



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: "The Common Law of England is the only great system of temporal law that came out of the Christian centuries... Of this there can be no doubt, that it was for the good of the whole world that one race apart from its neighbours, turned away its eyes at an early time from the fascinating pages of the *Corpus Juris* and, more Roman than the Romanists, made the grand experiment of a new formulatory system... Those few men who were gathered at Westminster round Pateshull and Raleigh and Bracton were penning writs that would run in the name of kingless commonwealths on the other shore of the Atlantic ocean; they were making right and wrong for us and for our children..." – "*Christian Philosophy in the Common Law*" by Richard O'Sullivan, K.C., 1947

"A voracious appetite for power: Only great conceit could inspire a dream of armed world hegemony. The ideology of benevolent American empire and global democracy dresses up a voracious appetite for power. It signifies the ascent to power of a new kind of American, one profoundly at odds with that older type who aspired to modesty and self-restraint." – Conservative philosopher Claes Ryn, 2004

FREEDOM IS A SPIRITUAL NECESSITY by Betty Luks:

Over twenty years ago, the League published an article in its journal "*The New Times*", in which the organised Christian Church was taken to task for ignoring what was happening to our Christian civilization (Vol.44 No.10, October 1983). The exceptions to this lack of interest and guidance among the Church's leaders being those 'sheep in wolves' clothing' who were promoting the Marxist collectivist social doctrines.

The Christian philosopher, St. Thomas Aquinas, had said that the elevation of means into an end was a deadly sin; in which case, *practical* Christianity requires that man's political, social and economic activities (i.e., the *means*) are directed towards serving God's purpose for man (i.e., the *end*).

For this purpose, freedom is a spiritual necessity, because it permits the individual to make free choices. Without free choices the individual is little more than an animal.

The League acknowledged it was the Christian Church which had helped create the social and political climate in which constitutional safeguards of the rights and freedoms of the individual evolved, but it took the 20th century Church to task for failing abysmally to give *Christian* guidance at a time when it was most sorely needed.

A burning issue which required a *Christian* response: How could God's abundance in the 20th century be placed at the direct disposal of the individual?

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The means to this abundance was first set in motion by the 19th century Industrial Revolution, and further abundance "pressed down and flowing over" by the subsequent 'bursting forth' of the Technological and Automotive Revolution. With the result, this Productive Revolution made possible an expansion of real freedom on a scale previously unknown and unimagined.

The distributive system: As the *means* of distributing this abundance in a modern 'money' economy is the *financial* system, a realistic financial policy, rooted in the Christian philosophy, was desperately needed to counter the Marxist social doctrines.

And it was the failure to evolve a realistic financial policy which enabled the forces of revolution to erupt into the open as a result of the First World War.

Early Christian Church: A study of early church history reveals the leaders attempted to heed Christ's warning that it was impossible to worship both God and Mammon. They even had a concept of a 'just price' as distinct from the fixing of prices by the Oriental system of haggling in the market place, and a 'just price' was promoted.

A few even grasped the evil inherent in permitting private individuals and/or private institutions to create a community's money supply – and then allow them claim it as their own. Several far-sighted church leaders were amongst the critics opposing the establishment of the Bank of England in 1694 and the introduction of that nation's first "national debt".

World Council of Churches filled the vacuum: But during the violent and destructive 20th century the traditional Church tended to ignore politics – until the World Council of Churches (WCC) was established, on the basis of a Marxist philosophy. The tragedy was, those leading the World Council of Churches appealed to those Christians who felt that the Church should be doing something practical about the plight of the world. The WCC with its underlying Marxist philosophy cleverly filled the vacuum.

Failure to promote and defend 'free enterprise' policies: During the Great Depression years, supporters of a genuinely free enterprise system failed to put forward constructive financial policies, with the result large numbers became convinced that Marxism offered a hope for the future. It was this failure which led to the recruiting of the many influential traitors who welcomed the Second World War as a major step towards establishing some type of a World State.

Growth of collectivist Marxist philosophy in the Christian Church: The growth of the Marxist collectivist philosophy inside the Christian Church was demonstrated in Australia during the 1980s with the "Social Justice" statement endorsed by representatives of the Anglican, Uniting, Catholic Churches and the Australian Council of Churches. For those *informed* Christians, a reading of the document entitled, "Changing Australia", created the impression of having read it all before – in the Communist press.

Not a word was written about the greatest evil of all, the robbery of the individual and the nation by the credit (debt) monopolists.

Neither was there mention of the Australian constitutional revolution which was proceeding apace, with the promoters nakedly seeking to centralise all power.

So far from criticising the centralisation of power as being anti-Christian, the impression created upon reading the 1980s "Social Justice" document, was that further centralisation of power was desirable.

The abuse of power: But at least the "social justice" document made it possible for those informed Christians to offer constructive criticism, to draw attention to basic questions which the document ignored. It also provided the opportunity for discussion concerning the correct role of the Church in relationship to the abuse of power at the expense of the individual. But, that was over twenty years ago and the organised Churches have continued to decline in authority and numbers.

The decline and disintegration now so evident: The decline in the authority of the Church now occupies the earnest attention of the Church's own leaders and coincides with the disintegration of our once Christian Civilisation.

But, the disintegration is not going to be halted by the idea a Christian society can be regenerated by the increase of the power of the State, the Multinational Corporations, the World Bank and the International Monetary Fund nor the United Nations.

BASIC QUESTIONS: Before those who claim to speak for the Christian Church make any more pronouncements concerning Christianity, economics and social issues, they should be asked to provide answers to such questions as:

- What is the true purpose of the production system?
- If technology and automation, i.e., the discovery and application of God's truths in the physical world, make it possible for a decreasing number of people to produce enough for all, why is "full employment" a desirable objective?
- As money is in essence 'a licence to live', why should these licences be issued to the people, by private people and private institutions, as an interest-bearing debt – to be repaid, with interest, to those private persons and institutions who have gained the legal power to do so?
- Why does the Church NOT condemn the theft of that which rightfully belongs to the individual, the real credit of the nation, which is its productive capacity and production?

EUROPEAN UNION'S 'SOVIET RIGHTS': In polar opposite contrast to traditional *British* common law rights, the EU Constitution states:

Article 1-7: "These rights shall be exercised in accordance with the conditions and limits defined by this Constitution and by the measures adopted to give it effect."

It adds in Article II-52: "Any limitation on the exercise of the rights and freedoms recognised by this Charter must be provided for by law."

In other words, in the Eurocrats' world view, rights are "recognised" by the "charter", meaning they come from government. And, those rights may be limited as the rulers deem necessary. (Remember "What the 'charter' gives today, it can take away tomorrow!" ...ed)

Starting with this fatally flawed premise about rights, the EU Constitution fraudulently claims:

Article 1-3, that it will, "promote peace ... and the well-being of its peoples," by offering "its citizens an area of freedom ... where competition is free and undistorted."

Such cosmetically appealing objectives are the preamble packaging for a mammoth 300-page soviet-socialist manifesto that follows. If ratified, the EU Constitution would regiment Europeans' lives down to the most private levels.

Article II-21, states "any discrimination based on any ground such as ... sexual orientation shall be prohibited."

Churches and organisations that teach homosexuality is wrong, will find themselves in violation of EU law. Landlords, who refuse to rent to homosexual 'couples' will be prosecuted. (For similar developments already happening)

Article II-23: empowers the EU government to interfere in employer-employee relationships, by enforcing measures that ensure "equality between men and women ... in all areas, including employment, work and pay." It also calls for "the maintenance or adoption of measures providing for specific advantages in favour of the under represented sex".

That could mean affirmative action for the continent.

The EU seeks to involve itself in family matters: In its declaration regarding Article III-2 the Constitution proclaims "the Union will aim in its different policies to combat all kinds of domestic violence".

Regarding welfare and regulatory measures, the EU leaves no stone unturned: Article II-34: "recognises and respects the entitlement to social security benefits and social services ... (for) everyone residing and moving legally within the EU."

Article II-35: "Everyone has the right of access to preventative health care..."

According to Article II-37 "a high level of environmental protection and the improvement of the quality of the environment must be integrated into the policies of the EU and ensured in accordance with the principle of sustainable development".

Article m-193: proposes to "develop international measures to preserve and improve the quality of the environment and the sustainable management of global natural resources, in order to ensure sustainable development; [and] promote an international system based on stronger multilateral co-operation and good global governance":

That would mean the management of all the planet's resources in a world government under the United Nations. ...

Essential reading: *"Australia 2000: What Will We Tell Our Children?"* by Jeremy Lee. Jeremy identified the twin evils of totalitarianism - Communism and Super-Capitalism and the political agenda they both promote. The eventual control of the world's food, fibres and minerals by 18 UN commodity boards? He explains to Australians why their resource-rich nation has been bankrupted, has lost its financial and political independence and has been systematically betrayed by its political 'leaders'. \$20.00 posted from League Book Services.

CANADA'S CREEPING LEGAL TYRANNY: Canadian visitor to our shores, Mr. Wallace Klinck, gave a background briefing and update to the plight of revisionist historian Ernst Zundel as he continues to fight for his freedom in Canada.

Mr. Zundel has been in prison for just on two years, although no charges have been laid in that time. He has committed no crime in Canada. He is being held in prison on the basis of a 'Security Certificate' which is issued by a Cabinet Minister based on his 'opinion'. He has been denied his most basic rights; he has been denied the supplements he uses for his health needs. We understand he has been denied the use of a pillow to sleep on, and the use of a chair to sit on. He has been placed in solitary confinement. In fact, although he has committed no crime in Canada he is being treated worse than a common murderer.

He has been denied the right to call witnesses.

The presiding judge in the case before the court was formerly in charge of the Canadian Intelligence and Security Agency. Now presiding over Mr. Zundel's hearing he refuses to recuse (disqualify) himself on the basis of bias.

And the Canadian Human Rights Commission has officially said truth is no defence!

As Wallace Klinck noted, it shows the degree to which the legal system in Canada, once a common law country, has been compromised. Canada is entering a legalistic tyranny.

And Ernst Zundel's battle is on behalf of all Canadians – if they only knew it.

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