



ON TARGET

INSERT

BRAINWASHING: THE ULTIMATE WEAPON

Major William E. Mayer - U.S. Army October 4, 1956

Introductory Remarks:

Ladies and Gentlemen, Major William E. Mayer, noted Army psychiatrist attached to Brook Medical Center, Fort Sam Houston, Texas, gave the following address to the officers and supervisors of the San Francisco Naval Shipyard in the Naval Radiological Defense Laboratory on the 4th of October 1956. In his introduction, Major Mayer pointed out that during the past 40 years the Communists have gained absolute control over one person in three of the world's population, roughly 900 million people. This control has been gained, in part, by the well known devices of war, purges, Siberian work camps, mass executions, etc. However, more significant is the fact that for every person brought under the Russian banner by violence, many hundreds have been controlled without violence. And yet, this control has been absolute.

During this period, only two minor outbreaks against this control occurred, and to date, no sustained resistance has ever been organized. On these facts, it appears that Russia has a new weapon of control. What is this weapon? And how does it work? A Chinese newspaperman was the first to call this new control technique by the term "brainwashing." Many definitions have been applied to this term, but Major Mayer chooses to describe brainwashing as simply a well organized educational program. Major Mayer studied the record of over 4,000 returning prisoners of war from Korea in an attempt to better understand this new technique. He now continues his analysis of this new weapon.

Major Mayer:

Now this weapon has the same general characteristics of any other weapon, be it a nuclear device or be it a shotgun. In the first place, it can be dissected, analyzed, taken apart, laid out on a table, understood. As long as you understand it's a weapon and go about it. And we've been attempting to do this even since before the first prisoner got back from Korea. Secondly, once we understand this or any other new weapon, we start contriving defenses.

We have in the services something called the **Code of Conduct**, one of the most widely misunderstood, underrated documents in history.

We have attempted other things in our training to serve as defenses against what we understand about the Communist's best weapon. Finally, we can usually come up with better weapons. And in this case we've got one already made. When it comes to an ideological conflict, our ideology on its merit succeeds anything that anybody else has ever created. Certainly, it beats on every point anything the Communist world has to offer. But again, like any other weapon, even a shotgun, this weapon of our ideas and ideology and system and concern for the individual, and so on, this weapon is totally useless to you if you don't understand it, if you don't know how it works or what your duties are in relation to making it work, or if you put it aside temporarily when you go overseas, like some of us have done, or if you just allow it to fall into disuse.

And this idea was expressed by a great many returning prisoners from Korea, who said, you know, those Communists knew more about our country than we did. And they would tell us things which were obviously true and we couldn't refute it, even in our own minds. And we would say, well, do you think just a formal education in democracy would possibly have helped you? And the soldier would say, well, not necessarily. It's not exactly that simple. And it isn't that simple. It goes a lot farther than a course in civics. When these people first came back after being subjected to this excellent ideological weapon of the Communists, we started our study by making comparisons with what had happened to other Americans in other prisoner of war situations in other wars. We have our largest body of data, of course, from the prisoners of the Japanese and the Germans in World War II. We could do this for the simple reason that even though the conditions of captivity in Korea were extremely severe, particularly in the first six months – food, clothing and shelter were all inadequate, medical care was nonexistent – still, we could compare these people and their reactions and their behavior with other prisoners because such factors are constants. Such factors have obtained in every prison camp that we've ever studied, almost without exception. And so, leaving those considerations which are definite and which are real, and which make it difficult for men to behave as they would like, still, we could compare behaviors. And in doing so we came up with some startling things.

We found, for example, that the prisoners coming back from Korea were almost totally unable, or unwilling, to communicate with one another. They were willing to communicate with us, not with each other. They would sit on the ward in the Tokyo Army Hospital – 80 men. Eighty who'd spent three years of community captivity who knew each other intimately. You could walk on the ward any time of the day or night and it was silent. They just weren't talking to one another. And that was a very interesting thing.

So we started prying and trying to find out why it was. We found there was no buddy system among these people. None to compare with previous wars. We found there'd been no organized resistance of any significant kind. We found there'd been no organized escape committees. We found, in general, an abandonment of any system

of internal organization or military justice even approaching in any remote way what had occurred among Americans in previous times of captivity. And so, we set to work to analyze how this had been accomplished.

We first utilized some documents which were intercepted which were written by Communists and which expressed the Communist point of view about this raw material with which they had to work – the average American, if there is such an average thing. And the Communist viewpoint was very clearly and categorically expressed to the effect that you and I, us average Americans, are, number one, materialistic and opportunistic.

And of course you recognize this as being a common Communist complaint against the capitalist society. But he went further. He said the American will make a deal, always, he's got a price. You can buy this guy. Make it attractive enough and he'll do what you want. That was the first premise.

The second premise was, you can teach these people what you want because they're ignorant. The average American not only doesn't know anything about his own system, or about his enemy, he doesn't know anything about how his system works, what his position really is in it, what it guarantees him. He thinks the Bill of Rights guarantees freedom from fear and freedom from want, I think is the current version. He doesn't know the problems of other countries in the world, what they're fighting for. He's been fed a pap which has been a combination of the capitalist imperialist mouthings in the newspapers and the comic books which he prefers to read, so he's ignorant.

Number three said about Americans – the average American, you and I, are not loyal. Now, he wasn't talking about disloyalty from a patriotic standpoint. He was talking about loyalty as a human character trait. About loyalty as a value in your system of values. He says that loyalty was not a principle concern of our people – loyalty to each other, loyalty to organizations or ideas or communities or religions, or anything of that sort. He had some other ideas. He expressed in glowing terms the attitude of the average American toward military service. And in some ways, he hit the nail right on the head. He says that many American soldiers consider their military service to be an involuntary servitude to be escaped from as rapidly as possible after the least possible expenditure of energy. Now all of this is quite an indictment. It's a Communist point of view. I don't subscribe to it. I'm sure you don't either. However, like any such analysis, there may be elements of truth or degrees of truth in it.

And it would appear from our experiences with our people in Korea and how they responded to a Communist approach based upon these ideas, that to whatever degree any of these ideas is true about any of us, to that degree we expose a vulnerable area to this magnificent Communist weapon.

Now the weapon they used was deceptively simple. Before they could put it into effect, they had to segregate leaders – which they did very simply by putting them into what was reactionary camps. They put into the reactionary camps, reactionaries.

People who tried to be leaders. People who showed what the Communists called “poisonous individualism.” If you had the temerity to try to organize anything, off you went to the reactionary camp, you were obviously hopeless.

Other reactionaries were people with a higher education, who were considered automatically pretty reactionary unless they volunteered to cooperate – some did. Other reactionaries were overtly religious people. The Communists also felt that they couldn’t do much with them. They segregated all these people in reactionary camps, and you know what percentage of the total group this was? Five. When they had taken five percent of the people away there were no leaders left. Now this is an interesting point to think about.

You and I both, although in different fields, are primarily concerned with technical achievement. We’re concerned in training people, with training them to be technologically excellent. We assume, as Americans, that leadership among us is the thing it has always been. It’s the thing that has built most of the barns, for example, in the Western United States. Leadership underlies our entire industrial plant. It’s something we talk about all the time. Everybody knows rules for being good leaders. And so why was it that it only took the segregation of five percent to deprive the entire rest of adequate leadership?

It’s one of the problems that I’m going to present to you today with no attempt at making a solution for you. While this may be in some ways intellectually indefensible, the fact is I don’t think any one of us does have a solution, and that’s why you’re hearing this.

We need a little help. A lot of help. Once they had the leaders segregated, they invoked the techniques which have become universal throughout the Communist world. These techniques, psychologically, are of tremendous interest for the simple reason that they’re all designed with one objective in mind. All of these things are directed at making members of a group stay with a group and yet feel that they are apart, that they are isolated in a very real emotional, or psychological, way from the other members of the group. Now that’s a very important thing to achieve if you want to run a dictatorship.

The Communist bugaboo is the counter revolution – meaning, the revolution. And revolutions begin with a conspiracy between two people. They inevitably have to begin that way. And the conspiracy enlarges and more and more people are enlisted, and finally the dictator is overthrown. And so if you can prevent the first conspiracy between the first two people, you have a kind of social control which you cannot possibly achieve by machine guns or slave camps or torture or anything else. And that’s exactly what these devices are designed to do. Exactly the opposite of what we preach. Exactly the opposite of what we consider to be desirable.

They wanted to separate these men, to put them into solitary confinement cells of their own making, which were psychological in nature rather than steel and concrete. And of course, you can just build and maintain so many steel and concrete solitary confinement cells. But if you can engender this kind of solitary confinement, there

is no limit on what you can do. They did this, first of all, by cultivating the typical kind of informing which is absolutely characteristic in every Communist society on earth. I'm sure you've read accounts which you've probably dismissed as being pretty incredible, of even, in the Communist society reporting things that their parents have done and getting them in trouble with the authority. This isn't untrue at all. And it isn't dreamed up as a horror story to make you hate Communism. It is a simple reality of Communist social organization.

Informing, in our culture, is the lowest form of human endeavor. The informer meets a horrible end in many cases. Even in childhood informing is looked down upon almost instinctively. The tattler tale is the kid who just doesn't get along. But informing in the Communist society is a social and civic responsibility, and it's constantly, repeatedly painted as such. As long as you inform – not because you're angry with somebody and trying to get them into trouble – but because you recognize that his swiping of somebody's canteen cup or stealing a turnip and not sharing it or not using the head properly – as long as you recognize that this is ultimately disruptive to the welfare of the people, you see, and you report it in this vein, then you are promptly and tangibly rewarded for your services to the people. And to the POW, he was rewarded not only with the material things so important to prisoners – cigarettes, candy, things that assume an incredible importance in captivity – he was also rewarded, more importantly, with approval, status, a false sense of security.

Now, this kind of thing still wouldn't get very far among Americans, we don't think. Except for the other side of the coin which the Communists very cleverly employed. And that was that if you were informed upon, they didn't throw you in a hole in the ground or beat upon soft areas of your anatomy or pull out your fingernails, or anything else. They simply took you aside into a hut, one man took you, a man not in a military uniform, a young Chinese ordinarily, who was or claimed to be, and evidently was, a graduate of an American university, a man who spoke no Pidgin English, he spoke your kind of English. Maybe he even knew about your home town, he'd been there. And he was a very friendly kind of a guy. And he talked to you in a moderately stern voice and told you that you'd done wrong and they knew it, and they wanted you to confess it. And don't be afraid to confess, he would say, you're not in the hands of capitalists now, you're in the hands of the people.

And in our society, when you've made a mistake and you recognize it and confess it, recant, criticize your behavior, analyze it, and assert your determination not to repeat it, that's all we ask. Well, so people did it. Didn't seem to be any harm in it. The Communists let you off the hook if you did it. Everybody seemed to profit by informing. Nobody seemed to get hurt very badly, at least at first. And the result was the informing system grew by leaps and bounds until the end of the first year of captivity. By that time, there was at least one American informer –that we can name – in every group of ten American prisoners.

Now just look around a little bit. If you knew that among the people sitting here, one of out of ten, at least, was a consistent and reliable informer, what would you do? Well, you'd do exactly what the prisoners did. In most cases they simply backed off a little bit. They weren't sure who they could trust, so they didn't quite trust anybody. They retreated, withdrew, became a little isolated. You can't fight the whole world, so nobody fought about this, they just backed up.

Along with this went a process called self-criticism, which is done in the Kremlin, it's done in the cell of the Communist party, San Francisco branch. It's done all over the Communist world. Self-criticism is what your preacher or your priest has said to you. He said, you've got to stop and take stock once in a while. You've got to look at those things you've done you ought not to have done. And the things you've left undone you ought to've done. Parents tell this to children. Teachers tell this to their students. It's a common device which we think aids in maturity.

Well, Communists do exactly the same thing, and they present it in the same reasonable manner. It's just that, like everything else in the Communist society, it has to be collectivized. It's done in a group. You do it, this self-criticism, in front of other prisoners, in the case of Korea. These men would get up and they would criticize themselves, their own misbehavior. More importantly, they would criticize in themselves the thing that every supervisor on earth who's ever supervised more than one other person has encountered and has been perplexed over how to handle. And that's attitude. You know, you can't legislate against attitudes. You can see 'em come out. You can see 'em in a man who's being absolutely polite and responsive. In fact, some of our most polite and responsive soldiers who can stand there at attention and salute and say, yes, sir, – in fact, they repeat the sir usually more often than other soldiers – you can tell that what they're really saying is unprintable. But there's nothin' you can do about it. But you see, in a self-criticism meeting you can talk about this in yourself because, after all, you've got a friendly audience that they other guy started to smile, it's all sort of a joke, it's sort of the kindergarten atmosphere of the heart to heart chat that you had the other day when somebody informed upon you – it's not very harmful, is it. So, everybody did it. And it didn't hurt.

The first week. The second week things started to happen. The first thing that happened was that you ran out of superficial things to talk about and you began talking about you. Really you. About the prejudices. About the poor attitudes that all of us have in some degree. Ideas we have that we can't logically support, but that emotionally we feel strongly – that we may not feel like talking about. You begin to notice, then, that the other guys are listening to you. And that's a very disconcerting thing. And then the soldiers describe the feeling of guilt and anxiety, a feeling that they had exposed themselves, that they were naked and vulnerable in front of other prisoners. And they couldn't put their finger on what they'd said that was too much, they just knew that they'd talked too much.

You've done this. You've done it sometimes when you've had to get something off your chest. You've complained about something, you've gone a little too far. And then you feel a little uncomfortable afterwards. You've exposed too much of yourself. Women, intuitively, are far better than men at handling this kind of a situation. It comes up at the bridge table. It comes up in the girlfriend situation. And the woman in our society at least is able to handle it almost automatically, unthinking. When she's said too much about herself, exposed too much of herself, given away too many secrets, she simply automatically goes about discovering an equivalent amount about the person who heard it. Well, of course then what happens is sort of an armed truce exists and everybody's safe. And this is exactly what happened in the self-criticism meeting. Everybody listened. Everybody stored up inconsequential, trivial kinds of stuff about each other. And everybody got a little more suspicious and a little more standoffish, and a little more incapable of communicating on a meaningful, interpersonal level outside the self-criticism group.

Another thing they did to isolate people was control their mail. We know that mail is of desperate importance to a prisoner, whether he's a prisoner in a penitentiary or in a POW camp. He needs some reassurance that he is loved in its most profound sense: that somebody cares about him. Here you've seen a process which tends to isolate men, who therefore cannot get this reassurance and love from other prisoners. They could, however, get considerable from mail, particularly the kind of letter that says, "we love you, we're waiting here for you at home, don't worry about us, we're okay, we know you're going to be all right, we pray for you every night." That kind of thing.

This kind of mail can literally be the difference between surviving and not surviving. Not only in POW camps, but even in combat. And you'd just be amazed at some of the letters that are sent to men who are about to get shot. Some of them become suicidal, literally. Some of them become otherwise useless because of simple things that people unthinkingly send in their mail.

So the Communists undertook a brilliant selecting process for the mail. They didn't censor it. They took out any photographs, because you know, you can get attached to a photograph. They didn't censor it by cut-outs or black marks, they simply sorted out and denied to the soldier any letter that was warm and loving and reassuring. But the "Dear John" letters – those got delivered. And the divorce subpoenas that managed to find their way to Korea – these got delivered. And notices from collection companies sometimes got delivered on the Yallo [phonetic] within weeks of the AP postmark San Francisco. A letter from a wife which – or, a girl who maybe had written 200 of those warm, loving, reassuring letters and finally let her hair down just once and said the kids' noses are running and the allotment is awful hard to get along on, and the car's not working very well, and the TV programs are so dull, and gee, I'd like to go out to a dance once in a while, of course, you know I wouldn't – this is the letter that the soldier got, living in a mud hut in North Korea.

There is very little you can do about it. And nobody liked that kind of mail. And there developed a feeling of resentment, of rejection, of rebellion, towards those emotional ties which could otherwise have provided him a good deal of his emotional support.

So, here was the isolation project. Men, in a sense, were put in a kind of psychological or emotional vacuum. And into this was introduced a training program of the highest order of excellence. A really fine training device. It was a 12 phase program with a printed curriculum which was handed out to all the students.

Actually, long before the curriculum was handed out the indoctrination began. It began for many prisoners at the point of capture. When you consider our traditional American attitudes toward Oriental captivity based, in large part, upon the realities of captivities under the Japanese, but partly on the basis of legends, you can see the state of mind of the average American soldier in a bunker on the front lines of Korea, face to face with the Chinese. He felt sure that if he did get captured he'd probably be degraded, spat upon, kicked around, maybe the back of his head removed, possibly tortured, very probably wouldn't survive.

Instead of this, to his tremendous surprise and even consternation, he was met upon capture, in the majority of instances, by an English speaking Chinese who extended the hand of friendship and welcome and gave him a very strange little speech. It was quite formal, usually, and it went something like this: we welcome you, they would say, to the ranks of the people. We are happy to have the honor of having liberated you from the imperialist Wall Street warmongers. We've got nothing against you. We know you don't want to be here anymore than we do. This isn't our war or yours. We know you didn't start it. We know you're nothing but a helpless tool of these imperialist warmongers. We are not going to abuse you. We are not going to work you in slave camps or coal-mines or road gangs. We're going to treat you the best we can. You won't eat well here, but you'll eat as well as we do, and the best we can possibly afford. We ask of you only one thing, and that's your physical cooperation. We ask you to try to be neutral, to listen. To hear our side of the story of what's going on in the world today.

And that's American fair play, isn't it? Listen to both sides.

Well, this is quite different from getting your fingernails pulled out, you've got to admit. And the average soldier was relieved, he was surprised, he was suspicious, but he began at that point his indoctrination. He began at that point to have a different outlook toward this captor-prisoner relationship than we have ever before seen. And, in this same vein, they gave him his education.

Now a lot of these soldiers needed some education. You know we still, on every major Army post in the United States, maintain a school to teach all those Americans how to read and write who do not, upon being drafted, know how to read and write at a fourth grade level. Every major military post has such a school. So a lot of these

people weren't too well educated. The average educational level was early ninth grade. But the Communists embarked with no preconceived ideas of the limitations on these people's intelligence, embarked on a program of education and economics and political science, sociology and history, which far exceeded anything these people had had before. It was a series of long lectures, in the mornings usually, four and five and six hour lectures, followed by guided discussion periods. Discussions in which everybody took part because – well, not because they beat on you to make you take part, but because if you didn't take part in your 12 man discussion group, the other 11 didn't get to go to supper until you did. And, of course, this has the effect of producing a certain group self policing. Also, it lent weight to what was being taught because it was Americans who wanted you to take part in the discussion, not Chinese. And so you discussed. Everybody did. Didn't have to agree, either, just take part in the discussion.

Of course, it's easier to agree – keeps the Chinese off your back. And that went on and on and on. They talked about successful Americans, about the Duponts and Fords and Rockefellers and Texas oil men, and how they got their money by exploiting us poor folks in the working masses and defrauding the government. They talked about the U.N., it's charter. These people learned it for the first time there in Korea. Found out what they were there for. Found out how illegal it was, on the basis of the charter, to send the 7th Fleet to Formosa. They used to harp on that 7th Fleet practically constantly. They were well informed of the truce negotiations at Panmunjon.

Blow by blow about how the capitalist imperialist kept this war going for profit. And just to prove that we were making profits, they had copies of the Wall Street Journal showing how the profits had improved during the Korean War, and proving, therefore, that we wage war for profit. Well, this was the vein.

It wasn't a Communist – a pure Communist kind of education at all. They didn't get up and say, we want you to be Communist. Anybody who tried to join them, in fact, was very thoroughly discouraged. They didn't get up and say, your country's no damn good. We're anti-American and we want you to be. You can't do that to Americans, they don't like it.

They only attacked certain parts of our country. Certain tendencies. Certain trends among us that you see, you and I are really too ignorant to know anything about. Here's your chance to learn it. And that's all they're trying to do is show you the truth. And they kept saying, look fellas, all we ask of you, just keep cooperating and when we're through all we want is for you to go home to your own fine homes and fine families, as soon as these warmongers will allow this senseless slaughter to end.

And when you go home all we want you to do is tell the people the truth as you understand the truth to be. That was a real good program. With a version of American history people had never heard before. It talked about sweatshops and

child labor. And murdering plant police hired to shoot down labor union organizers. We've had 'em, you know.

Talked about, oh, killing off innocent settlers during the westward expansion of the railroad. It talked about how nice Andrew Carnegie was to build all those libraries, and then it talked about how he got the money to build the libraries, and that wasn't as pretty at all. They talked about our allies, the British. They said the British fought a couple of wars with China to get China to buy opium which the British were having the Indians raise in India. Two wars, as a matter of fact. They weren't very big wars, really, but they did take place. And they were more complex than that. This was a big factor.

Well, it raised a lot of very serious doubts in a lot of people's minds. It made it very difficult to organize together for purposes of resistance against an enemy who might be morally more right than you are. It introduced some very interesting long term ideas that the Communists had in mind. Ideas expressed when we'd ask a soldier who came back – what do you think about Communism? Are you for it now? You've had a chance to study it. And the soldier would say, no, I'm no Communist. I don't like that system. I don't think it'd work in the U.S., anyway, because we're too rich. And then he'd lean forward and he'd say, but you know doc, it's a wonderful thing for China. Now think that one over for a little while. That's quite an achievement. Wonderful thing for China. And for India. And the 600 million people in Indonesia. And the rest of the world that hasn't yet made up its mind. You sell that idea to enough people and we're just about licked. This is the kind of idea they were selling.

They weren't trying to make Communists or spies or security risks or anything like that. They were simply trying to plant some of the ideas that in the long run are going to help 'em. And they were trying to pare down the character traits of individuals which are the severest road block toward the progress of Communism in any group.

Well, they had an athletic program along with this. Of course, if you want to play baseball in a Communist society you've got to understand something. You don't get educated a few hours a day and the rest of the time you go around developing your personality like we do in our country. You get educated all the time. So, if you want to play baseball, you don't play because you are a good pitcher, you know. You play because you're a progressive and advanced student. You're developing a good sense of social responsibility. You're becoming a member of the people. You deserve to play.

And to demonstrate your deserving qualities, you take part in the political rally before the ballgame starts – the rally during which you march around the field and carry banners and slogans and sing rousing old fashioned folk songs, like the *Communist Internationale*, and then you get to play baseball. And after the game, another rally.

And let's say instead of being an athlete you're dramatically inclined. You can put on plays if you want. Just as long as they vilify some evil of the imperialist Western

system or glorify some achievement of the People's Democracy. And this can apply to Uncle Tom's Cabin, properly presented, you know. And so it was presented.

Or, let's say you're a journalist at heart and want to write articles for the newspaper. Fine. As long as they have some ideological meaning. As long as they're not just trivia. In other words, if you're like the soldier who wrote the following article, you get paid for it and you get approved. This was an article that came out that we saw not in the camp newspaper – that was called "Towards Truth and Peace." I think we saw this in the Shanghai Daily News, although it was reprinted and other articles like it reprinted in the New York Daily Worker and the China Monthly Review, The People's World, Pravda, a number of other Communist and semi-Communist organs. This was an article written by a PFC in the Army that said, in just not typical PFC language at all, it said:

I wish to thank from the bottom of my heart the kind and benevolent members of the Chinese People's Volunteer Army in North Korea, for having taken the trouble and effort to teach me to read and write English. Because in the capitalist imperialist community of Pittsburgh from which I come, only the sons of rich capitalists are allowed to read and write English.

And then he signed it. And so, since he signed it, we waited for him to come home because we wanted to talk to him about this article and – and, uh, naturally we thought this is something they wrote, it's obvious Communist style language. And we asked him if he wrote it or did they just sign his name to it. And he said, no, I wrote it. He said, I wrote it myself as a matter of fact, and they published it. And we said, yes, we know. And we said, why did you do this? He said, well, everybody else was doing it. Everybody knows it's a lie, particularly the people from Pittsburgh, so what harm could it possibly do? And, of course, the harm that it did was to the 900 million people who don't read anything else and don't have any way of knowing it's a lie. And the other 900 million who haven't yet made up their mind who don't know it's a lie, and to whom this is just one more small weapon in an ideological war which is going on right now, right here in your house and in your shop.

Well this was the education program. It was a beauty. It didn't include, for the great majority of prisoners, any of the things we'd come to expect. And again, now, I must make specific exceptions to this generalization. But for 99 percent of the prisoners, it didn't include the torture that we thought. There weren't any bamboo splinters used under people's fingernails, no toe nails torn out. There weren't any narcotic drugs used to make men so dependent they'd do anything for the next shot.

Now, there was marijuana smoked in Korea. This marijuana was cultivated in Korea, as a matter of fact, in very neat little patches. Weeded so it would grow to its proper height. Fertilized. When it was the right size it was picked and hung up to dry and when it was properly cured, fragmented fine, rolled in precious sheets of toilet tissue, smoked and sold in Korea. Not by Communists. This was done by freedom loving

Americans. It was done by enterprising young, budding businessmen. The same duck-tailed haircut businessmen that sell it on the streets downtown.

And so the Communists, always willing to put in an extra pitch in the indoctrination procedure, would drag one of these guys up in front of the rest of the soldiers and say, look, Americans, this is what we're trying to tell you. This is your system of free enterprise. This is the exploitation of other human beings. This is what you teach your people that makes it possible for one of your own members to grow this diabolical drug and sell it to other soldiers for a few lousy dollars. And you've got to admit, they had a point. At least a lot of the prisoners thought so.

Well, it didn't include magic. And by magic I include, emphatically, Dr. Pavlov's conditioned reflex. Which is not magic, nor is it adequate to communicate complicated sets of ideas or attitudes like dialectical materialism to a complicated human being. It is true, you can get dogs to produce saliva with it. You can train people certain industrial tasks using the conditioned reflex method. I walked into one laboratory where all you had to do was shut the door and every rat in the place jumped right straight up in the air. Very amusing spectacle; a conditioned reflex. This does not make human beings into Communists.

The reason I labor the point is because the Communists themselves, and some of our own thinkers, have come up with this as an explanation for why it is, you see, that you and I can't resist Communism if we're really in their power. That like the salivating dog we are in the hands of an irresistible training device. And in pure scientific terminology, all I can say is, that is pure hogwash. They didn't use sex or sexual methods – and this is a question many people ask for the simple reason that we know, for example, in the University of Chicago in the 20s and 30s more, there were some groups of sort of alleged free-love activities connected with the Young Communist League. And this was apparently experimented with at one time in Communist social evolution. However, it was not a method of Communist indoctrination among the Americans. Apparently, it has lost favor in the Communist society. The only attention devoted to sex was an exhibition on how our behavior in the United States is a clear demonstration of just how decadent we've become.

It didn't do – this whole procedure – didn't do the things we thought it was going to do. Early in the repatriation there was a highly unscientific study made of exactly one case. And on the basis of this man's untypical experiences, unfortunately, generalizations were drawn, widely broadcast, and have colored the subsequent thinking and understanding of a great many Americans about this whole problem. This, plus the fact that if stories of abuse or stories of the Cardinal Menzetti treatment which are more dramatic, they sell more papers, they're the kind of thing that strikes our fancy. We read 'em, but they're not typical, nor are they our major problem today in facing Communist attempts to take over groups of people.

Well, the ideas that were put forth were that if you or I or any other American were

subjected to brainwashing, one of these three things would inevitably take place. These experts said you would either go crazy as a result of the pressures, or you'd die trying to resist 'em, or you'd suffer sort of a moral decay and become a Communist.

Well, we've now studied the entire group of survivors, and we've found that the incidence of insanity was not as high among the prisoners in Korea as it is in the city of San Francisco. Well, – or to be more fair about it, any place in the general population. It was no higher, there was no increase in serious mental disease over the incidents in any state-side military installation. We found that it doesn't drive you crazy. It gets pretty upsetting to be locked up for two or three years, but it doesn't destroy your mind.

Secondly – and I think it's important, incidentally, that people know that. And the more fearful you are of these horrible consequences, the more hopeless the situation becomes. And this, of course, is precisely what the Communists would like us to believe.

Secondly, we didn't find men dying trying to resist Communism. We found a lot of men died. As a matter of fact, out of every ten men captured, approximately four died in captivity. Four out of ten. Thirty-eight percent to be precise. That, ladies and gentleman, is the highest death rate of Americans in any kind of captivity in any prison in any war since the American Revolution.

But they didn't die, as we thought, because of mass executions or systematic starvation. It's true, the diet wasn't good enough, the medical care was non-existent. These were contributing factors in every death in Korea. But the specific reasons why men died were disturbing ones.

They died because of some failures and lack, relative to the development of character, the development of loyalties, the development of leadership that you and I, basically, are responsible for, not the Communists.

And I'm not here to defend the Communists. I'm only here to point out that we can fit right in, if we're not careful, to exactly what they're trying to do. More about the deaths in a minute.

Finally, the great majority of men didn't become Communists, didn't suffer any kind of moral breakdown, no matter what the Communists did to them. The majority of Americans resisted successfully. Came back in reasonably good shape. Didn't buy the baloney. Enough did, however, and enough died, that we had to do something.

So, a group of men were – was gotten together by the President, and they drew up a thing called the Code of Conduct. A very remarkable document. It consists of 247 common, familiar English words set into a series of half a dozen articles, each of which contains principles which are so obvious that everybody knows 'em, and it seems a little ridiculous that there seems to be a need now to put them down in some kind of a code. But be not deceived. The principles in the Declaration of Independence – and I mean no irreverent comparison – are also very obvious and truthful ones.

And these principles in the Code of Conduct which we've always before we've assumed successfully, correctly assumed that Americans knew and used as a basis for behavior, were demonstrated point by point in Korea. This is what made the Code of Conduct to be deficient, to be inadequately understood or acted upon to the very serious detriment of our own people.

Now, when the President announced this code – and it's a rare military document that's announced by the Commander in Chief, you know – when he announced the Code he said, this is not a plan for how to be a good prisoner. You know, we are not teaching people how to be prisoners of war. This is not our mission. He said, it is a code of standards of behavior for any fighting man fighting any kind of a battle. And please remember, we're in a battle right now. And then he went on to say, furthermore, it's a code of conduct for every American. It sets standards we must all live by or we are not going to live, in effect. So, let's examine these points in the Code which reflect the specific failures in Korea.

The first one says: I will never surrender. What do we mean? Give up? Yes. But not in the simple military sense. We don't any longer just teach men that it's against the law to surrender your troops. That's perfectly obvious. We saw another kind of surrender in Korea. We saw a kind of psychological surrender that was fatal. There was a disease there that killed hundreds of American troops, which the medical service had no name for. So the prisoners named it. They called it "Give-upitis." Doesn't sound like much. It was a disease of the passive, the dependent, the rather inadequate, the kid who was awfully insecure who couldn't tolerate this being isolated from other soldiers or from his unit. The kid who cried himself to sleep at night; he talked about his mother a lot. Who brooded. Who threw down the dirty bowl of food because even though it would keep you alive it was dirty and he didn't like it.

And he'd crawl up into a corner by himself and pull his blanket over his head and in 48 hours he was dead. Dead. Not starved to death. No physical disease present. Just dead. Hundreds of Americans died in this fashion. They were not psychotic. They were not insane. They knew what they were doing. They made the most profound of all human surrenders.

And any physician has seen this. Among patients we've seen this; occasionally, among abandoned infants. We've never before seen it among 18 to 22 year old adult males. Not on any scale like this. Never surrender.

Well, aren't we trying to teach perseverance? Aren't we trying to teach fighting against odds and obstacles? And is the Army or the Navy really the place to teach this? Isn't this an old fashioned American characteristic? It's in the Code of Conduct because not enough of these people exercised it.

And the next point in the Code says: If I'm captured I'll continue to resist. This doesn't mean we want the people to knock out the teeth of the nearest guard, because

you're gonna get a hole in the head if you do that. We want 'em to resist this way. We want 'em to be active, contriving methods of resistance, however small, all the time. From the standpoint of their mental health alone, this is absolutely essential.

But also, here's a picture of two men in a conspiracy against an enemy. Two men who have come back buddies, closer. It was this that they were lacking. This is what we're trying to teach. It takes two or more. You can't be an individual hero.

And it's the same way with escape. We tell them, now you must try to escape and you must help others to escape. Why? Because when escape came up for discussion in the POW camp – you know we're very democratic in the military now – everything got discussed and voted upon, including surrender sometimes. And when escape came up for discussion, people said, oh, don't mess around with that, they'll take it out on all of us. And yet, escape is the primary mission of a soldier who's captured, any kind of soldier, any branch of soldiering.

And we found that this didn't succeed because men couldn't get together for purposes of organizing escape committees; they couldn't trust one another well enough, don't you see. There was quite a lot of informing, don't you see, and it compromised the plan. There wasn't the internal organization you must have to escape.

And in fact, of the four thousand Americans who survived the three years of captivity, in 12 separate camps guarded often by as few as one armed guard per hundred prisoners, never, not once in the course of the entire Korea conflict, did a single American successfully, permanently escape from any established POW camp.

Some evaded near the time of capture. Some were recovered from initial collecting points. Never did a man succeed in an engineered and planned escape and stay away. That's never before happened in our history. We found camps guarded – camps holding as many as five or six hundred Americans – guarded by as few as six armed guards. This was astonishing. No machine gun towers, no guard dogs, no electric fences or search lights. And yet, nobody got out.

Where were the other 594 Chinese that should have been guarding those Americans? At least 594? Why they were down on the 38th parallel shooting Americans. It's a much more efficient way to run a war. In contrast to this, on Kojido [phonetic] and Chejido [phonetic] where we had a great number of Chinese, I admit, but still while we had 'em on islands from which there was no place to swim, really, surrounded by magnificent barbed wire complexes and all kinds of devices for controlling people, we committed an airborne regimental combat team, that's 5,000, armed to the teeth, automatic weapons, crack infantry men, and then another regiment, and then another, just to control the Chinese that we'd already beaten. And where should that 15,000 or 18,000 combat troops should've been? They should've been up on the 38th Parallel shooting those 594 Chinese.

Now, you multiply that nasty little business in Korea – which everybody knows was just a police action – you multiply that by a one hundred or hundred and fifty division general war, and you’ve got yourself quite a problem. So we tell ‘em to try to escape. But we tell ‘em you’ve got to do it with other people. Individualism doesn’t mean that as an individual MGM production-type hero you get out all by yourself. Escape is a military operation. You’re a soldier.

The next point in the Code of Conduct gets completely away from military things, it doesn’t even hardly pretend to be military. It’s spoken in the language of the military. It says: If I’m captured by an enemy I will accept no favors and I will not give in my parole. Which means, my promise, of course, to be a good boy if he makes me a trustee.

But you know, this is a principle you’ve tried to teach to your children. It’s a principle in every basic religion on earth. It’s a very simple, moral, but also very practical principle which, put into other terms, reduces itself to: you cannot compromise with evil, you can’t make a deal with your enemy. You just can’t do it.

Any deal he makes with you when he’s in the driver’s seat is going to be for his benefit and not for yours. And if you have principles or a value system, you cannot compromise with what you believe to be wrong.

But enough people thought they could make a deal that this principle now has to be in the Code of Conduct. Now they gave all kinds of excuses. I know a Colonel who said to me, I ingratiated myself with the enemy and did what they wanted because I felt that by doing so I could get on their good side and then exercise a beneficial influence in behalf of the other prisoners. Well, I have no way to know – we psychiatrists have no special access to ultimate truth – I don’t know whether this is just an excuse or whether he now believes it or whether this is why he undertook to collaborate with the enemy. But I do know it didn’t work. It didn’t work for anybody. It never has.

And you know, American history, if you go back and read about Benedict Arnold, is one of the best examples of just how it never worked. He died in disgrace in England, the people he’d helped. This is the inevitable natural history of the guy who wants to make a deal.

Well, the next point in the Code of Conduct is equally an ethical principle. It says: You’ll keep face with fellow Americans. You won’t do anything or say anything to hurt them. And why, why do we have to say this. Everybody knows you can’t hurt other Americans, you get court martialed for it. Or arrested. Well, there were incidents in Korea, a number of them, in which somebody would kill somebody else, another prisoner. There was a case in New York last year, tried and convicted of murder, a man who’d thrown two other men out of a hut.

Now the facts were that the hut was in the mountains in North Korea, they were prisoners. The two men had diarrhoea, very severe dysentery, and were smelling up the hut. So the fellow threw them out. It was 30 degrees below zero outside the hut. And so the men died almost immediately.

Well, we didn't put this point in the Code of Conduct to try to correct the behavior of that inhuman character who threw the two sick men out of the hut. We know no words are going to change him at all. Any large enough group of people contains some characters like that. What we're worried about is the 40 American soldiers who were in the hut at the time. Because when we asked them about this incident we would say, soldier did you see the man throw him out – throw these people out of the hut? Oh, yes, sir, they would say. Well, what were you doing at that time? Well, I was huddling together with the rest of the guys in there to try to keep warm; it's the only way you could keep warm. Oh, then you knew it would destroy these men to throw them out. Well, sure. Well, what were you doing about it? I wasn't doing anything, except trying to keep warm. Why didn't you do something about it, soldier? Because, the answer would come, it wasn't any of my business. Keep the faith with your fellow Americans. That's why it's in the Code. It happened more than one time.

Another point in the Code of Conduct says something about what we're doing with leadership. And it's the most blistering comment upon the quality of leadership among us. And I mean leadership at the foreman level, at the squad leader level, at the gun crew level, at the supermarket level. Because now the Code of Conduct finds it necessary to say to Americans: Soldier, if you're captured by an enemy, and you're the senior man, take command. And if you're not the senior man, support and back up the man who is. Because, we tell 'em, your life depends upon it. And it literally does.

In combat or in captivity. Under any kind of stress. And yet authority seems to be in disrepute and leadership is undertaken on the basis of popularity contests now.

And whereas you might run it all right in the state side base by being popular with your men, or you might run a shop all right by being popular, by getting people to do what you want because you treat them right if they treat you right, we find it doesn't work when that same nice guy that everybody calls by his first name, tells the rest of his men that they're gonna charge up a hill and take a machine gun nest. 'Cause all the other fellas in his unit look at him and they figure, well, he's an awfully nice guy, but this is strictly his problem. He's not a leader. And this happened in Korea.

We saw kids die, literally. Become ill and die because, specifically, they abandoned the principles of leadership and following adequate leadership, giving it support. Not in some blind, ultra militaristic fashion. But kids who asserted their individuality sometimes. Like the kid who was drinking rice paddy water. You know what they

fertilize rice paddies with? Well, he was drinking the water. And the senior person came up to him – I don't remember whether he was a colonel or a sergeant, but something of equally high rank – and said to him, soldier don't drink that water, you've been told that ever since you left the states. It's got human waste in it, you'll catch diseases that'll make you sick; you could die.

The soldier, who had been told this possibly a hundred times and who could smell the water for himself, simply finished drinking it, looked up at the sergeant or the colonel, or whatever he was, and said, buster you just run along, you're nothing but a damn prisoner like me, you can't tell me what to do. And ladies and gentlemen, this is a terrible mistake. As that kid found out.

So, something has to be done about leadership in the shop, in homes, in schools, in boy scouts. That's where it starts.

Then we have the point about name, rank and service number. A simple word about that, and that's simply the fact that in Korea it was demonstrated, as it has been in every war in our history, that for the overwhelming majority of prisoners, the best defense the soldier has is to behave like a soldier and give only his name, rank and service number. It's the man who talks that is singled out for interminable abuse. The men who talked the least got along the best.

Now, if they're gonna single out an individual and torture him, we don't expect him to stand up to name, rank, service number; that's ridiculous. But in the initial sorting, in the initial picking out of who you're going to use, every intelligence agency on earth picks out the man who's anxious and they pick him out because his anxiety shows because he talks. So this we're trying to teach.

And finally we say to the soldier: don't do anything or say anything to hurt the United States of America. Why? We know people don't get up and spout off against the United States of America, but how about the kid who wrote the big lie about Pittsburgh. And how about the kids who recorded tape recordings so their mothers could hear their voices and know they were still all right when the price for this was belittling something about the Korea war, the slaughter of innocent civilians, something about the Chinese people's volunteers and how well they were being treated. That's quite a price to let your mommy hear your voice. It was a price that was fully used by the Communists, so things have been reproduced all over the world.

So we have to say it in the Code of Conduct.

Now, these are our problems. We're trying to overcome them within the service using the Code of Conduct as a point of departure in other kinds of training. But we need a tremendous amount of help and we need the help a long time before a man gets into military service. We know that the man who exercises discipline within the

military establishment is the man who has the best chance of surviving in combat or in captivity. But discipline's a dirty word, it means drowning Marines in Ribbon Creek. Discipline is something a nasty old sergeant does to the helpless recruit, at least in the minds of a great many people. Discipline, somehow, has become synonymous with abandoning your own – your own self-respect. Abandoning your individualism and becoming a helpless machine, a part of the military machine. And that isn't discipline at all.

The only kind of discipline that really exists and really works is an internalized system of values, a set of standards existing within the individual which characterize and guide his behavior whether there's a cop or a shore patrolman standing there or not. And it's this kind of discipline we have to seek from people. This is the kind of discipline that makes individuals able to join a team. Individuals able to respond to competent leadership. And individuals able to have the intestinal fortitude necessary to be leaders. To set limits to award punishment and reward.

And that includes even to our children. And naturally, of course, this is where the problem mainly lies. Discipline is not taught when a kid is 18 years old. It's taught in homes, and Sunday schools sometimes, in churches. It's taught partly in the military. It's taught mainly in the family. It's taught from the cradle onward or it's not ever adequately taught at all. It's taught at parent's knees, and even possibly across parent's knees.

It has to be taught throughout the educational process. And that educational process includes the training and indoctrination of people who work at the San Francisco Naval Shipyard. And who work in every one of our specialized, highly technical, scientific organizations. We even try to teach this to medical officers and dental officers who come into the Army. But it's awfully late at that point.

We need a lot of help. We need a lot of thought about how to do this. We don't pretend to have the answers. We know that the Communist is one of the most finely disciplined enemies we have ever encountered. He is not necessarily just blindly disciplined, either. He works at what he's working at with great intensity and sincerity. And the solution to – at least suggestions about the solutions would seem to be obvious.

We found men with a real system of values who were committed in their thinking. Who had roots, who had loyalties, who actively thought about it, who resisted in some small but symbolic way. These were the men who survived in largest number, who came out almost unscathed from the experience. But the opportunist, the guy who's trying to look for the easy way, the person who doesn't believe in the value of work as something in itself, who doesn't believe in service unless there's something in it for me – this guy's a sitting duck. This was demonstrated over and over again.

And so you can solve this problem, you who are parents or school teachers or

managers, or supervisors. You can solve it little by little by little. It's the only way it ever will get solved. I think the whole idea was best summed up, as I will now, with a statement made by a very adequate soldier named General Lemuel C. Shephard who was then Commandant of the Marine Corps when the prisoners got back. Who studied and evaluated this problem along with many others, was equally disturbed along with many others, and who summed up, in what might seem at first like a rather vague statement, but actually a very pointed one, what we can do about it. He said this.

“In the struggle against Communism the war is no longer over when men are forced to yield. The prisoner of war stockade is only an extension of the battlefield. For they must be taught to carry on an unequal struggle with the only weapons remaining to them, faith and courage.”

And ladies and gentlemen, we don't issue those weapons in any military supply room on earth. They are issued in your house and your shop. The problem will not be solved by a magic formula. The only approach lies in an awakening of the consciousness of the nation and of the individual to the need for a sense of conviction and dedication to our principles and our cause which exceeds that shown by our enemies toward their own. I thank you.

***Citation: Mayer, W. E., Major. (1956). Brainwashing: The Ultimate Weapon. Transcription of address given at the San Francisco Naval Shipyard in the Naval Radiological Defense Laboratory, October 4, 1956.

Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source. - Geoffrey Dobbs

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A WEEKLY COMMENTARY



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- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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IN THIS ISSUE

"Only in War..." by Eric D. Butler	01
Beyond the Tax Trap: Australia's Tax Racket and the Liberation Promise of Douglas Social Credit, By James Reed	03
The Moral and Theological Sin of Usury: A Christian Perspective with Insights from Douglas' Social Credit, By James Reed and Peter West	06

"Only in War..." by Eric D. Butler

The present plight of the World, with growing convulsions right around the globe, has its roots deep in history. The dominant and permanent feature of that history has been the "will-to-power", often masked by an idealistic vision of how mankind should behave. The modern finance system has been skilfully exploited by those seeking to create what they visualise as a perfect world.

The concept of a New World Order is not new, it is a concept as old as man. Plato, the famous early Greek philosopher, visualised a New World Order in which elitists such as himself should have the power to plan the future of their fellows. It was C.H. Douglas, the author of Social Credit, who provided a major break from conventional attitudes, presenting the view that history was more than written descriptions of a series of dates and disconnected episodes, and became understandable only with the realisation that events were the result of consistent policy emanating from coherent philosophy.

Douglas summarised his view of history as "crystallised politics."

With this view of history it can be readily grasped why Christianity resulted in a completely new type of civilisation.

Western civilisation was the result of a completely new concept of the nature and purpose of man. Man was much more than a conglomeration of minerals and chemicals held together in a human frame. He was a spiritual being partaking of the attributes of God Himself. The Kingdom of God was within every individual. The development of Western Civilisation was at best partial incarnation of Christian revelation. In a practical sense it was in those societies, which came to be known as the United Kingdom that practical Christianity reached its highest level.

Constitutional developments in the United Kingdom were held up and admired by leading Constitutional authorities on the Continent. Douglas said that there was something in the nature of the Anglo-Saxon people that made them a major barrier to the establishment of the Slave State. The English Common Law was a manifestation of the Christian teaching concerning the sanctity of every individual. The growth of the British Empire injected a new factor into the human drama, with all the internationalists, including the Marxists, regarding it as a major obstacle to globalisation. In one of his last major works, C.H. Douglas deals with how the internationalists progressively developed Russia as a major base for their on-going programme to dismantle the British Empire as part of a global strategy.

No modern history is of any value, which does not deal with the global strategy to break with and to undermine, wherever possible, British culture. The real roots of that culture produced Australia, now part of the frontline of an international conflict. Debts imposed upon the British during the First World War were exploited for subverting traditional British foreign policy in the Middle East and in Africa. British expertise has been used to play vital roles in military campaigns seriously affecting British standing throughout the Arab world.

In the Versailles Peace Conference following the First World War, traditional British diplomats were swept aside by the internationalists dominating the American administration.

Zionist international bankers dominated the international stage. They were responsible for promoting the view that a new world war could only be averted by re-drawing the map of Europe, by accepting the development of the Soviet Union and by forcing the Balkan States to accept a Federation. Deep-seated historic division of the Balkan peoples' would allegedly be removed by the establishment of a Federal State. Which brings us to today's world, where the policies of the internationalists have proved disastrous.

Irrespective of what is the end result of the massive Western bombing in Yugoslavia, it will not solve any basic problems. It's not designed to do so. But it is designed to create the climate mentioned back in the last days of the Second World War.

A leading spokesman for the British based Political and Economic Planning (PEP) group made the revealing statement that only in war, or under the threat of war, would the British people accept large-scale central planning.

The policies of the internationalists are guaranteed to produce conflict wherever implemented. They can then be exploited to impose more control on the British people everywhere.

Australia desperately needs a foreign policy that will enable the nation to reject all forms of internationalism and to follow a programme of nationalism. The first step must be based upon retaining the Constitution and the Constitutional Monarchy.

The New Times VOL. 63, No. 4. APRIL 1999

Beyond the Tax Trap: Australia's Tax Racket and the Liberation Promise of Douglas Social Credit, By James Reed

Ah, the cacophonous sounds of injustice echoing through the halls of Canberra, like a bad cover of The Beatles' Taxman! If George Harrison were alive today in Oz, he'd be penning a sequel, screaming about how Aussies are being bled dry not just by income tax; but by a labyrinth of levies that make the original song seem quaint.

As George Christensen rightly blasts in his fiery piece, 'You're Being Taxed to Death,' we're not just overtaxed; we're under siege by elites who see our wallets as their personal piggy banks.

<https://nationfirst.substack.com/p/youre-being-taxed-to-death>

Widened GST? New land taxes? Super profits grabs? A 2% wealth tax? Scrapping capital gains exemptions on the family home? And the cherry on top: the Australia Institute's push for a death tax, so they can rob you one last time as you shuffle off this mortal coil! It's not taxation; it's predation, dressed up in policy papers and Treasury leaks.

Let's not mince words: the Australian tax regime is a bloated beast, devouring over a third of the average worker's income across Federal, State, and Local levels. You start the year slaving away until mid-March just to feed the government machine, income tax alone claims nearly one-fifth of your earnings.

Then come the **add-ons**: GST on every purchase, Medicare levy for a healthcare system that's buckling, Capital gains on your investments, stamp duty on property deals. Dig deeper, and it's a nightmare of nickel-and-diming: Fuel excise jacking up petrol prices, Fringe benefits tax on work perks, Luxury car tax for daring to drive something nice, Payroll tax burdening businesses, Land tax on your patch of dirt, Excises on booze and smokes, Vehicle rego, Toll roads that feel like highway robbery, Environmental levies for 'green' guilt, Waste fees, Council rates that rise faster than inflation, Emergency services levies (because safety isn't free?), Licence fees for everything from fishing to driving, and don't get me started on Parking fines or the daily quota of Tickets cops are pressured to issue. Add it all up, and it's not a system, it's a shakedown with the kangaroo and emu stamped on it.

And for what? Not to build roads or fund schools, efficiently, but to prop up a bureaucratic empire that's duplicating efforts, resisting modernisation, and exploding in size.

Federal and State governments overlap like tangled spaghetti, wasting billions on redundant programs. Private sector? Digitise or die. Public sector? Cling to paper forms and archaic IT, costing us \$12 billion in lost savings and \$19 billion in economic potential, per reports. Meanwhile, public servant jobs are booming; 135,000 new non-market roles forecasted for 2025–26, dwarfing the 86,500 in the productive private sector. Over 80% of recent job growth? In government or subsidised sectors. That's not prosperity; that's dependency on steroids!

Worse, the consultancy rorts: \$20 billion a year funnelled to finance/accountancy firms, often for vague, value-less contracts. These outfits donated over \$4.3 million to Labor and the Coalition in the past decade, creating a revolving door of public funds to private pockets and back to political coffers. Senate inquiries show this has tripled multiple times since the '80s, a perpetual gravy train while the middle class tightens their belts. The self-made Aussies, the engine room of this nation, bear the brunt, while elites hide in offshore trusts and loopholes. It's class warfare, with the productive class losing while the ultra-rich swan in their never-ending gray-train.

Christensen nails (part of) it: We don't need more taxes; we need less government (for everyone). Slash the waste, end the duplication, digitise the dinosaurs, and kill the consultancy cash cow. Let Aussies keep what they earn. No wealth taxes. No land taxes. No death taxes. No raids on the family home.

But what if George has also missed 'another' critical point, that we should go further? What if we could dismantle the tax regime significantly, moving beyond this punitive system to one where the financial system serves people, not the other way around? Enter the radical ideas of C.H. Douglas and his Social Credit finances, a theory that has been dismissed by mainstream 'economists', yet he scientifically demonstrated the obvious flaws within the current financial system and then proposed a policy of decentralised remediation.

Douglas, a Scottish engineer from the 1920s, saw the economy's core flaws: a chronic gap between purchasing power and production - his 'A + B theorem'. Douglas argues that all costs from production must go in to form the final 'Prices' at the point of sale, i.e. 'Prices' must be fully recompensed for the producer not to go bankrupt.

'Prices' must include A + B:

A being: wages + salaries + dividends (This 'A' component becomes 'available' spending-power for the community)

B being other costs: interest, depreciation, taxes, insurances, new capital equipment, fuel and energy etc... (This 'B' component must be included into 'Prices' so as the producer remains solvent.) Therefore: Prices (made up of A + B) always outstrips available spending power (made up from only A), forcing endless debt, or export drives to fill the void (which Douglas calls the 'gap').

Social Crediters have produced some excellent but simple videos to explain these concepts in further detail here: <https://rumble.com/c/c-1018734>

Credit Creation

Central Banks currently create all new money as debt-obligations to themselves, hoarding power and claiming ownership over the community's 'real credit', (our collective ability to produce goods and services), and the communities material assets through mortgages.

Douglas's fix? Commission a National Credit Authority (above government) which exclusively takes control of money-creation, and, without relying on punitive taxes.

Key pillars:

National Dividend: A universal payment to every citizen, based on the nation's productive capacity, and the chronic shortfall in spending power. It's not welfare; it's your legitimate share of the economic pie, ensuring consumption (available spending power) keeps pace with production (prices).

Just Price Mechanism: Subsidise retail prices at the point of sale via rebates from a National Credit Office. If a product's 'real cost of production' is lower than its financial 'price', the difference is covered by a subsidy at the point of sale, keeping prices fair and inflation in check.

Genuine competition in the marketplace is also held in abeyance, by each community being 'financially able' to produce its own goods and services, thus thwarting any tendency towards monopolies.

Debt-Free Money: The National Credit Authority exclusively creates new-money as needed - for government-bond purchases, payments of dividends and subsidies, devolving financial-power from monopolised central banks, back to the people as the rightful inheritors of our cultural progress.

Douglas also opposed taxing real property, seeing balanced budgets as outdated in a technologically-progressing society. In theory, this eliminates the need for taxes: Government revenue comes from the purchasing of Bonds by the 'National Credit Authority' (to produce real wealth in the form of bridges, roads and infrastructure), not extracting by taxation the available spending-power from its citizens.

Could this enable Australia to move beyond taxes? We DSC's say a firm yes, and there's also Aussie history here. Social Credit stirred interest Down Under in the 1930s, with groups like the Douglas Social Credit movement pushing for it as a Depression cure. Old proposals claimed it would 'progressively reduce taxation and eventually cut it out altogether.' A recent Reddit thread even claims Australia dabbled successfully between 1943-1945, ending inflation via some diluted Social Credit principles. We modern advocates argue debt-free financing through the sale of government bonds to the National Credit Authority NCA could fund infrastructure. The NCA could pay dividends, and compensate 'Prices' at the point of sale, without government hiking GST, or introducing death taxes, solving budget deficits without taxation pain.

Yet, in our tax hell, why not revisit Douglas Social Credit? If bureaucracy's the problem, Douglas Social Credit attacks the root: central bank's monopoly-control of the financial system. Combined with Christensen's cuts to government inefficiencies, it could slash taxes while boosting purchasing power, ending the racket of government tax-extortion, while financially-empowering Aussies to move away from debt-bondage. No more working for the government; the economy works for you. It's bold, politically incorrect even. But in 2025, with elites eyeing your grave for revenue, maybe it's time for others like One Nation and George Christensen to embrace Douglas Social Credit and get on board. That would really put the cat amongst the pigeons!

<https://nationfirst.substack.com/p/youre-being-taxed-to-death>

The Moral and Theological Sin of Usury: A Christian Perspective with Insights from Douglas' Social Credit, By James Reed and Peter West

In 2025, with median home prices in Australia's capital cities at \$ 1, 034, 806, the financial system traps young Australians in a cycle of debt, siphoning wages into perpetual payments. From a Christian perspective, this is usury, not just high interest, but any exploitation of the vulnerable through lending, condemned across Scripture and church history.

This discussion integrates C.H. Douglas' Social Credit theory, which critiques the debt-driven economy as structurally deficient, to argue that usury violates God's design for human flourishing by turning neighbours into revenue streams, a sin both morally and theologically abhorrent.

Biblically, usury is any interest charged on loans to the needy, particularly within the covenant community. The Hebrew term *neshek* (interest) means "a bite," evoking predation on the weak. In Israel's agrarian society, loans were often survival tools after crop failures or sickness, not speculative ventures. Charging interest exploited distress, defying the command to love neighbours (*Leviticus 19:18*). Texts like *Exodus 22:25*, *Leviticus 25:35-37*, and *Deuteronomy 23:19-20* ban interest to fellow Israelites, especially the poor, while permitting it for foreigners, reflecting covenantal solidarity.

The Torah's system, inalienable land (*Leviticus 25:23-24*), gleaning laws (*Leviticus 19:9-10*), Sabbath debt cancellation, and Jubilee land restoration (*Leviticus 25:8-13*), prevented debt traps, fostering free households.

Psalms 15:5 praises lending without interest; *Ezekiel 18:8* calls usury an abomination. Jesus' call to "lend, expecting nothing in return" (*Luke 6:35*) elevates this to sacrificial love.

The early church saw usury as a violation of Christian love. Basil of Caesarea called it a "war on the poor;" John Chrysostom mocked money "breeding" profit, and Augustine linked it to greed. Councils like *Elvira (305)*, *Arles (314)*, and *Nicaea (325)* barred clergy from usury, emphasising pastoral duty.

By the Middle Ages, the *Third Lateran Council (1179)* denied usurers sacraments; the *Fourth Lateran Council (1215)* tightened enforcement; *Vienne (1311)* declared defending usury heretical. Cities like London capped rates or voided usurious contracts. Franciscan *Monti di Pietà* offered low-cost loans to protect the poor, preserving households as Edmund Burke's "little platoons" that anchor society.

C.H. Douglas' Social Credit theory, developed in the early 20th century, complements the Christian critique by exposing the economy's reliance on debt. Douglas argued that modern production creates a chronic shortfall in purchasing power: wages and dividends can't match the total price of goods, as costs include profits and overheads reinvested, not distributed. Banks fill this gap with interest-bearing loans, creating a debt spiral where households borrow to consume, enriching financiers. This mirrors usury's exploitation, trapping people in what is a "client class."

Douglas proposed distributing a National Dividend, a share of production's surplus, to citizens, reducing debt dependence and aligning with Scripture's vision of equitable access to resources.

Douglas Social Credit sees the financial system as inherently usurious, concentrating wealth by design. In 2025, with crushing rents and multi-million-dollar homes, families need the bulk of two wages just to afford median homes, while investors buy 1 in 6 houses for rentals, locking out first-time buyers. Douglas' lens reveals this as a structural flaw: banks and investors profit by keeping households in debt, not enabling ownership.

The Reformation refined usury's prohibition. John Calvin allowed moderate interest for commercial ventures with shared risk but banned exploiting the poor. English laws under Henry VIII (1545) capped rates at 10%, later 5%. Catholic teaching, via Benedict XIV's 1745 encyclical, *Vix Pervenit*, permitted "extrinsic titles" (risk, loss) but condemned profiting from distress.

<https://www.papalencyclicals.net/Ben14/b14vixpe.htm>

By the 20th century, Western laws shifted to consumer protections, yet Christian ethics hold a twofold test: Is the loan tied to enterprise with fair return? Is the borrower vulnerable?

Exploitative loans remain usurious, sinful, whatever the rate.

Usury is wrong because it:

1. Violates Neighbourly Love: Loving others (*Matthew 22:39*) means seeking their good. Usury profits from desperation, car payments at 10.14% interest, buy-now-pay-later BNPL for groceries, turning survival into revenue, not mutual gain.
2. Undermines Households: God's economy ties land to families (*Leviticus 25*). Usury strips assets, from medieval tools to modern homes, creating "debt cattle." Investors turning starter homes into rentals thwart the biblical vision of rooted households.
3. Defies Stewardship: Money is to serve the good, not rule over all (*1 Timothy 6:10*). Usury treats it as self-breeding, prioritising profit over people. Douglas' Social Credit highlights how banks exploit this, hoarding purchasing power.
4. Perpetuates Injustice: Prophets like Amos condemned trampling the poor (*Amos 5:11*). Usury thrives on inequality; student-loans target the young, not the prosperous. Douglas notes this concentrates wealth, defying equity.
5. Rejects Grace: Christian ethics mirror God's free grace (*Ephesians 2:8*). Usury demands a pound of flesh, unlike *Monti di Pietà*. Social Credit's dividend echoes this, redistributing wealth to prevent exploitation. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/monti-di-pieta>

Today's economy embodies usury's sin. Mortgages eating half a household's income, 10% + car loans, and BNPL for pizza, trap families in a treadmill designed by lenders.

Douglas' Social Credit diagnoses this as a systemic flaw: insufficient purchasing power forces debt reliance, enriching banks, while households falter.

Theologically, usury rebels against God's image in people, fracturing communities into contracts. The Church's unified stand, Fathers, Councils, Reformers, marks this as a core sin, not peripheral.

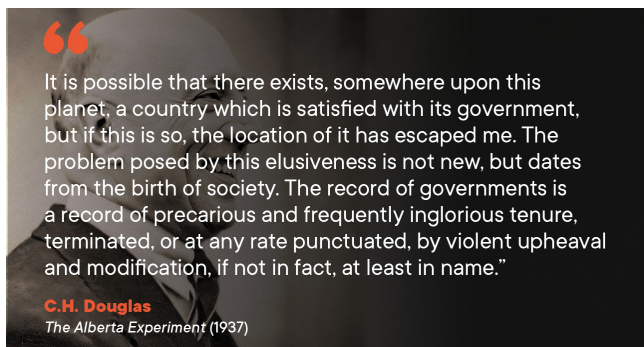
Scripture and Douglas Social Credit align: finance must serve, not enslave. Christians can push for debt-forgiveness, predatory rate caps, and housing affordability, echoing Jubilee.

Douglas' National Dividend could inspire policies to distribute economic surplus, reducing debt's grip. Individually, Christians can lend generously (*Luke 6:35*) and build communities where households thrive.

The Church's alms and *Monti di Pietà* prove it's possible.

Usury's bite, profiting from pain, lives in 2025's debt-driven economy. Christians must name this evil, blending Biblical wisdom with Douglas' insights to restore God's design: neighbours lifting, not bleeding, each other.

<https://insighttoincite.substack.com/p/the-biblical-sin-of-usury-and-why>



Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source. - G Dobbs

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A WEEKLY COMMENTARY

- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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IN THIS ISSUE

Destroys the Motivation of Well-Intentioned People By Arnis Luks	01
Demonization and Rallies By Neville Archibald	04
Critical Thinking By Neville Archibald	06
"The Spear" of the Voice Referendum: Victoria's Treaty Gamble in an Age of Austerity, By Paul Walker and Tom North	

Destroying the Motivation of Well-Intentioned People By Arnis Luks

This past week the news articles of significant import are concentrating on the manhunt underway in north-eastern Victoria, and the expulsion of the Iranian embassy-staff. Assessing the ramifications of both events produces similar results for the Australian people. Both elevate the feelings of deep anxiety, and both produce feelings of free-floating helplessness in a troubled world. This may be exactly their purpose. Mattias Desmet explained this phenomena, caused by the then, Covid lock-downs by writing his book:

'The Psychology of Totalitarianism'

From rationalism to mass formation - and towards Truth speech

https://archive.org/details/the-psychology-of-totalitarianism-2022-mattias-desmet_202308

At the end of February 2020, the global village began to shake on its foundations. The world was presented with a foreboding crisis, the consequences of which were incalculable. In a matter of weeks, everyone was gripped by the story of a virus—a story that was undoubtedly based on facts. But on which ones? We caught a first glimpse of “the facts” via footage from China. A virus forced the Chinese government to take the most draconian measures. Entire cities were quarantined, new hospitals were built hastily, and individuals in white suits disinfected public spaces. Here and there, rumours emerged that the totalitarian Chinese government was overreacting and that the new virus was no worse than the flu. Opposite opinions were also floating around: that it must be much worse than it looked, because otherwise no government would take such radical measures. At that point, everything still felt far removed from our shores and we assumed that the story did not allow us to gauge the full extent of the facts.

Until the moment that the virus arrived in Europe. We then began recording infections and deaths for ourselves. We saw images of overcrowded emergency rooms in Italy, convoys of army vehicles transporting corpses, morgues full of coffins. The renowned scientists at Imperial College confidently predicted that without the most drastic measures, the virus would claim tens of millions of lives. In Bergamo, (Italy), sirens blared day and night, silencing any voice in a public space that dared to doubt the emerging narrative. From then on, story and facts seemed to merge and uncertainty gave way to certainty.

The unimaginable became reality: we witnessed the abrupt pivot of nearly every country on earth to follow China's example and place huge populations of people under de facto house arrest, a situation for which the term "lockdown" was coined. An eerie silence descended—ominous and liberating at the same time. The sky without airplanes, traffic arteries without vehicles; dust settling on the standstill of billions of people's individual pursuits and desires. In India, the air became so pure that, for the first time in thirty years, in some places the Himalayas became once more visible against the horizon.

It didn't stop there. We also saw a remarkable transfer of power. Expert virologists were called upon as Orwell's pigs—the smartest animals on the farm—to replace the unreliable politicians. They would run the animal farm with accurate ("scientific") information. But these experts soon turned out to have quite a few common, human flaws. In their statistics and graphs they made mistakes that even "ordinary" people would not easily make. It went so far that, at one point, they counted all deaths as corona deaths, including people who had died of, say, heart attacks.

Nor did they live up to their promises. These experts pledged that the Gates to Freedom would re-open after two doses of the vaccine, but then they contrived the need for a third. Like Orwell's pigs, they changed the rules overnight. First, the animals had to comply with the measures because the number of sick people could not exceed the capacity of the health care system (flatten the curve). But one day, everyone woke up to discover writing on the walls stating that the measures were being extended because the virus had to be eradicated (crush the curve). Eventually, the rules changed so often that only the pigs seemed to know them. And even the pigs weren't so sure.

Some people began to nurture suspicions. How is it possible that these experts make mistakes that even laymen wouldn't make? Aren't they scientists, the kind of people who took us to the moon and gave us the internet? They can't be that stupid, can they? What is their endgame? Their recommendations take us further down the road in the same direction: with each new step, we lose more of our freedoms, until we reach a final destination where human beings are reduced to QR codes in a large technocratic medical experiment... *end of quote*

AJL: While Mattias Desmet explains the psychological circumstances required for this psychosis to occur, many will feel that they couldn't fall into this trap. However, this trap has been laid before and will continue to be laid until enough people choose for it not to be.

A killer is on the loose, and a state-sanctioned terrorist act has been committed on Australian soil resulting with the envoys being expelled. Is there a link between the two? To some it does not appear to be a link. However, to have the two articles appearing next to each other across most media is a point of association not easily appreciated.

Sunday - March Against Tyranny

This Sunday there will be numerous demonstrations around Australia against government overreach. Media articles concerning the hunted gunman link these demonstrating-marchers as coming from the same 'sovereign citizen' grouping. I've spent the last three years meeting a lot of these folk who reluctantly accept being grouped under this banner. Each may associate with the Sov-Cit movement for different reasons, not the least of which may be comradeship. I am yet to meet any who I consider even the slightest bit extremist. All are frustrated with government over-reach - action against the people, and inaction against a common enemy of the people – the central bankers driving the circumstances to escalate the frustration.

<https://cairnsnews.org/2025/08/21/aug-31-march-for-australia-adds-places-times-major-issue-for-sydney/>

The Victorian government is leading from the front with new taxes at every turn, machete-gang violence, housing shortages, promoting every deviancy imaginable while shutting down legitimate debate on all these vital social issues. The government has produced this hotbed of frustration while allowing multinationals free-range over the public assets – the communist/capitalist nexus. This is deliberate policy.

<https://mumcentral.com.au/victorias-325k-machete-ban/>

I for one, agree with the marchers, to say that government over-reach has produced these circumstances that need fixing – now. The opposition is not getting out of the trenches, missing in action. What a golden opportunity gone wanting. You could easily consider they both, government and opposition, work as a team to bamboozle the public, the public being offered no pathway to relief.

I say to these marchers: go to vent your frustration against government over-reach. Behave peacefully but firmly, united together as one body of people who are calling out government. Promote CIR citizens' initiative, referendum and recall, as the legitimate-venting-addition to our constitutions to bring government back into order. Also and equally: promote the necessary changes to our financial system so we can purchase what we make 'without incurring debt-obligations to the money merchants'.

The only battle worth fighting is for our freedoms, which collectivist-governments and central bankers both wish to completely take away.

Demonization and Rallies By Neville Archibald

You may have seen the piece on the Sovereign Citizen movement on the ABC program '4 Corners'. If you have not, it would be worth your while to do so.

<https://iview.abc.net.au/show/four-corners/series/2025/video/NC2503H029S00>

A better watch: however, would be the commentary on it, which I watched a few days ago, but which is now no longer available for some reason. It has even disappeared from my watch history. An hour-long search using any combination of appropriate words has also failed to find it. But, I guess that is what happens at times like these.

This commentary explained much of the process that was used to manipulate some otherwise misguided souls (in my opinion only) into looking like loons or wankers (a great Australian term that really shows what you mean). Footage use, camera angles, dressing for one interview and not another, and a plethora of other slanted inputs, shows a piece crafted to show one side of these people. The side someone out there wants you to see.

This form of community manipulation has always been with us, in Advertising it has become an art, in politics it has become so normal that we no longer call outright liars, outright liars! What is worse, it seems we still, not only fall for the lies, we vote for them. I don't really know at this point which is worse.

With this piece in mind (and I hope you have left off reading this long enough to watch one of those above-mentioned articles carefully – and seen them for what they are) the biggest question of all, that was never raised, was never asked!

-Why do these people exist?

What brings about such dissatisfaction with the system we live under, that it gives rise to people who feel so strongly, that they refuse to be a part of it? For that is what they are effectively doing.

The real subject of that interview, the rise of the sovereign citizen, should have started with WHY!

This slanted piece, followed by a “shoot out” in Porepunkah in northern Victoria, that sadly left 2 police officers dead, has me questioning myself. The timing of these events, just before a long-planned series of marches to show unity for the Australian way (once called patriotism) and disillusionment with all forms of Government, couldn't have happened at a worse time. If I were a cynical man, I could believe someone out there had an agenda, to inflame both groups before those very marches. To get the police up in arms and angry at the loss of their own, and the protesting people worried enough to either not attend or to be angry at police or fearful of each other as well.

It is widely known that the police have suffered a falling off of respect since the COVID debacle, which saw rubber bullets and pepper spray, arrests and over the top fines, which were later rescinded. This demonising of a group of Australians, who have every right to be following their beliefs, even if they end up in court or gaol

because the beliefs are faulty, is not the way to keep society at peace. An exposé of why they are wrong in their thoughts, or the correcting of the system that has seen them opt out, would be far more appropriate than stirring them up.

The last part of the ABC piece had footage showing shootings and violence against police (imported directly from America with no real linking to Australia's sovereign citizen movement that I could see) when no such thing has been seen or even hinted at here until now. The true facts of the Victorian encounter will certainly not be known before the rallies, and maybe never.

We are still waiting for a true analysis of Port Arthur and Martin Bryant's involvement (he has never had a fair trial). We are still waiting for the real story of the collapse of building seven during the twin towers 'attack'. We are still waiting for vaccine damage to be officially recognised and compensated for. We are still waiting for any sort of explanation for the roll-out of \$325,000 machete bins in Victoria. This last one I'll admit is a recent one, but the initial silence so far, has me wondering if like all the other cost 'blow outs', will we ever be privy to the spending habits of our so-called elected representatives?

So, to get back to the real issue here, the dissatisfaction with our governing bodies has never been greater. Waiting until there are actually mobs in the street before even appearing to address the issues can never be a smart move. Hotheads on both sides are a reality, and a small spark can ignite something bigger. Is this what someone out there pulling the strings wants?

Lord knows, those I have spoken with don't want violence of any sort. They are nearly all in agreement that one of our biggest problems is that police don't seem to have the power or desire to stop the machete wielding home invasions, the street gang violence that is already becoming endemic. The cuts to policing in Victoria ("\$50 million cut from the Police budget in 2025 -2026, but \$13 million on 40 machete bins ..." Facebook, Nicole Werner MP.) would seem to be the opposite of what we need.

The people I speak with are in wonder at the courts in Australia, letting these same violent perpetrators back out onto the streets, without, or so it appears, so much as considering the implications. With many going on to re-offend, not just once, or twice, and still not being stopped, it is no wonder we despair at the revolving door of justice that is not serving our community.

This violence is abhorrent to us, we want it to stop, not escalate. That said, many are not willing to sit idly by while we feel our families are threatened, our way of life being shat upon by segments of society who are being allowed into this country, who will never fit in - they openly say so, they even ask for separate laws for themselves. What are we expected to do? When ruling forces (those same unresponsive pollies) continue to ignore us or worse!

I cannot fathom how any of this can work, without us all coming together to recognise the basic laws of community, where we all have that same fair go, under the exact same laws applied equally.

Even, I might add, applying these same laws to politicians as well as the 'ruling elite'. This is something that this country started out with and should have improved upon. A free Christian based culture with all citizens being subject to fair and just rules, rules that we all agree upon.

My worry for Australia, is that too little reform will happen in the direction of freedom for the individual, before the reverse happens, and the restrictive nature of the developing totalitarian government (there is no other name for it) takes over completely.

Whatever you do at these upcoming rallies, keep it peaceful, avoid the planted or previously-organised disruptive groups. Take photos of the leaders or pushers of violence or of violent dissent, find out just who it is that is manipulating and causing this very thing our government seems to want. We need to hold this disruptive element to account and chase it back to those promoting it. Find out just who is behind it. We need to come together at these rallies, form groups to change the nappies of the nanny state at the electoral level, by legal means.

The feast of items that show un-Australian decisions by most current parties is endless, we just need to invite more to our table so we can agree to change the chef.

The manipulators controlling both the news-we-get and the malfunctioning controls we have in place to keep us safe, will find groups to target for demonisation. Those closest to the truth nearly always become the first locked up or worse, during the rise of a totalitarian regime. Don't let it be you. Stay peaceful and safe.

Critical Thinking By Neville Archibald

Someone once asked me, actually they have asked me more than once, do we need some sort of critical thinkers club? My ten second response is, "yes of course we do."

My considered response (that of a critical thinker) which takes a lot more than ten seconds, is still the same. Rather than a 'club' of sorts, we need to make it a popular pass-time. Something all who aspire to be intelligent members of society, will spend time developing. A set of skills that was once the sole purpose of education to impart to you, the student. The ability to think clearly and rationally for yourself, to derive answers to problems by considering all information available, and I would go further to suggest that we also consider the information that we don't know or have available to us.

Our technological rise to potential affluence, has seen a large proportion of us no longer understanding much of even the simple machinery we use, let alone programmable computers or AI. We no longer seem to understand how our fridge works, or our car. Many don't know to check oil or water until a light comes on, it then becomes the job of the specialist, the mechanic to help us.

While we realise some mechanics might rip us off (only an example, not the norm) and we can be cautious who we take it too, asking friends about who they trust, or Googling for star ratings, we sometimes blindly accept a diagnosis.

We think to ourselves, we have better things to do or to spend time on, than learning about the mechanics of our car. We justify our disassociation, the removal of our input, by various excuses. It is only when a huge bill for services-rendered wakes us to a potential rip off that we start to take notice.

That is all fine for the simple things of life, like cars, fridges, and even housing repairs; it is not the end of the world if we are ripped off by a tradie. (again I am not picking on tradies – just an example). The real problems start to arise when we do not think about the bigger picture controls over our lives. When we leave the thinking to others about our interactions between one another.

We are not talking simple machines, that if they fail we buy a new one; we are talking our ability to live together in harmony. Our ability to have faith that we won't be murdered in our beds, or that we won't be forced to adhere to laws that have no basis in reality. We would be at the whim of a ruling elite and slaves to their desires.

If you are looking at that last part and thinking I am overstating it, or putting forth a view that couldn't be real, think again. We have seen unscrupulous people ripping off elderly and unthinking people alike, with no remorse for their actions.

We see daily reports of corruption in various industries and in politics too, where get rich schemes or controls over people are implemented to favour the outcome that best suits those desires and not that of the average worker or member of the public.

Why should our management of society be any different? All forms of control can be corrupted to serve a different master than it was originally set up for. We have abdicated our responsibilities in social management for far too long; to the point that we no longer see it as our responsibility, we blame others for having their snouts in the trough when it is we who should have pulled their noses out long ago and dealt with them then. Prosecution for corruption has never been strong enough in my opinion, to stop it from being seen as fair game to those who wish to play.

Why has this come about?

We have been distracted by good times, by the lack of need to understand the goings on around us. We have allowed our education systems to become a tool for turning out young people suitable for a workforce, to be employed by others rather than by themselves. To adhere to a reliance on others for their information and their instruction, instead of being taught to think for themselves.

The rise of social media, the rise of correct thinking instead of complete thinking, where you examine a problem in depth before making up your mind about it, has led us into these knee jerk reactions to slogans and nice sounding platitudes, instead of looking for all the information and discovering what is really happening.

Our reliance on 'accredited' sources, has also led to a corruption of these accredited sources by industry and political controllers alike, to further their own intentions. Witness the now discredited Pfizer trials of the 'vaccine' that they are still trying very hard to cover up. They have made their billions, with indemnity from prosecution for damage inflicted, and we as a people, as a nation, must pick up the tab (both in monetary and health terms) via our health system for the serious outcomes arising

from it. This corruption of institutions that were once immune from it, by targeted funding, has continued to the point where we now no longer know who we can really trust. One side says 'big oil' is to blame another says someone else. Interestingly enough, the very same division of our population into groups, ethnic, political or other social possibilities, is mirrored here too. Divide and confuse, divide and conquer. Keep us apart from the truth by pitting one against the other, not truth against lie!

Do we need a critical thinking club?

Are we in this mess now due to not thinking enough?

Both of those questions would be a yes from me. It is no good pretending otherwise, we have dropped the ball and continued running like we still had it, shouting victory from the home goal end, while our opposition has quietly taken up the ball and gone in the other direction. The ball in this case being the rule book by which we live and interact. We have ended up thinking we are free between our own home goal posts, but the rules have been changed while we ran blindly. They are now in the possession of the opposition, who have entirely different goals to ours. Freedom of the individual, the end we were running for, has been usurped to become control over the individual for the benefit of some who are more equal than others.

So now, have we looked at the reasons for declining social cohesion? It is easier to control a divided population than one that comes together and stands together against what they see as bad for them. It is this control mechanism (division) that is most useful and easiest to create by pitting groups against each other for reasons that are as obscure as they are truthful.

A population that is focused on taking what they see as the best side to an argument, rather than the correct side, without any real in depth thinking about it, is easily manipulated. A society that is addicted to the quick fix, the specialist opinion, without bothering to examine the basics, can be led by the nose by their particular team. The blind adherence to a 'side' in an argument means more to many of us than the argument itself.

Superficial points are raised and discussed in very little detail, emotional appeals and demonisation of the other side, play a bigger part of any interaction now than ever before, and too many of us no longer even see it as such. So yes, Critical thinking has almost disappeared from our lives and it needs to once again become a part of the normal process we use to decide things.

The latest post on Facebook by two labor ministers expresses many things we would agree with, but the last statement is one that immediately demonises a group who wish to march for these very values. <https://www.facebook.com/burke.tony.mp/posts/joint-statement-on-publicised-events-planned-for-the-weekend/1308483130641468/> It assumes that disagreement with government is racist and not Australian, without mentioning the reasons for the rally at all.

A community fed up with corruption, excessive immigration (especially from non-assimilable demographics) and a plummeting living standard, not to mention the

only solution government can come up with is taking even more from us to prop up their failures in policy; is frustrated to the point of needing to do something to show them we are serious.

The answer from government, is to demonise and divide us further, by labels, by psi-ops, by any means they can other than realising the truth of the matter; that we are waking up to their un-Australian agenda.

Both ministers infer that there is no place in our country for people who seek to divide and undermine social cohesion. Yet the very policies their party pursues are regularly doing just that.

The Voice sought to create a division between us, to make us two separate peoples. The tax reforms being discussed are looking to divide us into have-nots and slightly less have-nots. Taxes on super, spare rooms, and unrealised capital gains, all seek to use the accusation that one group is not paying their way, we will target these naughty ones who have saved too much.

The hope is that by demonising those slightly better off, the reforms will be more welcome than if it were just everyone who stood to lose. In this way do they regularly pit one set of voters against another to gain votes or approval. To suggest we are seeking to divide our communities by asking for accountability and a fair go, is to my mind, the pot calling the kettle black.

The very reasons for the march and the dissatisfaction with politics of all persuasions are in their non-adherence to the very values they accuse us of not having. A little look at the problems we face reveals the origin to be countless years of destructive policy, by both major parties. It has not been 'we the people' who have set out to be un-Australian, it is the rules and legislation that have been enacted that has brought us to this point.

Our inaction to address these corruptions as they have occurred has allowed it to get this far and now we are saying, enough is enough. Critical thinking must make a comeback in our everyday lives, it must be taught to our children, or we will continue to be led by the nose towards our own demise. ***

"The Spear" of the Voice Referendum: Victoria's Treaty Gamble in an Age of Austerity, By Paul Walker and Tom North

In the shadow of a national referendum that echoed a resounding "no" to constitutional change, the state of Victoria presses forward with its own vision of the Voice reconciliation, a treaty with its First Peoples, embodied in the newly tabled Statewide Treaty Bill. Published on September 9, 2025, this legislation promises to enshrine the First Peoples' Assembly as a permanent entity, rebranded as Gellung Warl ("tip of the spear" in Gunaikurnai language), granting it unprecedented advisory powers over government decisions. Proponents hail it as a "reset" in relations, a chance to "reckon with the past" and empower Indigenous communities in health, education, and justice. Yet, as the ink dries on this historic bill, a stark question lingers: At what cost, and to whom? With Victoria's coffers strained to the breaking

point, net debt ballooning toward \$194 billion by 2029, this treaty arrives not as a beacon of unity, but as a lightning rod for outrage. It risks funnelling hundreds of millions into structures that may entrench a new elite, while the grinding disadvantages faced by everyday Aboriginal Victorians persist unchanged.

The federal Voice to Parliament referendum of October 2023 was a seismic rejection: 60.06% of Australians, including 54.15% of Victorians, the lowest "no" vote of any state, deemed the proposal too divisive, too vague, too disruptive to the egalitarian fabric of the nation. Polling showed fears not of racism, but of a parallel system that could prioritise one group over others, complicating governance without clear gains. Victoria's treaty, critics argue, is the state-level phoenix rising from those ashes: a permanent assembly with access to cabinet meetings, briefings with the police chief, and scrutiny of all legislation through mandatory "Statements of Treaty Compatibility." No veto power, they assure us, much like the Voice, but the optics are eerily similar. Opposition Leader Brad Battin has called it a "Voice in disguise," insisting that Closing the Gap initiatives in health, education, and justice don't require such bureaucratic fanfare. Why, then, ignore the people's verdict and double down?

The financial ledger tells a tale of excess that borders on the surreal. Since 2016, successive Labor governments under Dan Andrews and Jacinta Allan have poured at least \$380 million into treaty negotiations, consultations, and the Yoorrook Justice Commission, a truth-telling body that branded colonisation "genocidal." Add \$36.8 million in capital costs from 2026-2029, and the tally climbs. But the real kicker? Gellung Warl's operational budget: \$3 million this year, surging to \$23.8 million in 2026-27, then stabilising at over \$70 million annually from 2027 onward, with a locked-in 2.5% yearly increase immune to cuts without legislative overhaul. By 2030, the total spend on this treaty apparatus could exceed \$660 million, a figure that doesn't include speculative compensation claims or the broader \$776 million in Indigenous programs over the decade. For context, that's enough to fund 10,000 hospital beds for a year. And this in a state where corporate insolvencies spiked 71% year-on-year as of March 2025, earning Victoria the grim moniker of "bankruptcy capital."

Victoria's fiscal house is not just disordered; it's teetering on collapse. The 2025-26 budget forecasts a razor-thin \$600 million surplus, masking a \$10 billion general government deficit and \$16 billion non-financial public sector shortfall. Net debt, already the nation's highest per capita at over \$167 billion, is projected to hit \$194 billion by 2029, 25% of the state's gross product, while interest payments alone will devour \$11.7 billion over the forward estimates, up 68%. Ratings agencies S&P and Moody's loom with downgrade threats, which could spike borrowing costs further, forcing tax hikes on an electorate already reeling from cost-of-living pressures. Federal Liberal MP Jason Wood didn't mince words: "Having Labor in power is sending Victoria bankrupt," he thundered, slamming the treaty as a "spending spree" atop blowout megaprojects like the Suburban Rail Loop. In this cauldron of austerity,

\$70 million a year for an advisory body, serving just 1% of the population (66,000 Aboriginal and Torres Strait Islander Victorians per the 2021 census), feels less like justice and more like burning money.

Beneath the dollars lies a deeper critique: efficacy, or the lack thereof. The treaty's preamble waxes poetic about "unacceptable disadvantage" and "intergenerational trauma," committing the state to never repeat "past injustices." Gellung Warl will oversee truth-telling in schools, a First Peoples Institute for leadership training, and control over events like NAIDOC Week — woke aims, to be sure. But will it close the gap? Indigenous incarceration rates in Victoria remain triple the non-Indigenous average; life expectancy lags by eight years; and youth suicide rates are a national disgrace. Critics like Battin argue that direct investments, better schools in Geelong or Shepparton, targeted health clinics, would yield faster results than a layer of elite oversight. The Productivity Commission has praised Victoria's process as "leading," yet even it notes governments' struggles with genuine power-sharing. And on X, the chatter reflects this divide: supporters celebrate a "new era," while detractors decry "excess red tape" and "hidden costs" for a body of 33 unelected members wielding cultural and infrastructural sway.

Herein lies the rub: the treaty's true beneficiaries may not be the disadvantaged families in Greater Bendigo's trailer parks, but an emergent class of New Class elites who command press conferences and policy earlobes. The risk grows of a self-perpetuating bureaucracy, insulated from the very communities it claims to serve. Echoes of the federal Voice debate resurface: a mechanism that amplifies voices at the top while the bottom rung, those grappling with housing insecurity or addiction, sees little uplift. Some warn it entrenches division, questioning representation for diverse clans and the "undermining of parliamentary sovereignty." In a state where just 0.7% identified as Indigenous in 2011, rising to 1% by 2021, the maths of equity demands precision, not pageantry.

The Greens and others will likely ram this through the upper house, bypassing Coalition opposition. Once law, every bill will bow to treaty compatibility, a subtle shift that could ripple through budgets and bylaws for generations.

So, should Victoria spend \$660 million on this spear's tip? The outrage is justified: in a teetering economy, it's a luxury we can't afford, a gesture that empowers the articulate few over the silenced many. True self-determination blooms not from advisory thrones, but from accountable action, more GPs in remote clinics, apprenticeships in Shepparton, detox beds in Bendigo. Anything less is not reconciliation; it's renovation for the elite, paid by a public already stretched thin. As Victoria hurtles toward fiscal cliffs, perhaps it's time to ask: Whose spear are we sharpening, and at whose expense? The referendum's "no" wasn't a rejection of justice, but a plea for justice that unites, not divides.

<https://www.dailymail.co.uk/news/article-15053487/The-astonishing-cost-Australian-states-Treaty-Indigenous-Australians-revealed-taxpayers-footing-bill.html>

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A WEEKLY COMMENTARY



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Vol. 61 No. 35

05th September 2025

IN THIS ISSUE

Shut Out of the Conversation By Arnis Luks	01
Wednesday Morning Streaming	04
The Signs of Dissent (of a psi-op) By Neville Archibald	05

Shut Out of the Conversation By Arnis Luks

Last weekend's demonstrations against mass immigration resulted in the disregarding of the electorate, and their thoughts as just expendable rhetoric. Immigration has more to it than just electorate stacking, although that is part of it. It promises to expand the economy, but at the expense of the host nation.

We must keep the financial system going no matter what – at least for the government's sake say the politicians. No talk of sorting out the system - ever.

The public don't seem to know about what is really happening to their nation. This level of disillusionment and confusion is concerning. We are in crisis mode, yet the public still sits on their hands unable or unwilling to move! None of the modern conservatives have enough resolve to touch this high-voltage-wire called debt-finance, and yet they know about it. This is the very thing which must be discussed if we are to have even a chance of overcoming the unfolding tyranny.

For more than 100 years the Douglas Social Credit movement has been warning of the financial catastrophe that is modern debt-finance. Debt obligations (for almost every nation) are impossible to pay back. The fact that the financial-system is gamed against the borrower seems of little import. We are in the midst of something in which we cannot think-our-way-out. We must look back to those that have preceded us for part of our answer to this riddle from eons past.

In **'...and forgive them their debts'**, renowned economist Michael Hudson - one of the few who could see the 2008 financial crisis coming - takes us on an epic journey through the economies of ancient civilizations and reveals their relevance for us today. For the past 40 years, in conjunction with Harvard's Peabody Museum, he and his colleagues have documented how interest-

bearing debt was invented in Bronze-Age Mesopotamia, and then disseminated to the ancient world. What the Bronze-Age rulers understood was that avoiding economic instability required regular royal debt cancellations.

Professor Hudson documents dozens of these royal edicts and traces the archaeological record and history of debt, and how societies have dealt with (or failed to deal with) the proliferation of debts that cannot be paid - and their consequences. In the pages of ‘**...and forgive them their debts**’, readers will discover how debt played a central role in shaping ancient societies, and how it continues to shape our world - often destructively.

The Big Question: What happens when debts cannot be paid? Will there be a write-down in favour of debtors (as is routinely done for large corporations), or will creditors be allowed to foreclose (as is done to personal debtors and mortgagees), leading to the creditors’ political takeover of the economy’s assets - and ultimately the government itself? Historically, the remedy of record was the royal Clean Slate proclamation, or biblical Jubilee Year of debt forgiveness.

The Real Message of Jesus: Jesus’s first sermon announced that he had come to proclaim a Clean Slate debt cancellation (the Jubilee Year), as was first described in the Bible (*Leviticus 25*), and had been used in Babylonia since Hammurabi’s dynasty. This message - more than any other religious claim - is what threatened his enemies and is why he was put to death. This interpretation has been all but expunged from our contemporary understanding of the phrase, “**...and forgive them their debts**”, in The Lord’s Prayer. It has been changed to “**...and forgive them their trespasses (or sins)**”, depending on the particular ... tradition that influenced the translation from the Greek *opheilēma/opheiletēs* (debts/debtors). Contrary to the message of Jesus, also found in the Old Testament of the Bible and in other ancient texts, debt repayment has become sanctified and mystified as a way of moralizing claims on borrowers, allowing creditor elites and oligarchs the leverage to take over societies and privatize personal and public assets - especially in hard times. Historically, no monarchy or government has survived takeover by creditor elites and oligarchs. Perhaps most striking is that - according to a nearly complete consensus of Assyriologists and biblical scholars - the Bible is preoccupied with debt forgiveness more than with sin.

In a time of increasing economic and political polarization, and a global economy deeper in debt than at the height of the 2008 financial crisis, ‘**...and forgive them their debts**’ documents what individuals, governments and societies can learn from the ancient past for restoring economic and social stability today.

Read also : The biggest debt write-offs in the history of the world - From ancient Babylon to 1930s Europe, debt jubilees have been far more common than

discussions over Greece would suggest by Mehreen Khan 2015

<https://www.telegraph.co.uk/finance/economics/11383374/The-biggest-debt-write-offs-in-the-history-of-the-world.html>

AJL: The Bible has been altered to mask this deceit, this fraud of debt-finance. Those who did know better didn't do anything about it. They let this slide. Shame on them. Greek *opheilēma/opheiletēs* (debts/debtors) There is no mistaking what it says –
'forgive us our debts'.

CH Douglas' genius has uncovered the riddle that has haunted past generations leading to their impoverishment. Douglas has provided the solution to debt; a permanent answer, by placing the issuing of new money at the feet (disposal) of every individual with the National Dividend, and the Consumer Price Subsidy at the point of sale, surrendering for all time this power of credit-creation to the service of mankind. Money is to facilitate exchange of wealth in the form of goods and services.

It is little wonder he is also ignored by the elite – as they wish for him to go away and never be considered. But, discussed and considered he must be, as he has provided the solution to this millennia old problem, of how debt-finance is able to impoverish nations against their will. 'Joseph' with his coat of many colours showed how the impoverishment was done, while Douglas answered this riddle for all time.

Michael Hudson's record has revealed that debt-forgiveness is a necessary adjustment for one last time. Yes, but Douglas has taken it further by highlighting the mechanism that causes the debt-problem, and then provided the permanent solution with the A&B theorem – a chronic shortage of purchasing power. It took until this time in history for the solution to be obvious to all. And there it is, what Douglas saw and knew 100 years ago as he entered this age of automation and advanced control.

The sov-cits and others offer up a solution to opt-out from society, or so it seems. Whereas Douglas' solution is for all to enter a time of material abundance and security. The financial-system was always to blame. It was gamed against the people and the nation, and they never knew it. Those few who did, they did nothing about it as they usually stood to benefit from within this ruse.

Fortunately others have gone before us to prepare the right (true) pathway. Nothing happens while we continue to do nothing. It will take effort, determination, and political will(power). Not impossible, just with a degree of difficulty.

The policy result of dwindling home-ownership rates for young Australians is obvious, yet the government remains firm with the result - bad luck they say. Canberra, nor the leafy inner-city suburbs will never be flooded with new arrivals. Not for them; just for the little people where they cannot do anything about it.

New homes don't grow on trees, they need to be built. That means policy, and sufficient finance to be made available for them. There are plenty of young people out there willing to build them, providing the wages are rewarding enough. We have the materials, the wood and bricks, the plaster and cables, the tiles and iron. What we 'think' we don't have is the money. The ticket system to release reality for new homes.

The electorate has every right to protest this result, while the government lays blame at the feet of older Australians, instead of itself for this result. The political-results are too attractive to ignore – a ready-made voting block in favour of the incumbent government. Liberals have previously benefited from the same policy,

so they remain mute, even stunned that Labour would be so audacious to triple the intake levels. Governments 'are' out of control, distant from the voting public, having engineered a replacement of voters by utilising mass-migration to shore up their voting-numbers for each new election. Labour heavy weights are being brought into the fray to shout-down any dissenters, rather than listen to the electorate's claims.

The politicians have forgotten that they are the stewards who re-present the voters, not delegates of authority for some UN policy. The politics of everyday life requires everyday solutions. This means that: the RBA needs to issue new, long-term, low-interest, loans for our young people. This will put in play an entire building industry, to release the land, to release the materials, to build the homes they so desperately want. If there is any type of holdup, those responsible should be set aside for others more competent to do the job. It is not rocket science to release reality, it is money - as servant of the people. While Michael Hudson has recorded the monetary-crimes throughout ancient history, it was CH Douglas who solved the whole-riddle by providing the correct analysis of the MO *modus operandi*, and then providing the solution with the National Dividend and the Consumer Price Subsidy at the point of sale. It is not difficult to imagine a weekly payment to prop-up your spending power. It is also not difficult to imagine a reverse-GST at the point of sale to lower prices. This is what Douglas is saying. The Bible is preoccupied with debt forgiveness more than with sin. We are to bring about God's Kingdom on Earth as in Heaven.

The Cross-Roads - Wednesday Morning Streaming

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

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

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

Every Wednesday mornings at 1000 hrs ACST - (UTC + 9.30) via Zoom.

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The Signs of Dissent (of a psi-op) By Neville Archibald

We live in interesting times. Times where George Orwell's character, Winston Smith, would feel at home, where Aldous Huxley's, Bernard, would fit right in. They would see the goings on for what they are. Careful manipulation of the truth and downright lies. They would feel again, the weight of being at odds with everyone else.

You fear the ruin of your country, you see it's very foundational values being replaced. You feel the pinch of hard times upon you. Your children cannot hope to have what you have. Why?

I hope you are all asking yourself these things. For if you are not, if you do not, then we are doomed to get what we are given.

Those two authors wrote about what they saw coming. It was distant and vague back then. The Soviet Union was showing it's features, as was China. In fact, of our own governments and their lack of interest in their people, Orwell (pen-name of Eric Blair) wrote in his war-time diary, 3 July 1941:

"One could not have a better example of the moral and emotional shallowness of our time, than the fact that we are now all more or less pro Stalin. This disgusting murderer is temporarily on our side, and so the purges, etc., are suddenly forgotten." https://en.wikipedia.org/wiki/George_Orwell

As for Huxley?

"Biographer Harold H. Watts wrote that Huxley's writings in the "final and extended period of his life" are "the work of a man who is meditating on the central problems of many modern men". Huxley had deeply felt apprehensions about the future the developed world might make for itself. From these, he made some warnings in his writings and talks. In a 1958 televised interview conducted by journalist Mike Wallace, Huxley outlined several major concerns: the difficulties and dangers of world overpopulation; the tendency towards distinctly hierarchical social organisation; the crucial importance of evaluating the use of technology in mass societies susceptible to persuasion; the tendency to promote modern politicians to a naive public as well-marketed commodities. In a December 1962 letter to brother Julian, summarizing a paper he had presented in Santa Barbara, he wrote, "What I said was that if we didn't pretty quickly start thinking of human problems in ecological terms rather than in terms of power politics we should very soon be in a bad way." Source Wikipedia. https://en.wikipedia.org/wiki/Aldous_Huxley

Both of these men were forward thinking and questioning men. They had varied life experiences and were often mislabelled by those around them who found they could not 'use' them to further their aims. Those who could 'use' them also found ways to 'adopt' them as their own. Reading between the lines of their lives and their writings it is easy to see why.

Both had a profound dislike of being manipulated, and they had justifiable concerns of being 'captured' for the benefit of the very people who were creating the problems they saw. Societal problems, facing mans true emergence from a moral decline. Both could have been considered agnostic or atheist, some even say Humanist. Huxley in particular who was associated with Heard (another philosopher /writer of the time) was to take part in the creation of the Human Potential Movement. (seen as Humanist)

It was this disgruntlement with World leaders, and the totalitarian nature of rule, even in their own country (including the Colonialism of the West. In Burma for Orwell, it was the empire and the fledgling global corporations of the time and their rising control of life around them) that set them apart from ruling classes of the time. They were also popular authors and often wrote of the true injustices they saw in everyday society. This made them targets for manipulation, to be used or abused as best befitted.

When Huxley wrote to Orwell, congratulating him on his novel Nineteen Eighty-Four, he predicted:

"Within the next generation I believe that the world's leaders will discover that infant conditioning and narcohypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging them and kicking them into obedience."

There is much to be gained by reading about these two, not just their well known novels (Nineteen Eighty-Four; the Island; or Brave New World.) but some of their lesser known articles. This last paragraph is just as prophetic a comment for today as much of their other writings. The methods of control are easy to see.

But here I am digressing, going down the rabbit holes of personality, when what I am trying to do is draw parallels. Huxley's *Brave New World* depicts the dehumanising aspects of both scientific progress and mass production, and the use of Pavlovian style conditioning on a public to control them. Along with Orwell's *Animal Farm* and *Nineteen Eighty-four*, which depict a similar view of how to control others, they create a blueprint for achieving this very control. One that our current crop of leaders world-wide seem intent on following.

Orwell's *Ministries of Government*, along with his word usage coming into modern vogue, suggest perhaps a greater influence and awakening to what is really happening to us than we would like to believe.

Mass psychosis and mass hypnosis are playing a big part in our lives. The change in the way we see things, via mass media, and our language corruption has led us to adopt Orwellian terms, even to the point of not knowing we are.

They include: **doublespeak** (the ability to say something that sounds like one thing, while meaning another); **newspeak** (using new words or repurposed old words whose meanings are changed, to sabotage our conversations about real things); **the memory hole** (where real facts go when they are the opposite to what is desired);

Big Brother (needs no real explanation, they are watching you);

grouphink (creation of sects or like minds that feed off each others indignation mostly, to chant mindless unthinking rhetoric rather than think critically about a view);

two minutes of Hate (where we are so incensed about an act or crime or person that we pour out all our anger, our frustration, our sense of being wronged, into a venting of this angst. It lets off this steam and redirects it away from the true culprits);

unperson (what you will become if you realise you are being misled and speak out about it) and finally;

Room 101 (the re-education facility that you have to attend in order to repent for your diversion from truth-speak) lodged as a basement torture chamber in the ministry of love. It is because they love us that we must be corrected. (there are probably others for avid 1984 readers)

All of these terms have relevant parallels to today.

University faculty members being forced to undergo 're-education' for mis-gendering or other political 'crimes'. (Jordan Peterson)

Unpersons, being created when a scientific researcher discovers a fault in climate analysis or Covid vaccine side effects (any one of a number of well qualified persons).

Big Brother; cameras for speeding, mobile phone use or straying outside an area (ULEZ in Britain), airport security cameras, Covid face recognition implementation to log in to work or visit nursing homes or other government facilities during the height of covid and beyond in many cases. Digital ID for us via 'protecting' under 16s from nasty content online. All must prove who they are. The coming removal of cash, just tap your totally connected phone. We are watching you! We will know everything you do or say.

Two minutes of hate; witness the mindless protests by screaming, 'in your face' cultists, for climate or against racism, BLM. Protesters against farming, that cannot be reasoned with or in some cases even interviewed without reverting to blind hatred and yelling of catch phrases. These people do exist and do get the media attention. Reasoned well informed people who have a true message are passed over for the sensational sound-bite these others provide.

Finally the double-speak, political words now so commonly used with impunity, for almost no one in the media talks about this ability to lie and get away with it. \$275 reduction in electricity bills? You only need a medicare card to visit your Dr, GST? never ever, these and more are rampant in today's politics.

We are faced now, on a daily basis, with the psychology of manipulation by our 'betters'. If you are okay with it, don't complain. If you are not, make a list of Orwellian terms and write beside those headings the very things you see, everyday! As you do this simple exercise, you will find more and more of the goings on around you are simply about control and manipulation, not about a desire for good for you. The more you notice it, the more you see – it is everywhere.

When Huxley went to live in America, it was in part due to, as a friend said: "the search for a way forward in politics, art and science was exhausted in Europe."

Even at that time it was apparent to him, things were not good. It is here that you may see the reason for the rise of Eastern thought at that time, in the search for something, by the Beatles, by many who were influential at the time. The greater thoughts of mankind were not being addressed by the founding religion of our western countries (Christianity) and like Huxley, others were seeking a pure form of love. The divine spark, the god head in us all. Christ's most basic, 'do unto others' that was lacking in the bigger picture of politics.

The peace, love and harmony mantra of the hippie era was a direct outcome of the political attitudes of the time, purporting to be based on Christian ethic, but subverted by what Huxley and Heard (a fellow philosopher/writer) saw as "power politics" and an increasingly hierarchical system of control.

Like the Douglas Social Credit movement, they saw the problem most likely to be solved by: "addressing the big problems of the world through transforming the individual, "[...] a forest is only as green as the individual trees of the forest is green" https://en.wikipedia.org/wiki/Aldous_Huxley or as Eric Butler so often said for the solution to be successful, "it must come from the grass roots"

Huxley, who taught French to a younger Blair (Orwell) at Eton, also sought enlightenment on how we should live. Both saw, in the churches of their times, a lack: a lack of resistance to a increasingly corrupt manipulation by leaders. With the churches neither effectively trying to oppose it, nor pushing their congregations to recognise this un-Christian attitude. Perhaps that is the reason both began to look elsewhere and are more easily seen as humanist, or other, now

Huxley may have been agnostic, but he was continually searching for what could be described as, the best way forward for mankind, in keeping with respect for that divine spark in us all, the god within. And from my reading of it, not a God complex where we can be powerful-over everything, but a god internally, where we become a part of everything, to live in harmony with it. His and Orwell's novels, are a warning, of where we might end up if we don't wake up. They are not just good, but depressing reads, they provide instruction in the form of example. If you are seeing things like that in real life, then a dystopian future awaits us. Only time will show how bad it gets. In this we are fighting the God complex, those who would seek the power to impose, rather than from the ground up, us seeking to be that power in our own individual lives. ***

"Every prohibition of individual initiative is a victory for the enemy, to exactly the extent that it is effective. Not only does it, in itself, represent one more step towards the Slave World, but, except under certain conditions, it sets up a habit of apathetic acquiescence which is exactly what is desired....

"The first strategy.... is to insist that Members of Parliament are representatives, not delegates. I am still of the opinion that so long as Parliamentary institutions subsist... this line of action is vital. "But the same principle can be carried into every official quarter. Once get the mental attitude well established in oneself that institutions exist only legitimately to serve individuals, and it is possible to make demands of Government Departments with which their organisations cannot deal, but are yet entirely reasonable.... The underlying idea is to call the bluff of institutionalism " C.H. Douglas - "The Big Idea. "



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

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IN THIS ISSUE

Political Swear Words (How They Sway You) By Neville Archibald

01

Political Swear Words (How They Sway You) By Neville Archibald

There is probably little that is as effective as language when it comes to silencing someone. Guilt by association, just a possible connection or even just mentioning some words in the same sentence as someone, can work wonders on the minds of those who follow the media blindly. The terms used, don't even need to make sense if they are used in negative terms often enough.

We have witnessed the birth of a new one recently, in the use of the two words, 'Sovereign Citizen'. In itself it is, if not an oxymoron, a contradicting couple of words. Sovereign meaning: supreme & exempt from external control (of princes and the like usually); and Citizen: freeman of a city; civilian or inhabitant of a state. To use the two together is uncalled for and not a normal occurrence. Besides which, by being a citizen, you are claiming to be a part of a state as such, and therefore subject to it's limitations.

That aside; however, the correct usage of words needs not be a part of how they can be used, many such words used to smear people or demonise them, have little to do with who they really are. In the case of 'Sovereign Citizen', we are now seeing an attempt to associate these two words with police shooter, deranged thinker, someone who expects to be outside of our political system yet retain all the privileges of being a part of it. The essence of media and political intent, would seem to be to develop it as a pair of easily recognisable words that are almost like a marketing tool in reverse. To brand someone as being unstable, or worse, likely to engage in totally unacceptable behaviour, any claims they then may make would then be written off as the thoughts of a madman (not worth considering).

I have met a number of people who would now fit the media's definition, if not their own version of it. None to date have been violent criminals intending to hurt

everyone around them. Their main gripe has been over-government! If I were to sum them up (in my opinion only, and I hope they are comfortable with this) they mostly believe, like many of us I am sure, that our current governments no longer represent us as we would like them to. Continual raising of taxes, enacting of new laws (restrictions on what we can and can't do) and basic mismanagement of our systems, are all seen as a reason to opt out, they've had enough. The over the top and totalitarian enforcements of the Covid era, only reinforced this belief. Opting out of a system is always easier said than done. Yet despite this, many have tried.

We have seen Principalities emerge in the past, where someone has seceded from a state to create their own version a smaller yet seemingly independent state. (The Principality of Hutt River, often referred to by its former name, the Hutt River Province, was a micro nation in Australia, proclaimed on 21 April 1970)

If you were to listen to the ABC you would find them saying, among other things: *“Australia has been home to more than a dozen different micronations, among the most in the world, including the Sovereign State of Aeterna Lucina and the Province of Bumbunga.*

Ranging from well-meaning to absurd, they are not legally recognised by the Federal Government and seldom register in the national consciousness, beyond the occasional headline.”

The Australian Government has not officially recognised any of them to date and taxes still had to be paid so it appears that the ABC would be right. Hutt River rejoined our nation in 2020.

Those attempts show that people have tried to escape the system before, the Sovereign Citizen movement is just a different take on the same thing, a desire to 'Stop the world I want to get off!'

So now we have a new tool for media to use to demonise ordinary people, whether they are part of this movement or not. No connection to group, has never stopped that practice in the past.

Another example is the word Racist. Used until it has lost all real meaning, it is trotted out as a classic stand-by. There does not even have to be any apparent racism present. If we have seen anything recently it has been this word overused to the hilt to describe those who believe immigration has surged out of control. Basic indicators like infrastructure not able to cope with the numbers of people using it and housing so much at a premium that many live on the streets; yet a request for a sane discussion is met with cries of this word at every turn. Race or make up of immigrants does not even need to be mentioned. Yet this word used; silences many, who are scared to be called names.

Antisemitism has also had a fair flogging too. The Israel/Palestine conflict has been a thorn in the side of world politics ever since the nation state of Israel was created. No matter which side you think you are on, you cannot deny it has destabilised the area and the tendrils of this dispute has reached into many nations worldwide, causing division in populations far, far removed from any part of the conflict.

In my opinion, I am Australian, it has nothing to do with me. I have no desire to fund either side in their complaints. Is that charitable of me? I really don't care anymore, once I may have, but the use to which I now see this conflict put, only makes me believe more, that it is continued only as a distraction from other more pressing internal battles going on in our own nations. It seems to escalate at very opportune times is all I will say.

Lets look at the actual word though, for it is interesting. As a swear word it seems to have no equal, all seem to quail before it.

Anti of course is opposite or against

Semitic is a bit more interesting (and I know no matter what I say about this word, someone will accuse me of being racist or anti Jewish or any other word they might deign to use – let them, to me they are only words not realities. All I am doing is talking about word origins here and the use and abuse of them. As a journalist it should be a sacred duty to keep these things accurate. The sad reflection of journalism in present times shows it is not so sacred anymore)

Who are the Semites that people are accused of being against? My dictionary and my bible both tell me they are the descendants of Shem, one of the sons of Noah. He gave rise to the Hebrew, Phoenician, Arabian and Assyrian peoples, the descendants whose speech is from the Semitic family of languages. History is an interesting mistress, it makes you question words at times. I know that language changes as we journey through generations, some listings for semitism now only include Jewish ideas and influence. This 'family' of tribes thus represented, need to sort themselves out. For one to claim to be more Semitic than the others, always amuses me. If you wish to say anti Jewish, why the heck don't they just say that.

When it comes to being opposed to some ideas (or policies – the way we intend to carry out those ideas) of course we all have some we support and others we don't. The intricate policies that are thrown up by parties in nations across the west have supporters and detractors – and we argue points in those before elections. Do they lock up or demonise one side or the other for opposing policy? Do they bay for blood or push to make it illegal?

Yet they do this with the far more important policies by which we base our laws and lifestyles. They slander with these swear words, the good intent of many who have a point of view to make known, especially if it contradicts prevailing political policy. Do we wish to cut off the hand of the thief? Or pluck out the eye of the lustful? No, we have transcended these crude retributions and as the New Testament, and Christ, has shown us; there are better ways. We give a chance for the sinner to repent and change, hoping that they do. In many other ways we have seen the barbaric practices of the old testament, of the Talmud, of the myriad other barbaric controls, removed from our justice system. This has not been by accident, nor has it been a bad development on the whole. Where mistakes can be forgiven, the clash of cultures can be minimised, can be worked through rationally. The sad situation in the Israel/Palestine continuous war is a result of lack of forgiveness on both sides.

This tooth for a tooth mentality, has seen this festering sore on the map continue almost unabated for almost eighty years. It has spilled over onto the world stage in so many ways and has caused unrest and violence across the globe. Christ himself would be horrified at the actions taken in the name of god, any god!

So for me to be anti eye-for-an-eye policy, do I get automatically lumped into the antisemitic label? Why is this sort of narrow mindedness so prevalent on the political sphere? I disagree on policy that causes disruption to a stable society, not the people of a race or culture.

Those who would settle and accept our values as a nation are welcomed, as they have been for most of my life. Those who would drive division are not. It really is that simple folks. Those that stand up and yell fire in a crowded theatre, so as to see a panic, are not welcome in the theatre. Their placing of our lives in the area of fun, or their right to see us squirm or to rip us off have no place in our legal systems, let alone our lives. We developed a justice system with laws to keep us within the bounds of what we have determined is decent. If someone steps outside of these they should be asked to be accountable for their actions.

Hiding behind swear words of Racism, or antisemitism, or any other accusation and not looking at the policy to be upheld, is a simple minded approach that will never solve anything, only create more division as one policy for some, gets allowed over another policy for others.

There are far more intricate subtleties in politics than just words and meanings as we get to see them. You can be anti-policy, if that policy is bad or corrupt, and still be friends with the people of a nation – especially when the governing body is at odds with its basic population's desires. We saw the rise of Hitler to the world stage and fought his policies: as we did Mussolini. Yet afterwards the many Germans and Italians who were forced to go along with them, eventually became a part of our world, and of our western culture. We are seeing bad policy in Australia now, by opposing it are we to be the enemy?

Take the other swear words continually trotted out by 'left' and 'right' equally. Right wing, extreme right wing, far right, Nazi etc.

The left get called communists, Marxists, woke and more.

What do these thing really mean? To most they are just words associated with something bad and therefore, what is being described must be bad. Look away, keep away, shut down discussion, or in most cases just yell obscenities back and forth, don't look closely at what is being said. Logic and debate when it comes to this demonisation of a foe is no where to be seen.

The two most basic slurs revolve around left wing/right wing. Communist and Nazi, shall we break these down to see what the fuss is?

The Left, commonly called Communism or socialism, is rule by the state. As seen in the USSR (union of Soviet Socialist Republics) - note the word socialist! Commonly envisaged as ruled by a Stalin like figure. The politburo and all things cold war connected. A regime ruled over viscosly by a party elite, where the masses

are downtrodden and poor. It is called left wing. Leftists believe it can be done properly so that all will partake in the wealth of the state equally. This has, of course, not been seen, the party corrupts and it becomes, as George Orwell depicted in *Animal Farm*, "all animals are equal but some are more equal than others"? Thus you have a downtrodden people ruled over by an elite – a totalitarian government!

Now we go to the right, called variously Nazis, Fascists, far right, Hitler lovers etc. Nationalist, as if wishing to be a nation is a bad thing. But let's continue.

These swear words rely largely on the second world war and the demonisation of the Germans under Hitler. Who knows what Nazi stands for? Wiki's description is as good as any: "a member of the far-right National Socialist German Workers' Party." - note again, the use of the word Socialist. Wiki also says of Nazism: "Nazism is a form of fascism, with disdain for liberal democracy and the parliamentary system. Its beliefs include support for dictatorship, fervent antisemitism ..."

So all far right or even right leaning people are tarred with this when being argued against or labelled. The connotation being that the atrocities of WW2 are fully in our minds.

My reading of this shows a rule by dictatorship! Again, a party with Hitler at the head. Reality: a totalitarian rule of a people by the few, who again consider themselves elites.

How do these terms left and right truly differ, both taken to extreme are
DICTATORSHIP BY AN ELITE.

Following both left and right policies to the end, will net the same result, thus the 'tweedledum' and 'tweedledee' of politics. The 'uni-party' descriptor which we have also seen rise as a political swear word, it has a definite basis in fact even if it has not been clearly explained. We have seen the results of both left (labor) and right (liberal) turning out to be the same thing – a progression towards rule over people, a party system dictatorship, rather than an elected representation, giving voice to the people.

So please let's be clear here, left and right are simply words used to separate us, to have us at each others throats. The loonies on both sides play to it; because, for many, it provides an outlet to be seen and heard. Others who wish to 'belong' also find some comfort in 'like family'.

Real Australians are neither, in practice! None, that I know, would be pushing for any form of totalitarian government, in fact most are reacting against it. The real situation we face is not left and right, but complete anarchy on one side and totalitarian rule on the other. We egalitarian Aussies, are somewhere in the middle. Just enough rule to keep us together peacefully and not too much to be overbearing and suppressive.

The word egalitarian means; "believing in or based on the principle that all people are equal and deserve equal rights and opportunities." wiki.

The poetry of Patterson and Lawson use that word to describe us Aussies, along with laconic, which could also describe our political beliefs as well as our speech, the

less used, the better.

When it comes to labels and political swear words, just remember the “sticks and stones” quotation of childhood. The “your mother wears army boots” slurs of youth. Long before we developed our reasoning skills, that was what we resorted to, to make someone feel isolated, to abuse them for no good reason. The sad fact of today is that those who still use these political swear words are much the same as they were before they grew up, they are still comparatively infantile, if they lack the ability to reason out and debate you intelligently on policy, then they bring out the words to silence you.

Your mother doesn't wear army boots, we may have to endure a few sticks and stones, but we should all stand tall, knowing we are the adults in these arguments!

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Charlie Kirk

After the writing of this article we have now seen the assassination of a prominent figure in the political arena in America, Charlie Kirk. It has left me aghast: appalled. Having watched many of his real life interactions with American youth, where he challenges them to step up and debate him; to stand up and question the arguments they are making for what they believe is a good cause. I can only imagine how anyone could hate him so vehemently that they would wish him dead. This silencing of a reasoned voice, a polite voice, a never raised in anger voice, one only interested in making the youth of America start to ask basic questions: is an outcome from the divisiveness being promoted as political interaction these days. The very words I have mentioned above, issued with an ignorance of what they truly mean or represent, is the very cause of this unthinking war between ideologies.

Where genuine people, with a genuine view, are silenced to further an elitist agenda, it can be described as nothing else. This is, sadly, the other way of silencing opposition. One that should never be resorted to in a sane and progressive society. One that wants to pride itself on inclusion and tolerance, has just shown how much of this very belief they have inside themselves. If at the core of their being there is a person wanting change for the betterment of mankind, this act has to make people question their actions, their motivation for spreading this hate of others who hold differing opinions to the point of taking the life of a passionate Christian who only wanted the world to be a better place.

As a debater and an educator, encouraging people to look deeply at what and why they believe, I don't know that he had an equal. On the world stage he was making a difference. A truly sad loss for decency and values everywhere.

R.I.P. Charlie Kirk.

On Target

September 2025

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- (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.

Social Credit is a name given to a certain movement of the human mind and spirit (not an organisation) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to 'bind back to reality' or 'express in practical terms' in the current world, especially the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source. - G Dobbs

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.

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IN THIS ISSUE

Acids, Bases, and Balance: A Chemical Analogy for C.H. Douglas's Social Credit	01
By M. Oliver Heydorn	07
We Are All Charlie Kirk By George Christensen	

Acids, Bases, and Balance: A Chemical Analogy for C.H. Douglas's Social Credit By M. Oliver Heydorn

In his 1979 introduction to *The Monopoly of Credit*, Geoffrey Dobbs used a striking chemical analogy to describe both the defects of the existing money system and the broad nature of C.H. Douglas's remedial proposals:

Another result of this treatment of money as if it were a simple "quantity" is that the polarity in respect of time which is introduced by its creation, not as a simple quantity addition, but always as a repayable loan, is ignored. Although individuals and businesses have to balance their debits and their credits, when it comes to the economy as a whole, units of account are totted up whether they are coming or going, on the plus or minus side of the debt ledger, whether they are cancelling costs or creating them. Thus, when economists have added up all the borrowed mortgage-money paid out to maintain witless, useless, redundant, unwanted, destructive, or simply irrelevant "employment", they find that there is "too much money chasing too few" of the miserable trickle of wanted and needed goods and services actually produced and allowed to reach the consumer. They then cannot understand how permanent and progressive inflation, quite as much as the deflation of the 1930's, is a sign of a progressive time-lag in the generation of incomes as compared with prices, which can be neutralised only by a direct issue of credit to the consumer (whether by dividend or price discount, or both).

However much it is sophisticated, the argument is essentially the simple one that, if inflation is due to too much of a homogeneous quantitative entity called "money", to add more "money" will make it worse. But "money" is not a homogeneous entity, it is a loan, which is travelling either outward, creating debt, or inward, cancelling it. The best analogy is, perhaps, a chemical one. A state of inflation might be compared to one of corrosive acid poisoning, due to

a gross excess of (positive, hydrogen) ions. The urgent need is to neutralise these with a base, i.e. by adding negative, basic, ions. The argument that, since the damage is due to an excess of "ions", to add more "ions" would make it worse, is quite analogous with that used by economists who reject Douglas's analysis and proposals as "inflationary".¹

In what follows, I intend to build on Dobbs' seminal insight, showing how his chemical metaphor greatly illuminates Douglas's analysis of the modern financial system as well as the Social Credit proposals he presented for its due rectification.

The Chemical Analogy: Debt-Money as Acid

Let's start with the observation that when you put hydrochloric acid in water, i.e., HCl, it dissolves into H^+ ions and Cl^- ions. This makes the water acidic (caused by an excess of H^+ ions). By contrast, when you place sodium hydroxide in water, i.e., NaOH, it dissolves into Na^+ and OH^- . This makes the water basic (caused by an excess of OH^- ions). Now, when you place both HCl and NaOH into water in equal concentrations, the H^+ ions unite with the OH^- ions and they form H_2O . The NaOH base neutralizes the HCl acid and the overall pH of the water reads 7 (or neutral).

For the sake of the analogies which I now intend to draw, let's have HCl represent "debt-money", i.e., bank credit that comes into existence alongside an equivalent debt, a credit-debt compound. When a producer or consumer borrows money from a bank, that money sitting in their accounts as a bank liability and offset by an equivalent debt as the bank's asset, could be likened to HCl. Spending the money into the economy as part of production can then be viewed as equivalent to dissolving HCl into water; the debt obligation of the borrower becomes H^+ and the money (spendable credit) injected into the economy can be regarded as the Cl^- . HCl money is, if you will, "acid money". We might also distinguish a kind of "neutral money", insofar as the credit (Cl^-) received *via* wages, salaries, and dividends derived from the expenditure of producer credit is thereby transformed into consumer income which is not owed by the recipients, but nevertheless remains tied to H^+ debt elsewhere (i.e., the producer's loan). This credit is "debt-free" to the recipient, but is still acidic relative to the system as a whole (because someone owes it). When this Cl^- is spent by consumers and received as revenue by producers and is used by the latter to pay down their production loans, the Cl^- and the H^+ re-unite and cancel each other out (reducing the acid in the system – to speak metaphorically).

The Interface of the Debt-Money System with the Price System: A Chronic Imbalance

Now, our current money system is, for all intents and purposes, a debt-money system. That is, virtually all money, or the vast majority of money, in the system

¹ C.H. Douglas, *The Monopoly of Credit*, 4th ed. (Sudbury: Bloomfield Books, 1979), xviii-xx.

is HCl money, i.e., bank credit that comes into existence alongside a debt or debt-equivalent when private banks expand both sides of their balance sheets.

Douglas observed that the central flaw of the current system was not the mere fact that it's a debt-money system, but rather the fact that as debt-money is created, spent, and destroyed in connection with the process of production, costs and prices are generated faster than incomes are distributed. What is basically happening, in terms of our analogy, is that H^+ is showing up as costs and hence in the prices of the final goods and services being produced, but over and against this flow of prices insufficient Cl^- is being distributed to consumers with which those debt obligations (H^+) can be met. There is thus a chronic imbalance in the system, which we refer to in Douglas Social Credit literature as the price-income gap.

Why does this happen? The following is a very simplified example in order to illustrate the basic cause. Let's say a producer borrows \$100 (HCl money); it dissociates into \$100 Cl^- (spendable credit) and \$100 H^+ (debt). The producer spends \$60 on wages (Cl^- to households) and \$40 on capital charges (e.g., loan repayments, depreciation, maintenance charges, etc.) Prices are now set at \$100 (plus profit) to cover all costs, reflecting the full H^+ load (what the producer must repay to the bank). But households only receive \$60 in Cl^- as income, creating a \$40 gap. The core problem here is that not all costs are distributable as concurrent income. Labour costs do translate into an equivalent of labour income, but capital costs do not so translate. Money that ends up being spent *via* the capital channel is used to pay down capital loans (and destroyed), and/or is sequestered in reserves for depreciation/maintenance, and/or is otherwise locked into the producer system and so on.

The existing system, being a debt-money system, can only compensate for this gap by injecting yet more HCl money into the system. This releases Cl^- neutral money to consumers, who can then meet the H^+ debt obligations in prices, but it also adds additional H^+ debt obligations that will have to be paid by somebody later on. In other words, it pays off production debts by contracting new debt. For example, increasing consumer borrowing can indeed help to fill the gap, but only by indebting the consumer. Alternatively, businesses and governments can borrow. New loans release additional income in the form of wages, salaries, (Cl^- as neutral money to recipients), but they likewise add H^+ to the system (what firms/governments owe). The conventional prescription for patching the gap, because it tries to deal with an excess of debt by means of a process that creates even more debt, does not resolve the surplus debt problem in any definitive manner. Instead, the debt left outstanding tends to accumulate in each succeeding economic period, leading to a condition akin to acidosis (an excess of H^+ ions). In essence, a debt-money system operating in conjunction with the price-income gap turns the economy into a debt treadmill,

where constant and indeed constantly increasing borrowing is required to sustain demand and yet the underlying imbalance is never properly and definitely resolved. We are constantly chasing after Cl^- , which is *ab initio* artificially scarce relative to prices, often difficult to obtain, and, in the main, can only be increased in the aggregate by constantly increasing the total outstanding debt (H^+), in order to pay off existing production debts (H^+).

Consequences of the Debt Treadmill

This dynamic induces a cascade of problems, or rather a cascade of cascading problems marked by entropy, friction, and intensifying dysfunctionality, etc. We will only examine a few of the more salient ones in what follows, but there are many more that could be mentioned:

1 Economic Instability (Bust and Booms): The price–income gap means there’s never enough consumer Cl^- (consumer purchasing power in the form of income) to meet the prices reflecting the full H^+ debt load. When borrowing fails to bridge this gap, demand falls, production stalls, and recessions loom as goods pile up unsold. Conversely, excessive borrowing to compensate overshoots the gap, flooding the economy with Cl^- and causing demand-pull inflation as too much money chases limited goods. This boom-bust cycle is inherent to the debt-money system as it operates under the weight of the price-income gap. The scarcity of Cl^- forces reliance on more HCl , which can either under- or over-corrects the imbalance, periodically destabilizing the economy.

2 Cost-Push Inflation: The constant need on the part of consumers to repay H^+ obligations contracted by their previous attempts to fill the gap diverts Cl^- from the purchase of goods and services into debt-servicing, thereby reducing available purchasing power. Workers, squeezed by this diversion, demand higher wages or salaries to secure more Cl^- . But these wage increases eventually result in increased prices. Once that occurs, the consumers need to borrow even more to meet the increased prices when their incomes fall short and the cycle repeats. There is, in other words, a positive feedback loop where cost-push inflation becomes a structural feature. The scarcity of Cl^- thus initiates a cycle of rising costs, as economic actors chase insufficient purchasing power to cover both living expenses and debt repayments.

3 Financial Crises: As aggregate H^+ (societal debt) grows, the burden of repayment can become unsustainable. When the rate of new borrowing slows—due to caution, high interest rates, or lender reluctance—the inflow of Cl^- money shrinks, exacerbating the price–income gap. Businesses, unable to sell goods or service debts, go bankrupt, wiping out H^+ through defaults but also destroying wealth and livelihoods. This cyclical purging of debt through crises is a direct consequence of the

system's reliance on additional HCl to compensate for Cl⁻ scarcity, highlighting its inherent fragility.

4 Economic Conflict: Because Cl⁻ is inherently scarce and otherwise not so easy to come by (someone has to borrow more HCl into existence to increase its volume), economic conflict is induced as people try to get as much Cl⁻ as they can and to avoid being the person who has to be saddled with more debt (H⁺). Individuals, businesses, and governments all vie to secure purchasing power without incurring more H⁺ debt whenever possible. Workers demand higher wages, businesses raise prices, and creditors tighten terms, fostering conflict between classes and sectors. This struggle reflects the zero-sum nature of a system where Cl⁻ is scarce, and no one wants to bear the H⁺ burden. The result is social tension, labour disputes, and inequality, as the fight for Cl⁻ pits economic actors against one another.

5 Cancerous Economic Growth: The constant need for consumers and businesses to obtain more Cl⁻ induces constant economic growth. This growth is rightly characterized as cancerous because it is largely undertaken for the sake of meeting debt-demands and not for the resultant production in and of itself. Speculative bubbles, overproduction, and resource-intensive projects proliferate as they prioritize expansion over efficiency or human welfare. The system's dependence on more HCl to bridge the gap distorts economic priorities, sacrificing sustainability for short-term debt relief.

6 Economic Waste and Sabotage: To maximize Cl⁻ revenue in a system where purchasing power is scarce, producers engage in waste and sabotage. Farmers destroy crops, manufacturers build obsolescent products, and industries hoard resources to keep prices high, ensuring they capture as much Cl⁻ as possible. Planned obsolescence and overproduction maintain demand for Cl⁻, but at the cost of efficiency and societal benefit. This deliberate waste is a direct response to the price-income gap, as economic actors manipulate supply to compensate for insufficient demand.

7 Centralization of Wealth and Power: The reliance on HCl money to bridge the price-income gap introduces compound interest on long-term debt, concentrating wealth and power in the hands of the owners of the banking system. Each injection of HCl creates H⁺ obligations that accrue interest, siphoning Cl⁻ from the broader economy to the creditors. Over time, this dynamic funnels resources toward a narrow elite, as borrowers—individuals, businesses, or governments—strive to service mounting H⁺ burdens. Like an acidic solution corroding its container, this process erodes economic democracy, consolidating wealth, power, and privilege among those who control the issuance of HCl, leaving society increasingly stratified.

8 Servility/ Wage and Debt Slavery: The scarcity of Cl^- , coupled with a policy of full-employment as part and parcel of the debt-induced demand for continual growth and the necessity to distribute additional incomes through work, transforms individuals into wage and debt slaves, eroding leisure and fostering servility. To secure Cl^- , workers must labour incessantly and continually borrow additional HCl when their incomes fall short, incurring H^+ obligations that bind them to creditors. This relentless pursuit of scarce purchasing power as a condition of survival diminishes time for personal fulfillment, replacing autonomy with dependence on employers and lenders. Individuals lose freedom, compelled to serve the system's demands rather than their own aspirations.

9 Poverty Amidst Plenty: The price-income gap generates poverty amidst plenty, as abundant goods (Na^+) remain unsold due to insufficient Cl^- to meet H^+ -laden prices or are only sold to those who can gain the additional income needed to pay for them or who can borrow to buy. While production creates wealth, the underlying scarcity of purchasing power leaves many unable to access it, resulting in want amid surplus. This paradox underscores the system's failure to distribute wealth efficiently and equitably to all, condemning certain segments of society to deprivation despite the economy's capacity to provide.

10 Heavy and Increasing Taxation: To service public debts (H^+) incurred by government borrowing to bridge the gap, and to cover social programs addressing the system's dysfunctions—such as poverty or unemployment—taxation escalates. These taxes drain Cl^- from consumers, further reducing purchasing power and exacerbating the gap. Such measures fail to address the root imbalance, instead imposing a regressive burden that stifles economic vitality and deepens the cycle of dependency on HCl injections.

11 International Trade Imbalances: For the same sort of reasons, countries, each of them labouring under their own internal deficiency of consumer buying power in the form of income (Cl^-), try to export more than they import. This lessens the gap in two ways: by importing more Cl^- that is effectively debt-free as far as the receiving country is concerned, while, at the same time getting rid of some surplus production.

12 International Conflict and Militarism: The zero-sum nature of trade, driven by Cl^- scarcity, often escalates into geopolitical conflict. Countries that lose in the export game face worsening gaps, increasing internal pressure and debt. To secure markets, resources, or Cl^- inflows, nations may resort to military means, enforcing exports or seizing assets to alleviate their H^+ burdens. Historical examples, like colonial exploitation or resource wars, reflect this dynamic, where the need for

Cl^- drives aggression, perpetuating global instability as winners and losers emerge in the struggle for economic dominance.

13 Environmental Degradation: The cancerous economic growth means that the economy does not operate in the most physically efficient manner possible; many materials and resources are consumed in order to sustain the rate of growth needed to maintain the flow of additional Cl^- injections. Habitats and non-renewable resources are senselessly destroyed in the process. Pollution abounds because no one can afford, in an economy that is inherently anemic where Cl^- income is concerned, to pay enough to prevent it, mitigate it, or repair the damage that it does. Costs become externalized.

14 Migration and Demographic Pressures: Developed countries that don't reproduce adequately (and who can afford it?) import additional producer-consumer units known as immigrants (who can also be saddled with consumer debt) in order to help sustain the requisite level of economic growth and inflow of compensatory Cl^- . At the same time, countries that have difficulty filling their gaps export some of their people to lessen the burden on societal infrastructure, the need to provide jobs, and so on. Migration thus becomes a byproduct of Cl^- scarcity, exacerbating cultural tensions and global inequality as countries shift the burden of their economic imbalances onto mutually beneficial (in narrow economic terms) population flows.

The Social Credit Solution: A Base to Neutralize Acidity

To rectify the corrosive imbalances of the debt-money system operating under the demands of the recurring price-income gap, C.H. Douglas proposed the issuance of a new form of money, analogous to sodium hydroxide (NaOH), which dissociates into Na^+ —representing the real wealth of goods and services produced—and OH^- , embodying debt-free purchasing power. Unlike HCl , which burdens the recipient with H^+ debt, OH^- flows unencumbered, requiring no repayment. This base money, issued under the auspices of a National Credit Authority, would be grounded in a National Profit and Loss Account, wherein surplus production—goods and services unmatched by distributed income—serves as the asset base justifying the creation of OH^- . Such debt-free credit would supplant the palliative measures of consumer, business, or governmental borrowing, which merely perpetuate the acidic cycle.

When OH^- enters the economy, whether as a National Dividend distributed directly to consumers or as a National Discount reimbursing retailers to lower prices, it would neutralize the surplus H^+ embedded in the costs and prices of production. Consumers wield enhanced purchasing power without incurring new debt, while producers recover their costs without adding to the systemic H^+ load. This interaction, akin to H^+ and OH^- combining to form neutral H_2O , restores a

self-liquidating equilibrium, aligning the financial system with the real economy at a metaphorical pH of 7.

Illustration: Neutralizing the Price-Income Gap

To elucidate, let us consider the following production scenario involving \$100,000 of HCl money:

- A producer borrows \$100,000, dissociating into \$100,000 Cl^- (spendable credit) and \$100,000 H^+ (debt).
- Of this, \$60,000 is disbursed as wages (Cl^- to households), and \$40,000 covers capital costs. Prices are then set at \$100,000 to reflect the full H^+ load, but consumers possess only \$60,000 in Cl^- , yielding a \$40,000 gap.
- **Current System:** Consumers borrow \$40,000 (HCl), gaining Cl^- to purchase goods but adding H^+ debt, perpetuating the acidic treadmill.
- **Social Credit System:** Instead of additional borrowings, the National Credit Authority issues \$20,000 OH^- as a National Dividend to consumers and \$20,000 OH^- as reimbursements to retailers, enabling a 20% price discount. Consumers, now holding \$80,000 (\$60,000 wages + \$20,000 dividend), purchase \$100,000 of goods for \$80,000 due to the discount. Retailers receive \$80,000 from consumers and \$20,000 from the state, fully covering costs. The \$40,000 gap is closed without new debt, neutralizing the system's acidity.

The NaOH mechanism ensures that purchasing power matches production, dissolving the price-income gap without compounding H^+ obligations, much as a chemist balances a solution to achieve neutrality.

The National Credit Authority: Architect of Equilibrium

Douglas envisioned the National Credit Authority as the economy's master chemist, tasked with maintaining financial equilibrium. Its functions would include:

- 1 Assessing the Imbalance:** Calculating the price-income gap, akin to measuring a solution's pH, to determine the extent of H^+ surplus.
- 2 Issuing OH^- :** Dispensing precise quantities of debt-free credit (OH^-) *via* dividends and discounts, calibrated to neutralize excess H^+ without overshooting into inflationary alkalinity.
- 3 Sustaining Balance:** Continuously adjusting issuance to align purchasing power with production, ensuring a stable, pH neutral economy.

Insufficient OH^- would leave the system acidic, fostering stagnation, whereas excess OH^- would risk alkalinity, sparking OH^- inflation. The Authority's role is to maintain a delicate balance, ensuring money reflects real wealth without the distortions of debt, much as a chemist titrates a solution to achieve a pH of 7.

Social Credit as a Transformative Paradigm

The acid/base chemical analogy thus reveals why Social Credit transcends mere reform, constituting a fundamental reorientation of economic thinking. It exposes one of the basic fallacies of conventional economic orthodoxy which misconstrues HCl money as a uniform quantity, ignoring its dual nature as credit and debt. Remedies that inject more HCl—additional debt—cannot solve the price-income problem in any definite manner, but merely kick the can down the road while exacerbating the acidic imbalance, intensifying systemic corrosion. By introducing OH^- , issued against the tangible Na^+ of real production, Social Credit neutralizes H^+ without adding debt. Far from inflationary, this approach, when properly calibrated, aligns money with goods and services, preventing both scarcity and excess.

Critics who decry Social Credit as inflationary misinterpret OH^- as indiscriminate money creation, overlooking its anchorage in real wealth and its issuance in lieu of all existing palliatives including the debt-based palliatives and ‘favourable’ trade balances. It’s quite likely that they are also mistaking OH^- money for the only type of money they know, acidic HCl money. Concerns about centralized control can be mitigated by transparent, objective accounting and robust public oversight, ensuring the Authority serves the common interest. Social Credit thus redefines money’s role entirely, transforming it from a tool of debt into a servant of human prosperity and well-being.

Conclusion: A Vision of Economic Harmony

Geoffrey Dobbs’ chemical metaphor casts a brilliant light on Douglas’s Social Credit, revealing that the debt-money system is, in conjunction with an unbalanced price system, an acidic force—corrosive, unstable, and conflict-inducing. Social Credit, by contrast, provides the base money that neutralizes this acidity, infusing the economy with debt-free purchasing power (OH^-) to balance the H^+ of debt-laden prices. The National Credit Authority, as the economy’s alchemist, orchestrates this equilibrium, ensuring financial flows mirror real production.

This vision for the financial system liberates society from the debt treadmill, the volatility of boom-bust cycles, and the corrosive strife of scarcity. In an era scarred by constant and often intensifying economic turmoil, Social Credit’s promise of neutralization—where money serves human needs rather than the inner logic of a dishonest and dysfunctional debt-system—resonates with urgent clarity. Like a solution poised at pH 7, it offers an economy of balance, stability, and enduring harmony. ***

We Are All Charlie Kirk By George Christensen

Yes, the grief of yesterday has turned into righteous anger today. That's because when Charlie Kirk was shot dead, they didn't just murder a man; they tried to erase a movement.

Charlie Kirk wasn't some fringe figure.

He wasn't even that right-wing. He was a normie conservative: a Christian, a Trump supporter, pro-life, pro-free speech, pro-Second Amendment, for traditional marriage and personal responsibility, and against gender confusion being spread amongst the young. His views are held by billions worldwide. He was a man who peacefully fought for truth in a decaying world, who was gunned down in cold blood.

And the worst part?

They cheered.

They danced on his grave before his body was cold. From deranged TikTokers to blue-checked journalists, from smug university professors to limp-wristed commentators. You could almost hear the champagne corks pop across their social media pages.

Even here in Australia, a left-wing journo smugly asked if perhaps it's justified to respond to "violent views" with actual violence. And affirmed that violence is "sometimes necessary."

She also said she was "glad Charlie Kirk will no longer spread his extremist messaging." - Seriously.

I was in two minds about naming that journalist because I was loath to give her credibility or infamy.

However, Hannah Ferguson of Cheek Media needs to be held to account.

Ferguson pretended to play philosopher by posting this filth:

"Must we condemn every act of political violence? Should violent views be met with violence? What is the most moral approach and should we take the high road? How much empathy can you give someone who rejects that fundamental human notion?"

Read that again.

What you're reading here is not a fringe opinion. It's the mindset now mainstream on the left.

They are hunting you. They are hunting us. With a blood lust.

I'm a small player, but yet, just days ago, I received an email from an unknown source that read:

"Maybe time to kill yourself? Think it over?"

And now, the left, the same people who tell us that "words are violence," have decided that actual violence is speech. A warning. A lesson. Fall in line, or we'll put you six feet under, too.

Well, we heard the message loud and clear.

We see the game now.

They preach "tolerance" while dancing on the graves of Christian fathers.

They quote Gandhi while plotting Mao.

They cry "fascism" while calling for the eradication of everyone who dares to believe in Christ, country, or common sense.

We see it now. All of it.

The mask is gone. The Left no longer pretends to want debate. They want elimination, the removal of anyone who stands in the way of their godless utopia.

That's not just my view. Others are waking up too, loudly.

Senator Ralph Babet, one of the few politicians in Australia with the spine to speak plainly, said it best:

"The Left are evil. They want you dead... This ideology can't be debated with, it must be dismantled... You don't make peace with demons. You drive them out."

In the United States, Nick Freitas, a former Green Beret and now a Virginia State Representative, reached the same conclusion from a different battlefield:

"We are not 'one people' and haven't been for a long time. Charlie tried to win the argument. They murdered him for it. Why? Because he was fearless. Because he made others fearless."

"I don't want unity with people who kill babies, mutilate kids, and turn cities into hellholes. I want to defeat that ideology. The one that murdered Charlie Kirk."

And it's not just Australians and Americans. Across the world, those with eyes to see are speaking out.

Javier Milei, President of Argentina and a relentless enemy of the globalist left, said what so many leaders are too cowardly to admit:

"Charlie Kirk was murdered by the same hatred and violence that infects the left wherever it goes. He was a lion for liberty and now he's a martyr."

And then came President Donald Trump, who has survived an assassination attempt of his own. His warning couldn't be clearer:

"For years, the radical left has called good men, like Charlie, Nazis and terrorists. That rhetoric leads directly to murder. We've seen it again and again. This must end. Now."

"My administration will hunt down those who fund, plan, and support this political violence. And when we find them, justice will be swift."
This isn't just an ideological debate anymore.
This is Christ vs chaos.
This is truth vs totalitarianism.
And yes, this is spiritual war. And so, I offer this Short Prayer for Strength in Battle for us all:
Lord Jesus Christ, King of Kings,
shield us in this war of truth against lies,
light against darkness,
freedom against tyranny.
Send Thy holy angels to guard us.
Strengthen our hands and hearts for the fight.
Let Thy will be done on earth as it is in Heaven.
For Thine is the Kingdom, and the power, and the glory,
unto the ages of ages. Amen.

Charlie Kirk's voice is gone. But yours isn't.

Vale Bruce Archibald and Robert Nixon

We are saddened to report of the passing of two league stalwarts
Bruce Archibald and Robert Nixon.

James Bruce Archibald

It was later in life, with Bruce's failing knees that led to his greater political involvement and letter writing. In many ways he was disgusted at how long-held values and abilities were being sold out. If you asked him, he could've talked for hours, or provided you with one of many cassette-tape-talks on the subject. In his late 90's even with the onset of dementia, he was still penning his many thoughts when riled by some political absurdity.

Bruce was always present at the mid-Victoria ALOR meetings, offering his thoughts on matters of import. Well done thy faithful and obedient servant.

Robert Nixon, having stood against taxpayer-subsidy of abortion, went on to become the ALOR WA State Director. His deep involvement in Local Government also meant he held a decisive store of important political information at his disposal. Well done thy faithful and obedient servant