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The Price of Freedom is Eternal Vigilance

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**THOUGHT OF THE WEEK:** “It is curious enough to observe the excuses that (historian) Hume, in giving an account of these times, attempts to make for the plunderers and their 'reformation'. Well, was not this change a bad one then? And what are the excuses which are offered for it by this calumniator of the Catholic institutions? Why, he says that “their hospitality and charity gave encouragement to idleness and prevented the increase of public wealth;” and that, “as it was by an addition alone of toil that the people were able to live, this increase of industry was at last the effect of the present situation, an effect very beneficial to society.” What does he mean by 'the present situation?' The situation of the country, I suppose, at the time when he wrote; and though the 'Reformation' had not then produced pauperism and misery and debt and taxes equal to the present, it was on the way to do it. But what does he mean by 'public riches?' **The Catholic institutions “provided against the pressure of want amongst the people, but prevented the increase of public riches!”**

“What, again I ask, is the meaning of the words 'public riches?' What is, or ought to be, the end of all government and of every institution? Why, the happiness of the people. But this man seems, like Adam Smith, and indeed like almost every Scotch writer, to have a notion that there may be great public good though producing individual misery. They seem always to regard the people as so many cattle working for an indescribable something that they call 'the public.' The question with them is not whether the people, for whose good all government is instituted, be well off or wretched, but whether the 'public' gain or lose money or money's worth. I am able to show, and I shall show, that England was a greater country before the 'Reformation' than since; that it was greater positively and relatively; that its real wealth was greater. But what we have at present to observe is that, thus far at any rate, the Reformation had produced general misery amongst the common people, and that accordingly complaints were heard from one end of the kingdom to the other.”

– *A History of the Protestant Reformation in England and Ireland* By William Cobbett 1896, p.168

### THE ANTI-BREXIT COUP By Nigel Jackson

The British newspaper *The Daily Mail* carried a story on March 17th of a lecture tour (called ‘Henry VIII and the First Brexit’) throughout the UK being undertaken by Professor David Starkey, an author of twenty or so books on British royal and constitutional history. Here is a summary of the professor’s story, as published by the newspaper. In the 16th Century the King’s break with the Roman Church proved eventually to be triumphant and clean. Earlier, Magna Carta was also a revolutionary step which is rightly celebrated as holding a mediaeval king accountable to his subjects – or some of them. ‘The 2016 referendum was a very British revolution. And it’s been followed by a very British counter-revolution, which shows every sign of succeeding.’

It is a coup and ‘what is at stake is the nature and legitimacy of Parliament itself.’ Professor Starkey tells how the two main political parties in the UK, the Conservatives and Labour, have been taken over by members of a minority elite. They are no longer representative of most shades of voter opinion, as was the case before the Tony Blair revolution in Labour, when, taken together, they ‘guaranteed the stability of British politics through all the convulsions of last century’. The professor sees ‘the new Industrial Revolution’ (the ‘global movement of capital and the rise of technology’) as one factor in the corruption of the parties. ‘The EU referendum tore apart the veil: it was now the **People versus the Parliament**. The People voted 52 to 48 per cent to leave, but an estimated 74% of MPs voted to remain.’ Professor Starkey compares Britain’s new situation with that which prevailed in the Communist nations of Europe before

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(continued from previous page) the fall of the Berlin wall: the people were 'ruled by pampered, out-of-touch and privileged elites who, against all the evidence, claimed to represent them.' He quotes playwright Bertholt Brecht who, although a communist, detested pseudo-communism, and who satirically commented on how corrupt leaders would prefer to 'dissolve the People and elect another', rather than accept the popular vote against them and honour it. The professor ends on a grim note: 'And where will it end? In another very British

revolution? Or something nastier? I fear the worst.' It is a pity that the British people did not listen to the warnings of patriots such as John Tyndall (1934-2005) who identified the corruption of Britain's political order much more comprehensively than does Professor Starkey. The way back is now harder than it would have been before the UK became so enmeshed in the EU. Perhaps a long-term strategy of civil disobedience may need to be followed, if the House of Commons continues to defy the 2016 referendum result. \*\*\*

## BULLSHIT JOBS! By James Reed

Forgive my French, but *Bullshit Jobs* is the title of a 2018 book by David Graeber. I do not have the money to buy books, and did not find this title in the city book store to speed read, but I did find some comments on Wiki, which is better than reading it. Here, bingo, instant karma, I mean summary:

"In *Bullshit Jobs*, American anthropologist David Graeber posits that the productivity benefits of automation have not led to a 15-hour workweek, as predicted by economist John Maynard Keynes in 1930, but instead to "bullshit jobs": "a form of paid employment that is so completely pointless, unnecessary, or pernicious that even the employee cannot justify its existence even though, as part of the conditions of employment, the employee feels obliged to pretend that this is not the case."

The author contends that more than half of societal work is pointless, both large parts of some jobs and, as he describes, five types of entirely pointless jobs:

1. flunkies, who serve to make their superiors feel important, e.g., receptionists, administrative assistants, door attendants
2. goons, who act aggressively on behalf of their employers, e.g., lobbyists, corporate lawyers, telemarketers, public relations specialists
3. duct tapers, who ameliorate preventable problems, e.g., programmers repairing shoddy code, airline desk staff who calm passengers whose bags don't arrive
4. box tickers, who use paperwork or gestures as a proxy for action, e.g., performance managers, in-house magazine journalists, leisure coordinators
5. taskmasters, who manage—or create extra work for—those who don't need it, e.g., middle management, leadership professionals

Graeber argues that these jobs are largely in the private sector despite the idea that market competition would root out such inefficiencies. In companies, he concludes that the rise of service sector jobs owes less to economic need than to "managerial feudalism", in which employers need underlings to feel important and maintain competitive status and power.[1][2] In

society, he credits the Puritan-capitalist work ethic for making the labor of capitalism into religious duty: that workers did not reap advances in productivity as a reduced workday because, as a societal norm, they believe that work determines their self-worth, even as they find that work pointless. Graeber describes this cycle as "profound psychological violence", "a scar across our collective soul".

In turn, rather than correcting this system, Graeber writes, individuals attack those whose jobs are innately fulfilling. Graeber holds that work as a source of virtue is a recent idea, that work was disdained by the aristocracy in classical times, but inverted as virtuous through radical philosophers like John Locke. The Puritan idea of virtue through suffering justified the toil of the working classes as noble. [2] And so, Graeber continues, bullshit jobs justify contemporary patterns of living: that the pains of dull work are suitable justification for the ability to fulfill consumer desires, and that fulfilling those desires is indeed the reward for suffering through pointless work. Accordingly, over time, the prosperity extracted from technological advances has been reinvested into industry and consumer growth for its own sake rather than the purchase of additional leisure time from work. Bullshit jobs also serve political ends, in which political parties are more concerned about having jobs than whether the jobs are fulfilling. In addition, he contends, populations occupied with busywork have less time to revolt.

As a potential solution, Graeber suggests universal basic income, a livable benefit paid to all without qualification, which would let people work at their leisure. The author credits a natural human work cycle of cramming and slacking as the most productive way to work, as farmers, fishers, warriors, and novelists vary in the rigor of work based on need for productivity, not the standard working hours, which can appear arbitrary when compared to cycles of productivity. Graeber contends that time not spent pursuing pointless work could instead be spent pursuing creative activities."

[https://en.wikipedia.org/wiki/Bullshit\\_Jobs](https://en.wikipedia.org/wiki/Bullshit_Jobs)

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## THE WORLD WILL MOVE TO NEW ZEALAND, HOME OF THE FREE By Peter Ewer

Fantastic news; after the spontaneous display of emotion in New Zealand, after The Terrible Event, the entire world wants to move to New Zealand, and why not?

<https://www.smh.com.au/world/oceania/the-world-now-wants-to-move-to-new-zealand-20190327-p51896.html>

“Worldwide interest in moving to New Zealand has spiked in the aftermath of Christchurch’s deadly terror attacks. Immigration New Zealand (INZ) figures show a significant lift in the volume of registrations from people interested in living and working in New Zealand since the March 15 shootings, when 50 Muslim worshippers were killed at the Masjid Al Noor and Linwood Masjid by a lone gunman. INZ assistant general manager Peter Elms said his agency had received 6457 registrations of interest from March 15 to 24, compared to 4844 for the preceding 10 days – a 33 per cent increase. The largest numerical increase had come from the United States – 1165 compared to 674, a 72 per cent increase. Britain and South Africa had the second and third highest number of registrations, compared to the 10 days before the attacks. Britain jumped from 505 to 753

– a 49 per cent increase. Predominantly Muslim countries, notably Pakistan (333 registrations since the attacks), had shown a surge in interest despite their faith being the terror target. New Zealand Muslims have received an outpouring of goodwill in the form of vigils, flowers, messages and donations. Other Muslim majority countries showing increased interest include Malaysia (165 registrations), Bangladesh (82), Morocco (66), Indonesia (63), Egypt (59) and Turkey (59). These were purely registrations of interest in coming to New Zealand and not visa applications, Elms said. Some of the interest in living in New Zealand appears to be a reaction to Prime Minister Jacinda Ardern’s empathetic approach to the victims of the shootings.”

All of that is wonderful, and New Zealand should adopt an open borders immigration policy, to get further into the spirit of things, but only after Australia ends the Trans-Tasman Travel Agreement. Once migrants discover that welfare is not so good in the land of the kiwis, maybe the world not already here will come to Australia, not that there is anything wrong with our welfare system collapsing, of course. \*\*\*

## WHEN IT FALLS: BOOK BURNING? By John Steele

This article got me thinking about book burning. Yes, I know with all the censorship we are enduring, that this is a sensitive issue, and that we are duty bound to take the high J. S. Mill *On Liberty* road, of literary freedom and all that jazz, but ...

<https://www.thejournal.ie/poland-priests-books-4570737-Apr2019/>

‘Catholic priests in a Polish city burned a number of books they claim are sacrilegious over the weekend, including some from the popular Harry Potter and Twilight series. In a Facebook post showing photographs of the public book burning, priests in the city of Koszalin quoted Old Testament passages. They urged believers to destroy the enemies of God, telling them to “burn their idols in the fire”. The post on the page ‘SMS Foundation from Heaven’ shows three priests carrying a basket of books and other items including an African-styled face mask through a church to an outside fire pit. Photographs show priests and two altar servers standing by the fire pit, where other items including a ‘Hello Kitty’ umbrella and a Hindu religious figurine, are also burning. The group that posted the pictures is an evangelical foundation set up to spread Christian message via mobile phone texts. Father Rafał Jarosiewicz from the Koszalin SMS Foundation from Heaven was in the news again last year when he started driving around Poland with a mobile confessional box. One commenter on yesterday’s Facebook post said: “I’d

like to believe this is a joke... Seriously? Are people burning fantasy literature in the 21st century in some kind of sick ritual?” “It’s hard for me to believe that we’re so backward!” they added. In recent months, Poland’s influential Roman Catholic church has been struggling to deal with the fallout of revelations about paedophilia among priests that are unprecedented in this overwhelmingly Catholic country. Last month, the Polish episcopate admitted for the first time that nearly 400 of its clergy had sexually abused children and minors over the last three decades.’

Now, the priestly book burning may have been hypocritical in the light of the paedophilia news, but the issue remains, should the libtard globalist elite, if defeated with this society somewhat intact, or if it goes the way of The Walking Dead, have their literature permanently removed from the public, just as they now censor us? Should there be preserved copies of Marx’s satanic bible?

My answer is: yes, burn it! The reason is that if one leaves a source of infection, there is always a possibility of reinfection. We need for this to end now, one way or another. Of course, burning books may not be environmentally sensitive, so simply recycle the matter, but not the deadly contents. Cultural Marxism, if we are still allowed to talk about it, needs to be conceptually eliminated.

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## WE ALL NEED TO BE CALM AND TOLERANT By Bruce Bennett

A big storm about nothing; a misunderstanding taken out of context, of course. Words do not mean what they mean, but rather, something else; maybe anything the elites want them to mean. Death threats may really be invitations of love:

<https://www.theaustralian.com.au/national-affairs/foreign-affairs/christchurch-massacre-turkey-threatens-anzac-ties-with-erdogan-rhetoric/news-story/0f9c4ca7c634d37c8b4b50f1227cd9ce>

‘Scott Morrison says Turkey’s President has “moderated his views” after the Prime Minister took him on over his “very offensive” outburst against Australians. Recep Tayyip Erdogan’s office today said the President’s comments that Australians with anti-Muslim views would be sent back in coffins like “their grandfathers (in Gallipoli)” were taken out-of-context and that he welcomed Anzac Day visitors.

The Prime Minister responded by stating “progress has been made” and that there would be further meetings with Turkish officials. “Overnight, progress has been made on this issue and overnight we’ve already seen a moderation of the president’s views,” he said.’

What “moderation” is not exactly clear, but common sense would dictate exercising extreme care in entering this area, just in case. See, when somebody says that others will be sent home in coffins like their grandparents, that statement must be subjected to politically correct hermeneutics (interpretation), and it seldom means what we may think. It could even mean exactly the opposite if politics requires. Of course, if a statement was made by a nationalist, that by definition is evil, and to be condemned, even  $1+1=2$ . No interpretation sympathy there. \*\*\*

## CHINA UNCHECKED IN ANTARCTICA By Jackson Gothe-Snape

Flying high in the skies above Antarctica’s ice in late 2016, the former head of the Australian Antarctic Division was on a spectacular mission. The Antarctic Treaty System bars military activity or mineral exploration and it is up to scientists like Nicholas Gales to ensure their neighbours are doing as they should. His goal that day was to complete the first inspection of the remote American base at the South Pole by a nation unaided by the Americans themselves.

“We flew in under our own resources with one of our chartered ski-equipped aircraft, a Basler,” he told a parliamentary committee less than a year later. Dr Nicholas Gales and colleagues during the historic inspection of the US base. Supplied: AAD/Jason Roberts “We spent two days at the station undertaking that

full inspection and then came out through (coastal US station) McMurdo on the way out.” This was the only inspection of another station Australia has undertaken in the past eight years. While getting to the South Pole was an achievement, of perhaps greater significance was the base Dr Gales didn’t visit.

“We were going to undertake an inspection of another country on the way through, one of the Chinese bases, but it was not operating from there during that summer.” All up, China’s most audaciously located station — at the high point of Antarctica’s vast ice sheet at the heart of Australian Antarctic Territory — has seen 10 summers. This is a decade marked by incredible expansion of Chinese activity. Yet this station, as well as one other Chinese base within Australia’s claim, have never been inspected. Many are saying it’s time for a check-up.

Source: <https://www.abc.net.au/news/>

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### CHRISTIAN PHILOSOPHY AND THE COMMON LAW

by Richard O’Sullivan

.....After the passage of four hundred years the name of (Sir) St Thomas More (7 February 1478 – 6 July 1535) is for the men of all the countries of the Common Law and of all the lands the centre of a great memory and a great hope. On the first page of his classical biography one of the great masters of English literature states the issue: What is the meaning of More's life and death to those who are not of the faith for which he suffered? This book attempts to answer the question and to depict More not only as a martyr which he was, but also as a great European statesman. More's far sighted outlook was neglected amid the selfish despotisms of his age; yet his words, his acts, and his sufferings, were consistently throughout life, based upon principles which have survived him. More was killed, but these principles must, in the end, triumph. If they do not, the civilisation of Europe is doomed... \*\*\*

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