



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: *'All exterior freedoms flow on from this interior freedom. The Church's primary mission is to concentrate on the latter, not on the former. She is not in the world primarily to break social chains, but to give men spiritual riches, reserves of love, moral reserves, which will make possible the development of exterior freedom. As Thibon says – "in other words, instead of attacking directly the power of Caesar, it first develops God's cause in ourselves."*
– Canon Arthur Fellows in *"The Foundations of Liberty"*, 1973

THE SPIRIT OF FREEDOM by Betty Luks:

Politicians are constantly referring to the 'democracy' they wish to impose upon us – a 'democracy' never defined but constantly aimed for. For those who do not know British-Christian history, a history which has been 'shoved down the memory hole' by modern education systems, it might come as a surprise to know that that which they now vaguely think of as 'democracy', is a quite different concept of the freedom of the Individual as once understood.

Clifford Hugh Douglas wrote that stripped of all the variables, there were really only two philosophies in the world. One claims that all power and authority (from God) comes from within each and every individual. "The Kingdom of God is within you." This was the Christian basis of social development.

The other philosophy claims that all power and authority comes from some place else; it could be the Party, the State, the Money Power, Big Business or even the Church, etc.

Writing over one hundred years ago in "The Affirmative Intellect", Charles Ferguson who well understood the vision the Christian Church of old had sown within the souls of men, could proclaim: "The social ideal of the modern world was born out of the bosom of the Church... for the quintessence of the old Catholicism was simply the attempt to establish a great social order, not by external authority and the compromise of interests, as in the "kingdoms of the world," but through the purification and the concurrence of wills.

In the last analysis, there are but these two possible forms of social order – there are these two opposite and contradictory conceptions of the sanction of social law.

The sanction, the force of the law, is either outside of mankind or it is within.

Either it is in the nature-of-things and the arbitrary will of God, or else it is the will of the people – the heart's desire of humanity.

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The idea that the will of the people could be the source of social law was born into the world with great travail. It was for ages difficult, even impossible, to conceive such an idea. The wills of the people seemed so shallow and weak, or else so irrational and contradictory. But Christianity is the discovery of the infinite depth of the human will.

And so for nearly two thousand years it has been possible to imagine that a multitude of men ... might be brought to desire and to will, with steady insistence, things that are beautiful and just.

The Church of the Middle Ages stood as a provisional plan of such a social system.

In the midst of a world-order based upon an opposite principle of the external law – the Church wrought into concrete forms and the solid structures of institutions, the democratic ideal.

It was a marvellous achievement – this magnificent rough-sketching of a new world in the oppugnant materials of the old. In the sixteenth century the idea of the social law as proceeding from the sanified and consentaneous wills of the people was fairly born into the secular world.

The Church had poured its vital store into the lap of the nations. It had breathed out its very soul of liberty in the breath of the modern spirit. And for four hundred years democracy has wrestled for the spiritual order – for the sovereignty of the human ideal – in the open arena of the secular world..."

With such an understanding of the Christian revelation Ferguson could declare: "If there be only a God of Sinai and no God of the Soul of Man, certainly we are in a way to find it out with cost..."

THE LEFT AND THE RIGHT AND THE TRUTH by Betty Luks:

I am always grateful for the ground-breaking work of those who went before us in the League and Social Credit movements, and the legacies they left us – especially their record of what was happening at the time in their own field of endeavour, e.g., politics, religion, education, etc.

Geoffrey Dobbs' words of warning in *"What is Social Credit"* came to mind whilst reading Kevin Donnelly's new book, *"Why Our Schools Are Failing"*.

Geoffrey insisted it is necessary to go deeper than the surface of politics as seen in the Party contest and to realise that the Left-Right confrontation is itself an essential part of a policy of division and conflict. We must always keep in mind the World Revolution is being worked out in stages in the English-speaking world.

Geoffrey reminded his readers the terms Left and Right in the political sense had a revolutionary origin, which is still implicit in its current usage, though the origins have now been lost to view. After the French Revolution the legislative assemblies in France and elsewhere were seated in a semi-circular arrangement, the more enthusiastic vanguard of the revolution being on the Left, the more solid, critical and cautious rearguard on the Right – but all were revolutionaries, or at least had to go along with the revolution.

No one opposed to the revolution, even if he survived and was left at large, could take any part in the Government; any more than could the Monarchists in republican France, or the pro-Shah party in Iran, or the pro-Hussein party at present in Iraq.

"That," says Geoffrey, "is what revolutions are about: the total elimination of the *Ancien Regime* and its traditions, making an impassable gulf with the past."

The Menzies Research Centre holds the copyright to Mr. Donnelly's book, and republican Malcolm Turnbull has written a foreword in which he expresses the concern so many parents would identify with, the concern about the politically-correct, dumbed-down academic standards observed throughout government schools today.

It sent me back to the work of former Victorian teacher and writer Jean Wallis. Jean was sounding the warning bells in 1984 in "*Chaos in the Classroom*", and then again with her updated "*The Disaster Road*", published in 1986. She wanted to alert Australian parents to the revolution then taking place in the schools, a revolution already preparing the children for the New World Order.

'Conservatives' were in power: Much to my astonishment, Mr. Donnelly, in 2004, thinks the problem originated with the Left-wing of politics. But a little calculation soon reinforced my belief that the forces for the revolution were set in motion within Australia when the so-called 'conservatives' were in power.

After WW2, the 'conservatives' dominated federal politics for many a long year, and were responsible for firmly setting within Australia's education systems, the United Nations' UNESCO agenda. The Commonwealth Government, not the States' Governments would have sent Australia's first representatives to the United Nations to attend the international UNESCO meetings around 1948.

Jean Wallis referred to Dr. Alan Barcan, Associate Professor of Education, University of Newcastle, N.S.W., who in 1971 had sounded the alarm.

Changing Educational Objectives in Australian Schools: "In the last few years a startling change has come over the curriculum of studies in Australian schools. This change involves changes in educational objectives and changes in the quality of education, but it also has implications extending beyond education and involving deep-rooted elements in our cultural traditions." (cited in *The Griffin*, Vol.12, No.13)

The Fabian Socialists with their leader Gough Whitlam didn't come to power till 1972, and even then only till 1975! It was 1983 before they regained control of power. But for most of the time when the changes to our education system were taking place, a 'conservative' federal government was in power in Australia. If they were so concerned about the 'startling changes' that had 'come over the curriculum of studies in Australian schools' which 'extended beyond education' and involved 'deep-rooted elements in our cultural traditions', why weren't they sounding the alarm bells to the Australian people? They weren't 'concerned', because they too were becoming internationalists as well as centralists, but worked more by stealth than openly.

The *idea* and plans for the destruction of the *Ancien Regime* of Western Christian Civilisation and the setting up of a New World Order go back a long, long way.

THE BENCHMARK TESTS: In 1996, concerned about the failed academic standards, the then federal education minister, David Kemp, introduced the benchmarked tests for Year 3 and 5 students. But, according to Alan Robson, Vice-Chancellor of the University of West Australia, pressure to achieve academic success has led some primary schools to ban poor performers from sitting the tests. (*The Australian*, June 1st, 2004.)

Prof. Robson said he knew of a small number of schools that had moved to bolster their test results by advising some of their poorest performers to stay at home on the day of national literacy tests.

We don't know whether the good professor has any better solutions to the struggling education system – after all, he must also be a product of that very system – but we also wonder about John Howard.

Politically, John Howard is an internationalist and a centralist; he may pay lip service to our two-thousand years of tradition and culture but his actions have spoken louder. For Australians to understand

ust how far we have been taken down the road to the New World Order, Jean Wallis' 1986 book, *"The Disaster Road"* needs to be read along with Kevin Donnelly's new book, *"Why Our Schools Are Failing"*.

Younger Australians will then begin to understand for themselves just what a fundamental philosophical change took place in education all those years ago, the results of which they are the 'fruit'.

THE PHILOSOPHY OF THE 'ONE-WAY STREET' – AGAIN: The Brits are not too happy with the Yanks 'at ground level'. Rod Liddle of *The Spectator*, June 19th, 2004, has brought up "the scandal of the new extradition arrangements that allow the U.S. to snatch British citizens, but leave I.R.A. men safe" in the 'good ol' U.S. of A.' ("One law for the Americans, another for us").

When George Bush's government drew up a list of proscribed terrorist organisations, or organisations which raised funds for terrorists, Noraid, the American-based organisation which raises funds for the I.R.A., was notably absent – so too was the I.R.A.

The list consisted of various murderous and wacko Peruvians and Tamils and Columbians who were found to be "personae non gratae, along with a whole bunch of Arabs, as you might expect", he wrote, but for the good ol' U.S. of A., "Noraid and the I.R.A. were just tickety-boo."

Mr. Liddle ponders, "...maybe it's that the U.S. government did not wish to estrange the millions of its countrymen who, for reasons which entirely elude" him, "gain a certain sort of pleasure from pretending to be Irish and complaining loudly about 'centuries of Briddish Oppression'."

"Or, then again," he muses, "maybe the U.S. government just couldn't give a monkey's about terrorism carried out against its most stoical and unwavering ally. Because there's terrorism, you see – and terrorism."

Hmmm... we must look again at the groups the Howard government has proscribed. Are there any organisations which raise funds for terrorists, such as an Australian-based organisation which raises funds for the I.R.A.? And what about the I.R.A., is it on the list?

Mr. Liddle's article raises some worrying questions for this country. He explains the U.K. 2003 Extradition Act with the U.S.A. "is strictly a one-way street. For the Americans there is not the slightest interest or inclination in returning to Britain people who really are fugitives from justice; people who have allegedly committed serious crimes on British soil against British interests and indeed continue to do so in exquisite safety from their stateside havens."

It is only six weeks since a United States court ruled it would be unsafe to deport a man suspected of being implicated in the murder of two British soldiers at an I.R.A. funeral. This fellow fled to the U.S.A. and is still enjoying his freedom because they don't trust the British to give him a fair trial.

"Perhaps," thought Liddle, "they are right. It is hard for us to view the I.R.A. objectively... The countless years of the most bloody violence have been corrupting for all of us, right to the soul of our criminal justice system...."

But, as he points out, that is exactly the way in which the United States is now perceived – worldwide. How does the rest of the world know that any of those now accused of 'terrorist activities' will get a fair trial in the U.S.A.? Will they be seen as 'innocent until proven guilty'?

And surely that is the big question the lawyers of the two Australian detainees at Guantanamo Bay keep asking!

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