

# The World Out of Kilter: Reclaim Our Lives!

[The World Out of Kilter: Reclaim Our Lives!](#)

by [Paul Cudenec](#), [Winter Oak](#)

April 29, 2024

I would love to have been born into a stable society – a calm, healthy, wise society – rather than one rattling chaotically downhill at an ever-accelerating rate towards a doom that is increasingly impossible to ignore.

For me, real progress would not be the replacement of human beings by machines, but the nurturing of human beings so as to release their full potential, the patient fine-tuning of our outlooks and habits so that we can live better together.

The community to which I would like to belong would not look like any other community.

It would have evolved in harmony with the specific qualities of its place, its history, the tastes and desires of the people who made it up.

It would be through this rooted belonging that the community could achieve its flowering – its myths, its music, its crafts, its food, its drink, its festivals, its ethos.

In such a society, people would decide for themselves, among themselves, how they wanted to live.

There would be no remote central “authority” demanding data and taxes, imposing its rigid requirements, ensuring that everything and everybody conformed to its mechanical model of what life should look like.

People would grow up to *feel* free and instinctively resistant to outside interference.

They simply would not go along with demands issued from strangers justified only by the rules and jargon these strangers have themselves invented.

They would not tolerate the destruction of a much-loved meadow or forest because of targets or plans or the institutionally-enshrined priority afforded the steamroller of “development” and “economic growth”.

And, because they lived simply, healthily, naturally, collaboratively, they would not have to waste the greater part of their time and energy on toiling for somebody else’s gain, just to have the bare right to food and shelter.

Instead, everyone would contribute to the well-being of their community in whatever way they could.

Such a world would only be perfect in the sense that human imperfection forms part of the overall perfection of the organism we call nature, Earth, the cosmos.

But it would be a living world, a warm world, a kind world, a real world.

And it can be ours, if we truly want it.

It is time for us to grab back our future from the greed-soaked hands of the lying robber-tyrants who have, for so long now, pushed our world out of kilter.

It is time for us to reclaim our lives.

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# The World Out of Kilter: Being Modern

[The World Out of Kilter: Being Modern](#)

by [Paul Cudenec](#), [Winter Oak](#)

April 26, 2024

To be modern is to accept that which you should refuse; to adapt to evil rather than to resist it.

To be modern is to have been melted down and poured into somebody else's mould.

To be modern is to have forgotten how to remember.

To be modern is to be more detached from nature, more helpless, more dependent, more wasteful, more destructive, more short-sighted than your ancestors could ever have imagined, and yet to feel proud of yourself and your era.

To be modern is to prefer artifice to organicity, surface to depth, quantity to quality.

To be modern is to have absorbed so many meaningless facts that there is no more room in your head for meaningful knowledge.

To be modern is to turn your back on common sense and conform to the collective insanity.

To be modern is to be convinced that all change is necessarily good and to refuse to recognise the instinct that tells you otherwise.

To be modern is to be at home both everywhere and nowhere; to be somebody and nobody; to be still alive and yet already dead.

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# The World Out of Kilter: Occupation and Zombification

[The World Out of Kilter: Occupation and Zombification](#)

by [Paul Cudenec](#), [Winter Oak](#)

April 22, 2024

The kind of society I long for is an organic one, in which people live in the way they see fit, guided by their own inclinations, the customs they have inherited and the circumstances of place.

As an anarchist, I am obviously opposed to all authority imposed from above, to any kind of formalised, entrenched power, but that does not mean that there could be no kind of moral “authority” or guidance in the world I want to see.

Traditional societies often look to village elders, wise women, and other respected individuals to help steer their decision-making.

The advice they give arises from within the community concerned and, in order to be followed, will have to correspond to a generally-shared sense that the proposed direction is the *right* one.

This is not the case with those who exercise power over us today. Due to the corruption of our society, authority is wielded in the interests of a group which neither identifies with the people as a whole nor is prepared to be guided by its wishes.

Instead, it seeks to impose its own agenda on the population by any means necessary – by [propaganda](#) and persuasion, if possible, or otherwise by outright deceit, intimidation and physical violence.

Even worse is that this ruling gang, which is essentially nothing but an occupying force, shares neither the specific local moral codes of the various peoples it rules over, nor the general human sense of right and wrong that would once have been shared by its own ancestors.

This is because it is a rogue element, a criminal entity, intent only on increasing its own wealth and power, and has no use for ethics.

Indeed, it takes sadistic pleasure out of using, manipulating and inverting the majority population's values – their sense of justice, their fondness for their homeland or their love of nature – in order to advance its own venal programme.

Individuals in such a society are unable to follow their own moral compass, to act according to their own innate desires, to follow their dreams, pay respect to the archetypal template in their unconscious.

This is not just because they are physically constrained, by authority, from acting and living in ways that they feel are right, but also because they have been mentally conditioned

not to listen to the voice within.

They are besieged, through all their waking hours, by messaging, by propaganda that tells them they have to live, think and behave in the ways set out by the ruling gang.

A natural society will produce all kinds of individuals who complement each other in the ways that they contribute to its well-being.

There are those who are drawn to caring for others, to teaching the young, to growing, to feeding, to building, to physically defending the community, to resolving disputes and so on.

There are also the artists, poets, preachers and prophets, the antennae of the people, who are sensitive to the overall *feel* of the society and can sense when something is wrong.

Young people often start out with this gift – think of all the different generations rebelling, in their varying ways, against this modern world! – only to be ground down into compliance by the satanic mills of power.

But some carry on noticing and sounding the alert, with the aim of waking up the population as a whole to the danger they are facing.

It is therefore important for the ruling occupying force to isolate the small minority who remain connected to their own deep knowing and to the organic spirit of the community.

They do this by insulting, mocking, demonising, dismissing, intimidating, criminalising and imprisoning them – by presenting them, in their usual inverted manner, as a menace to the very society whose well-being they are trying to defend.

This is psychologically difficult for these social antennae,

who risk being deeply wounded by a rejection that they feel comes as much from their own community as from the occupying force.

Banding together in self-defence, they can become inward-looking, cultish, and unable to properly communicate with others outside their ranks.

Or, as individuals, they can become bitter and angry with those who refuse to listen to them, dismissing most members of their community as ignorant fools who deserve no better.

In either case, they have completed the work of the ruling gang by cutting themselves off from the social organism to which they belong.

That organism therefore has no more brain, no more soul, but is a social zombie, staggering on towards its own destruction under the malevolent control of the life-sucking criminocracy.

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# Paul Cudenec: On Declaring & Defending Our Freedom

[Paul Cudenec: On Declaring & Defending Our Freedom](#)

Our Quest for Freedom: Defending

by [Paul Cudenec](#), [Winter Oak](#)

March 25, 2024

*[This is the final section of Paul Cudenec's essay [Our Quest for Freedom](#)]*

While the message advanced in the quotations from Mollison and Dervaes is appealing, it does not tell the whole story.

The system does not want us to be free. Its very existence depends on the fact that we are dependent on it, enslaved to it.

That's why it threw us off the land in the first place, that's why it condemned the simplicity of our needs and our lack of interest in accumulating wealth as "poverty", our natural ways of life as "backwardness" and our relaxed, unhurried, approach as "laziness".

The system needs always to encroach. It is the act of permanent encroachment, theft, destruction.

If you and I declare ourselves free tomorrow and say that we will have nothing more to do with the system, it will send its shock troops to crush us, for fear that our defiance will spread like wildfire.

But if hundreds, thousands, of small groups of people do the same thing simultaneously, all across the territory, the system is going to have logistical problems in crushing us all at the same time.

If it knows that in each case it will be facing people ready to resist, with all they've got, then its worse nightmare will be coming true.



This scenario appeals to me, although that's not to say that we should stop resisting otherwise, in whatever way seems best in certain places, at certain moments, for certain people.

Everything from political organising to physical sabotage can play a role in creating the resonance of rebellion.

But, at some stage, the uprising has got to become physically real, it has to try to shake off the authority of the system once and for all.

Declaring ourselves free and then defending that freedom to the death, if necessary, seems to me like the best possible plan of attack.

It gives our resistance an anchor, a moral high ground, that can be absent when we are merely sniping and screaming at power.

This doesn't seem a likely thing to happen, though. I know that.

That's why the suggestion comes right at the end of this essay. All the other stages of the quest have to happen as well, for it to become a real possibility.

If people don't understand the extent of the problem with contemporary society, if they don't understand who they really are, if they are not prepared to risk everything, then our bid for liberty will fall short.

Sufficient numbers will have to have [realised](#) what this world has turned into, [remembered](#) what it should have been and started consciously [yearning](#) for what it could once more become.

We can help win them over by [exposing](#) the corruption of the system, [explaining](#) how we got here and [proposing](#) that we do something about it.

Our rebel myth will offer both [meaning](#) and [motivation](#), empowering people to [become](#) what they have to be and spreading the [inspiration](#) to countless others.

Only then can we, together, [build](#), [prepare and boycott](#). Only then can we embark on the mass physical defiance that will be our heroic and historic reclaiming of a free future for humankind.

[Download PDF of the full essay Our Quest for Freedom](#)

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# Our Quest for Freedom: Preparing and Boycotting

[Our Quest for Freedom: Preparing and Boycotting](#)

by [Paul Cudenec](#), [Winter Oak](#)

March 15, 2024

*[This is from Paul Cudenec's latest book [Our Quest for Freedom and other essays](#)]*

## Preparing

Modern life is designed to be congested and complicated.

The ruling rip-off merchants have sold us so much surplus material on the basis of the “needs” they have manufactured that many people are quite lost.

They do not think they could live without the devices and infrastructures built purely to disempower, exploit and control them.

Ridding ourselves of these attachments is a key part of our preparation for the battle to come and the free world that it will deliver.

The best way to fulfil all your needs is to reduce them to the bare minimum.

Simplifying your life is hacking off one of the ropes that keeps you bound to the system.

What do we *really* need in life? We need food, water, shelter, heat in winter. We need each other – friendship, co-operation, culture, warmth and love.

I would say that we also need meaning in our existence, in order to be fully human.

But beyond that? Do we really need all their glittery junk, all the empty artifice of Guy Debord’s *Spectacle*, all the hypocritical gaudiness of Mike Driver’s [\*Carousel\*](#)?

Or is it rather that *they* need us to need all of that, to keep our heads turned away from truth and spirit?

All their industry – their economic growth and technological “progress” – is a prison in which they have trapped us.

It is, at the same time, the physical process by which their usury becomes real, by which they gobble up our lives and our world to further expand the global cyst of their sustainable greed.

Investment requires return. Money is debt. Debt bears interest. On and on turn what William Blake called the “cogs tyrannic” of their dark satanic industrial-financial mills, grinding our children’s flesh into the pulp of their profit.

If we can’t see beyond their world, if we can’t rediscover our real needs, if our imagined future is nothing but a reformed version of *their* future, then we will never escape their tyranny.

If we try to build our own future using their tools, according to their designs, based on their assumptions, then we will simply build an alternative prison which they can easily come back and take over.

Their world is the physical manifestation of their outlook, that negation of true meaning and value that stands in such stark contrast to the vision that we all cherish in our hearts.

We will need to forget that evil world, shake ourselves free of its black spell.

We start anew. We start from the bottom. We imagine a world that corresponds to our inner notion of what is right and proper and natural and beautiful and then we work out together how that might come to be.

## **Boycotting**

In *La Belle Verte*, the remarkable 1996 film by Coline Serreau, visitors from another (green) planet explain to their Earthling friends that they exited their own industrial phase by means of a great boycotting of the system’s products.

What happens if we refuse to work for the global mafia, refuse to spend their money, pay their bills?

What happens if we turn our backs on their toxic medicines, their devious distractions, their little luxuries, their

carefully cultivated habits and dependencies?

What happens if we refuse to listen to them, acknowledge them, speak their language, play their game?

What happens if we stop co-operating, believing, submitting, obeying – if we finally stop accepting the utterly unacceptable?

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# Fake Terrorism and the Genocide Agenda

[Fake Terrorism and the Genocide Agenda](#)

by [Paul Cudenec](#), [Winter Oak](#)

originally published February 26, 2024



The [criminocracy](#) is in danger of losing its carefully-constructed shield of invisibility as it accelerates its deranged bid for total and permanent global control.

It is therefore obliged to ramp up its attacks on those who dare expose its existence, its crimes and its lies.

While [Julian Assange](#) is the most famous victim of its war on real journalism, another important case is that of Richard D. Hall.

Iain Davis [writes](#): “UK independent journalist, researcher and documentary filmmaker Richard D. Hall faces conviction, sizeable damages and an injunction that could potentially end his career and his livelihood.

“The High Court of Justice has denied Hall the opportunity to present any kind of meaningful defence. This travesty of justice has potential implications, not just for Richard D. Hall, but for all journalists who dare to question power”.

The overall situation is that Hall is being sued by two alleged victims of the 2017 Manchester Arena “bombing”, which he convincingly argues was nothing of the sort, but a

manufactured psy-ops.

In a [recent video](#), Hall describes in detail the issues involved and wonders whether the case against him is really being instigated by the alleged victims or by other, hidden, forces.



He mentions in particular Marianna Spring, the BBC's first ever "disinformation specialist and social media correspondent", who has been [actively seeking](#) to discredit his work.

Kit Klarenberg [writes](#) on *The Grayzone* site that there are "troubling questions" about [Spring](#), who appeared out of nowhere to take up the newly-created thought-police post in March 2020, at the tender age of 24.

She played a leading role in "diminishing and discrediting sizable anti-lockdown protests that engulfed the streets of central London" and depicted them as "comprised almost entirely of fringe lunatics", he writes.

Klarenberg points to Spring's links with the extremely dodgy

“think tank” the Institute for Strategic Dialogue, which I described in [this](#) recent article.

As I explained, the ISD was co-founded by ardent Zionist George Weidenfeld and enjoys an “institutional partnership” with the even more ardently pro-Israel Anti-Defamation League.

A 2022 episode of the BBC’s *Panorama* programme presented by Spring [featured](#) ISD boss Sasha Havlicek discussing “how and why people come to believe that terror attacks are hoaxes”.

Hall’s admirable forensic investigation into the Manchester event was presented as evidence of a supposed “mainstreaming of extremism, hatred and conspiracy”, with Spring and Havlicek stressing “the impact these conspiracy theories have on the survivors of terror attacks”.

The ISD’s Zionist affiliations are particularly pertinent here, since the Manchester “bombing” is officially regarded as having been the work of “Islamic extremists”.

Wikipedia [describes](#) it as “the deadliest act of terrorism and the first suicide bombing in the United Kingdom since the 7 July 2005 London bombings”, also [blamed](#) on “Islamist terrorists”.





The same familiar enemy is said to have been behind pretty much every big “terrorist” attack of the 21st century, starting with 9/11, and pesky “conspiracy theorists” have been asking [questions](#) about all of them.

There is certainly historical evidence to suggest that terror attacks are often not what they appear to be.

Gianfranco Sanguinetti [wrote](#) in 1980: “I have never said that the secret services were behind every single attack, given that these days even a Molotov cocktail or a workplace sabotage are considered to be ‘attacks’: but I have said, and I have been saying for nearly ten years now, that all spectacular acts of terrorism are either remote-controlled, or directly carried out, by our secret services”.

He was referring to the terrorist attacks, in Italy and across Europe, which are now known to have been [co-ordinated by NATO](#) under what is often termed Operation Gladio.

The aim of that wave of killing – which was not faked but very real – was seemingly to push scared populations into the arms of the security state and to discredit radical groups falsely accused of being responsible.

The first of these aims is most likely still true today – who, since 2020, can seriously doubt that deliberate fearmongering plays an important part in keeping populations under control?

But the second aim must be slightly different now, because the “terrorists” involved are said to be “Islamist”.

Why would the system feel the burning need, one might ask, to create fake or false-flag events to discredit Islamist groups that do not present an obvious domestic *political* threat to the governments of the various countries targeted?

The answer, I suspect, lies in the way in which our political institutions have been [systematically captured](#) by elements favourable to, and often funded by, Israel – a reality that has become all too obvious since the onslaught against Gaza began.



We might also consider a [document](#) published by Jerusalem Summit nearly 20 years ago. *The Acorn* [reported](#) in 2016 that

the [leadership](#) of this Zionist organisation included Daniel Pipes, the pro-Israel and anti-Islam US commentator, and Britain's Baroness Cox, [described](#) by Craig Murray in 2014 as "a prominent supporter of organisations which actively and openly promote the ethnic cleansing of all Palestinians from Gaza".

The document in question envisages "relocation" of Palestinians from their homes in Israeli-controlled territory "to allow them to build a new life for themselves and their families in countries preferably, but not necessarily exclusively, with similar religious and socio-cultural conditions".

The United Nations Relief and Works Agency for Palestine Refugees in the Near East ([UNRWA](#)) has been in the limelight in recent months, accusing Israel of crimes against humanity and, in turn, being depicted as a tool of Hamas by Israel and its supporters.

Interestingly, the archived Jerusalem Summit document declares that "the dissolution of UNRWA is an essential prerequisite for any comprehensive, durable solution of the Palestinian issue".

Also, crucially in the context of this article, it states: "The de-legitimization of the Palestinian narrative becomes a vital prerequisite to any comprehensive resolution of the Palestinian issue".

### C. Conclusion

1. The establishment of a Palestinian State must be removed from the international agenda.
2. However, removing the issue of a Palestinian state from the international agenda will not eliminate the humanitarian predicament of Palestinians residing in Israeli-administered areas.
3. This is clearly an issue that must be addressed and resolved. But it must be addressed not in political terms but in humanitarian ones.
4. Thus, to successfully resolve the Palestinian problem, the **Political Paradigm** must be replaced by a **Humanitarian Paradigm**. This, however, can only be done if the current Palestinian narrative, which fuels the Political Paradigm, is de-legitimized.
- 5. Thus, the de-legitimization of the Palestinian narrative becomes a vital prerequisite to any comprehensive resolution of the Palestinian issue.**

How exactly could that “narrative” be delegitimized – thus allowing the ethnic cleansing of Palestinians, by whatever means necessary, to go ahead without too much global opposition?

One way would be to associate Palestinians, in the minds of the international public, with terrorists who have been attacking their *own* communities.

Israeli Prime Minister Benjamin Netanyahu has long been trying to make this link, [claiming](#) back in 2014: “[ISIS](#) and Hamas are branches of the same poisonous tree. When it comes to their ultimate goals, Hamas is ISIS and ISIS is Hamas. And what they share in common, all militant Islamists share in common”.

He made the same claim in October 2023, [declaring](#): “We have always known what Hamas is. Now the whole world knows. Hamas is ISIS... We will defeat [Hamas] precisely as the enlightened world defeated ISIS”.

With many people pointing out that Hamas was [created and propped up by Israel itself](#), insisting that ISIS is “[a US-Israeli creation](#)” and wondering if the October 7 attacks were a [false-flag event](#), a disconcerting possibility emerges.

Could it be that all or most of the big “Islamist” terror attacks of the first two decades of this century were fake or false-flag events, designed to whip up hatred and fear of Muslims and thus of Palestinians, to demonise and dehumanise

them in order to achieve the “de-legitimization” of their cause, as recommended by Jerusalem Summit?

Was this all part of a long-term plan to pave the way for the ethnic cleansing horrors that we have seen unfolding in Gaza since October 2023?

If so, is this why the Israel-linked IDS is so keen, through its boss Havlicek and her sidekick Spring, to shut down all investigation of the truth behind these events and the genocidal agenda they were designed to advance?

[[Audio version](#)]

*Richard D. Hall's videos about the Manchester Arena “bombing” and other subjects can be viewed [here](#).*

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# Our Quest for Freedom: Meaning

[Our Quest for Freedom: Meaning](#)

by [Paul Cudenec, Winter Oak](#)

Something that has disappointed me for many years now is the flatness of the language with which would-be radicals try to attract support to their cause.

One common type of article reads like a school essay, carefully shying away from anything that might sound like strongly-held opinion or emotion.

Another type is just stuffed full of jargon (whether woke or workerist) which is guaranteed to repel anyone who has not already been inducted into their particular agitcult.

I suppose this is because “radical” movements today are not really what they purport to be. The criminocracy has such enormous financial resources, in addition to its control of the state and its policing and intelligence forces, that it is quite capable of hijacking and then controlling any dissident movement that emerges.

Its representatives – full-time and trained for the task – will then be able to direct not just the content of the material published by the group in question, but also the tone in which it is expressed.

Flat, dull, lifeless prose, stripped bare of all poetry and dreaming, will only ever appeal to exactly the kind of flat, dull, lifeless individuals who are the perfect recruits for a movement whose aim is not to ignite revolt, but to bury it.

Our communication cannot remain on the surface of this society, trying to convince others on the basis of reality as defined by the system, using the system’s logic, the system’s language, the system’s syntax.

We need to go deeper, speaking to our fellow human beings through the invisible, underground, mysterious nervous system of our collective organism.

*We need art! We need poetry! We need music! We need myth!*

We can talk without fear of interruption or censorship here because the system is too dead to understand this intuitive and intangible living language of the World Soul.

This is why, incidentally, it cannot allow a work of art to speak for itself and always requires endless words, from the artist or by critics, to reduce to its limited understanding something that could only ever be said otherwise.

When I say “myth”, you are probably thinking of the ancient kind, which tell stories which apparently refer to persons and deeds belonging to the distant past.

But, in truth, these myths were simply formulations, in story form, of the archetypal needs and yearning of the human soul.

In different cultures, these naturally take on different superficial forms, but, as the likes of Carl Jung, Joseph Campbell and Mircea Eliade have shown, there are core themes that are universal.

Just as myths can take on different appearances depending on geographical or ethnic context, so can they take on different appearances depending on the era in which they emerge.

New myths are currently being born to carry us through the great battle for human freedom which lies ahead.

Fellow dissident thinkers like Crow Qu'appelle and W.D. James are telling us that we *need* these myths and they are absolutely right.

We need them in order to go beyond all the realising and explaining and proposing and to turn our yearning into doing.

Most of us are looking for a meaning in life and for many of us the contemporary “meaning” of material success, wealth or comfort just doesn’t do it.

In the same way as we see this degraded modern world through the eyes of the archetype we remember within, so do we regard modern pseudo-meaning.

Without necessarily being able to identify this, let alone

express it, what we want is the meaning inherent in the human soul, the meaning that has been choked and held down by all those layers of psychological control.

This is a meaning that lives in the very essence of our potential as an authentic human being.

This same meaning was, long ago, expressed, shared and handed down to future generations in the form of myths.

We can often recognise our selves – our deep selves, our lost selves – in these stories when we hear them today.

They are not set in the physical world we know, but in a world that at the same time belongs to the past and to eternity.

This archetypal reality, this mythological reality, can act as the template on which we can create meaning for our own lives.

Of course, this sort of thinking is very much frowned on in today's society, in which all sense and depth have been demolished and replaced with a postmodern shopping mall selling safe off-the-peg identities with which we can label and define ourselves in line with the United Nations Sustainable Development Goals.

*All the more reason, then, to embrace it!*

Our shared myth is the story of a people suffocated. A vast, odious, stinking giant has enslaved us, destroyed our land, consumes our children with barely-concealed sadistic delight.

The people are scared of the giant. When the earth begins to tremble with the sound of his approach, they scuttle into their huts and huddle together in silence, afraid of attracting his malevolent attention.

This sorry state goes on for years, and all the time the giant becomes worse and worse, fatter and fatter, uglier and uglier, as he tightens his control and exploitation.



Then, one day, a strange thing happens. A small girl suddenly can take no more. While everyone is hiding from the giant, as usual, she suddenly pushes her way out from under her mother's skirts and makes for the door of the hut.

"Wait! Come back!" call her parents, but it is too late.

She strides out into the village square, looks right up at the giant and, hands on hips, shouts as loud as she can: "Go away, giant! I hate you!"

What happens next? Does the giant crush her with his rainbow-coloured jackboots? Do other children, or young men and women, rush out to her defence, to join in this seemingly impossible act of defiance and resistance?

We don't know, because the story has not yet been written.

But, in any case, the small girl is a hero. And she always will be.

She has stepped out of the realm of archetypes, the realm of potential, the realm of right versus wrong and good versus evil, and she has incarnated the values of that realm – made them physically real – in the world in which she lives.

With that act, she has *become* something. She has become herself. She has become what she was always meant to be. She has become both truly human and truly alive.

*[This essay is an excerpt from Paul Cudenec's book [Our Quest for Freedom and other essays](#)]*

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# Our Quest for Freedom: Explaining and Proposing

[Our Quest for Freedom: Explaining and Proposing](#)

by [Paul Cudenec](#), [Winter Oak](#)

February 16, 2024

*[This is from Paul Cudenec's new book [Our Quest for Freedom and other essays](#)]*

## Explaining

As well as describing to other people the horrific reality in which we find ourselves today, we also need to explain to them how it was that we got here.

It is astonishing how many simply imagine it has *always* been like this.

The system fosters historical ignorance and even a falsified history that depicts the encroachment of criminocratic domination as a positive phenomenon.

We are told that everything that has happened to us was somehow inevitable and right. 2024 could only ever have looked the way it is today and 2050 can only be the way the criminocrats tell us it is going to be.

Over the last decade, I have tried to shed some historical light on how we came to be where we are today, particularly in *The Stifled Soul of Humankind* (2014) and *The Withway* (2022).

The key, indisputable, fact is that humans were once free, in the way that all wild living creatures are free.

The condition into which we have sunk does not really show humankind as being the cream of creation or the peak of evolution.

Animals often eat each other, of course, and can take a primal pleasure out of killing for the sake of it. Let's not romanticise them.

But have you ever seen a fat adult crow sitting on top of a tree, having his food brought up to him by a dozen other birds who seem to feel the need to obey his commands?

Have you ever seen a young deer frolick happily through the sunlit woods but then suddenly stop short, check the time on its digital antlers, and go trotting glumly back to a dark cave to spend the rest of the day tapping figures into a computer database?

Have you ever seen a fish in the water approached by burly fish bailiffs and told that if he doesn't cough up the river-rent he will be thrown up on to the bank to die?

Layers and layers of control have been built up over the years to crush the human spirit, layers which are not just physical, but psychological.

We find it quite *normal* that we are slaves, cut off from our natural and communal belonging and at the complete mercy of a gang of powerful criminals.

We regard it as quite *acceptable* that any signs of resistance to that state of affairs are quickly hammered into invisibility by the iron fist of illegitimate "authority".

We consider it *inevitable* that future generations, our offspring, will continue to be herded and prodded and abused and milked and medicated and culled and consumed by those with

all the power that money can buy and all the money that power can provide.

## **Proposing**

Once we have explained to people that our freedom has been stolen from us, it seems logical enough to propose that we take it back!

But it only works in that order. You have to dig the foundations before you build the house.

When we have realised what kind of world we are living in, and heading further into, when we have remembered that notion of a different way of being and felt our yearning for it, when that has prompted us to expose the ill-doing of power and to share the history of how it came to dominate us, then – and only then – can we suggest that we do something about it.

Otherwise, what sense does any of it make? How can you ask someone to help make a better world if they have not understood what is wrong with the world in the first place and what factors were responsible for that?

Change for the sake of change is not good change. Change for the sake of change is often the kind of change favoured by the criminocrats themselves.

The tightening of their control is always a “reform” and they know no better way to grab more power than by means of a “revolution”.

Our quest for freedom does not start in mid-air, or in the pages of some dry book of theory masquerading as radical truth.

Our quest starts from our guts, from our souls, from our memories, from our brains, from our hearts.

What we propose is a *return* to freedom which is not a turning-

back in time but a rediscovery of the way we are meant to be, the archetypal way of being.

We propose the pursuit of our yearning, a nostalgic search for a future we had and lost, a deep desire to live once more in line with everything we know to be right and true and natural and beautiful and just.

*Our Quest for Freedom and other essays can be downloaded for free [here](#) or purchased [here](#).*

[Connect with Winter Oak](#)

*Cover image credit: [FunkyFocus](#)*

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# Our Quest for Freedom: Yearning

[Our Quest for Freedom: Yearning](#)

by [Paul Cudenec](#), [Winter Oak](#)

February 5, 2024

*[This is from my new book [Our Quest for Freedom and other essays](#)]*

We have seen that there is a fundamental dislocation here, a deep gulf between the reality of contemporary society and the way in which we are *meant* to live.

In so many ways, the modern system is the exact opposite of

what we really crave. It is the inversion of healthy and natural life.

It disempowers us, on every level, stifles and stunts us, forces us to repress our deepest feelings, intuitions and desires in order to fit into its gridwork of conformity and obedience.

It is the cage in which we are kept, it is the shackles with which we are bound, it is the gag that silences us.

There are many who lack the vitality and integrity to resist this and resign themselves to their incarceration.

But we are also many who refuse to be defeated. We hold on to our vision of *something* else outside of this grey gulag and refuse to let go.



A tension therefore emerges between the real circumstances in which we find ourselves and the place where we desire to be.

This tension – between what is and what could be – is

our *yearning*.

This word nicely brings together the two ways in which we remember the archetype of authentic living which we carry within us.

As well as meaning a nostalgic, even melancholic, longing for something in the past, it also indicates a strong desire to do something in the future.

It is said to originate from the indo-european root word meaning 'gut' (along with 'hernia', for instance) and thus speaks of our gut feeling, our gut instinct, a voice that calls to us from our physical bodily being.

It provides us with a powerful internal motor to move on from our realising and remembering and to set off on the quest to reclaim our freedom.

[[Audio version](#)]

[Connect with Winter Oak](#)

*Cover image credit:* [HubertRams](#)

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# **“You Must Be an Anti-Semite”**

[“You Must Be an Anti-Semite”](#)

by [Paul Cudenec](#), [The Acorn](#)

January 15, 2024



*If you think free speech is a really good thing  
If you fear the future that censorship may bring  
If you think Mark Zuckerberg is a pawn of the CIA  
If you don't believe whatever the western leaders say  
If you march and chant "from the river to the sea"  
If you say you'll keep fighting until Palestine is free  
There's just one explanation, right there in black and white  
You must be an antisemite, you must be an antisemite*

These lyrics to a [song](#) by the brilliant David Rovics, from his new album [Notes from a Holocaust](#), really put their finger on the way that a certain term has been instrumentalised to the point of utter absurdity in the interests of silencing dissent.

Over the last few months we have all got used to hearing that it is "[anti-semitic](#)" to call for a ceasefire in Gaza, that being anti-Zionist is the same thing as being "[anti-semitic](#)", that "false equivalence" between murders *of* Jews and *by* Jews



risks “[anti-semitic effect](#)”.

David Rovics is Jewish and, while that doesn't stop him from being accused of being “[anti-semitic](#)”, it does at least help him to see through the fraudulent nature of the insult.

As we have reported [previously](#) in *The Acorn*, the smear has for many years been wielded as a weapon to stifle criticism not just of Israel, but of the global criminocracy in general.

And it's about time that we all took a leaf out of the Rovics [songbook](#) and, while remaining alert to the toxic threat of *actual* anti-semitism and other prejudiced attitudes, called out this blatant gaslighting.



Is it really “[anti-semitic](#)” to write a [booklet](#) exploring the power and activities of the Rothschilds, while carefully stressing that this is being done *despite* rather than *because of* their Jewish identity?

Is it really “[anti-semitic](#)” to write about the enormous influence wielded by globalist financier George Soros, given that he is Jewish?

Is it really “[anti-semitic](#)” to criticise the financial excesses of Goldman Sachs in the light of the fact that it is “a Jewish firm founded by Jews”?

Is it really “[anti-semitic](#)” to continue to investigate the “transgender” industry, even when several prominent funders turn out to be Jewish?

Is it really “[anti-semitic](#)” to write and stage “a morality tale about modern capitalism, a story of greed and financial trickery that left countless ordinary people impoverished or homeless” if the central characters, the Lehman Brothers, are Jewish?

Is it really “[anti-semitic](#)” to [paint a mural](#) declaring that “The New World Order is the enemy of humanity”, in which *some* of the depicted criminocrats are Jewish – and is it really “[anti-semitic](#)” to defend that mural from attack?



Is it “anti-semitic” to suggest that if the definition of what is “anti-semitic” is expanded way beyond most people’s understanding of the term, it is hardly surprising that a “rise in anti-semitism” can subsequently be identified and further instrumentalised?

Is it “anti-semitic” to point out that the victims of this instrumentalisation will not only be the non-Jews whose honest opinions will be criminalised and silenced, but the Jews who will be frightened into clinging to the gaslighters for protection against a majority outside world that they have

been tricked into imagining is opposed to *them* as individuals and communities, rather than to the global mafia that oppresses and manipulates Jews and non-Jews alike?

[[Audio version](#)]

Connect with Paul Cudenec [Winter Oak website](#) | [substack](#)

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# 1984/2024 – the Hidden Hope in Orwell's Warning

[1984/2024 – the Hidden Hope in Orwell's Warning](#)

by [Paul Cudenec](#), [Winter Oak](#)

January 1, 2024



Forty years have now passed since the year in which George Orwell situated his imaginary dystopian society.

The novel *Nineteen Eighty-Four* was never meant to be a literal prophecy, of course, but, for the first three-and-a-half decades after its publication in 1949, it held a powerful hold on the public imagination, at least in Britain.

When I was growing up in the 1970s, the four figures “1984” were a terrifying [byword](#) for the totalitarian future that we all somehow knew was just round the corner, if we didn’t remain vigilant.

I think that Orwell’s book, along with [Aldous Huxley’s](#) 1931 novel *Brave New World*, helped stave off the advent of the kind of world they were both warning us against, by making it abundantly clear that nobody, regardless of political affiliation, welcomed such a future.

The date lost much of its power, of course, when the year came and went. Suddenly 1984 was just part of everyday life – it was the year that your girlfriend left you, that you passed your driving test or that Everton beat Watford in the FA Cup Final.

And although many of us still remained concerned about the prospect of a Big Brother state strengthening its grip, there was no longer the sense of counting grimly down to that fateful year – instead people started looking forward to the bright new future heralded by The Year Two Thousand.

Now, however, the date 1984 has passed back into a semi-abstract condition, especially for all those born after that date, and the title of the book seems much less important than the content, which is all too relevant today.



Some of the outer form of the story is admittedly now rather dated. Re-reading it for the purposes of this article, I was struck by the way in which Orwell is very much describing a

bomb-damaged post-war London that had already disappeared by the time I was born and which he imagines being inhabited by a white working class (the “proles”) that has now been largely displaced.

The idea that “one literally never saw” foreigners walking the streets of London [1] would already have sounded a little strange in real-life 1984, let alone today!

I also noticed a bit of a plausibility flaw in the plot, in that Winston Smith, having taken such painstaking care never to be seen talking to his lover Julia in public, merrily brings her with him to meet O’Brien, whom he merely *hopes* is on his side.

He then blurts out, within seconds of arriving at the official’s home: “We are enemies of the Party”! [2] and goes on to agree to “corrupt the minds of children”, “disseminate venereal diseases” and “throw sulphuric acid in a child’s face” [3] if asked to do so by the underground resistance known as the Brotherhood.

*Would anyone really do that?*

But these are small quibbles in comparison with the uncanny way in which Orwell foresaw so much of the psychological control and manipulation we are enduring today.

For instance, we can immediately recognise, in the pages of the novel, those who are currently imposing the Great Reset and its United Nations Sustainable Development Goals.



“What kind of people would control this world had been equally obvious. The new aristocracy was made up for the most part of bureaucrats, scientists, technicians, trade-union organisers, publicity experts, sociologists, teachers, journalists, and professional politicians.

“These people, whose origins lay in the salaried middle class and the upper grades of the working class, had been shaped and brought together by the barren world of monopoly industry and centralized government”. [4]

Likewise with the extent to which their control is exerted: “Even the Catholic Church of the Middle Ages was tolerant by modern standards. Part of the reason for this was that in the past no government had the power to keep its citizens under constant surveillance...

“With the development of television, and the technological advance which made it possible to receive and transmit simultaneously on the same instrument, private life came to an end.

“Every citizen, or at least every citizen important enough to be worth watching, could be kept for twenty-four hours a day under the eyes of the police and in the sound of official propaganda...

“The possibility of enforcing not only complete obedience, but complete uniformity of opinion on all subjects, now existed for the first time”. [5]

The globalist agenda of the current criminocracy is also clearly depicted: “The two aims of the Party are to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought”. [6]



The three warring zone of Orwell's multipolar world have ideologies that are only superficially different: "In Oceania, the prevailing philosophy is called Ingsoc, in Eurasia it is called Neo-Bolshevism, and in Eastasia it is called by a Chinese name usually translated as Death-Worship... Actually the three philosophies are barely distinguishable, and the social systems which they support are not distinguishable at all". [7]

Orwell's fictional tyrants even indulge in the same long-term date-related planning for their ramping up of control, declaring that by 2050: "The whole climate of thought will be different. In fact there will *be* no thought, as we understand it now. Orthodoxy means not thinking – not needing to think. Orthodoxy is unconsciousness". [8]

They are out to abolish natural human life – "all children were to be begotten by artificial insemination (*artsem*, it was called in Newspeak) and brought up in public institutions" [9] – and are proud of the success of their social distancing project – "we have cut the links between child and parent, and between man and man, and between man and woman". [10]

Alongside this goes the mobilising of indoctrinated youth to impose the official dogma. "It was almost normal for people over thirty to be frightened of their own children. And with good reason, for hardly a week passed in which *The Times* did not carry a paragraph describing how some eavesdropping little sneak – 'child hero' was the phrase generally used – had overheard some compromising remark and denounced its parents to the Thought Police". [11]





The myth of Progress plays an important part in maintaining social licence for this fictional totalitarian regime.

“Day and night the telescreens bruised your ears with statistics proving that people to-day had more food, more clothes, better houses, better recreations – that they lived longer, worked shorter hours, were bigger, healthier, stronger, happier, more intelligent, better educated, than the people of fifty years ago. Not a word of it could ever be proved or disproved”. [12]

Central to Ingsoc’s psychological control over the population is the invention and development of Newspeak, a politically-correct jargon aimed at inserting the Party’s worldview into the very terms needed to think and communicate.

To talk and write using words in their original sense was regarded as Oldspeak [13] and thus *doubepplusungood* [14] and might even lead to an extended stay in a *joycamp*. [15]

Newspeak serves an important role in the regime’s criminalisation of freedom.

Alongside the well-known Ingsoc concept of *thoughtcrime* there is also *facecrime* – “to wear an improper expression on your face (to look incredulous when a victory was announced, for example)”. [16]





Orwell adds: "To do anything that suggested a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak: *ownlife*, it was called, meaning individualism and eccentricity". [17]

Alongside the mental techniques of *doublethink* and *crimestop*, which I described in a previous article, [18] we find *blackwhite* – "a loyal willingness to say that black is white when Party discipline demands this" and also "the ability to *believe* that black is white, and more, to *know* that black is white, and to forget that one has ever believed the contrary". [19]

*Vaccines are safe and effective. Women can have penises. Critical thinking is dangerous.*

Even when old words are not actually abolished, they are stripped of their essential meaning.

Orwell explains: "The word *free* still existed in Newspeak, but it could only be used in such statements as 'This dog is free from lice' or 'This field is free from weeds'. It could not be used in its old sense of 'politically free' or 'intellectually free', since political and intellectual freedom no longer existed even as concepts, and were therefore of necessity nameless". [20]

This manipulation has a real impact in creating a safer and inclusive social space which is free of disinformation, hate

speech or any kind of conspiracy theory or denialism: "In Newspeak the expression of unorthodox opinions, above a very low level, was well-nigh impossible". [21]

One of the most memorable lines from the novel is the Party's insistence that "who controls the past controls the future: who controls the present controls the past". [22]

Any inappropriate content that has previously been published has to be sent into oblivion down the memory hole.



"It is intolerable to us that an erroneous thought should exist anywhere in the world", [23] stresses Inner Party man O'Brien and we learn that no item of news or any expression of opinion which conflicts with the needs of the moment is "ever allowed to remain on record". [24]

The result is a totally disorientated population. "Everything faded into mist. The past was erased, the erasure was forgotten, the lie became truth". [25]

"In the end the Party would announce that two and two made five, and you would have to believe it. It was inevitable that they should make that claim sooner or later: the logic of their position demanded it. Not merely the validity of experience, but the very existence of external reality, was tacitly denied by their philosophy. The heresy of heresies was common sense". [26]

O'Brien's words take on a certain postmodernist tinge when he insists: "We control matter because we control the mind.

Reality is inside the skull... Nothing exists except through human consciousness". [27]

Above all, the ruling mafia want to conceal the unpalatable reality of their control. "All the beliefs, habits, tastes, emotions, mental attitudes that characterize our time are really designed to sustain the mystique of the Party and prevent the true nature of present-day society from being perceived". [28]



Fake opposition is another tool used by Ingsoc to trick and crush potential dissidents, in particular the cartoonish figure of arch-subversive Emmanuel Goldstein, author of a book called *The Theory and Practice of Oligarchical Collectivism*, [29] who has a definite whiff of Karl Marx about him.

Rather than being denied the oxygen of publicity by the regime, as one might expect, his face and words are constantly served up on the telescreens as a hated binary opposite of Ingsoc figurehead Big Brother.

"Goldstein was delivering his usual venomous attack upon the doctrines of the Party – an attack so exaggerated and perverse that a child should have been able to see through it, and yet just plausible enough to fill one with an alarmed feeling that other people, less level-headed than oneself, might be taken in by it", [30] writes Orwell.

Although Goldstein is "advocating freedom of speech, freedom of the Press, freedom of assembly, freedom of thought", he

does so in “rapid polysyllabic speech which was a sort of parody of the habitual style of the orators of the Party, and even contained Newspeak words: more Newspeak words, indeed, than any Party member would normally use in real life”. [31]

Deliberate and malignant inversion of meaning is as much a part of Orwell’s dystopia as it is of today’s world, most famously with the Party slogan “War is peace. Freedom is slavery. Ignorance is strength”. [32]



Ingsoc and the other similar global ideologies are said to have grown out of philosophies to which they still pay “lip-service”, while reversing their original ideals in “the conscious aim of perpetuating *unfreedom* and *inequality*”. [33]

“The Party rejects and vilifies every principle for which the Socialist movement originally stood, and it chooses to do this in the name of Socialism”. [34]

“Even the names of the four Ministries by which we are governed exhibit a sort of impudence in their deliberate reversal of the facts. The Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture, and the Ministry of Plenty with starvation”. [35]

Combined with this demonic inversion of value comes a malevolent obsession with power, all too familiar to us today.

O’Brien declares: “The Party seeks power entirely for its own

sake. We are not interested in the good of others; we are interested solely in power... We know that no one ever seizes power with the intention of relinquishing it. Power is not a means it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes a revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power". [36]

In another of the chilling phrases for which *Nineteen Eighty-Four* is so renowned, he adds: "If you want a picture of the future, imagine a boot stamping on a human face – for ever". [37]

It is important to the regime that its control is so complete that it becomes impossible even to imagine that it could one day come to an end.

O'Brien tells Winston: "If you have ever cherished any dreams of violent insurrection, you must abandon them. There is no way in which the Party can be overthrown. The rule of the Party is for ever. Make that the starting-point of your thoughts". [38]



The sense of powerlessness imposed by the Party seems to work on Winston, at least with regard to the prospects of his personal micro-rebellion, and he considers it "a law of nature that the individual is always defeated". [39]

The fact that he ends up betraying his principles under

torture in Room 101, denouncing his Julia and conceding that he loves Big Brother, can leave the reader with a heavy and disempowering feeling of defeat and I have long considered this to be a flaw in the book.

But a closer look reveals that there is something else going on there as well, a deep counter-current of hope flowing against the tide of totalitarian repression.

Some of that hope is seen by Winston in the 85% of the population known as the “proles”, even though their gullibility and lack of imagination frustrate him: “They needed only to rise up and shake themselves like a horse shaking off flies. If they chose they could blow the Party to pieces to-morrow morning. Surely sooner or later it must occur to them to do it? And yet – -!” [40]

He also finds encouragement in the ability of someone such as Julia to see through the lies peddled by the regime, despite the towering wall of deceit it has constructed around its activities.

She startles Winston “by saying casually that in her opinion the war was not happening. The rocket bombs which fell daily on London were probably fired by the Government of Oceania itself, ‘just to keep people frightened’.” [41]

The human capacity to see the truth and to remain faithful to it in the most difficult of situations is key to Orwell’s despite-it-all variety of hope.

“Being in a minority, even a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad”. [42]



He also describes an innate feeling of right and wrong which enables us to sense that there is something deeply awry with the society in which we are living.

Winston, reflecting on his own unease, muses: “Was it not a sign that this was *not* the natural order of things... Why should one feel it to be intolerable unless one had some kind of ancestral memory that things had once been different?” [43]

It is this source of hope beyond the fallible and mortal individual to which Smith tries to cling during his interrogation.

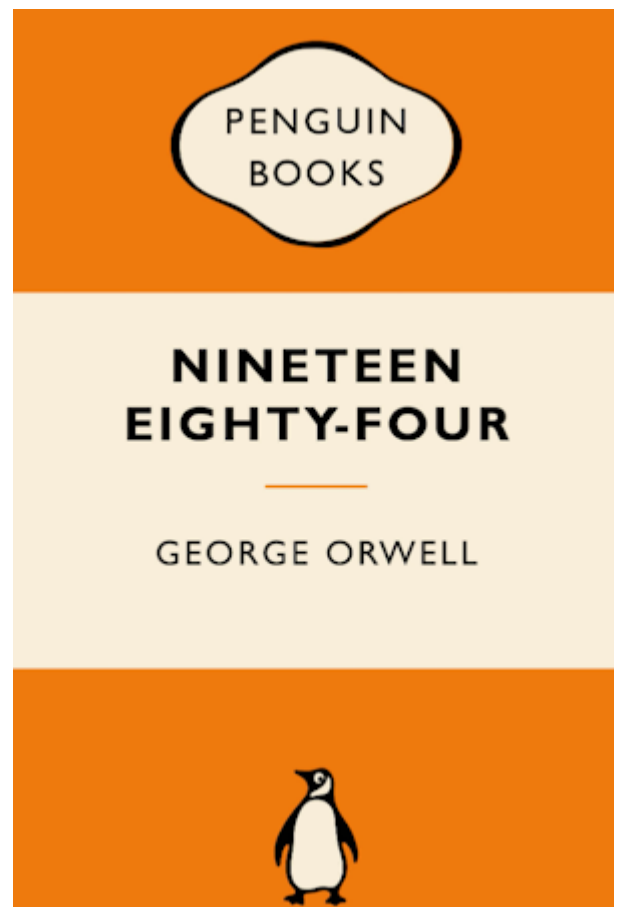
He tells O’Brien: “Somehow you will fail. Something will defeat you. Life will defeat you... I *know* that you will fail. There is something in the universe – I don’t know, some spirit, some principle – that you will never overcome”. [44]

Orwell, his health fading as he wrote the novel, could project no prospect of immediate change on to his fictional society.

However, he has Winston say to Julia: “I don’t imagine that we can alter anything in our lifetime. But one can imagine little knots of resistance springing up here and there – small groups of people banding themselves together, and gradually growing, and even leaving a few records behind, so that the next generation can carry on where we leave off”. [45]

*These are not the words of a man who has surrendered to despair.*

But the most important element in this concealed counter-current of Orwellian optimism is something I only noticed in my most recent re-reading.



The appendix, 'The Principles of Newspeak', looks back on the Ingsoc period in the past tense, from the vantage point of a more distant future in which the Big Brother nightmare has evidently come to an end and in which some kind of freedom and common sense have been restored.

It remarks, for instance: "Only a person thoroughly grounded in Ingsoc could appreciate the full force of the word *bellyfeel*, which implied a blind, enthusiastic acceptance difficult to imagine to-day". [46]

So over the horizon there is a "to-day" in which the "blind, enthusiastic acceptance" of totalitarianism is not only a thing of the past, but even "difficult to imagine".

Confirming the point, the unknown writer of this pseudo-



historical account notes that “the final adoption of Newspeak had been fixed for so late a date as 2050”. [47]

These are the very last words on the last page of the book and Orwell is telling us here, right at the end of his account, that the Ingsoc regime *fell* before it was able to achieve its long-term agenda of completely erasing human freedom!

The Party *could* be overturned! The boot *didn't* stamp on a human face for ever!

And how was this possible, in the face of the overwhelming full-spectrum control of people's lives and minds that Orwell describes to such terrifying effect?

It can only have been by people refusing to let go of the truth and having faith in the spirit of the universe that will eventually prevent death from prevailing over life, slavery over freedom, or power over humanity.

Orwell must have written *Nineteen Eighty-Four* out of desperate, inspired, *need* to play his part in the struggle against the forces of darkness which lay ahead.



He did what he could and, as I said, for many years his warning helped hold back the advance of tyranny.

Now it's up to us to take the baton of deep defiance that he is holding out to us, across the decades.

It's up to us to draw inspiration from our ancestral memory of

natural order, to see through the system's lies, to band together in small groups and form knots of resistance that will keep the tattered flag of freedom flying proudly in the years to come.

We have to do so without any hope that victory will necessarily be achieved in our lifetimes, but must simply aim to do all that is needed in order that, in Orwell's words, "the next generation can carry on where we leave off".

On the other hand, who knows?

Maybe the fall of the system is coming sooner than we might think.

Orwell has Winston remark that "the only victory lay in the far future". [48]

But then he wrote that 75 years ago.

Perhaps that far future is *now*!

[[Audio version](#)]

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[1] George Orwell, *Nineteen Eighty-Four* (Harmondsworth: Penguin, 1958), p. 96.

All subsequent page references are to this work.

[2] p. 138.

[3] p. 140.

[4] pp. 164-65.

[5] p. 165.

[6] p. 156.

[7] pp. 158-59.

[8] p. 46.

[9] p. 56.

[10] p. 214.

[11] p. 23.

[12] p. 63.

[13] p. 32.

[14] p. 39.

[15] p. 247.

[16] p. 53.

[17] p. 69.

[18] 'Marxist doublethink and the disabling of resistance'.

<https://winteroak.org.uk/2023/12/19/marxist-doublethink-and-the-disabling-of-resistance/>

[19] pp. 169-70.

[20] pp. 241-42.

[21] p. 249.

[22] p. 199.

[23] p. 205.

[24] p. 35.

[25] p. 63.

[26] pp. 67-68.

[27] pp. 212-13.

[28] p. 168.

[29] p. 150.

[30] pp. 13-14.

[31] p. 14.

[32] p. 25.

[33] p. 163.

[34] p. 172.

[35] p. 172.

[36] pp. 211-12.

[37] p. 215.

[38] p. 210.

[39] p. 111.

[40] p. 59.

[41] p. 125.

[42] p. 173.

[43] p. 51.

[44] pp. 216-17.

[45] p. 127.

[46] p. 245.

[47] p. 251.

[48] p. 111.

Cover image credit: [BiancaVanDijk](#)

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# A Matter of Life and Death

## [A Matter of Life and Death](#)

by [Paul Cudenec](#), [Winter Oak](#)

November 13, 2023

The way in which divide-and-rule tactics are continually used to create confusion and control has become increasingly evident since 2020.

More people than ever have woken up to the fact that these manufactured horizontal divisions within populations serve primarily to conceal the existence of a split which can be imagined as vertical.

This is the conflict between the ruled and the rulers, between the 99.9% and the 0.1%, between the dispossessed and the dispossessors, between the slaves and their slavemasters, between below and above, between the people and the power that oppresses them.

*It can also, I believe, be understood as a conflict between life and death.*

Let me explain why I say this.

Human beings are, as readers might have noticed, living

entities. We come into being through the processes of nature.



In the same way that a tiny acorn contains the potential to become a mighty oak, we carry the seed of our potential within us: our “growing up”, from the embryo stage through childhood, adolescence and adulthood, is the self-realisation of that potential.

We are not machines. We don’t need to be “programmed” in order to become the human beings we were meant to become, any more than a tree needs to be taught how to sink roots or grow branches.

Ideal circumstances allow us to fulfil our innate potential, to be all that we could have been. In reality, of course, circumstances often thwart that potential: constant interference from external factors, such as society’s attempts to restrict and programme us to suit its requirements, can leave us stunted, lop-sided, frustrated, bitter and unfulfilled.

Because individual humans are living entities, groups of humans can also be living organisms.

The relationship between an individual and an [organic](#) community is a symbiotic one: the individual contributes his or her unique potential to the community and the community, in return, provides the structure, solidarity and support through which the individual can find fulfilment.

Culture, of the authentic kind, is an expression of this natural belonging-together of individuals in a community.

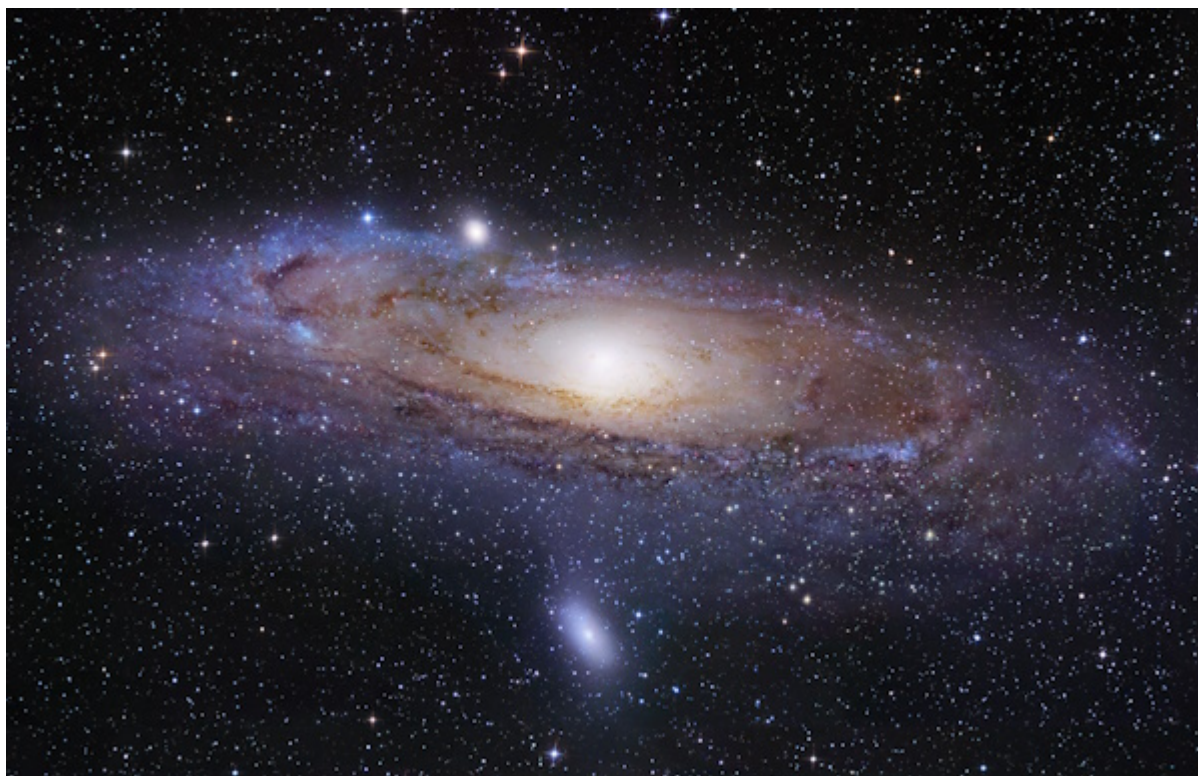
Human beings and our communities form part of the wider living natural world on which we are dependent for our survival and well-being.

The understanding of our belonging to a larger living organism was part of human consciousness for hundreds of thousands of years.

We have also long had the idea of a level of aliveness above that of the physical world, an all-pervading sense of purpose and goodness that we can find impossible to name.

All of this then, is our living, our self-fulfillment, our freedom to flourish as intended by nature and the unnamable force of good.





Against it stands an entity, the entity of death, which has somehow taken over human society and sets out to destroy each and every aspect of our living.

It refuses to allow individuals to develop according to their own nature, either physically or mentally. From the moment we are conceived, it never stops monitoring, scanning and measuring us, pumping our bodies full of its toxic substances, hammering us into shape, crushing our desires, locking us down in its thought-prisons, chaining us to its concrete floor so that we can never soar high above its work-camp reality.

It thinks it owns us. It resents anything we do, say or think that lies outside its control. It doesn't even like babies being born naturally and now wants to deny our biological reality and extend its cruel monopoly to the [process of reproduction](#).

Its societies are dead things, in which its top-down control stamps out any possibility of choice, self-determination or the expression of a culture which comes from the shared human heart.

For the death-entity, the living world is nothing but a resource for the expansion of its poisonous power.

It parades its contempt for nature with its giant machines that rip into her flesh, with its vast and ugly industrial infrastructures that scar her face, with the defecations of its [development](#) that pollute and infect her organs.

And then, with a snigger, it justifies the next wave of its destruction with the lie that it wants to “save the planet”.

It sees no beauty in life, no value in life, no meaning in life.

In its negation of all that is good, it revels in its power to do evil.



It rubs its hands with glee as men, women and children suffer and die in their thousands, nay millions, in its spectacles of horror and then sells us back our sorrow as a ticket to its next infernal show.

That has been the story until now, in any case.

But I suspect that the death entity has now gone too far in



its arrogance, surrendering the invisibility that was necessary for its deceit-dependent domination.

We are thus entering a new phase in the conflict, a long-awaited turning of the tide which will eventually see the energy of life and goodness restored to its rightful place at the centre of human existence.

*Natural order – fresh, green and vital – will grow up in the ruins of the death-system, leaving humankind free to fulfil its true potential.*

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# Remembering Who We Are

## [Remembering Who We Are](#)

by [Paul Cudenec](#), [Winter Oak](#)

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The other day, as I sat drinking a coffee at the local Sunday morning *puces*, the flea market, I suddenly noticed how happy everybody seemed to be, despite all that has been [going on](#) here in France.

Browsing racks of clothes or crates of second-hand books, bumping into friends with smiles all round, chatting away at the tables in the café, these people were quite obviously

pleased to have come together in the gusty spring sunshine.

The same thing is true of the little gatherings of our village pro-freedom group.

Here, we devote our time, in between eating and drinking of course, to discussing the dangers ahead of us and how we can best play our part in countering them, but we have nevertheless noted the pleasure we feel in simply being there with each other.

I experienced an intensified form of this feeling in March 2021, in the heart of the grim Covid clampdown, when I travelled to the small town of Les Vans for a defiant *fête de la résistance*, featuring rebel musicians [HK et les Saltimbanks](#).

The joy that we all felt at being together again, at walking and dancing and singing as one, unmasked and uncowed by the reign of fear, was of the kind that literally brings tears to the eyes.

What exactly is it, this powerful and primal surge of happiness that courses through our veins when we are united with other people with some kind of common aim, even when this aim is simply to enjoy ourselves?

In the spirit of the terminology that I developed in [The Withway](#), I would say that it is *with-energy*, the power we find within ourselves when we are aware of our belonging to something greater than our individual being.

The system knows that this with-energy is its greatest foe.

It demonstrated this quite blatantly with its Covid-pretextured demands for “social distancing”, allied with a raft of “emergency” measures aimed at ensuring that we came together with as few people as possible in real life and that all our relationships were mediated by its matrix of control.

But, in truth, it has long been working towards the same aim, destroying living communities everywhere, replacing horizontal relationships with vertical ones, peddling a creed of pseudo-individualism in which each of us is supposed to be at the same time meekly obedient to central power and blindly callous to the needs and wishes of our fellow citizens.

It ever seeks to divide us, into anti-this and pro-that, anti-that and pro-this, into “left” and “right”, into the red team and the blue team, into hundreds of different “genders” and “identities”, into successive generations that reject everything their parents and grandparents ever thought and whose views and tastes have been deliberately manufactured so that they can enjoy no reference to the past and can be guided only by the inverted morality of the system itself.

However, the global gangsters are seriously deluded if they imagine that all this will succeed in eliminating our innate with-energy.

Their plastic excuse for a “philosophy” imagines that people are merely separate individuals, random units that can be brought together or separated from each other by the firm hand of their authority.

And yet this is not so. One of the fundamental insights of the [organic radical](#) tradition is that the individual level of being – crucially important as the only direct and unpollutable channel between the collective soul and the physical realm – is not the only one.

The reality, of which we are not always aware because of the practical need to deal with our individual living, is that we are merely temporary flowerings of a greater organic entity, which embraces not just humankind, but the whole of nature and indeed the cosmos.

The tingling with-energy that we feel, when we are reminded of our belonging to an aspect of that greater organism, is a

sensation taking place within the body of the Whole, a shared sense of existing on a larger scale than the merely individual.

That belonging is always there, in fact, so these moments of *with-pleasure* amount to a rediscovery of something of which, deep down in our blood and our bones and our belly, we were already aware.

The joy we gain from coming together with other people is the joy of remembering our belonging to a greater natural entity, the joy of remembering who we are.

The system wants us to forget. It wants us to forget our history, it wants us to forget all the crimes it has committed against us, it wants us to forget that we need love and freedom in order to flourish, it wants us to forget that we belong to something much older and much more powerful than its ephemeral money-based empire.

But ignorance or denial of that belonging does not affect its reality.

When we come together and *feel* with-energy, we *connect* to that reality.

When we *understand* what this with-energy is, we are *remembering* that reality.

When, together, we consciously *use* our with-energy to *reclaim* our belonging to that reality, we will become so strong and so free that no system will be able to hold us down.

[[Audio version](#)]

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