be proud of his "progressive" views, and don't let him boast that is an academician or a people's artist, a merited figure, or a general – let him say to himself: I am in the herd, and a coward. It's all the same to me so long as I'm fed and warm.

Even this path, which is the most modest of all paths of resistance, will not be easy for us. But it is much easier than self-immolation or a hunger strike: The flames will not envelop your body, your eyeballs will not burst from the heat, and brown bread and clean water will always be available to your family.

A great people of Europe, the Czechoslovaks, whom we betrayed and deceived: Haven't they shown us how a vulnerable breast can stand up even against tanks if there is a worthy heart within it? You say it will not be easy? But it will be the easiest of all possible resources. It will not be an easy choice for a body, but it is the only one for a soul.

It is not an easy path. But there are already people, even dozens of them, who over the years have maintained all these points and live by truth. So, you will not be the first to take this path but will join those who have already taken it.

This path will be easier and shorter for all of us if we take it by mutual efforts and in close rank. If there are tens of thousands of us, then we would not even recognize our country.

If we are too frightened, then we should stop complaining that someone is

suffocating us. We ourselves are doing it.

Let us then bow down even more, let us wail, and our brothers the biologists will help bring nearer the day when they are able to read our thoughts and that they are worthless and hopeless.

And if we get cold feet, even taking this step, then we are indeed worthless and hopeless, and the scorn of Pushkin should be directed to us:

Why should cattle have the gifts of freedom?

Their heritage from generation to generation is the belled yoke and lash. ***

* clandestine copying and distribution of literature banned by the state, especially formerly in the communist countries of eastern Europe.

The Product of Imagination By Arnis Luks ***Libertarianism (unfettered capital) On Steroids***

As my research evolved this week I came across several references to *Lex Mercatoria* - the codification 'to me', of world law as Transnational Trade Law, The Law of The Merchant, or, Admiralty Law. I am hoping that others will take up a scientific investigation of the repercussions 'that appear to be the erosion of both, the 'common law', and, the sovereignty of the 'nation state'. I see this issue as an important part of the background of deceit to ushering in world governance. This is not happening in a vacuum but is the result of carefully laid out plans (mythically conceived), being imposed over every nation through vehicles such as the WTO World Trade Organisation, and the WEF World Economic Forum, TPP etc....

A few most telling principles introduce the subject to our readers, and hopefully fellow researchers.

https://trans-lex.org/the-lex-mercatoria-and-the-translex-principles_ID8#I.1

48. To the extent that uniform principles and rules did not exist in certain areas of general commercial practice in the Middle Ages and in early modern times, the uncritical adoption of claims related to the existence of its historical counterpart by the proponents of the New *Lex Mercatoria* has been heavily criticized as the "tyranny of a construct"⁵⁷. However, even when acknowledging that the medieval *Lex Mercatoria* is a myth, that myth is not without merit for the modern debate. It serves as the projection of an ideal rather than as an accurate reflection of Medieval reality. As such, it provides the theoretical starting point for the pragmatic conception of its modern counterpart:

"A foundation myth smacks of irrationality, but there is a rational counterpart: the medieval *lex mercatoria* as a thought experiment. To some extent, that seems to be what libertarians have in mind when they invoke a medieval *lex mercatoria* as a pure private governance. It is not intended as a description of how things actually were, but an imagination of how things could have been.....The underlying idea is, presumably, one of globalization: If we want to create a law for globalization after the nation state, then we should look for models from the time before the nation state—the Middle Ages in particular."⁵⁸

2. The New *Lex Mercatoria*

a. Rediscovery

The *Lex Mercatoria* was rediscovered in the 1960s by Berthold Goldman and Clive Schmitthoff. Their research activities had their roots in developments in the global economy since World War I, particularly in the standardization of contract clauses for sales, (maritime) transports, international trade and finance and the proliferation of international commercial arbitration. Schmitthoff's early observations of the changed nature of world trade law in those days are to a large extent still valid today, albeit with an emphasis on the technical revolutions of the digital era:

*"The changed nature of world trade law is due to various factors of a technical, economic and socio-political nature which, taken together, form the background to the development of law in the second half of the 20th century. Technical advances, especially in the field of aviation and the international exchange of ideas through radio and television, have led to an unprecedented shrinking of the world for the broad masses. Mass production of goods, by its very nature, demands ever wider market areas, and internationally interconnected corporate enterprises have opened up world markets for these mass sales. In addition, the nation-state is no longer regarded as the measure of all things; the great international organizations of our time, of which only the United Nations and the European Economic Community need be mentioned, have shown that the nation-state is not necessarily the highest form of social organization. In legal science, the zeitgeist is most clearly reflected in the new law of international trade."*⁶⁰ ***

References and Comments of Note

47) Wolaver, The Historical Background of Commercial Arbitration, 83 U. Pa. L. Rev. 132, 144 (1934): "A typical expression from the early books is the following from Malynes: 'Merchant affairs in controversy ought with all brevity to be decided to avoid interruption of the traffick.' Traders always thought of the common law as something beyond their experience. It was local, not general, custom, and its processes were slow and formal. It is perfectly certain the merchant had a great need of rule and law, but it was rule and law in the market and as he and his kind knew and practiced it. It was not deduction from cases; it was self-generative from transactions themselves. He ordinarily found it possible to operate his affairs without controversy or aid of lawyers or courts, but should he find himself at odds with someone in the course of trade, he had an all-complete system of law to direct the settlement."

48) Holdsworth, A History of English Law, 7th ed. rev. 1956, 66, emphasizing the "cosmopolitan character of the Law Merchant"; Wieacker, Historische Bedingungen und Paradigmen supranationaler Privatrechtsordnungen, in: Bernstein/Drobniig/Kötz (eds.) Festschrift für Konrad Zweigert zum 70. Geburtstag, 1981, 575 et seq; Horn, Festschrift Karsten Schmidt, 2009, 705, 710 et seq; Trakman, The Law Merchant:

The Evolution of Commercial Law, 1983, at 9; Trakman, The Twenty-First-Century Law Merchant, American Business Law Journal 2011, 775 et seq; Berman, Law and Revolution. The Formation of the Western Legal Tradition, 1983, 55, arguing that in the late 11th and 12th century "the basic concepts and institutions of modern western mercantile law – *Lex mercatoria*, 'the law merchant' – were formed, and even more important, it was then that mercantile law in the west first came to be viewed as an integrated, developing system– a body of law"; Benson, The Spontaneous Evolution of Commercial Law, Southern Econ. J. 1989, 644, 647, 650: "[v]irtually every aspect of commercial transactions in Europe was governed for several centuries by this privately produced, privately adjudicated and privately enforced body of law".

57) "Historians have for decades now been sounding the warning that the law merchant emperor has no clothes, but to little avail... True, scholars writing about private ordering do sometimes cite these historical studies. In the middle of discussing the existence of the medieval law merchant, they drop a footnote to historical works to the contrary as providing 'other perspectives'.... Yet following this apparently obligatory nod to the opposition, the authors continue with their discussion of the law merchant as if no challenge to the accepted construct could be seriously entertained" (references omitted).

58) Michaels, Legal Medievalism in *Lex Mercatoria* Scholarship, Texas Law Review 2012, 259, 264 and 265; see also id, 267: "It may seem obvious that such an imaginary Middle Ages, and an imaginary *lex mercatoria*, need to be rejected because of their ideological potential. I am not fully convinced. It is worth pointing out that legal positivism equally rests on mythical foundations, as does the ideal of the state, on which so much current legal thinking rests. The problem is not, it seems to me, dreaming per se. The problem begins...once these dreams are taken as reason, and as direct models for our present problems"; see also Trakman, The Law Merchant: The Evolution of Commercial Law 1983, p. 17, hinting at the historical *Lex Mercatoria*'s potential usefulness as a "model for innovation".

ED: The world around us is increasingly having imposed upon it a creation of men's imagination - of how the world ought to be. No room for God and His natural Order, Absolutes and all that silly stuff that has endured since time began. The Introduction to the book *Autopoietic Law: A New Approach to Law and Society* mentions having grown from a conference at the European University Institute in Florence, 1987. The establishment of the UN in 1945 was the precursor to World Government, established by the victors upon a war-weary world with little or no due consideration, as a formal entity able to fabricate 'rules' out of thin air to suit merchants above national interests. Advocates for the 'Rule of Law' and 'National Sovereignty', in my view, have not taken up the mantle to adequately expose this recently concocted system of 'rules' that jeopardise both. You will own nothing.....

How Much is Enough? By Neville Archibald

Across Australia at this time, parliaments are doing as they have always done, or so it seems. Preparing a budget, discussing taxes and spending, and looking to justify their decisions during election campaigns. Whatever they do, it is sure fire that they will increase their overall tax take, even if they make some spending cuts.

I remember an Old fellow from my younger years, talking about the introduction of income tax. He had been fired up by yet another tax being introduced and recounted how a number of his older contemporaries had bristled at the thought of government knowing just how much they earned, “none of their bloody business how much I earn”, was the attitude taken. The introduction of such a government oversight into their affairs, clearly was not welcome. Now we seem to take it for granted – it is the right of Government! If those old blokes came back today, they would not recognise us as free Australians, as for how they would view our Governments ...

Federal income tax was first introduced in 1915 and was initially intended to be a temporary measure to support the war. Prior to this only a few states had income taxes. 1884, a general tax on income was introduced in South Australia. 1895, NSW introduced it at 2.5%. Primary taxes for the, then colonies, was excise, customs duties and only some had income taxes; with income tax being a relatively small proportion of total revenue. Queensland had no income tax until after federation. Of course the federal Government's introduction of an income tax as a war time measure, was not given up after the war as was initially intended.

At it's introduction, one member, Mr W Elliot Johnson MP, presciently observed that “there is all too much reason to believe that this taxation will not end with the war”. “To me it seems only a part of a policy of frightfulness in taxation for which the war is made the excuse by honourable members opposite.”

(*Income Tax at 100 Years: A Little History*, by Miranda Stewart)

<https://www.austaxpolicy.com>

Indeed, income tax, as with most other taxes, has steadily grown in size with the promise of more to come. The result being more and more revenue is extracted from the population, to the point now where the combined tax take is almost unbearable for many.

Looking up the graph of the tax mix since federation (*History of Tax Reform in Australia*: by Paul Tilley, Melbourne law school) <https://law.unimelb.edu.au> we see that at the beginning of federation, 100% of revenue for the first 9 years was simply Customs and Excise(C&E). After that, by the mid 40s Income tax (IT) and C&E were about the same with a smattering of sales tax and company tax.

By 2019, C&E had reduced to less than 10%, while personal Income tax provided 50%, sales tax around 15% and company tax about 22%. with total take ever increasing!

What does this do to a population?

The actual available spending power of individuals has been continually eaten into. More of the burden of tax has come at the expense of the run of the mill average Australian. Pressure to earn more or work longer hours has morphed into a constant quest to make ends meet somehow; less time for leisure or the consideration of just why this taking of our earnings is ever increasing.

As war was made the excuse for the raising of an income tax, so to have many other reasons been given for the imposition of many more and varied taxes. The shuffling of tax burdens from one group to another within our Australian population has been done in order to appease the rising anger at such a large tax take.

Instead of identifying excesses or faults in economic policy, the rearranging of what is now such a convoluted system, becomes the instrument of pacification. A group is picked out as “wealthier than need be”, or “not paying their fair share”, and targeted for tax reform. Voters who are doing it hard (an ever increasing number) then think they will be shouldering less of the burden - if only those wealthy ones would pay their way!

On an interesting note, in the History of tax reform, under creeping tax rates: the share of income paid by high income earners in 1954 was 54%. by 1984 it had dropped to 21%. I am not sure what it is now, but judging by the record profits being made by global and larger entities, I doubt it has changed for the better (for us at least).

All these figures aside, the more you look into graphs and figures, and the reasons for these changes, the more complicated it seems to become. Different entities will show slightly different things and explain them as happening for various economic reasons. Each seems plausible enough at a glance, and I'm sure most can justify their reckonings. The practical ‘on the ground’ results; however, still turn up as a reduction in our ability to do our own thing, with our own money. We are being made more and more reliant on government services (perhaps dependent on the largess of what government allows us to do, or what money is left after their take). In this way we are controlled, limited; both financially and by legislation. The legislation we see clearly as a limit, the removal of our money vote, is less clear to us.

The shackles of slavery are easily felt, for they leave a mark and chafe where they bind. The shackles of economic slavery do not. We still feel as if we are free, doing our own thing, concerned that perhaps we are to blame for not working as hard, or smart, as the successful ones around us. After all, it is possible to become rich, isn't it? Enough of us are allowed to succeed to keep the dream alive I'm sure; but, slowly the chains are being drawn in. Like a fish on a hook, we are being let out and reeled in, closer each time to total control over us; tiring us out, until we have no will to fight against it.

Am I being too melodramatic? Probably! But I watch as our treasurer Jim Chalmers, talks of a capital gains tax, an unrealised capital gains tax. A tax on superannuation, but only for those “wealthy”, - “I've got too much” ones who have \$3

million dollars or more, not the poor underclass: and that is of course where it starts. Pitting us one against the other.

He is also angling for the ability to make changes to this legislation after the fact: without going back to the parliament to make those changes. Not something that anyone would rationally give a politician: a blank cheque!

How long will it take before the \$3 million, becomes 2 or 1? What else could be added that may contain unrealised capital gains? Houses? Is your house now worth much more than when you bought it? You may not wish to sell it, but if government decrees you could be \$200,000 richer if you did, is this to be taxed as if you had actually earned that extra income? That is what an unrealised capital gain is! Where do you find the money to pay such a tax, short of selling your house?

Our federal treasurer made it quite clear after a leaked treasury document about reforming indirect taxes and reforms to superannuation tax came to light. He owned it by saying he was “personally willing to grasp the nettle”. The leaked release spoke of raising the tax take as a part of broader tax reform.

Let's face it, when a budget is in deficit you either need more money, or you cut spending. Government has a history of raising taxes as we have seen.

(for more see: [Tax reform talk heats up ... by business editor Michael Janda](https://www.abc.net.au/news/2025-07-16/tax-talk-ramps-up-after-treasury-foi-ahead-of-roundtable/105534060))

<https://www.abc.net.au/news/2025-07-16/tax-talk-ramps-up-after-treasury-foi-ahead-of-roundtable/105534060>)

The States are also in the process of raising more money, especially Victoria, whose debt is spiralling out of control. They are searching for any way to increase income from taxes; recently raising the fire services levy by between 100% and 190% depending on the type of land it relates to. This levy is being renamed the Emergency Services and Volunteers Fund and will hit hardest the very people it is named after, the volunteers. The members of the CFA (Country Fire Authority), which is made up largely of volunteer land owners and farmers are to be met with the 190% increase. These volunteers as you may guess by the name, don't get paid, and roll out to fires, accidents and other incidents, time after time, leaving jobs or work on the farm, to wait until they get back. For those land owner volunteers to be hit with such an increase, while doing the very work the tax is supposedly for, is more than just rude.

The thing about all these deficits and the rising levels of debt we face as a Nation, it is all a fabrication, a means of dragging us down to a point where we accept some form of servitude. We will own nothing and be happy! Happy just to work to survive.

The debt we all owe (the world over) is un-payable and has no real owner. Each nation is in debt to some amorphous entity, each population are wage slaves, economic slaves, who face increasing demands on the little they do earn.

Until we recognise that the tax take will never be enough to satisfy the expenses, or pay the debt, we cannot begin to look for a true solution to our problem. Yes, we have a virtual dictatorship by pre-selected candidates, picked for each election, and this we could turn around with effort, but it is the entrenched economic policy of debt finance and the never ending quest for tax dollars, that firmly holds our noses to the

grindstone. It stops us from becoming the best we can be.

The love of money is the root of all evil, the inability to see that truth when it rears its head everywhere around us, is what is stopping any reform we might make. Whether it is us chasing enough to live, or government taking more to satisfy their need, we must stop and question why, in such an abundant world, with such fantastic technology and labour saving machinery, are we still too poor to do more than just exist.

In Merry England (1400 – 1700), workers who were without our technological advantages, worked between 120 and 220 days a year. There are many detailed seasonal accounts to confirm this! During this period, those people had many more days of leisure than we could even dream of now. The stark contrast between then and now can not be simply explained away as myth or that we desire too much by comparison. With less labour needed to provide for our wants, the physical can be met with ease, it is just the conceptual, the coming to grips with how to pay for this abundance, (or the fact that we have to?) that we must deal with.

When will the tax take be enough, the more they take from us, the less production we can buy. The bigger the debt, the more tax is used to service it. The more tax money that goes into that never ending hole of debt payment, the less it can be used to buy what we can produce, be it roads, hospitals or any other thing government would deign we use it for.

It is a two-fold problem we face, that of the coming servitude, and the means of making it happen – debt finance. If we reform our government and make it respect our freedoms, but do not alter the debt finance economic system, we will be leaving the means of enslaving us to once again be used against us. Both problems must be solved.

Further reading: *Dictatorship by Taxation*, C.H.Douglas.

<https://alor.org/Storage/Library/PDF/Douglas%20CH%20-%20Dictatorship%20by%20Taxation.pdf>

The Nature of the Present Crisis and It's Solution, C.H.Douglas.

<https://alor.org/Storage/Library/Douglas%20CH%20-%20The%20Nature%20of%20the%20Present%20Crisis%20and%20its%20Solution.htm>

God is a trinity, a relational structure. Every work of the devil is to divide us into warring camps - East vs West, Ukraine vs Russia, Israel vs Palestine, Sport team A vs Sport team B, Liberal vs Labor, Democrat vs Republican, Husband vs Wife, Young vs Old. Resolution is to be found in upholding this relational structure, of the natural law, community, of discussion, love if you like.

The Dangers of Lex Mercatoria: A Threat to National Sovereignty

By Professor X

Lex Mercatoria, once known as the “law merchant,” began in medieval Europe as a practical, custom-based system to support trade across borders. Back then, with fragmented political systems and unreliable national courts, it gave merchants a flexible way to settle disputes. Rooted in the shared traditions and Christian values of the time, it was a conservative framework, built organically from the ground up:

https://trans-lex.org/the-lex-mercatoria-and-the-translex-principles_ID8#1.1

But that was centuries ago. Today’s *Lex Mercatoria* is a different beast, if not monster. It’s a sprawling transnational legal system governing global trade and investment through international contracts, arbitration rulings, trade customs, and standardised rules like the UNIDROIT Principles and INCOTERMS.

<https://www.unidroit.org/wp-content/uploads/2021/06/Unidroit-Principles-2016-English-bl.pdf>

<https://internationalcommercialterms.guru/>

Its advocates claim it brings consistency and predictability to global business. Yet, from a nationalist conservative viewpoint, this system is a direct threat to national sovereignty, democratic accountability, and cultural identity. Unlike its historical predecessor, which grew from shared values, the modern version is a top-down creation of international institutions, corporations, and unelected experts who often see national borders as barriers to progress rather than expressions of a people’s will.

The Rebirth of Merchant Law

In the 1960s, scholars like Berthold Goldman and Clive Schmitthoff “rediscovered” *Lex Mercatoria* amid a push for global economic integration. Goldman saw it as a standalone legal system, free from national laws, a “third legal order” that operated above state authority. Schmitthoff, while more grounded in British legal traditions, viewed it as rooted in the autonomy of contracting parties but still tied to domestic systems. Both recognised a growing set of global legal principles shaped by business practices and organisations like UNCITRAL. <https://uncitral.un.org/>

This “living law” evolves quickly to meet the demands of global trade, often bypassing national legislatures entirely. Its flexibility is praised, but for conservative nationalists, this is a flaw. It’s a system built without the consent of citizens, shaped by elite consensus rather than democratic debate, severing the link between law and the values or traditions of a free society.

Undermining National Authority

Lex Mercatoria operates outside national legal systems, shifting judicial power from accountable courts to private arbitration panels. These panels, staffed by unelected experts, apply global norms that can override domestic laws. This process erodes what legal scholar Martin Loughlin (*The Idea of Public Law* (2003)), calls the state’s “constitutional authority” to govern its economic life.

For example, when a foreign company contracts with a local entity and includes an arbitration clause, disputes bypass national courts.

The company can challenge local labour, environmental, or cultural regulations using transnational norms that prioritise trade and efficiency. Arbitration panels, assuming these are supreme values, may rule against national policies meant to protect citizens.

The investor-state dispute settlement (ISDS) system shows this in action. In *Philip Morris v. Uruguay* (2016), the tobacco giant challenged Uruguay's anti-smoking laws, claiming they violated international treaties. Uruguay won, but only after spending millions in legal fees, a warning to smaller nations. Similarly, when Germany moved to phase out nuclear power after Fukushima, Vattenfall, a Swedish energy company, sued for billions through ISDS. These cases show how *Lex Mercatoria* can limit a nation's ability to make democratic choices.

Lex Mercatoria's Philosophical Rejection of Sovereignty

At its core, *Lex Mercatoria* dismisses the Westphalian idea of national sovereignty. It treats borders and democratic governance as hurdles to economic efficiency, clashing with conservative values that see the nation-state as the guardian of cultural identity and self-governance. This mindset chooses global markets over the will of the people.

Elite Control and Technocratic Rule

Lex Mercatoria's norms are crafted by a small circle of legal scholars, law firm partners, arbitrators, and officials at bodies like UNIDROIT. These groups, often based in global commercial hubs, create rules governing massive trade flows without democratic input. For instance, UNIDROIT's model contracts are developed by experts with no public mandate, yet they shape global commerce through arbitration and international agreements. This breaks from Western legal traditions, where laws come from elected legislatures or constitutional frameworks. From a conservative perspective, this technocratic approach lacks legitimacy. Complexity doesn't justify bypassing democracy, especially for laws with such far-reaching impacts.

Cultural Erosion and Moral Decline

Lex Mercatoria reduces economic life to transactions optimised for profit, ignoring conservative principles that tie economics to culture, morality, and community. Thinkers like Edmund Burke and Russell Kirk argued that economic activity should serve higher goals, like preserving family and tradition. Yet, *Lex Mercatoria* treats these as "externalities" to be ignored. When a corporation challenges laws protecting cultural practices, like Sunday rest or traditional crafts, this system provides the tools to opt for efficiency over heritage.

It also promotes a secular, materialist anti-Christian worldview, sidelining values like just pricing or the dignity of labour. By treating all places as interchangeable and cultural practices as trade barriers, it undermines the "rootedness" that philosopher Roger Scruton saw as vital to healthy societies: *Conservatism: An Invitation to the Great Tradition* (2017).

Corporate Power and a New Feudalism

Lex Mercatoria empowers corporations to act like sovereign entities. Through ISDS, they can challenge national policies with costly arbitration, creating a chilling effect on governance. Elected officials hesitate to pass laws that might trigger corporate lawsuits, inverting the proper balance where businesses operate under democratic rules, not above them.

This system also favours large corporations over local businesses. The complexity of transnational law demands resources only multinationals can afford, sidelining small enterprises and contradicting conservative ideals of distributed ownership and economic democracy championed by thinkers like G.K. Chesterton: *The Napoleon of Notting Hill* (1904).

A Social Credit Alternative

C.H. Douglas's Social Credit theory offers a way to counter *Lex Mercatoria's* corporate dominance. Douglas argued that economies should serve human needs, not financial elites. He identified a gap between production and purchasing power, caused by a financial system that creates money as debt, forcing reliance on global markets: *Economic Democracy* (1919).

Here are some very basic ideas as an introduction and counterpoint:

The National Dividend

Social Credit proposes a National Dividend, a regular payment to all citizens based on the nation's productive capacity, not welfare or taxation to reduce dependence on corporate jobs, boost local purchasing power, and support domestic businesses over global supply chains. It also frees citizens to engage in democratic and cultural life without economic coercion.

Monetary Sovereignty

Douglas advocated for nations to issue their own credit based on production, not borrowing from private banks. This debt-free money could fund infrastructure, education, or cultural preservation, breaking the cycle of debt that ties nations to global finance and *Lex Mercatoria*.

Local Economies

Social Credit supports local production through national credit and policies like local banking or regional currencies. This strengthens communities against global corporate pressure, aligning with conservative values of subsidiarity and local control.

Cultural Renewal

By securing basic needs, Social Credit allows communities to focus on tradition, family, and moral values. It counters *Lex Mercatorias* view of humans as mere economic units, valuing dignity and cultural heritage.

Addressing the Efficiency Argument

Supporters of *Lex Mercatoria* claim it reduces costs and boosts trade. But this assumes efficiency trumps democracy, culture, and cohesion, a materialist view conservatives and Christians should reject.

The system's complexity often burdens smaller businesses with high legal costs, and its "efficiency" ignores social and environmental harms. Most critically, even if it were efficient, it lacks legitimacy without democratic consent.

Globalisation is Not Inevitable

Lex Mercatoria's backers call globalisation unstoppable, but this hides the political choices behind it. The system was built to favour corporations over nations, technocrats over citizens. These choices can be undone through democratic will and policies that choose sovereignty over the forces of globalisation.

Reclaiming Control

To combat *Lex Mercatoria*, nations must:

- Strengthen Courts: Reassert domestic judicial authority over commercial disputes, limiting private arbitration in public-interest cases.
- Limit Arbitration Clauses: Restrict their use in contracts affecting essential services or cultural heritage.
- Reform Trade Agreements: Re-value national interests, protecting workers and heritage from corporate challenges.
- Ensure Democratic Oversight: Involve citizens in adopting global norms, ending technocratic rule.

Social Credit policies like the National Dividend, national credit creation, and local development banks would further empower nations to resist corporate globalisation while supporting local economies and cultural values.

Resistance to Globalism

Lex Mercatoria isn't just a legal system, it's a challenge to sovereignty, democracy, and cultural identity. It hands power to corporations and technocrats, sidelining the common good. Social Credit offers a way to reclaim economic and cultural sovereignty, ensuring economies serve people, not profits.

The choice is stark: accept the erosion of national control for a hollow promise of efficiency, or rebuild systems rooted in tradition, community, and democratic legitimacy, and economic freedom and democracy. By embracing conservative principles and Social Credit policies (described by Douglas as "practical Christianity"), we can protect our societies and ensure future generations inherit nations that reflect their values, not a homogenised global market.

The Shifting Sands of Law: Neo-Formalism, Neo-Functionalism, and the Decline of the Welfare State By Ian Wilson LL.B

In an era defined by rapid globalisation and the erosion of traditional state authority, the landscape of legal regulation is undergoing a profound transformation. The welfare state, once a cornerstone of 20th-century governance, is fading, giving way to a globalised "knowledge society" where law's role is increasingly precarious. A recent academic paper, part of the Sfb 597 "Transformations of the State" series by Peer Zumbansen, "*Law After the Welfare State: Formalism, Functionalism and the Ironic Turn of Reflexive Law*" (2009):

<https://www.sfb597.uni-bremen.de/pages/download.php%3FID=97&SPRACHE=DE&TABLE=AP&TYPE=PDF> discusses into this shift, examining the resurgence of neo-formalist and neo-functional approaches to law-making. These approaches, the paper argues, mark a departure from the socially responsive legal theories of the 1970s and 1980s, favouring market-driven deregulation and private autonomy over state intervention.

However this shift raises serious concerns about the erosion of national sovereignty, cultural cohesion, and the state's role in safeguarding its citizens.

The Decline of the Welfare State and the Rise of the Global Knowledge Society

The welfare state, with its ambitious programs of social regulation and redistribution, has long been a defining feature of Western governance. Yet, as globalisation accelerates, the state's ability to regulate societal actors, particularly corporations engaging in jurisdictional forum-shopping and decentralised business practices, has weakened. The paper describes this as a shift from hierarchical "government" to a fragmented, heterarchical "governance" model, where law struggles to maintain its relevance. <https://www.britannica.com/topic/heterarchy>

The rise of the global knowledge society, characterised by interdisciplinary discourses and the diffusion of regulatory authority, further complicates law's role.

Scholars across law, economics, and social sciences now grapple with a world where national boundaries blur, and global actors challenge state control.

This transformation has sparked a revival of neo-formalist and neo-functional legal theories. Neo-formalism champions rigid, rule-based legal frameworks, sceptical of law's capacity for social engineering, while neo-functionalism sees law's primary role as facilitating individual autonomy and market efficiency. Both approaches reject the welfare state's interventionist legacy, valuing private ordering over public regulation. The Zumbansen paper argues that this shift depoliticises law, treating markets as self-regulating entities and ignoring their historical embedding in political and legal frameworks.

A Historical Perspective: From Formalism to Reflexive Law

To understand this shift, the Zumbansen paper traces the evolution of legal thought through the 20th century. Early formalism, rooted in the rule of law, promised certainty and predictability, shielding law from political contestation. Legal Realism in the U.S. and progressive movements in Europe, challenged this, advocating for functionalism, law as a tool for social change. By the 1970s and 1980s, disillusionment with the welfare state's overreach led to new theories: responsive law in the U.S., which sought to align law with societal needs through participation, and reflexive law in Germany, which saw law's adaptability to a complex, functionally differentiated society.

Responsive law, as articulated by Nonet and Selznick, aimed to foster civility and participation, acknowledging law's limitations in a divided society. Reflexive law,

proposed by scholars like Teubner and Wiethölter, went further, viewing law as a self-referential system that must navigate competing societal rationalities without dictating outcomes. These theories sought to balance state intervention with societal self-regulation, but the paper argues that neo-formalism and neo-functionalism abandon this balance, embracing a market-driven agenda that sidelines political debate.

Contract Law: A Case Study in Neo-Formalist and Neo-Functionalist Triumph

The paper uses contract law to illustrate this shift. Neo-formalists criticise contract adjudication as paternalistic and inefficient, advocating for social norms as a more effective regulatory tool, especially in transnational contexts. Neo-functionalists, meanwhile, favour market demands, viewing state intervention as an impediment to private autonomy. This approach, the paper contends, ignores the historical interplay between law and social norms, as well as the political nature of contract law, which has long balanced individual freedom with societal protections. By framing markets as naturally self-regulating, these theories obscure the state's role in structuring contractual governance.

The paper introduces autopoietic law as a counterpoint, portraying law as a self-referential, yet socially embedded system. <https://archive.org/details/autopoieticlawne0000unse> Unlike neo-formalism's rigid rules or neo-functionalism's market-driven instrumentalism, autopoietic law focusses on law's unique communicative role in a differentiated society. It neither dictates outcomes nor retreats into isolation but engages with societal conflicts through its own legal code. This perspective, the paper argues, offers a more nuanced understanding of law's place in a post-welfare state world, challenging the depoliticised vision of neo-formalism and neo-functionalism.

The paper's analysis, while insightful, raises troubling questions about the erosion of national sovereignty and cultural identity. The shift from government to governance, driven by globalisation, undermines the nation-state's authority to enforce a unified legal order rooted in national values. The paper's focus on legal pluralism and reflexive law risks fragmenting this order, valuing transient societal trends over enduring cultural principles. A strong state, nationalists argue, is essential to preserve national cohesion and protect citizens from the destabilising forces of global markets.

Neo-formalism, despite its flaws, aligns more closely with conservative values by accepting clear rules and the rule of law, which provide stability and respect for tradition. The paper's critique of neo-formalism as ahistorical overlooks its potential to safeguard national legal systems against globalisation's homogenising effects. Conversely, neo-functionalism's reliance on market-driven norms exposes nations to exploitation by global corporations, which rank profit over national welfare. The welfare state, for all its imperfections, served as a bulwark against such pressures, ensuring that citizens' needs were valued. The paper's failure to propose a robust

alternative to the declining welfare state leaves nations vulnerable to external economic forces.

The concept of autopoietic law, while intellectually compelling, is rejected as an elitist abstraction that detaches law from the nation's moral and cultural fabric.

Law, from a conservative and nationalist view, should reflect the nation's identity and values, not operate as a neutral communicative system.

The paper's emphasis on transnational regulatory patterns marginalises the importance of national legal systems, risking cultural relativism and the erosion of sovereignty. Moreover, the focus on regulatory complexity ignores the moral decay associated with globalisation, which a strong, centralised state must counter to maintain national unity.

Conclusion

The Zumbansen paper offers a compelling analysis of the resurgence of neo-formalist and neo-functionalist legal theories, highlighting their depoliticisation of law and retreat from the welfare state's ambitions. By tracing the historical evolution of legal thought and using contract law as a case study, it underscores the risks of valuing market efficiency over political contestation. Yet, from a conservative and nationalist perspective, the paper falls short in defending the nation-state's role as the guardian of legal and cultural authority. The embrace of globalisation, legal pluralism, and autopoietic law threatens to erode national sovereignty and traditional values, leaving nations exposed to the whims of global markets. A robust legal framework, rooted in national identity and enforced by a strong state, is essential to navigate the challenges of the 21st century while preserving the nation's moral and cultural core.

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The Australian League of Rights National Seminar will occur in Western Australia the weekend 11th - 12th October. Mark Your Calendar.

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for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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Foreword from *And the Light Became So Bright:*
The Influence of C.H. Douglas on the Writings of Ezra Pound
Lorne Reznowski and the History of this Study
By Theodore Reznowski

The first part of Dante's *Divine Comedy* is many things: a moving human drama, a supreme expression of the Middle Ages, a glorification of the ways of God, and a magnificent protest against the ways in which men have thwarted the divine plan. One of the few literary works that has enjoyed a fame both immediate and enduring, *The Inferno* remains powerful after seven centuries. It confronts the most universal values—good and evil, free will and predestination—while remaining intensely personal and ferociously political, for it was born out of the anguish of a man who saw human life blighted by the injustice and corruption of his times.¹

Much of the above quote concerning Dante's *The Inferno* could similarly be applied to *The Cantos of Ezra Pound*. Before my father, Lorne Reznowski, died, I had several conversations with him about his Pound thesis. He explained that if Pound had written a textbook on economics, it would not have been read or printed past the generation alive at the time. Pound understood from Dante, that one must write an artistic monument. Only then, would the story, *the anguish of a man who saw human life blighted by the injustice and corruption of his times* be read in ages to come. As an artistic masterpiece, the story could not be forgotten or hidden away.

Lorne Anthony Reznowski, *Sonny*, was born January 05, 1929, in Winnipeg, Manitoba, Canada. His father, Lorne William Reznowski, was the son of a mixed Ukrainian and Polish father Anton Rzesnoski (Rzezniowski) from Kosiv, in the Chortkiv district of Austro-Hungary, and his mixed ethnic mother, Anna Michaleska, from the village of Biloboznitsia, Chortkiv, Austro-Hungary. His mother was the daughter of a Polish and Ukrainian father, Tryfon Brokowski, and a Czech and German mother, Catherine Weselak. Tryfon was from Mietnice, Czarist Russia, and Catherine was from the village that bordered Mietnice, Komoriwka, in

Austrian Galicia.

Lorne, for his first two years, lived with his parents in Beausejour, Manitoba. Around the age of two, he moved to Winnipeg and was then raised for most of his youth at 390 Boyd Ave., in the North End. His father set up his practice at times on Selkirk Ave. and for a while south on Main St., just past the old CPR railroad station. The so-called *North End* was home to many East European immigrants, and the poorest district of the city, as it is today.

Lorne spoke often of how his section of Boyd Ave. was largely Jewish, and he grew up learning many Yiddish words, a foundation he expanded on later in life. Lorne would recall enjoyable games of cricket or *shinny* hockey, playing with any old stick and ball in the back alleys of his neighbourhood. His best friend, Eddy Diamond, lived next door on the lower floor, while the Jewish *Shochet* (kosher ritual slaughterer) and his wife, lived above Eddy. Eddy attended kindergarten at the Peretz School. Lorne, not attending kindergarten and missing his friend, would wait all day for Mrs. Diamond to walk him over to the school to meet Eddy on school days. Lorne would remember *graduating*, or at least wearing a graduation hat, during Eddy's own kindergarten graduation. Mrs. Diamond would be remembered by Lorne as a saintly mother-like figure whom he adored. The tragic death of Eddy, his long-time childhood companion, was something Lorne would often recall with sadness years later.

Lorne remembered first hearing of Social Credit while sitting on his father's lap, when his father would read the Winnipeg newspapers and laugh at the cartoons poking fun of William Aberhart, otherwise known as *Bible Bill*. As the leader of the Social Credit movement, Aberhart and his party, running under the name of *Social Credit*, faced its first election. The party was promising a National Dividend, which in the disillusionment of the Depression, seemed to be another empty promise. At this time, Lorne's own father, along with many other Ukrainians and other East European immigrants, were supporters, if not members, of the Communist Party, and other related Socialist movements. Winnipeg was known for its strong labour movement and the violent Winnipeg Strike of 1919. When the Jewish kids of the neighbourhood had asked Lorne whom he was voting for in the election, Lorne would remember, with a smile, telling them "Tim Buck" at the tender age of six. The other children answered "Sonny, you're a communist!" The 1935 election in the federal Riding of Winnipeg North was famous in Canadian politics, as it appeared that Tim Buck² would be elected to Canada's federal parliament.

During the Great Depression, Lorne's parents began to plan their new home and office on Selkirk Avenue. Lorne's father's brother, Edward Reznowski, was a Communist Party member. Edward was convinced by others to go to Spain to fight for the Communists on the Republican side against Francisco Franco and the Nationalists, joining the Mackenzie-Papineau Brigade. He returned, as with others, scarred by the experience of the death and destruction he witnessed. Likewise,

Lorne's maternal grandfather, Tryfon Brokowski, was a communist supporter if not a member. He died while working at the Canadian Pacific Railyards in the North End.

Despite the sympathies in Lorne's extended family for Communism, especially during the Great Depression of the 1930s, his father, mother and extended family were faithful Roman or Ukrainian Greek-Catholics, and like so many, were only desperate for an answer to the poverty around them. Lorne remembers his father coming home early one morning during the Depression, from a late-night house call, and his mother asking him why he did not insist on payment for the visit. In response, his father answered, "They had nothing, and I left them money for milk for their baby." Lorne would recount how during the Depression, his maternal grandmother, would open her door to the itinerant, hungry, incomeless men, who came by asking for food, rather than be influenced by others who were scared to feed them. Despite the struggles of the period, the Reznowski family was well off compared to most of their neighbours.

In 1941, Lorne recalled his father and mother coming home from an evening outing. They had been to a Social Credit meeting in Winnipeg, in which the French Métis³ engineer, Paul Prince spoke. Lorne remembers asking if this was the same political party they had always laughed at, but his father answered that he was impressed by the speaker and the ideas. From this time, his father and mother became active in the Social Credit movement.

Lorne would recount how, by age 12, he would give impassioned speeches on Social Credit, which were memorized William Aberhart speeches. He recalled giving the speeches at Social Credit gatherings in Dauphin, and Winnipeg, Manitoba.

In 1944, his favourite uncle, Captain Ted Brokowski, ran for the Social Credit party in the federal riding of Selkirk, Manitoba. Ted was a physician in the Sherbrooke Fusiliers Regiment, a Canadian armoured regiment. Ted had studied at Cardiff, Wales, where he met and married Ellen Levinsohn. She was an only child who hailed from the Jewish community of The Hague, Netherlands. Both her parents had died in the Holocaust. Ted was wounded by shrapnel in the battle to take Caen, France, during the Normandy invasion and breakout. Family encouraged Ted to run for the April 1945 federal election in the riding of Selkirk, which would bring him home for at least the campaign once Ted had been officially nominated as the Social Credit candidate at the Winnipeg Beach Hotel. The morning following the unsuccessful election, they took down the large Social Credit banner on Doctor Lorne's home and office building on Selkirk Ave in Winnipeg, which proclaimed *Social Credit or Slavery*. Ted, always one with a good sense of humour commented, "Well, I guess there is no question; *slavery* wins again."

Most of Lorne's early education was at St. Nicholas Ukrainian Greek-Catholic school, with some post high school education at St. Paul's College in Winnipeg. Lorne often attended church with his mother at the Polish parish when not at the Ukrainian church with his father or friends. At home, Czech was mostly spoken. Lorne loved

the varied and rich cultural heritage of his family, and within the culturally rich, if economically poor, multi-ethnic North End of Winnipeg. He loved languages and developed a class on the History of the English language when he taught later at the University of Manitoba. He acquired a love for French Canadian culture studying in Montreal at the English-speaking Loyola College, run by the Jesuits. While there, he often encouraged his fellow students to question their economics professor on accepted *orthodox* economic policies, something that would get him into trouble with the professor as an instigator.⁵ When he gave a speech in class, in French, supporting Duplessis and the Union Nationale concerns, Lorne was one of the few at the English-speaking college that supported the Quebec Nationalist demands for provincial rights. Following his studies in Montreal, Lorne would return to study for a brief period at the University of Manitoba.

Lorne moved west, to British Columbia, where he worked loading grain on ships as a longshoreman and then worked as a stevedore on the Princess Joan ferry. While he was in British Columbia, the Social Credit party won the provincial election. He often explained that he had been shocked by this, not really believing it was possible for Social Credit to win in British Columbia. He remembered hearing kids at play chanting what must have been a provincial party campaign slogan: “You said it, Social Credit” leading up to the election, but like most others, never thought they would form the government.

Lorne went on to study and obtain a degree in theology at the Catholic University of America, as a seminarian for the Ukrainian Greek-Catholic Eparchy of Saskatoon. He lived at the Ukrainian College of St. Josaphat. While there, Lorne met his wife-to-be Joan Heslop, an American from upstate New York. They would move to Ottawa, where Lorne would continue his studies. Lorne later would be ordained as a Deacon, serving in the Ukrainian Greek-Catholic Archeparchy of Winnipeg.

Lorne was studying and working as an assistant professor at the University of Ottawa, during the 1960s, when Social Credit elected the largest contingent of MPs to the federal parliament. The party became divided during this time between the Quebec French faction and the English faction. Lorne assisted the federal leader Robert Thompson during this period from the English-speaking wing of the party. At the same time Lorne was a great admirer of Réal Caouette, the leader of the French-speaking Quebec based wing of the party. Lorne had the opportunity to meet Caouette as a messenger from Thompson. He was sent to speak to Caouette in Ottawa. Lorne felt that the Quebec MPs saw him as not trustworthy if not an outright spy for Thompson.

In 1966, Lorne moved his young family back to his home city of Winnipeg. He himself would run unsuccessfully as a candidate for Social Credit in the federal Riding of Provencher, Manitoba in 1968. Lorne would recall driving with one of the Mennonite farmers, a speaker attached to the roof of a car, and the cows along the road bellowing back, to which his local aide exclaimed, “*They must be Liberals!*”

Lorne was elected the leader of the Canadian federal Social Credit party in

1978. He ran unsuccessfully in a by-election for the federal Riding of St. Boniface, Manitoba. He would serve as party leader for eight months until he resigned from his position, partly due to growing opposition from the Quebec federal MPs. They had been his biggest supporters, but now desired a Quebec leader during a time of increased cooperation between the provincial separatist *Parti Québécois* and the Quebec wing of the federal Social Credit party. Lorne was also mentally exhausted by the constant travel and became dispirited by being away from his wife and children.

Lorne remained out of party politics from 1980 until his death from cancer on Nov. 9, 2011. From his experiences in politics, Lorne would often state that Douglas was right about the need for Social Credit to be a movement, a pressure group, rather than a political party. He was familiar with the Pilgrims of St. Michael movement (The “Bérets Blancs” of Louis Even) and would mention at times that a lot of money and effort was wasted in party politics, where many who did not understand Social Credit became involved only to advance their own political fortunes rather than the cause. He would state that the party was gone, so the critics who used to laugh at the Bérets Blancs have little to show, while the Pilgrims’ movement had spread beyond Canada, educating individuals concerning the proposals of Social Credit theory. He would cite, as an example, an encounter he had had while he was leader of the federal party with a concerned gentleman who had asked him what he would do to *create jobs*. The correct answer, that Social Credit wanted to give *monetary credit dividends* to all citizens, not create unnecessary work and a waste of resources, would have been beyond the man’s understanding without some study. Lorne stated that he was dispirited as leader by the need to win elections when the real need was to educate the public about Social Credit philosophy and policies.

To know Lorne, you must know what he enjoyed teaching, reading, and speaking about in conversation. He loved history and was always borrowing from the library, to read again, the various volumes of the *Jesuit Relations*, i.e., their early reports from their missions in New France. He loved teaching both American and English literature. He enjoyed speaking about Chaucer, Shakespeare, Jonathan Swift, Samuel Johnson and Boswell, Charles Dickens, Gerard Manley Hopkins, Mark Twain, Arthur Miller, Graham Greene, Flannery O’Connor. He often reread and spoke about the Radical William Cobbett, or the political and religious journey of Whittaker Chambers.

He always spoke of the Distributists, Chesterton-Belloc together. He was a long-time reader of the *Chesterton Review*, from St. Thomas More College, Saskatoon, Saskatchewan. He tended to glorify those who farmed and their rural communities. This was from his own Catholic theological background and the Tory, Distributist influence from those he read. He believed that the death of rural livelihood in Canada and worldwide was undermining of both faith and family.

He never spoke of being a *Tory*, but often spoke negatively of the *Whig interpretation of history*. He was a supporter of the monarchy in Canada, though if he read some Jacobite book recently, he would make some negative references to

the *German upstart House of Hanover*. As for Ukrainian history and politics, Lorne always spoke fondly of the Polish-Lithuanian Commonwealth period, and the Habsburg period in Western Ukraine. He had sympathy for the monarchists among the Ukrainians, such as the Old Ruthenian and Hetmanate viewpoints. He would remember fondly the visit to his elementary school, the Ukrainian St. Nicholas School in Winnipeg,⁶ when the Hetmanych, Danylo Pavlovych Skoropadskyy (Данило Павлович Скоропадський) visited on December 13, 1937. He also would speak fondly about the possibilities that might have been, from the close relationship between the Ukrainian Greek-Catholic Metropolitan Andrey Sheptytsky of Lviv, with the young Habsburg Archduke Wilhelm Franz of Austria,⁷ in achieving Ukrainian independence under the Habsburgs. Both hopes would be considered archaic, if not laughable, by most Ukrainians today, but men are permitted to hope and dream.

Lorne began his work on Ezra Pound and Douglas in 1965, during a time of transition back to Winnipeg from Ottawa, Canada. He was offered a position at the University of Manitoba's St. Paul's College. Despite living in Winnipeg, even years later, he always pined for a return to Ottawa. In a letter written in 1967, he approached the University of Ottawa about the possibility of returning to teach. In their response, the university encouraged him to apply for an open position, while also advising that he do all he could to expedite the completion of his thesis on Ezra Pound, something difficult to do now from afar in Manitoba, with his four children and setting up new roots. In a draft of a letter, Lorne mentions that he was twice encouraged by the faculty at the University of Ottawa to complete his thesis in *haste*, as two English professors who served as key members of his thesis committee were soon to leave on sabbatical.

As the date of his expected thesis defence approached, a letter dated September 18, 1967, advised Lorne that the defence would be postponed due to "discovery of faulty documentation, punctuation and grammar". The letter was signed by Richard N. Pollard, chairman of the PhD Committee, and chairman of the Thesis Defence Board, with copies to professors Batzer (Pollard's partner and future wife), Marcotte, McGuinty, and O'Neill. This was followed by a letter from Pollard dated October 19, 1967, stating: "it now appears that parts of your thesis are plagiarised", with copies sent to the same individuals mentioned above, plus Pierre-Yves Boucher.

Lorne never denied there were problems with the thesis. In a draft letter he wrote dated July 18, 1968, he accepts much of the criticism levelled at the work in chapters one and two and summarizes: "I do plead guilty to stupidity but there was no intent on my part to plagiarize or to deceive Dr. McGuinty." My father explained that Pollard himself had proposed that McGuinty had never gone over the first two chapters of the Pound thesis but had only reviewed the last chapters on *The Cantos*. As would be expected, the first two should have been the easiest for Lorne. As he himself states, it was only a matter of clearly stating facts related to what Douglas and Pound had each stated in their writings on Social Credit. It was the interpretation

of *The Cantos* that Lorne spent all his time on and which gave him, as it would give anyone, the most difficulty. Until my father died, he still felt that the episode poisoned his relationship with Dr. McGuinty, about whom Lorne always spoke with great admiration and respect.

The notion that Lorne was deliberately deceiving McGuinty is a bizarre fabrication, as McGuinty himself had a copy of the thesis, as did other faculty responsible for approving the scheduling of the final defence. McGuinty and anyone else on the thesis committee would have had the opportunity to examine the thesis for any errors. The main problem discovered in chapters I and II was that while properly quoting Pound or Douglas, Lorne had indirect quotes, which properly were direct quotes. He did not recall years later, but I suspect that he had written the work while planning to revise the quotes later on, which did not happen. The errors were obvious, which made the charges over the top. Lorne does not mention that he likewise was under pressure to apply to return to the University of Ottawa to teach, something that created a lot of stress with his parents, who wanted him to remain in Winnipeg, and his wife and himself. His wife Joan wanted to return to Ottawa, where she would be closer to her family in upstate New York. There are several letters from Ottawa and one from his own parents showing the pressure he was under to decide. In the chaos of resettling in Winnipeg as well as the personal mental depression he was in, he failed to reformat these direct quotes, or to adequately review the final typed version that his mother had completed.

My father realized there were other problems with the acceptance of his thesis, besides the one just mentioned. Pound was a controversial writer. At the time, Douglas and Social Credit were likewise controversial topics in Canada. In the 1960s, the federal Social Credit party was revitalized. This was causing trouble for the Liberals in their traditional stronghold of Quebec, just across the river from Ottawa. The Cuban Missile crisis had brought the question of whether nuclear warheads should be placed in Canada. Social Credit members from Quebec opposed the introduction of American supplied nuclear weapons into Canada, a response more in keeping with Canada's Left, but they were coming from their own unique Douglasite-French-Catholic-Nationalist position.

Lorne wrote how his professor of Irish literature, Dr. Michael O'Neill, had warned Lorne that his thesis would be controversial. Despite the political loyalties of several other English Department faculty being with other Canadian political parties, Lorne considered them not only fellow faculty, but friends. Lorne always felt a sense of loyalty to the professors at the University of Ottawa and respect for them as men of Faith. Dr. McGuinty, for example, was always a strong Liberal party supporter, but Lorne revered him and his large family of twelve children. McGuinty was elected as a member of Provincial Parliament for the Liberal party in Ontario, leading to his own family's dominance of the Ontario Liberal party and Ontario politics for years. Lorne did write, however, that he felt that the hiring of Pollard and Batzer had occurred

because Marcotte and McGuinty were opposed to the influence of Dr. Emmett O’Grady, former head of the English Department. They had both travelled to the US to personally meet Pollard and Batzer and encouraged and recommended their hiring.

From Lorne’s own writings, and conversations I had with him, it was the new committee chair, Dr. Richard N. Pollard and his partner, Dr. Hazel Batzer, both hired together by agreement with the University of Ottawa, who opposed the thesis. Sensing Pollard’s disdain for him and his research, Lorne had asked to transfer to another university, but was told, coming from Pollard, that the English Department would do all they could to stop his admittance to another college, be it on the Pound thesis or any other topic. The only choice they would support was to find a new subject for his doctorate, and to remain at St. Paul’s at the University of Ottawa. In a conversation my father related that he had met Pollard once during the time of this controversy, and he was treated with respect by him. Pollard mentioned though how his own *French Doctorat d’État* State Doctoral thesis had been saluted by the French Academy with high honours. In a letter to my father from Dr. Campbell, who was, at the time, in France, Campbell mentioned that he was afraid that, with himself gone on sabbatical, Lorne would be given trouble by others in the English Department. But Lorne never mentioned that any other English Department staff had treated him unfairly during his time at the university up until the problems he encountered with the thesis. In a letter written by Professor Campbell to Lorne, he writes: “I don’t see how the thesis can be rejected, if that is what happened. You have been around long enough to know that this is irregular even at Ottawa. . . . If they signed the project, they not you, should be held responsible and made to defend the project. What happened to Dalton? Did he give the direction over to another? Had he not okayed the final printing one way or another? Was Dr. O’Neill not supposed to be one of the readers? (You would not be supposed to know that, but he should come to your aid.”

Who was Pollard? Our family would hear from several individuals following Pollard and his wife’s departure from the University of Ottawa that Richard Pollard, it had been found, did not possess a doctorate as he claimed when hired. Only one member of the English Department approached my father directly soon after, and another later spoke to my brother, expressing the same. They related that Pollard had deceived the university into believing he had obtained his Doctorate at the University of Paris. Is this true?

In 1974, less than a year before they left the University of Ottawa, Pollard and Batzer published a book.⁸ On the book jacket it does not mention that Pollard obtained his PhD at the Sorbonne in Paris, but states: “*Richard Pollard* received his PhD from the University of Strasbourg.” This contradicts his academic claim that is found at the University of Ottawa archives, which clearly states he held his doctorate from the University of Paris. This likewise contradicts what Pollard stated when he supposedly obtained his doctorate, while teaching at Adams State College, a

community college in Alamosa, Colorado. In an article in the college newspaper,⁹ the following is written:

If Dr. Richard N. Pollard, assistant professor of English, had only hung his hat somewhere in France during the year 1951 he would have been the holder of the much esteemed and difficult to get French doctoral degree in literature ten years sooner.

. . . The reason for this much belated honor is that even though Dr. Pollard had satisfactorily completed all requirements for the degree in 1950 he failed to satisfy a French ruling which demands all candidates for the doctoral degree to have at least two years residence in France.

A particular requirement of European universities concerning doctoral dissertations is that all published, existing sources of information dealing with the subject, must be investigated, and included in the dissertation. The delay has been due to the difficulty in establishing the existence of a volume dealing with the topic discussed in Dr. Pollard's dissertation.

It's non-existence has finally been accepted through affidavits to this effect from various culture attaches and libraries throughout the world. Thus, the final delay has been obliterated.

The Orestes-Electra Dilemma has been historically traced by Dr. Pollard from its beginning in Homer's Illiad to modern times. In this dissertation, Dr. Pollard examined instances throughout European literature (the psychological dilemma of avenging the murder of one's father by killing one's mother).

During 1957-58 Dr. Pollard returned to France for further study at the University of Paris and to gain that very troublesome second year of French residency. . . .

During the 1949-50 he attended the University of Strauburg [*sic*], France, where he became enthused with the European approach to study. His thesis which was written in French, was on the Orestes-Electra dilemma. . . . Dr. Pollard said in reference to the French system, "I like the scholarship requirements of thesis that must be unique and original and a contribution to the field of study." . . .

. . . Dr. Pollard hopes that his thesis will be published within the year. The thesis will serve as an introductory volume for a thirty volume work dealing with comparative studies in the Orestes-Electra story.

Pollard's thesis was never published. This is bizarre considering what is stated in the above article in praise of his work and its future publication along with thirty additional volumes. Likewise, it is bizarre that he would collaborate to have his wife's thesis published,¹⁰ while not making any effort to publish his own already completed work. One can search for Pollard's work at the University of Paris Library website and find nothing. One can search for any reference to his allegedly important

work and find no citations by others, neither quoting nor referencing the thesis. Correspondence was undertaken by me with both the University of Paris and their library, asking if there was any evidence of a doctorate being received by Pollard at the Sorbonne, or even the existence of his thesis; both replies came back in the negative. As to the book jacket claim that he possessed a “Ph.D from the University of Strasbourg” and to my request to Strasbourg for evidence that Pollard obtained a doctorate from that institution, or if a thesis existed, the reply was also negative to both questions. He had been a student there, as he would be later in Paris, but that is all. Pollard’s master’s thesis had been on a similar topic.¹¹

The University of Ottawa betrayed my father and the other students and staff, via the English Department’s gross negligence in hiring Pollard, thereby aiding Pollard’s deceit. In my ongoing correspondence with the English Department at the University of Ottawa, they were not interested in investigating the issue further, even after I provided the above evidence. The last letter received was dated January 26, 2012, and written by Antoni Lewkowicz, the Dean of the Faculty of Arts. In it he writes: “Richard Pollard is deceased and unable to respond to these allegations, the evidence to date is insufficient to confirm that he did not hold the degree that he claimed, and even if I were to obtain additional evidence, the sort of statement you are requesting likely would not be permissible under privacy laws.”

Knowing that there does not seem to exist a thesis by Pollard, no evidence that he obtained his *Docteur des Lettres* at the University of Paris, one can read Pollard’s book *From Human Sentience . . .*, as a manual justifying his actions. It is, in totality, a rejection of the practice of students drafting a thesis to obtain their degree. From the Preface,¹² where they break all writing conventions by writing eighteen lines with no periods, they make it clear that this is something that will not conform to academic standards. They write later: “To achieve the present work, we have pooled a century of sentience, nine decades of intense study, and half a century of teaching experience. Some may object to the absence of footnotes, bibliography, and other scholarly paraphernalia . . . but the essential material of this study comes from experience that can not be attributed to any particular authority.”¹³ One could go cite several quotes from their work showing that they are rejecting the traditional concept of an academic thesis. For them, anything that is not something totally *new*, such as a critique of another’s artistic creation rather than writing one’s own play, is considered as a “substitution” for real art work. “Substitution assumes that interpretation is superior to the art that it acts upon; it arrogates unto itself the function of art improvement, to bring art up to standards it sets.”¹⁴ Finally, they write on their novel concept of plagiarism, which would apply to any literary based thesis: “Substitution, or any of the qualities that make up substitution, steals from art, exercises a sort of reverse plagiarism by inserting into art conditions and meanings contrary to those it lifts from art.”¹⁵ The consequences of the Pollard incident in relation to the Pound thesis had lasting effects on Lorne and his family. Today, Pollard’s behaviour could

certainly be considered a form of academic bullying. He engaged in posturing to present himself as something that he was not.

I spoke to my father about the response from Ezra Pound to my father's letter. He smiled and replied that he felt compelled to follow what Pound suggested, but he realized it was a monumental task. He decided to drop anything that obviously was Social Credit related from Pound's prose writing, as the Douglasite influence on Pound in those instances would have been self-evident to any reader. My father stated that even *The Cantos* on its own, as it related to Douglas's influence, was too large; there was so much to comment on. Lorne suggested that he should have kept it to just a part of *The Cantos*, but felt compelled as a young student to be faithful to Pound's letter. The letter was a blessing, but a curse too, if one was trying to complete it in two years. Despite this, my father was fascinated by the project, i.e., seeing throughout Pound's monumental written output the influence of Douglas on Pound.

Despite all Lorne endured, he still enjoyed teaching at St. Paul's College at the University of Manitoba, as well as spending time with his family and friends. Lorne had a humility that is evidenced in some of his comical self-referential statements, such as "I never had an original thought in my life." He would jest that "most professors are educated far beyond their own intelligence." Lorne stated that he enjoyed speaking more to the janitors at the university, rather than to fellow professors. Especially he singled out Stefan Korytko, who had suffered much from both Soviet and Nazi occupation of Ukraine and who could hold his own against any professor when it came to a discussion on Eastern European history or Canadian politics.

I am certain my father would agree, based on Pound's dismissal of universities as mere *Beaneries*, that above the door of most North American Liberal Arts Colleges should be placed the warning of Dante's *Inferno*:

Abandon All Hope Ye Who Enter Here¹⁶

My father, as mentioned, never received any further letters from Ezra Pound. He received several from Dorothy Pound, in which she would kindly answer his questions and support him with copies of material she thought would be of interest to his work.

My father at some time wrote to Ezra Pound's daughter, Princess Mary de Rachewiltz. We can find letters dated from 1972 to 1989. She was always kind and supportive. When our family was in Europe my father was invited to visit. In June 1975, he travelled with my brother and I, age 11, by train from Garmisch-Partenkirchen, Germany. The few days we spent were, for a young boy, quite magical. I remember staying in a small family-run hotel in Dorf Tyrol. I recall attending Mass at the local church, it being full and having to stand outside. It was the feast of Corpus Christi, and, at this time, there was a local festival with food and games. Eventually, one day, we walked down to the castle below, Brunnenburg Castle which to me, as a child, seemed like the sort of castle one would see only in story books with

its parapets. Eventually we met Pound's daughter, Mary, climbing upstairs within a tower to an office. There we all sat down while my father spoke. Mary was kind enough to take us to the parapets from which there was an incredible view.

My father always hoped to finish his work; he was still writing and received an encouraging reply from Mary de Rachewiltz in 1989. Unfortunately, it was never to be. He found it too much, having to take early retirement, trying to write his own biography, family history, and enjoying time with his grandchildren. Shortly before he died, Lorne mentioned that Mary was surprised that Lorne had received a letter dated April 20, 1965, from her father, Ezra Pound. Pound at that time was not known to respond often to letters, especially from individuals he did not personally know.

As to the present work, in 2011, when Lorne was already sick with cancer, I made some tentative steps looking at this and other works Lorne had written. It was only possible following his death to begin more seriously. Every time I thought it was nearly finished, I would see problems. His Chapter I was taken exclusively from Douglas's *Economic Democracy*. Now I can remember entering a used bookstore on Academy Ave. in Winnipeg, in the late 1990s or early 2000s. In a locked cabinet, there were many books by C.H. Douglas. When I asked the store clerk she explained that they were selling for hundreds of dollars, especially to buyers in Japan. Currently, with the internet and many Douglas's works well past their copyright restrictions, it is much easier to find passages of C.H. Douglas that had an influence on Ezra Pound beyond what Lorne was able to reference in the 1960s.

I am no expert in economics and Douglas's theories. I therefore approached Dr. M. Oliver Heydorn, whom I knew from his writings on Social Credit, to help with my father's work, especially concerning Douglas. I had already begun to add references to Douglas's works directly into the appropriate sections of Pound's works, and Dr. Heydorn continued to find and to add what seemed the best sections to take from Douglas's works.

The Pound sections are mostly my father's work. Even so, some additions were needed, mostly to incorporate current research on sections of *The Cantos* referenced. The following chapters on *The Cantos* are all the allusions Lorne had referenced, minus one or two he had not explained and were therefore deleted. Additional passages were added from the work of other Pound researchers regarding allusions Lorne had already referenced. As will be noted in the work, Lorne covered Canto I to Canto CIX, which is what was in print circa 1967. This did not include the Italian Cantos, nor the blacked-out sections of Canto LII, nor Canto CX and what followed. Some of Pound's allusions, and Lorne's references to them, had to be changed, as there has been so much study done on Pound since the late 1960s. We tried to be faithful to Lorne's writing and comments, but also to bring new research into his work in accordance with what he would have written himself. Even so, there will be much we leave unanswered. Pound's written output is so vast, and there are major differences in opinion concerning many allusions that are found in Pound, either to

what they reference or, more often, to their meaning.

I likewise approached my sister Gabriella Reznowski for help, to read and correct some of my own writing, to provide advice, and to do some research when questions arose. She was always supportive of this project.

As for any errors in this work, I take responsibility for them. As for anything of value, the credit goes especially to my father who saw in many places what others had not seen: the influence of Douglas on Pound. Likewise, credit goes to Dr. Heydorn for providing an accurate presentation and interpretation of Douglas's writings and thought.

General Introduction

The purpose of this work is to show that no other influence so powerfully affected the content of Ezra Pound's writings as that of C.H. Douglas.¹⁷ Ezra Pound first met Douglas in 1918 at the very time that Douglas's first articles on what he named *Social Credit* were beginning to appear. Pound was introduced to Douglas by the Guild Socialist Alfred Richard Orage, who was to become Douglas's first prominent convert to the philosophy and policy of Social Credit.

As a result of his meeting with C.H. Douglas and his introduction to the philosophy of Social Credit, Pound became profoundly interested in monetary-economic history. He became convinced that it was essential for the artist to understand the nature and history of money. He also became convinced that usury, as Pound understood it in its modern usage, was the direct cause of decadence which he saw all around him in the realm of arts and letters.

The theme of his great masterpiece, *The Cantos*, is that of the age-old struggle between the creator of goods and the man who gets a corner on the market, a monopoly. The most vicious cornering of the market—as we will see—according to Pound, is that to be found in the cornering of the money-market, i.e., the monopoly of money, the monopoly of credit.

Pound, in *The Cantos*, traces this epic struggle between the usurer and the rest of humanity, through ancient Chinese history, Medieval, and Renaissance Italian history, the early history of the United States, particularly as seen in the Jefferson-Adams correspondence, and finally up to the Bretton Woods agreement, drafted by Harry Dexter White. This is seen in the Chinese *Cantos*, the Italian *Cantos*, and the American *Cantos*. The contemporary scene is also dealt within the *Rock Drill Cantos* and in the *Throne Cantos*.

This work will attempt to show the nature and extent of the impact of C.H. Douglas on the poetry and prose of Ezra Pound. It will seek to show that the philosophy of C.H. Douglas was a most powerful influence on *The Cantos* and on much of the other poetry and prose of Ezra Pound. The writer hopes to contribute to a deeper understanding and more profound appreciation of *The Cantos* in particular, and of the writings of Ezra Pound in general. Pound's close collaborator in printing his works, James Laughlin, states "Pound's economic theories were a mishmash of

eccentricities.” In contrast to Laughlin and others, this work will attempt to show that Douglasism is the uniting factor in Pound’s study of economics, history, art, leisure, causes of war, control of the press, control of education, fashion, etc.

This will be achieved *via* the presentation of Douglas’ Social Credit philosophy and policy and an examination of the impact that these had upon Pound’s writings. The Social Credit influence will be identified by first examining some of Pound’s prose works dealing with Douglasism. Afterward, *The Cantos* will be carefully examined for direct influence of the philosophy and policy advocated by Douglas. In examining *The Cantos*, it will be necessary to quote from them at length. This is due primarily to the fact that there has not yet been a book or thesis done on the influence of Douglas on Pound. Richard G. Landini’s dissertation “A Guide to the Economic Thought in Ezra Pound’s Cantos” merely scratches the surface of the Douglasite influence, though with great insight that provided much guidance in this present work. In addition to this, Landini makes some significant errors due to his not being fully conversant with Douglas’ Social Credit. ***

1 Penguin Random House, “The Inferno by Dante Alighieri,” publisher’s description for *The Inferno*, trans. John Ciardi, accessed May 10, 2025, <https://www.penguinrandomhouse.com/books/304807/the-inferno-by-dante>

2 Lorne often commented that in Whittaker Chambers’ book *Witness*, 308, Chambers mentions seeing Buck, the secretary of the Communist Party of Canada, during a visit to Dr. Philip Rosenbliett. This Doctor was a handler for the Soviet underground in America.

3 The Métis people of Western Canada and the U.S. who are of mixed ancestry, i.e., Native American and European, formed their own distinct culture on the western prairies. Twice they rebelled against the Canadian government for their local rights, in 1869–1870 and 1885. Lorne would comment that he had the honour to be a candidate in the federal Riding of Provencher, for the Social Credit party in the 1968 election, as its former MP, Louis Riel, had led both western rebellions.

4 A collection of Paul Prince’s 1944 radio broadcasts: Prince, *Think and Conquer!*

5 It is possible that this professor was intimately familiar with Social Credit, as the task was largely given to the Jesuit community of Quebec in 1939 to investigate Social Credit theory to see whether it was tainted by socialism, something that was banned in Catholic Quebec. Their judgement was *negative* to the accusation. The report from the nine theologians regarding Social Credit is an interesting read, not only for Catholics but also for others. Various English translations are online, though the original was published in French, in the November 15, 1939, issue of the Montreal weekly *La Semaine Religieuse* (The Religious Weekly).

6 Б/а, *За Україну*, 205.

7 Wilhelm Habsburg died on August 18, 1948. He was arrested in the American zone of Vienna by the Soviets. They accused him of aiding the Organization of Ukrainian Nationalists (OUN) and Western intelligence. See Timothy Snyder, *The Red Prince: The Secret Lives of a Habsburg Archduke* (New York: Basic Books, 2008).

8 Pollard and Pollard, *From Human Sentience*.

9 “Dr. Richard Pollard Receives,” *The South Coloradan*.

10 Pollard, “From Heroics to Sentimentalism.”

11 Pollard, “The Electra Theme.”

12 Pollard and Pollard, *From Human Sentience*, v.

13 Pollard and Pollard, *From Human Sentience*, vii.

14 Pollard and Pollard, *From Human Sentience*, 256.

15 Pollard and Pollard, *From Human Sentience*, 257.

16 Alighieri, *The Inferno*, Canto III, 9.

17 C.H. Douglas, a Scottish engineer and economist, had been head of the Westinghouse operations in India and had been tasked with examining the cost accounting of aircraft production during World War I at the Royal Aircraft Factory in Farnborough, England. He was invited to appear as a witness before the Canadian Banking Enquiry in 1923. He acted as Chief Reconstruction Adviser to the Alberta Government in 1936 and served in this capacity for several years. He had been educated at Cambridge University. See *British Who’s Who*, 1936. The Ottawa Citizen Newspaper and the Southam family who published it had been instrumental in having him invited to appear before the Canadian Banking Enquiry (Irving 74).

18 Laughlin, *Pound as Wuz*, 166.

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