Skeptics Society of New South Wales  
Australian Skeptics Incorporated  
PO Box 268  
Roseville  
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Sunday, 27 August 2006 (By Registered Post: RD51089552 #30)

Firstly let me express my condolences upon the occasion that your own cosmology has recently suffered from dwarfism.

I understand that Skeptics Society of New South Wales (Australian Skeptics Incorporated) has been formed with the measured objective: “Investigating pseudoscience and the paranormal from a responsible scientific viewpoint.” And that in accord with such values, the organization has made the following endorsement of Mr. Peter Bowditch (Vice-President) upon its Worldwide Web Page:

“Peter Bowditch (Vice President) -- You could go to www.peterbowditch.com or it could all be repeated here, which would probably annoy all the other committee members. As well as being the Vice President of Australian Skeptics, Peter is the Boss and Chief Decision Maker of the RatbagsDotCom Empire and the Executive Officer of the Australian Council Against Health Fraud. Both of these organisations are in the forefront in the fight against foolish thinking.” [Skeptics Society of New South Wales (Australian Skeptics Incorporated), edition of 13 January 2005]

Two references upon this Australian Skeptics Society endorsed RatbagsDotCom Internet site as publicly accessible www-page that are of particular focus of this correspondence, is as follows:

**Loons of July 2002 associated to Spiral Dynamics added 17 July 2002:** “The human mind is a mysterious place, and the ways that we perceive and interact with the world make up a rich field for psychological exploration. It is not often that the paradigm shifts as a Freud, a Jung, a Neisser, a Skinner comes along to make us think anew about the mental processes that drive our behaviour and define our humanness and the sweet paradox that makes us at once both unique individuals and members of a collective group. Clare Graves was another such pioneer, and has there ever been a better description of the human condition than "Movement and stasis along the developmental Spiral - either up or down - are reflections of the interaction between Life Conditions (the conditions-without which combine the historic times, physical place, psycho-social existence problems, and socio-economic circumstances) and the Memes accessible in the individual or collective mind (the systems-within). Generally, the evolution is toward more elaborated, more complex and inclusive ways of being - "higher" levels. However, life is without guarantees and there can also be regressions to previous, less complex, "lower" level structures. In either case, the active Memes are the containers for ideas and the essence of value systems, weltanschauuns, and the many "real" worlds that exist in parallel - sometimes in conflict, sometimes in confluence - on earth today?”  

Loons of May 2002 associated to The Sodomite Prophecy added 7 May 2002: “The page that first caught my eye on this site had the unusual title "Is Israel True to its Jewishness? A Parable on the Lost Password as the Name of God", but that was just the start of a magical journey through a philosophical and theological masterpiece. You can only imagine the flash of insight I had into the workings of time when I read "The Pythagorean Quaternary $1+2+3+4 = 10$ (and its corresponding artificial Quaternary $1+2+3+2 = 8$) is after all a canon of transposition (metathesis) which through the symbolical association of numbers, effects a philosophical change upon the obligation of Sabbath commandment by substituting an occulted metaphysical architecture which are imposed upon the 10 (Words) Commandments as the canon within Scripture”. Have you ever seen such a concise synthesis of religion, history, mathematics and language? Awesome!”

I have enclosed correspondence dated 26 August 2006 as advice to iiNet Limited concerning my having made in the past, by means of the construction of www-page sites known as “The Sodomite Prophecy”, “The Sybilline Oracles” and “The Nabal Chronicles” as the undertaking of every effort as humanly possible to disassociate myself from the unrelenting, vicious and untrue characterizations made upon the Internet, not the least of which has been fostered and promulgated by a "Peter Bowditch" <peterb@ratbags.com> authorship of a www-page called ‘The Quintessence of Loons’ as the source and opportunity for further and continuing Internet based acts of vilification by other miscreants such as “Barry OGrady” (A Subscriber) to iiNet Limited’s (Internet Service Provider) Newsgroups services as a former Optusnet.com.au subscriber known as ‘Barry OGrady’.

At the following link [http://www.ratbags.com/loon/may02/index.html] there was a copy of my legal representatives letter sent to a Mr. Peter Bowditch of Gebesse Computer Consultants 6 Caprera Road Northmead NSW 2152 Australia {Tel: 61-2-96864390} advising him of my objection to his public characterization of me as part of a philately of loons exhibition situated at his WWW-page called 'Quinessential Loon Site' [Ref: http://www.ratbags.com/loon/mailbox/sodomite.htm ]

I have ascertained that the purpose of this WWW-page has been established for the following:

“Seeing that the Web has so few pages containing links to places that webmakers find interesting, this site has inspired me to create the Quintessence of the Loon site at

http://users.bigpond.net.au/peterb/loon/

This will not be restricted to just new-age fluffery, but will become a catalogue of those places whose madness keeps the rest of us sane through laughter.”
Mr. Peter Bowditch has refused to consider a letter from my legal representatives, to remove references to my WWW-page from his philately of loons collection and instead sought to further inflame the situation by augmenting the offending WWW-page with that request.

Within this newsgroup post, Mr. Peter Bowditch makes the following public accusations as attempts to substantiate his conduct:

“Speaking of lunatics and law suits ...

I received a telephone call last week from someone who thinks that by calling his web site ‘awesome’ I am somehow infringing his right to freedom of religion. When he first started worrying about this, he said that I was violating Section 116 of the Australian Constitution.

That complete section states: ‘The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth’. As I am not the Commonwealth and neither make laws nor employ people in positions of public trust, I completely fail to see how this can apply to me, except in the mind of a madman.

The name of this person used to be Dolf Boek, and you can see his web site here (http://www.users.bigpond.net.au/telos/), where he sets out his explanation of how God and the universe work. Or something. I originally commented on his site in Quintessence of the Loon, where I said:

The page that first caught my eye on this site had the unusual title ‘Is Israel True to its Jewishness: A Parable on the Lost Password as the Name of God’, but that was just the start of a magical journey through a philosophical and theological masterpiece. You can only imagine the flash of insight I had into the workings of time when I read ‘The Pythagorean Quaternary 1+2+3+4 = 10 (and its corresponding artificial Quaternary 1+2+3+2 = 8) is afteral a canon of transposition (metathesis) which through the symbolical association of numbers, effects a philosophical change upon the obligation of Sabbath commandment by substituting an occulted metaphysical architecture which are imposed upon the 10 (Words) Commandments as the canon within Scripture’. Have you ever seen such a concise synthesis of religion, history, mathematics and language? Awesome!

This displeased Mr Boek (as he was then called), and you can see his objections here http://www.ratbags.com/loon/mailbox/sodomite.htm), including an actual letter from an actual lawyer. Apart from the occasional mention of me in newsgroup messages, I heard nothing from him since then until the telephone call last week. He has now called again and told me that the wheels are in motion and I will be hearing from his lawyers. He also rang the CEO of the hosting ISP for
this site and told him the bad news, including the fact that I am also going to be sued for linking to the publicly available records of the Victorian Civil and Administration Tribunal, apparently on the basis that my referring to a court case (http://www.austlii.edu.au/au/cases/vic/VCAT/2002/92.html) is a breach of his privacy. The strange thing is that he wouldn't tell the CEO his name, as apparently it was changed from "Dolf Boek" last week and he doesn't want to tell anyone what it is now.

I have two things to say to the person formerly known as Dolf Boek. Firstly, if you are planning to follow the example set by the performer formerly known as the performer formerly known as Prince and adopt just a symbol for a name, you should look out for the work of Hermann Zapf who designed an excellent symbol font for Linotype. I am sure that there will be something suitable for you in the appropriately named ‘Dingbats’ font. Secondly, if you think that linking to your web site and calling it ‘awesome’ and ‘a theological masterpiece’ is somehow belittling the brilliance of your intellectual discoveries and that linking to the public record of an occasion when you lost in court is an invasion of privacy, then you will be very excited about what happens if you sue me. If you go ahead, I promise to notify every television station, radio station and print outlet in Australia that I can reach of your theory as expressed on your web site and of the fact that you lost badly in the VCAT hearing. I will also point out to them your hypocrisy, in that you expect the right of freedom to say whatever you like on your web site but will not extend that courtesy to me. I also promise to publicly ridicule you at every opportunity, although the approximately 9,700 Usenet messages from you archived in Google Groups indicate that you are perfectly capable of doing this yourself.”

I have advised the Company Directors of Enet21 (ABN: 85 089 508 841) by email on several occasions, that they ought to be cognizant of the present legal actions against my salary continuance provider AXA Global (Australia) Group Insurance, as a claim alleging ‘Perjury’ and ‘False Report to Police’ as the culmination of 18 years of vilification received from Australians. That such a claim, beyond this letter of offer to bring conclusion to the matter, will establish the full extent of the claim as costs against Mr. Bowditch and Enet21 (ABN: 85 089 508 841) and whether such action will comprise a class action.

This unjustified public dissemination via the Internet newsgroup environment of Mr. Peter Bowditch's Internet WWW based references as conduct endorsed by the Australian Skeptics Society, being then used as the justification of further public abuses, by quasi-anonymous groups of individuals accompanying publicly derisive variations of my name and epithets made against my ‘gender, sexuality identity, medical status and profession of religious belief’ as vain presumption made upon my mental health such as: “lunatic”, “insane”, “nutter”, “raving loonatic”, “just plain barking mad”, “fruit loop”, “people ridicule you because you act weird”, “perhaps that dementia is getting worse” and “delusional belief that he was being persecuted in here”. As habitual and provocative
recourse--may be considered unlawful as a breach of Section 8 as Victoria's (Australia) Racial and Religious Tolerance Act 2001 Act No. 47/2001.

The Victorian Civil and Administrative Tribunal (VCAT) 17 December 2004 ruling Ref: [2004] VCAT 2510 (22 December 2004) between the Islamic Council of Victoria and an Evangelical and Fundamentalist (ie. Pentecostal) Christian Community of Faith known as 'Catch the Fire Ministries' applies an interpretation as to how Section 8 of the Victorian (Australia) Racial and Religious Tolerance Act 2001 might be applied and interpreted within the circumstance as follows:

"(1) A person must not, on the ground of the religious belief or activity of another person or class of persons engage in conduct that incites hatred against, serious contempt for, or revulsion or severe ridicule of, that other person or class of persons."

Section 11 provides:

"A person does not contravene Section 7 or 8 if the person establishes that the person's conduct was engaged in reasonably and in good faith:--

(a) In the performance, exhibition or distribution of an artistic work; or
(b) In the course of any statement, publication, discussion or debate made or held, or any other conduct engaged in, for -

(i) any genuine academic, artistic, religious or scientific purpose; or
(ii) any purpose that is in the public interest; or

(c) In making or publishing a fair and accurate report of any event or matter of public interest."

Section 4(2) of the Act is in the following terms:

"It is the intention of Parliament that the provisions of this Act are interpreted so as to further the object set out in sub-section 1."

Turning to sub-section 1, it provides the objects of this Act are:

"(a) to promote the full and equal participation of every person in a society that values freedom of expression and is an open and multicultural democracy;

(b) to maintain the right of all Victorians to engage in robust discussion of any matter of public interest or to engage in, or comment on, any form of artistic expression, discussion of religious issues or academic debate where such discussion, expression, debate or comment does not vilify or marginalise any person or class of persons;

(c) to promote conciliation and resolve tensions between persons who (as a result of their ignorance of the attributes of others and the effect that their conduct may have on others)
vilify others on the ground of race or religious belief or activity and those who are vilified."

A combination of Sections 8 and 11 may be seen to strike the balance between the right to express one's views in a robust fashion, provided it does not transgress the obligation to ensure that what is said or done does not constitute religious vilification. Legislation of this nature is now common in the Federal and State arenas, although this legislation is only one of two, which specifically deals with religious vilification.

Legislation of this nature may be described as attempts to prevent discrimination. There are authorities, which support the view that such legislation should be given a beneficial construction and that any defences or exemptions should be construed narrowly. See Waters v PTC (1991) 173 CLR 349 at 359 per Mason CJ and Gaudron J; Kazek v John Fairfax [2000] NSW ADT 77. The latter decision was overturned on appeal, but on other grounds.

However, notwithstanding this approach to the legislation, which possesses the character to which I have referred, as in all cases it must be the legislation as interpreted which will determine the scope of the exemptions.

The Premier, in introducing the Bill to the House in the Second Reading Speech, referred to the fact that there were exceptions and then made the following comment:

"This exemption clause is based on exceptions already existing in equivalent legislation in New South Wales and other jurisdictions.

These exemptions are not a shield for unrestrained abuse."

Again, the words of the Premier are seeking to make it clear that there is a balance to be struck between free speech, which is the right of all Victorians to engage in robust discussion, but that such a freedom is not to be abused, and this is conveyed by the following passages:

"The Act will prohibit extreme conduct which promotes and urges the strongest feelings of revulsion, hatred or dislike of a person or group on the ground of the racial background or religious beliefs and practices of that person or group. Engaging in prohibited conduct can give cause for a civil complaint. This proposition is balanced by exceptions to liability, which is designed to strike a balance between the right to freedom of expression, and the right to freedom from racial and religious vilification.

An exemption is provided for conduct or discussion that is engaged in 'reasonably and in good faith' in an artistic performance, for a genuine academic, artistic, religious or scientific purpose or for any purpose that is in the public interest. These nominated purposes are intended to have a broad meaning. For example, the discussion of religious issues includes a statement of religious belief, religious instruction and discussion concerning the conduct and practices of religious bodies. Similarly, the discussion of
matters in the public interest would include discussion of any public affairs with which the community may be concerned."

It is my view that that “Barry OGrady” (A Subscriber) to iiNet’s (Internet Service Provider) Newsgroups services continues to engage in such gratuitous public abuse—AS IMPROPER CONDUCT—as to significantly destroy any prospects for achieving opportunities for gainful employment, thereby disadvantaging my present circumstances as obligation to an Insurer as salary continuance provider and which has caused such a loss of public reputation as to have subsequently undertaken on 25 June 2003 a change of name effect on my birth certificate. I do not undertake consideration of a name change lightly. The first occasion arose in 9 July 1987 following my direct experience of an entrenched and systemic culture of abuse within the Victoria Police and the event of the Russell Street bombing of 27 March 1986 as retaliation to unethical police behavior accompanying frequent social ostracizing of criminal elements.

That given recourse to a mathematical and transcendent argument in defense (even given my limitations within this field), that it isn't possible for either “Barry OGrady”, Peter Bowditch, RatBagsDotCom or by endorsement from a 3rd Party as Skeptics Society of New South Wales (Australian Skeptics Incorporated), to resort to a claim to public good under the guise of any artistic merit. Or that the unbridled lack of civility as the hunting, stalking, pursuing and haranguing of human prey on the Internet adheres to the hyponomic principle--Under Law; Subject to Law. That such example of religious abuse by Internet and the World Wide Web users appears to be nothing more than a pleasure sport--the product of a civil depravation by the individual!

Clearly, if I have an alternative homoiotic {ie. HOMOIS} and chronological worldview of the hyponomic character of the hypostatis as a perspective of ”Time as the image {ie. 72J Sabbath based 'oth cycle = Tetragrammation of YHWH} of that which is ingenerate and called Eternity" which is sustained by the unified Common Law paradigm as the Tetragrammation origin of Number advanced by the Chinese Han Dynasty (206 BCE - 220 CE) or the Natural Law chronological Principles associated to the ephemeral and mundane activity of the Priests to the Temple of Yahweh and its Everlasting Covenant established upon a Sabbath chronological worldview as metathetic conception of Time Divisions by Jubilees & Weeks ('oth cycle = 6D or 6 x 364 days x 49 = 6J or 294 x 364 days or 365.2425 x 293 years with an implied Vernal Equinox on Wednesday 20 March 1996 / 21 March = 1 Nisan 5756. [Exodus 31:13-14]

That given such objective and subjective knowledge of the absolute unity of God as the Infinite being and the cause of all things, as that which one is capable of rationally and reasonably conveying--then these respective individuals and respective organizations may be viewed as showing a singular disdain for our Natural Law, Common Law and Australian Constitutional Rights.

That in such circumstances, it will not be possible for these respective individuals and officeholders to their respective organizations whether Limited or Incorporated, to hide
behind the constructs of a limited entity—as natural law and common law are all about LIMIT.

Should there be no acknowledgement from either Peter Bowditch, RatBagsDotCom or the Skeptics Society of New South Wales (Australian Skeptics Incorporated) as to the Improper Nature of their respective conduct with regards to their characterization of me as the substantial cause for subsequent and continuing vilification.

A remedy will be sought to the claim of a religious and racial vilification under Section 8 as Victoria's (Australia) Racial and Religious Tolerance Act 2001 Act No. 47/2001, will be sustained by a Natural Law, Common Law and Constitutional Rights argument (see CD ROM), and that will be a made in perpetuity, against your right to procreate within the Australian Commonwealth.

Mr Aaron MAKKER  
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