

A WEEKLY COMMENTARY



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Print Post Publication Number 100000815

Vol. 60 No. 17

10th May 2024

IN THIS ISSUE

End Of Life By Neville Archibald	1
Christianity and Freedom (<i>Intelligence Survey</i> 1955)	5
The Life Well Lived By Arnis Luks	9

Thought for the Week: For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it : **Mark 8:35**

<https://channelmcgilchrist.com/the-world-is-under-a-spell-with-iain-mcgilchrist-and-jordi-pigem/>

End Of Life By Neville Archibald

How easy it is to justify an action for the “greater good”. Leaders down through history have proclaimed this intention in some form or other. The world leaders of today (the WHO, the UN, the OECD, etc) have all got developing policies in this regard. They start out as noble causes and gradually progress, the ruling philosophy of these bodies slowly but surely turning them into systems of control or manipulation rather than the idealistic original intention.

So goes the implementation of a godless world government.

The focus on End of Life preparation arose chiefly out of the UN’s cancer management program in the 80s, where the distribution of opiates to allow for painless final stages for sufferers was discussed and in some cases enabled. This then led to the 90s and a widening into other areas of suffering and a call for preparedness to be implemented as a part of personal health programs for individuals facing long term illnesses. Today it has become standard practice in many ways, from the simple – ‘where do you wish body parts to go if you die prematurely’ (organ Donation) to being a “normal” part of elderly healthcare. The list of questions asked and concepts to be considered is fairly intricate and provides a guideline for doctors and healthcare workers to pave their way forward regarding future treatment. On the whole, not a bad thing if you have specific concerns. In the lead up to aging and medical intervention of a serious nature it is nice to know you have a plan going forward, especially if your wishes are to be respected.

Age brings with it the possibility of being considered no longer competent to make

your own decisions, so there is an emphasis in working it out beforehand.

A fear of being buried alive, so cremation is requested. It should be honoured. A desire to “Do not resuscitate” if the only life possible after, is being in a bed-ridden vegetative state, connected to wires and tubes.

These considerations should be made, for it is something we all may face at some point, not with regard to seeking to die but at least with how you wish to live.

These end of life discussions are now routine for the elderly in care and those just “in the system”. A comprehensive list of possibilities is provided, set out, discussed and signed.

In the advent of hospitalisation when you get older, one of the first things asked for is, “do you have an end of life program?” It is at this point that you realise what it means. If you come in looking frail and failing, and often you are, due to waiting 5 or 6 hours in emergency, or after a delay in a smaller hospital, waiting for a service that only the bigger hospitals now provide. You arrive exhausted. Add to that: the pain from the reason you first presented with, or the medications given to you to cope, and you present an entirely different picture to the totally independent person, looking after yourself and your partner, than you now appear.

Regardless of your abilities before, you find yourself being judged on how you are at that point. Endless changes of shifts and personnel make a continued picture of YOU almost impossible. If you have no one to be there and to go into bat for you, the medications and difficulties of recovery can lead to a staggering decline.

I am not saying that care is compromised, or that those looking after you are heartless, indeed the number of lovely people still engaged in healthcare is considerable. What I am saying is that the focus, in the now stressed out and overwhelmed health system, often relies heavily on this “end of life” document. In fact, it’s very name says it all. It has been instituted and seems to be rolled out all too easily. Limited resources and overworked, time poor, medical staff from doctors right down to aides, make it easier to overlook what your life looked like before. Almost like you are expected to admit defeat, (“well you are nearly 90 ... at your age ...”)

I don’t believe my expectations are unreal, but I do sadly see the expectations of those in the system being corrupted by it.

“Triage” for what it is worth is something that belongs on the battlefield not in a civilised health system, yet that is what we are increasingly seeing. To be making these “triage” decisions over the fate of those fortunate enough to have lived a long life because of this battlefield mentality within this system is a staggering realisation of just where we are at this moment.

Now add in a “Pandemic”. An already overwhelmed system goes straight to a war footing. In a “two weeks to flatten the curve” scenario, hospital beds are emptied to make way for an expected rise in need. In aged care no one is allowed in to see or care for family. Triage decisions are top priority. If you are sick you are sent home until desperate enough to be admitted. The whole system changes focus to acute care and

serious injury only. If you happen to have severe colds or “COVID” you are encouraged to stay at home until, “your lips turn blue”. Seek help later, not early. You are given no drugs or treatments as it is a “novel virus” and no protocol has yet been set. Those who try to find successful possible treatments are accused of jumping the gun, not having done double blind trials or even accused of using animal treatments on humans. (Ivermectin: a commonly used medication for both human and animal alike for over 40 years). As all these things come to pass it would appear, to this layman, to make little sense.

In the UK in 2020, “The National Institute for Health and Care Excellence specifically lists *‘midazolam’* in its guidance for treating patients with Covid-19 experiencing anxiety or agitation at the end of their life.” fullfact.org (fact checker response to allegations of improper use of medicines)

What I didn’t read in the full-fact article was the March 2020 consultative process undertaken by government bodies, questioning the role of “do not resuscitate” and end of life procedures in conjunction with COVID management.

The 23% rise of fatalities after this introduction of ‘midazolam’ prescriptions UK wide is indeed some cause for concern.

The use of this drug was brought into question in late 2020, after links with excess death figures showed some correlation. Accusations and denials were made, but to my reading, the available information showed neither side had evidence to support their claims. Indeed, the fact checkers, appeared to me, to show the same incidence of argument without figures to back them up, as they were accusing those they were “checking” on.

Midazolam, is routinely used in anaesthetic procedures to calm and suppress anxiety as well as sedation - and in palliative care.

The first thing to come up in a search of the “National Library of Medicine” website is a warning that, “Midazolam injection may cause serious or life threatening breathing problems such as shallow, slowed, or temporarily stopped breathing that may lead to permanent brain injury or death”.

In other links (from establishment sources) there are warnings of increased possibilities of this when used in conjunction with other medications such as morphine (opiates).

Here is where the Official COVID story comes under scrutiny, with this new research study: <https://www.researchgate.net/publication/377266988> published in the “journal of medical and clinical research”, peer reviewed.

The use of Midazolam and its link to excess deaths previously attributed to COVID alone is questioned. After previous allegations were shot down in December 22 by fact checkers, what has come to light is the link between these drugs and a severe rise in deaths. Now an actual in-depth study of these death statistics finds the more likely issue is the side effects of these medications.

To quote from three of the paragraphs in the paper’s conclusion:

“The extraordinary spike in UK excess deaths in April 2020 was not due to the

SARS-CoV-2 virus, because there were relatively few infections and there was no “high consequence infectious disease”, as officially declared in March 2020.

The UK COVID-19 pandemic was iatrogenic, created with widespread and persistent use of Midazolam injections in all regions of England, particularly in care homes, under a systemic policy of euthanasia. The nature of the euthanasia needs further investigation.

Statistically, Midazolam injections were highly correlated with UK excess deaths throughout the pandemic, overwhelming COVID-19 disease or vaccination as other possible explanations for excess mortality.”

As I see it, a serious questioning of these fatality numbers is needed. First and foremost, why the increase in usage in care homes? Who was pushing this and why? Then the link to COVID policy (i.e. how dangerous COVID was).

The subsequent push for controls, limitations and the forcing of a novel gene therapy onto a whole population was to arise out of these figures. This becomes not just a trifling point. The rest of the whole COVID reaction for the UK is based around these potential lies! As I said, the coincidental roll-out and widespread use of midazolam and morphine was a government guideline in the UK. According to the report, excess deaths in 2020 onwards, showed an over 90% co-efficient relationship.

This report has touched on a far greater issue. Not only the UK used these “treatments”. As with so much in the “pandemic” response, guidelines followed in the UK were also followed in many places around the world.

To those in care who had “COVID”, this treatment, to my mind, looked to be “end of life” related.

Just to restate it clearly, so-called “COVID” or lung congestion related illness, appears to have been treated with a combination of drugs that sedated and suppressed breathing, especially when used with morphine etc. Was this policy?

I know I am not a Doctor or a Pharmacist, but contra-intuitive procedures and wholesale abuse of statistics, throughout this whole debacle are increasingly coming out. Professionals who were silenced, de-platformed or lost tenures at prestigious institutions, may yet have their day in court.

In another interview by Dr John Campbell, “The Needles Secrets”, https://www.youtube.com/watch?v=3e_Fhr6T3PE yet another medical debacle rears its head. At the very beginning of the “vaccine” roll-out, I watched as hundreds of clips of these injections were promoted on TV. An endless procession of celebrities and wanna-bes were taking the shot. What struck me as strange was the injection itself, at no stage did I see the correct procedure used, that of aspirating the needle.

To give you an idea of what I am talking about, the needle is primed, inserted into the region of muscle (injection site) and a gentle drawback is done. This will give an indication of whether a blood vessel or vein has been pierced. If blood appears in the syringe then it must be withdrawn and done again lest some of the “vaccine” enters directly into the bloodstream. Several of my Aunties, nurses who have now passed on, would be rolling in their graves to witness this failure to follow correct procedure.

On enquiry with other nurses and even one who had been giving these injections, I was told it was not listed procedure or they didn't know it was required. The initial Pfizer injection documentation listed aspiration as necessary, sadly I can no longer find that copied document. This is the current site and it says, <https://www.tga.gov.au/covid-19-vaccine-pfizer-australia-comirnaty-tozinameran-mrna>

“Do not inject COMIRNATY intravascularly, subcutaneously or intradermally.” If it mentions intravascularly that means not into blood vessels! Therefore aspiration, I would have figured, would be implied.

The implications of a failure at this point has far reaching consequences, it also shows an indication of how much “science” was actually followed.

Dr Campbell interviews the Author of the Book, “The Needles Secrets”, Dr Marc Girardot and discusses just this point.

<https://www.amazon.com.au/NEEDLES-SECRET-UNRAVELING-MYSTERY-REVOLUTION/dp/B0CYLSCMHN>

A very interesting and confronting discussion adding another piece to the puzzle.

The points that are being made across a wide range of questions about “COVID” and its treatment are all bringing to light one thing. That we have been manipulated on a worldwide scale. There comes a point where not to question this “intention” borders on the criminal. We are all complicit in death and suffering if we continue to ignore these red flags. Not only that, but it will continue to happen to us if we don't.

As someone who has been occasionally called a conspiracy theorist for the last 30 odd years, I am always at pains to ensure I have reliable information, trusted sources to back up any claims. When these are unavailable or under-available, then you only have indicators or possibilities to go on. As with all theories, until proven they remain educated guesses. The continuous linking together of these guesses, from web-sites all over the world, are slowly but surely being backed up by actual evidence as it emerges from freedom of information documents, reports or allowed research. Put all these ducks in a row and there comes a time where it can no longer be ignored. The things being pointed out need to be thoroughly and transparently investigated. That they are not being dealt with, only further questions the motives of those behind its suppression.

I am beginning to believe Aldous Huxley got it right when he said, “Medical science is making such remarkable progress that soon none of us will be well.”

Christianity and Freedom (*Intelligence Survey 1955*)

Because the publishers of this (*service-ed*) believe that the Communist leaders are correct when they state that the real struggle in the world is primarily philosophical, (we) have consistently brought to the notice of readers significant developments amongst Christians concerned with ensuring that the materialist challenge, irrespective of what label it masquerades under, is met by insisting that all political, economic and financial policies are made subordinate to the Law which Christ said He came to uphold.

Several months ago (1955-ed) there appeared in England translations of two French works by French Christians concerned with the subject of Christianity and Freedom.

We regard these works as so important that we have made arrangements to obtain a number of copies for sale to readers. The following excellent review of these books is taken from *Voice*, England, journal of the Christian Campaign for Freedom:

“*My master is the nature of things*”, said Napoleon. And, “*there are two things that always seem to me to go remarkably together: super-celestial opinions and subterranean morals*”, wrote Montaigne. Modern tyrants quite clearly do not adhere to Napoleon’s limitation: modern tyranny is above all things based on de-naturing men, de-naturing the necessities of life and de-naturing the laws of Society. The invitation to transcend nature, implied in the Christian message, is not an invitation to be unnatural or to deny nature. We are never more natural than as children, and “*Except ye be as little children...*” is the necessary starting point from which to approach the Kingdom which is not of this world.

Christianity and Freedom: Are they Inseparable?

Here is the title and the question which is asked on the cover of the book, *Christianity and Freedom : A Symposium* translated from the French and published by Hollis and Carter. The book has eleven contributors, in separate essays, including a summing up by Cardinal Feltin, Archbishop of Paris. The same publishers have also brought out *Back to Reality*, by Gustave Thibon, a book which also was published originally in France. These books represent a rebirth of Christian thought in France, the importance of which it would be difficult to exaggerate. Gustave Thibon is perhaps un-excelled in the presentation of this thought, which we do not doubt is the necessary precursor and certain progenitor of action to beget freedom.

Constantly as we revert to the point, it never ceases to be astonishing that two thousand years after the event which Christ asserted that He came in the cause of freedom the question is being asked in His Church: are Christianity and Freedom inseparable? Christianity *incarnate* is the basis of freedom; and Christianity cannot be *incarnate* without freedom. In our present state Christianity has practically ceased to be incarnate, and freedom has nearly vanished. As one of the French essayists says: “Freedom is everywhere in full retreat . . . The very ideal of freedom, built up by centuries of advancing civilisation, is today belittled, perverted or even repudiated . . . it is only by rediscovering the Christian message in all its purity that Westerners will find the necessary strength for a new and creative advance.”

The assumption that freedom can be won by the mere recruitment of political power is as facile and erroneous as the assumption that freedom can be won by a form of “Christianity” which does not result in a purification of people’s political thought, motives and actions. As Cardinal Feltin says: “There is a solidarity among freedoms: the neglect of some causes the perishing of others, till the whole edifice crumbles.” And, “To the immediate duty of inward purification, a duty imposed on the tyrannical spirit that lives in each of us, there should be added also an effort of the imagination, to guide social, economic and political technique in the direction of a way of life that will respect the transcendent uniqueness of the individual soul.”

If the origins of human freedom are not with Christ, it certainly had its greatest gift from Him: the gift of Authority incarnate. And in regard to this there are three points to make: the power to begat freedom of the individual person derived from the binding of men's minds to a belief in an Authority transcending all temporal "authorities", the means to achieve it came with recognition that transcendent authority was also immanent in the natural order and needed only to be sought, and the preservation of it depended on human choice and aims being bound by a belief in Transcendent values. As one writer has put it: "...the freedom of indifference, that unlimited choice without purpose or aim, which certainly leaves man free and, in a sense, 'delivered', but only as a freely falling body is 'delivered' to its own gravity.

Ultimately freedom should be seen as that necessary condition in which man can respond fully to the love of God."

And, to quote Gustave Thibon, "Authority, as I understand it, has no other mission but to save freedom from itself."

If these points are valid then it is unquestionable both that freedom can only be regained by a full acceptance and practice of Christian beliefs, and that the retreat from freedom is the direct result of the failure of the Churches to practice full Christianity.

"The age of organisers and technocrats has begun," says Gustave Thibon.

"The human person, deprived of every living attachment, is no particular set of statistics. He has become an isolated slave (no) longer a member of an organism but a cog in a machine, a figure in a multitude of slaves."

"But the worst danger of all is that in losing his external freedoms man is losing the sense of freedom and even the taste for it. Slavery, it has been rightly said, is so degrading to men that it even brings them to like it..."

Our position thus described shows both the gravity of our state and the measure of the failure of the Churches. Wherein is that failure? To quote Thibon again, "What the Church cultivates in the first place is interior freedom. In the Church's view all exterior freedoms flow naturally from this liberation of (the) soul; this liberation they must follow, not anticipate. The Church's primary mission is not to break social chains but to give mankind those spiritual riches, those moral reserves, reserves of love, which make possible and fruitful the outward exercises of freedom. In other words, instead of attacking directly the power of Caesar, it first develops God's cause in ourselves."

We have heard all this before, time and time again, from the apologists for the Church of England. But, as we have repeatedly pointed out, in the practical world in the matter of political or economic policies one cannot distinguish the adherence of churchmen to alternative policies from non-churchmen. "Christian" and "Pagan" are equally confused and equally divided.

Now what we welcome particularly in this rebirth of genuine Christian thought in France, of which Gustave Thibon is the most vigorous and able exponent, is something of which this paper has made an outstanding and lone stand from its inception and which we are certain is the key, and the only key, to the door which leads out of the present madhouse. It is an emphasis on the overriding need for integrity.

“Instead of trying to baptise the un-baptise-able, it would perhaps be better for us Christians to try to realise fully the logical consequences of our baptism and our Christianity.

It is not our task to attract impurities but to make ourselves pure. The thing that is important is not to dally with caricatures but to show to the world the true image of Christ; not to compromise with false ideas but always more and more to distinguish our own from them. *‘Let your light so shine before men. . . .’* Only then will falsehoods fade in this light and all that is pure in the outside world will come to meet us of its own accord and find, with us, its one true home.”

Instead of this we have had compromise, which is inevitably a descent from the pure, i.e., corruption. “This corruption of the religious sense,” says Thibon, “is the only explanation of institutions so absurd as universal suffrage, in its present abstract and inorganic form. We have grown so used to the thing that we find it hard to measure its extravagance. . . .”

Thibon thinks that this absurdity continues because it is “the inevitable result of the religious sentiment degenerating into politics.” But we think that it is mainly attributable to religion (which is a binding back to Truth) degenerating into a sloppy sentiment. The law of love — the love of God and the love of neighbour — is only served if a high form of emotion binds the intelligence to seek and the will to obey the immutable laws to which all social actions, social structures and social “laws” should conform.

We cannot emphasise too strongly that individual conscience, to which leaders of the Churches are frequently appealing, cannot operate truthfully without knowledge of the Truth to which it should conscientiously adhere. The electorates of the world are ignorant electorates and are continually invited to decide matters beyond their competence and outside their natural responsibilities. They do not know the Truth; and until they do an appeal to conscience is futile.

In these matters of Authority the Church, the Mystical Body of Christ (who, as He said, “came in the cause of Truth” — “and the Truth shall make you free”), should be tutor and guide of the electorate. Has the Church anywhere at any time defined immutable law as it determines what forms or constitutions social institutions should take to conform with the purpose and orientation given in the words. “And he that is greatest among you, let him be your servant? . . .”

We have said that the key to the door which will lead us out of this madhouse is INTEGRITY. The role of the Church and Christians everywhere is clearly to determine those social objectives which “respect the transcendent uniqueness of the individual soul”, to quote Cardinal Felin, and to call on the electorate to withdraw from the political scene, to withhold their power until they can obtain from the politicians a legally enforceable contract binding them to be responsible to legislate, or de-legislate, for the achievement of these objectives.

We have discussed these objectives at length many times. . . . It is certain that among the most important of them is the protection of minorities by the establishment of unpenalised legal rights to contract out, the protection of private property from the

legalised robbery of taxation, and the subordination and limitation of industrialisation and Technology to the service of individual (not collective) men and women by the radical alteration of financial policy to enable a Leisure policy to take the place of “Full Employment”. Only thus can small organic communities be reformed. ***

The Life Well Lived By Arnis Luks

<https://www.abc.net.au/news/2023-11-01/terrorist-abdul-benbrika-citizenship-restored-in-high-court/103047952>

Last November 2023 a High Court decision reinstated Australian citizenship to a convicted terrorist. In November 2020 the then Home Affairs Minister Liberal Peter Dutton had canceled the same person’s Australian citizenship based on their terrorist conviction.

It's an interesting word ‘terrorist’. I remember the pre-1990 Soviet leaders openly declaring that any person who dissented against that governments policy was immediately labelled a terrorist. Our media recently reported the attack against a priest by a 16-year-old boy as a ‘terrorist’ attack.

<https://www.abc.net.au/news/2024-04-16/what-makes-a-terrorist-attack/103728428>

According to the Australian government, a terrorist attack is an act, or a threat to commit an act, that is done with the intention to coerce or influence the public or any government by intimidation, to advance a political, religious or ideological cause.

The massive over-reporting of domestic violence – a novel media beat-up of male upon female violence - appears to be the smokescreen to overshadow the question of recent violence committed by new arrivals against the population. The removal of an ankle-monitoring-device authorised by a bureaucrat, possibly of their own volition, may determine as necessary to sacrifice by sacking the Minister to protect the policy of massive immigration. While the Australian males, by this media beat-up, are being psychologically driven into silence, the violence committed against our population continues unchecked. It's important to recognise the psychological perspective in this emerging politically driven over-reporting narrative, from my observations a puritan technique not easily recognised amongst the political and MSM smoke and mirrors.

At one stage I did some research on the statistics of murder - being most revealing. Male upon male appears to be disproportionately greater, but this is never discussed because it holds rainbow implications, being another policy fiasco with puritan techniques to control or suppress any unpopular narrative. The collective being falsely accused of homo or gay-something to bring about silence.

Looking for relief from our politically-active-courts appears almost pointless. These issues of massive immigration and violence upon the citizenry, especially against vulnerable females, are political in nature and require political re-resolution.

With the bipartisan policy of massive immigration, the Lima Agreement transferring nearly all our legitimate employment opportunities to Third World nations, or the 457 visas of importing labour on Third World wages to do the necessary work within Australia, each building on the pressure-cooker-situation we as a nation are experiencing.

Blaming the collective (of Australians) or the group (of males) is a puritan technique to obscure or suppress any appropriate discussion towards a political resolution, for Lima or the massive immigration policy-objective, to provide cheap labour and massive profit for the trans-national corporations and international banks as those powers which do control world government. *Cui bono* shows only too readily who benefits from these bipartisan policy decisions.

Aboriginal Land Rights further exacerbates this monopolised benefit.

The calling for the International Human Rights Commission to resolve these issues on a world-wide scale demonstrates another false hope, provided by those willing stooges under their central control.

Mark 8:35: *For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it.*

As a metaphor, this gospel verse says the difficulties of this life are set before each of us to pursue resolution – The kingdom come, Thy will be done, on earth as in heaven. We are given this life to pursue Truth – God; not to sit idly by and watch as a spectator from the sidelines – seek is a verb, an active word. These issues must be resolved, thus challenging every individual to answer their own God-given calling, to be master over the fate of their own soul. You cannot delegate the fate of your own soul onto someone else, even a priest. Bridesmaids and oil, candles, denarius, there are so many other metaphors and parables within scripture to illustrate, illuminate this same metaphor – when you did it to the least of these you did it unto Me.

This is a most vital issue that has eternal ramifications.



A Tit-bit from History

The CH Douglas Centenary Medallion 1879 - 1979 :: Struck in sterling silver by craftsman Mr Robert Baines (who had been awarded a Churchill Fellowship), was a unique and lasting souvenir of the Douglas Centenary year, which depicts continuously flowing time, machinery and technological advances, allowing mankind as Douglas saw, to experience greater opportunities for leisure - leisure being the pursuit of further knowledge leading on to Truth.

Annual Subscription to 'On Target' \$75.00 pa includes the On Target and the NewTimes Survey journals - **printed and posted monthly.**

Donations can also be performed by direct bank transfer:

A/c Title Australian League of Rights (SA Branch)

BSB 105-044

A/c No. 188-040-840

Postal Address: PO Box 27, Happy Valley, SA 5159.

Telephone: 08 8322 8923 eMail: heritagebooks@alor.org

Online Bookstore : <https://veritasbooks.com.au/>

Our main website of the Douglas Social Credit and the

Freedom Movement "Archives" :: <https://alor.org/>

On Target is printed and authorised by Arnis J. Luks

13 Carsten Court, Happy Valley, SA.

Essential reading:
**Christianity and Freedom,
a symposium**

[https://archive.org/details/
christianityfree000unse/page/n5/
mode/2up](https://archive.org/details/christianityfree000unse/page/n5/mode/2up)

Back to Reality
By Gustave Thibon
[https://archive.org/details/bwb_W7-
DDB-884/page/n6/mode/1up](https://archive.org/details/bwb_W7-DDB-884/page/n6/mode/1up)