



A WEEKLY COMMENTARY

ON TARGET

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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: Despite its vaunted First Amendment, America has also shown on countless occasions how it rids itself of its own heretics – often under cover of free speech and in the name of proverbial human rights. American politicians and academics are aware of the fact that even minor critical comment about Jews and Judaism can ruin their career – and life.

The Russian author, Alexander Solzhenitsyn, noted long ago, how the decline in courage had become a hallmark of America. America seems to have lost its civic courage, both as a whole and as a state of individual citizens. Such a decline in courage is particularly noticeable among the American ruling class and intellectual elites, and has created the impression of a complete loss of courage by the whole of American society. "Of course," writes Solzhenitsyn, "there are many courageous individuals but they have no determining influence on public life... This cowardice has today become the main political and academic pillar in America and Americanized Europe."

– Tomislav Sunic in *"Homo Americanus: Child of the Postmodern Age"*, 2007

THE LAW OF THE JUNGLE: DIVERSITY MELTDOWN by Brian Simpson: Like many of the writers of this movement, I well recognise the terrible threat to Western Christian civilisation which we face. It would be nice to be beyond the stage of documenting the danger, but part of our duty as writers is surely to continue to alert people to cultural decline and degeneracy. Recently a stabbing victim lay dying on the floor of a shop whilst on-lookers stepped over her and recorded the event on their mobile phones ("Stabbed? Smile for the Camera", *The Australian*, 5/7/07, p.11). This event occurred in Wichita Kansas, but it could have happened in any major city of the world – including, I think, Melbourne. What is the social meaning of such an event?

Professor Putnam on the Diversity Meltdown: The above event is a clear indication of a loss of 'social capital'. Professor Robert D. Putnam has been quoted in this journal before his pronouncement that in the "short run" (and he doesn't define how long this is) ethnic diversity produced by mass immigration, reduces social solidarity and social capital. Optimistically Putnam believes that in the long term immigration and diversity will have economic and cultural benefits (to whom?). However as a famous homosexual economist once said, in the long term we are all dead. Short term social chaos and breakdown has the nasty tendency to become long term. Again, Putnam does not consider this criticism in his paper "E Pluribus Unum: Diversity and Community in the Twenty-First Century", *Scandinavian Political Studies*, Vol.30, no.2, 2007, pp.137-174.

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Evidence from the United States indicates that in racially and ethnically diverse neighbourhoods, people of all races tend to adopt a survivalist attitude of "circling the wagons" or "hunkering down". Trusting people, even of one's own race is lower, there are fewer friends and community networks and community co-operation becomes rare. Immigration and diversity produce social isolation and anomie as people like turtles "hunker down" (p.149).

Inhabitants of diverse communities, Professor Putnam tells us "tend to withdraw from collective life, to distrust their neighbours, regardless of the colour of their skin, to withdraw even from close friends, to expect the worst from their community and its leaders, to volunteer less, give less to charity and work on community projects less often, to register to vote less, to agitate for social reform more, but have less faith that they can actually make a difference, and to huddle unhappily in front of television". (pp.150-151)

This is of course a recipe for social disaster. But Professor Putnam cannot see it coming because his theological belief is that diversity in society is good, and more diversity even better. I could not find anything in his paper to indicate his views on whether more immigration (say of non-Jewish people) and more non-Jewish diversity in Israel would also be a good thing. Perhaps he will tell us in another paper.

He is optimistic because he thinks the U.S. is a racial success. No mention here, of course, of the disproportionate rate of Black against White crime. He, however, has only looked at the short term. For the long term view, turn back to paragraph one.

THE FACE OF THE RACE OF TRAITORS or – ACADEMICS by D. West: It is instructive for an ex-academic (circa 1980s) to 'surf the net' to see what happened to old enemies and other species of traitors. Without exception, everyone that I could locate via google at various universities, who has not yet retired, is engaged in activities and research which have the net result of aiding in the destruction of our race, culture and nation.

From my laundry list of ghosts from the past I found at least someone working on every manner of politically correct topic under the sun. The combined research output reads like a course from hell. All done on salaries of an average \$80-100,000 per year, all paid for from our taxes.

I myself could not continue teaching in an arts faculty and resigned to start my own business. It was the best thing I ever did. The universities are completely and utterly intellectually corrupt. If an earthquake swallowed them all up and chewed up all of the academics, society would be infinitely better off.

THE TREASON OF THE INTELLECTUALS by Brian Simpson: Some readers may think D. West's opinion of the modern university is 'over the top'. My view is the modern university is a close approximation of a Nordic hell: a horrible, politically correct hades ruled by intellectual dwarfs and wicked feminists. But this we all know. Yet most of us think there was a golden age when all was different.

No doubt in the past there was less of the evil than we deal with in these pages – but an examination of Western intellectual history of ideas clearly shows that most past philosophers, thinkers and intellectuals since the time of the ancient Greeks were what we would call cosmopolitans or globalists. Only a few were not in the long history of ideas.

Being an "intellectual" seems to have been conceived of in the West as having a duty to be part of a "culture of critique" – of criticising their own society, culture and race. Few philosophers have defended the local over the global, home over foreign, and their own kind against the alien. The racial 'other' is always infinitely attractive and exotic to them, than boring locals. Entire disciplines such as sociology are grounded upon this anti-White, racially destructive metaphysic.

VALE TERRY ROGERS

by Charles Pinwill

Attended by his family and many friends at the funeral on the 4th July, 2007, our friend and colleague, Terry Rogers, was buried at Tatura, after a service at St. Augustine's Anglican Church in Shepparton, Victoria.

Terry was born on the 5th September, 1937, and grew up in the Footscray area in Victoria. He had come into contact with the Social Credit movement through the Murray Elector's Association, and became an active assistant to Tom Fielder. He was a popular associate of the many families who have supported the movement in that part of Victoria.

Terry served for many years as the State Director of the League of Rights in Victoria. Among his many notable achievements was a campaign against the Victorian government's legislation proposing that one third of Victoria become Aboriginal Land. All Victorian Local Governments were contacted and the submissions presented caused a furore of interest. Perhaps fifty asked that speakers be made available to address them, and most carried resolutions in condemnation of the legislation. The political stakes were raised and the proposed legislation abandoned.

Possessed of a clear intelligence, the courage of his convictions and a cheerful gentlemanliness which conferred the dignity of value to all, Terry left an indelible mark on all who had the good fortune to know him.

Those non-family members who knew Terry through his interests in philosophy, theology, finance/economics or his quests for the correct principles of human association, which we call Social Credit, were deeply moved by the testimony of his twenty or so grandchildren, two of whom gave eulogies to their beloved "Pappy".

Here was a quality person who invested his life in others, and both his family and society is indebted to his legacy. Our sympathies to his wife Sandra and all his family.

Where did these shackles and chains come from? Why is our culture inflicted with this disease? And... how can we save our race when the rot seems so deep within and so total? Our intellectual traditions are a symptom of a much deeper, more serious disease, one which alienates our kind from each other, making us as unified grains of sand in the great racial maelstrom.

IT'S US THAT DESERVE THE PENSION! by Ian Wilson LL.B.: Politically correct High Court judge Michael Kirby recently made a plea for the government to change the law on spouse pensions so that his homosexual partner can inherit his judicial pension of \$226,338 when the judge dies. Chris Merritt ("Judicial Independence at Stake", *The Australian*, 12/7/07, p.4) is surely right in saying: "Michael Kirby is right – anyone who would put up with him for 38 years does deserve a pension." But Merritt thinks that Kirby's suggested change is right because otherwise the independence of the judiciary is threatened: "gay judges might feel obliged to ingratiate themselves with the government in order to improve the financial security of their partners." However the available evidence indicates that the High Court has long been the servant of the executive government.

The Australian (14-15/7/07, p.21 and 16/7/07 p.5) has covered the issue of the judiciary activism of the High Court since the time of chief justice Anthony Mason. Professor Jason Pierce, "Inside the Mason Court Revolution: The High Court of Australia Transformed" (*Carolina Academic Press*, North Carolina, 2006). The book is frightening reading, being based on anonymous interviews with senior judges. The left wing politically correct judges were "deciding cases as Marx or Freud would have."

Clearly these judges see themselves as law makers, not interpreters of the law. Who knows, perhaps the court may come to find that Kirby's spouse pension requirement is an implied right in the Constitution: after all, the U.S. Supreme Court found in Roe v Wade a constitutional right for abortion! Like everything else, our legal system is running out of kilter. This, I believe, is not a product of the Mason revolution. Since the beginning the High Court has constantly returned centralist judgements that have undermined the fundamental Federalism established by the Founding Fathers. There is something very, very wrong here.

PARTYING WHILE ROME BURNS by James Reed: Following on from the judicial activism debate is news that the long-suffering Australian taxpayers have 'coughed up' over \$208,000 over the past two years so that six high-paid judges could go to international legal conferences. Of course they stayed at the world's best hotels. Nothing second class for them. It shows their attitude of being a law unto themselves.

There is simply no justification for a judge to attend any international conference. Let them earn their money – let them stay at home and sit down on their soft behinds and decide cases – even if they have to do it using Marx or Derrida!

Source: "Judges' \$208,000 Travel Bill", *The Australian*, 18/7/07, p.7.

JESUS IN THE TALMUD by Betty Luks: On 15th January, 2007, Princeton University Press released a book by Professor Peter Schäfer, head of Princeton University's Judaic Studies Program and listed as "one of the world's most famous academic authorities on Judaism". The book is entitled "*Jesus in the Talmud*". I read a review of this book and checked on Amazon.com just to be sure that what I read was true – even that such a book existed! According to the review, Peter Schäfer argues, contrary to the claims of the Jewish lobby, that Jesus is given a very poor and unflattering portrayal in the Jewish sacred texts of the "*Talmud*". It has often been claimed that only anti-Semites have promoted this allegedly false view of Jesus and that there are few Talmudic references to Jesus.

From a search with a surf-the-net-literate friend we were unable to find a copy of this book in any library in Australia – surprise, surprise – although the book ranked 31,332 on the Amazon.com site. We will get the book and make our own assessment.

On 2 February 2007, in the case of Jeremy Jones v The Bible Believers Church [2007] FCASS, Holocaust denial material, being allegations that the Holocaust did not occur (among other things), was found to contravene section 18C of the Racial Discrimination Act 1975, outlawing race hate.

One wonders if Professor Peter Schäfer and Princeton University Press have also violated this Act, not on the Holocaust but on another "sensitive" ground, this time of religious difference?

For the Race Hate Act, truth is not a defence, and all that matters is "offence" and also any "offence" that is "unreasonable" and "not in good faith".

Jeremy Jones ("The Last Word", *Australia Israel Review*, June 2007) in commenting on the Bible Believers' federal court case finished his article with the following words:

"But on one issue I would hope that agreement by members of all faiths, and none, has been reached – that racism, and contempt for others, of the type expressed by the abovementioned sheiks (Muslim ...ed) and the "pastor" (Christian...ed), is completely beyond the pale of acceptability."

Do the same standards apply to the *Talmud* and Judaism Mr. Jones? Maybe "the last word" hasn't yet been heard.

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