



A WEEKLY COMMENTARY

ON TARGET

- NEWS HIGHLIGHTS
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- COMMONWEALTH AFFAIRS



The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK:

"Essentially, the Governor of the Bank is the godfather of Posterity. It is he who assesses the liabilities to be shouldered by our new-born and unborn, and who lightens the load on our shoulders. There is no need, however, for us to shed tears on behalf of these youngsters. The Godfather never dies; and when the time comes for our children to take over our liabilities, there he will be in their midst, doing the same deal as between them and their descendants as he is now doing as between us and ours. One thing we can rest assured of, and it is that never will he shear the sheep of any generation so close that they die of bronchitis..." – *"Peace and Prosperity"* by Arthur Brenton in *"The Fig Tree"*, March 1939

"But alas for you Pharisees! You who pay your tithe of mint and rue and all sorts of garden herbs and overlook justice and the love of God!... A lawyer then spoke up. 'Master,' he said 'when you speak like this you insult us too.' 'Alas for you lawyers also,' he replied 'because you load on men burdens that are unendurable, burdens that you yourselves do not move a finger to lift.'... Alas for you lawyers who have taken away the key of knowledge! You have not gone in yourselves and have prevented others going in who wanted to.'

– Saint Luke, Chapter 11

THE GREAT LAND SNATCH by Ian Wilson, LL.B.:

The Aboriginal Land Rights Conspiracy. "In the phoney debate about Aboriginal 'land rights', it is generally overlooked that irrespective of what happened in the past, there would be no debate at all if young white Australians had not died on the Kakoda trail and other parts of South-East Asia in stemming the Japanese assault during the Pacific War. A Japanese victory would have eliminated any Aboriginal problem – by the simple process of liquidating the Aborigines! By their sacrifices white Australians have as much right to be in Australia as the Aborigines." – Geoff McDonald, *"Red Over Black"*, 1982

For a number of decades the Aboriginal issue in Australia has been used and manipulated by a powerful group of elites as part of their agenda to dove-tail Australia into a scheme for the achievement of a one-world "communist" (collectivist/globalist) government. Many aspects of this manipulation of Aboriginal affairs came to public attention at the time of the Pauline Hanson debates, but more recently the work of Keith Windschuttle in *The Fabrication of Aboriginal History* has 'outed' other aspects of the elite's agenda.

Two brilliant books available from the League which deal with the history of the manipulation of

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Aboriginal affairs by the collectivists/globalists are Peter B. English's *Land Rights – Birth Rights* and Geoff McDonald's *Red Over Black: Behind the Aboriginal Land Rights*.

Red Over Black was first published in May 1982 and is now in its 9th print run. This truly great and inspired book documents Marxist involvement in Aboriginal affairs. McDonald learned of a long-term communist strategy for the creation of an Aboriginal republic under communist control. He saw first-hand, as a young communist, the Aboriginal people being treated as "black cannon fodder" by communist manipulators. He was expelled from the Communist Party for his criticisms.

Chapter 4 of McDonald's book is entitled "Singling Out the Anglo-Saxons for Attack". He makes the sound point that the intellectual elites have a divide and rule strategy. A strategy of demoralising the dominant ethnic group, creating divisions where none need exist and thereby de-legitimising the Australian nation.

Since McDonald wrote, this demoralising strategy has been well demonstrated in the "stolen generation" debate.

The Human Rights and Equal Opportunity Commission report "*Bringing Them Home*" concluded that the removal by the State of "Aboriginal" (generally mixed race) children from their usually single mothers, was an act of genocide. This theme of genocide was pursued in the pages of *Quadrant* magazine and elsewhere by a number of leading Jewish academics, most notably Professor Robert Manne.

Manne saw the removal as a type of racial programme to eliminate Aboriginality. Never mind that the children were of mixed race, sometimes with more 'white' genes than Aboriginal.

By no stretch of the imagination can such removals be called genocide. Indeed a number of critics pointed out that in traditional Aboriginal society these mixed blood babies would often be killed by being taken and left on ants' nests to die. So much for "racism".

Recently, Warren Mundine, an Aboriginal and vice-president of the Labor Party said that the "sorry" campaign for the "stolen generation" was "not going to change a person's life in Wilcannia". Of course the campaign was not designed to do that, but was, as McDonald had observed in another context, a demoralising attack upon Anglo-Saxons firstly, and white Australians secondly. It was part of an ongoing creation of a culture of guilt.

THE CULTURE OF GUILT: The culture of guilt has been championed by a number of academic writers, most notably Henry Reynolds. The *Mabo* judgement, which overturned two hundred years of Australian land law was heavily influenced by Reynolds' work and also by Canadian law on native title. Canada, as readers of this publication would know, is a more advanced testing ground for the social schemes of the new world order. The main judgements in *Mabo* – delivered by Justice Brennan (father of Jesuit activist Frank Brennan who supports the standard politically correct causes) and Justices Deane and Gaudron – is coloured by the rhetoric of guilt. Remove the quotations from the legal papers and there is a "deep structure" to the text which reads that white Australia dispossessed the Aborigines but now is judgement day and a "time to pay the rent". One can almost hear the (all-white) Leftist band Midnight Oil playing in the background.

The rhetoric is less easy to see in Brennan's judgement, but the joint judgement by Deane and Gaudron could have come from the same word processor of Henry Reynolds.

The *Mabo* judgement led to the Keating government, in the UN's "Year of Indigenous People," giving us the *Native Title Act* and the whole legal circus of native title litigation.

Aboriginal groups made claims to numerous supposed sacred sites, including the CBDs of most capital cities. Needless to say such claims did not succeed even in our court system.

At July 2004 there had been 50 native title determinations made. There was agreement in 26 of these 50, and native title was found in only 33.

Native Title trials are typically long drawn-out affairs. In South Australia, for example, the De Rose Hill native title case, the only case in South Australia contested in court, cost over \$20 million. A paper written by B. Harvey and E. Fry "What Cost Native Title" (Rio Tinto 2003) puts the total litigation cost of native title in the past decade at around \$1 billion with a lost opportunity cost of around another \$1 billion. This expenditure, which has largely made lawyers richer than they already are, has not improved the plight of the outback Aboriginal communities. Billions have been spent on Aboriginals, and yet because of corruption and mismanagement the appalling situation exists where eye-diseases such as trachoma remain at an unacceptably high level. A mere fraction of the budget spent by the intellectual elite in their maintenance of a culture of guilt could be spent at a basic grassroots level helping Aboriginal communities.

THE GLOBALIST AGENDA: A brilliant article by John Fonte of the US Hudson Institute, "A World of Difference", somehow found its way into *The Weekend Australian*, 15-16/12/04. Fonte argues convincingly that national sovereignty is threatened by an elite motivated by a philosophy of global governance on the idea of "human rights".

Fonte said:- "An entire industry of transnational agencies and non-governmental organisations is pushing forward changes designed either to deny or over-ride the national sovereignty of democratic states against surprisingly muted or inchoate opposition. Taken together, these changes amount to a serious political and intellectual challenge to democratic sovereignty vested in the liberal democratic nation-state."

International institutions such as the UN monitor and adjudicate these international agreements and laws. The regime of global governance is provided through networks of transnational elites, especially international lawyers and judges. Their views, Fonte notes, "...are very rarely the views of democratic majorities in democratic nations."

The Aboriginal land rights conspiracy is but one sample of this international elites' attack upon democratic majorities. It is important for actionists fighting such tyrannies to see the connection between these issues and their origin. For that reason P.B. English's *Land Right – Birth Rights* and G. McDonald's *Red Over Black* are necessary reading for those concerned with the issues discussed in this paper.

'BLACK ARMBAND' HISTORY: The black armband view of history championed by Henry Reynolds was attacked by Professors Blainey and Partington and others. Real damage though has been done by the devastating critique more recently presented by Keith Windschuttle in *The Fabrication of Aboriginal History*.

The Windschuttle critique is important because he discredits Reynolds' own research. For example, Reynolds in *The Other Side of the Frontier* claimed that 10,000 Aborigines were killed in Queensland before Federation. Reynolds refers to his own article *The Unrecorded Battlefields of Queensland*

which he wrote in 1978. But the article gives no evidence of an Aboriginal death toll of 10,000 – only a tally of the number of whites killed by Aborigines. And so it goes on. This is the sort of history which *Mabo* and related judgements rest upon.

LOCAL SA COUNCILS TO FUND ABORIGINAL 'SELF-DETERMINATION': Residents already irate at the recent council property valuation 'rate hikes', might not take too kindly to the proposed "Kurna Tappi Ira Reconciliation Agreement 2005-2008", news of which has reached us via the local Messenger newspapers.

The "Agreement" is a three-year agreement between the Kurna Heritage Board and the Local Councils of Onkaparinga, Marion, Holdfast Bay and Yankalilla. (Southern residents of Adelaide take note!)

The Messenger newspaper lists the details of the Agreement:

- Develop Kurna skills and leadership
- Recognise traditional ownership
- Protect significant sites
- Help return selected parcels of Crown land to Kurna control
- Develop the Tjilbruke Dreaming Track between Marion and lower Fleurieu Peninsula
- Establish a Kurna Enterprise Centre and Heritage Board
- Promote Kurna identity and culture

What this means – in effect! The Ratepayers' Defence Association, PO 444, Marleston Business Centre, 5033, are conducting a survey of the residents asking them the following questions:

- Are you aware that your Council has signed a Reconciliation Agreement with the Aboriginal Heritage Board?
- Did you know that the minimum cost of administering this Agreement is at least \$200,000 per annum with no fixed ceiling limit?
- Do you think local councils should become involved in the administration and financing of Aboriginal Affairs?
- Would you support an additional rate levy to cover council costs in administering the Reconciliation Agreement?
- Do you think Aboriginal Affairs is a State Government issue which should be funded from State Government sources?

Another question which should be included is:

- Do you think this Agreement is part of the push for an Aboriginal republic and the disintegration of Australia as a nation-state?

Residents of the aforementioned councils in South Australia would do well to contact their Local Councils and ask for further information. Also, send in your response to the Survey answering Yes or No to each question.

We have been informed a six-week public consultation process has commenced. There is no excuse for local ratepayers not making their will known to their local council *representatives*.

While doing this they might like to ask them, who gave them permission to allocate their rate money to such a project!

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