



Endeavour Forum, Inc.

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EDITORIAL

The perils of doctor-assisted killing

Over the past four years euthanasia, or assisted dying, laws have been enshrined in the statute books of every state in Australia.

But the perilous consequences of legalising assisted dying are scarcely understood by most Australian voters.

Victoria was the first state to adopt such legislation, which came into effect in 2019. The last state to take this step was New South Wales, where assisted dying laws came into effect at the end of November this year.

Allowing doctors, under specified circumstances, to kill their patients is not a minor modification to the law. It makes legal what, under earlier medical ethics (spelt out clearly in the Hippocratic Oath), would be regarded as unconscionable and abhorrent.

In Canada, euthanasia has been legal since 2016. Over the past seven years Dr Madeline Li, a psychiatrist at Toronto’s Princess Margaret Hospital, has reportedly overseen “hundreds of medically assisted dying cases”.

She vividly remembers the first patient she helped to die. “I remember just how surreal it was,” she said.

The patient was a woman in her mid-60s who was suffering from ovarian cancer. After she gave her final consent, Dr Li administered the lethal concoction. Five minutes later, the woman was dead.

“It was like stepping off a cliff, that first one,” Dr Li said. “Then time passes and it normalises.” (*BBC News*, January 14, 2023)

The most vulnerable individuals under assisted dying laws are, inevitably, the terminally ill, the disabled and the elderly.

Before euthanasia was legalised, doctors were expected to do all they could to heal patients. Failing that, they would endeavour to alleviate patients’ sufferings — and with increasing success, one might add, given the strides medical science has made in recent decades in improving the quality and effectiveness of pain relief.

However, once the option of early death is made available, the terminally ill and the elderly are not-so-subtly given to understand that, however much they might prefer to live, they are a burden on their families and carers, and that, perhaps, for everyone’s sake, they’d be better off resigning themselves to assisted dying.

This is an appalling predicament which no human should be expected to face.

Wherever euthanasia has been legalised — for example, in the Netherlands, Belgium, Canada and 10 U.S. jurisdictions (nine states and Washington, DC) — public opinion has been softened up beforehand.

Doctor-assisted killing is camouflaged in order to sound as if it is benevolent. Euphemisms abound. The practice is marketed to gullible voters as “death with dignity” and “assisted dying”. A new acronym, MAiD (Medical Assistance in Dying), has been adopted by Canadian law-makers. MAiD is intended to sound as innocuous a service as valeting or housekeeping.

Euthanasia proponents promise faithfully that assisted dying will be allowed only under exceptional circumstances and that the laws will contain ample safeguards against possible abuse.

However, as overseas experience has demonstrated time and again, it doesn’t take long before these safeguards are viewed as unwarranted restrictions.

J.M. Sorrell, executive director of Massachusetts Death with Dignity, reassured euthanasia supporters that promised safeguards were a short-term expedient to allay public concerns. She was quoted as saying, “Once you get something passed, you can always work on amendments later.” (*Greenfield Recorder*, December 28, 2022).

Alex Schadenberg, the co-founder and executive director of the Canadian-based Euthanasia Prevention Coalition, recently warned: “Safeguards are part of a deliberate bait-and-switch tactic by assisted suicide advocates to get a bill passed and then come back to amend it by gutting those safeguards.” (*Alex Schadenberg blogspot* (Canada), December 11, 2023).

Canada, instead of restricting MAiD to people with incurable illnesses, is offering it to veterans struggling with PTSD, people on waiting-lists for surgery, and even the homeless.

Moreover, Justin Trudeau’s Liberal government is reportedly planning to expand the scope of MAiD next year to make it available to people whose sole medical condition is mental illness.

How can Australia possibly avoid going down Canada’s path?



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Inside the transgender empire

by Christopher F. Rufo

The transgender movement is pressing its agenda everywhere. Most publicly, activist teachers are using classrooms to propagandise on its behalf and activist health professionals are promoting the mutilation of children under the euphemistic banner of “gender-affirming care”. The sudden and pervasive rise of this movement provokes two questions: where did it come from, and how has it proved so successful? The story goes deeper than most people know.

In the late 1980s, a group of American academics, including Judith Butler, Gayle Rubin, Sandy Stone and Susan Stryker, established the disciplines of “queer theory” and “transgender studies”. These academics believed gender to be a “social construct” used to oppress racial and sexual minorities. They denounced the traditional categories of man and woman as a false binary that was conceived to support the system of “heteronormativity”, which, they argued, had to be ruthlessly deconstructed.

Susan Stryker, a male-to-female transgender professor currently at the University of Arizona, described transgender ideology in 2008 as one that “unabashedly advocates embracing a disruptive and refigurative genderqueer or transgender power as a spiritual resource for social and environmental transformation”. He contends that the “transsexual body” is a “technological construction” that represents a war against Western society. Moreover, Stryker continues, it is destined to channel its “rage and revenge” against the “naturalised heterosexual order”; against “traditional family values”; and against the “hegemonic oppression” of nature itself.

The great project of the transgender movement is to abolish the distinctions between man and woman, to transcend the limitations established by God and nature, and to connect the personal struggle of trans individuals to the political struggle to transform society in a radical way.

The trans movement was hatched, then, on the fringes of American academia. But how did it move so quickly to the centre of American public life? Like many other things, it began with a flood of cash, as some of the wealthiest people in the country began devoting enormous sums of money to promote transgenderism.

One of these people is Jennifer Pritzker, who was born James Pritzker in 1950 and inherited a sizable part of the Hyatt hotel fortune. In 2013, he announced a male-to-female gender transition and was celebrated in the press as the “first trans billionaire”. Almost immediately, he began donating untold millions to universities, schools, hospitals and activist organisations to promote queer theory and trans medical experiments.

This money was allied with political power, as Pritzker’s cousin, Illinois Democrat Governor J.B. Pritzker, signed legislation in 2019, his first year in office, to inject gender theory into the state education curriculum and to direct state Medicaid funds toward transgender surgeries.

Pritzker-funded activists at Lurie Children’s Hospital (the largest children’s hospital in Chicago) provide local schools

with training, materials and personnel who promote gender transitions for children, using the hospital’s reputation to give their ideology a scientific veneer. And the more one investigates, the worse it gets. Children are exposed, for instance, not only to trans ideology, but to concepts such as “kink” (unusual tastes in sexual behaviour), “BDSM” (bondage, domination, submission and masochism), binders to flatten breasts, and prosthetic genitalia.

Lurie Children’s Hospital, through its outreach presentations in Chicago public schools, encourages teachers and school administrators to support “gender diversity” in their districts, automatically “affirm” students who announce sexual transitions, and “communicate a non-binary understanding of gender” to children in the classroom. The objective, as one version of the presentation suggests, is to disrupt the “entrenched [gender] norms in Western society” and facilitate the transition to a more “gender creative” world. School districts are encouraged to designate “Gender Support Coordinators” to help facilitate children’s sexual and gender transitions, which, under the recommended “confidentiality” policy, can be kept secret from parents and families.

In effect, this results in a sophisticated school-to-gender-clinic pipeline. Teachers, counsellors, doctors and activists push children in the direction of what Chicago-area “detransitioner” Helena Kerschner, recalling her own experience, calls “the trans identity rabbit hole”. And despite frequent claims to the contrary, this is not a temporary or reversible process. Of the children who begin puberty blockers, the medical literature suggests that approximately 95 percent move on to cross-sex hormones, and that 50 percent of the females who begin cross-sex hormone treatments move on to “trans-affirming” surgeries.

According to survey data, up to 80 percent of trans individuals suffer from serious psychopathologies and one-quarter of black trans youth attempt suicide each year. “Gender-affirming care” largely fails to solve these problems.

Organisations such as Do No Harm have filed lawsuits and launched advocacy campaigns to curb transgender procedures on minors. And increasing numbers of doctors, who had previously been cowed into silence, are beginning to speak out. Earlier this year, I worked with whistle-blowers at Texas Children’s Hospital to expose child sex-change procedures that were being conducted in secret. The exposé attracted the attention of Texas lawmakers, who immediately passed the final version of a bill to ban such procedures.

Jennifer Pritzker, Maureen Connolly, Blair Peters and their ilk are condemning legions of children to a lifetime of sorrows and medical necessities, all based on dubious postmodern theories that do not meet the standard of Hippocrates’ injunction in his work *Of the Epidemics*: “First, do no harm.”

Christopher F. Rufo is author of *America’s Cultural Revolution: How the Radical Left Conquered Everything* (New York: HarperCollins, 2023). The above article is from his essay in the September 2023 edition of *Imprimis*, a publication of Hillsdale College, Michigan.

Children’s sexual and gender transitions, under the ‘confidentiality’ policy, are kept secret from parents and families.

Tribute to Babette Francis AM and a celebration of 44 years of Endeavour Forum

Endeavour Forum supporters gathered on Saturday afternoon, November 25, 2023, to pay tribute to Babette Francis AM and to celebrate 44 years of the organisation she founded, Endeavour Forum, Inc.

The event was held in St Philip's Catholic Primary School, 60 Junction Rd, Blackburn North, Victoria 3130.

Special guest speakers at the event were Bishop Peter Elliott and Christian commentator Bill Muehlenberg.



From left to right: Greg Byrne, Dr Prue Francis AM, John Ballantyne, Babette Francis AM, Lucy De Summa and John Morrissey



Celebratory cake



An appreciative audience of Endeavour Forum supporters



Bishop Peter Elliott (centre) surrounded by (from left to right) John Ballantyne, Victorian former state MP Jan Kronberg, John Morrissey and Anne Josefsberg of the Drug Advisory Council of Australia (DACA), Inc.



Bishop Peter Elliott (right) being interviewed by John Ballantyne



A walk down memory lane: 44 years of Endeavour Forum memorabilia

Davos's anointed elites know what's good for you

by John Morrissey

When the world's self-proclaimed best and brightest descended on Davos, Switzerland, for the World Economic Forum (WEF) meeting in January 2023, it was met with a variety of responses. One was widespread indifference; another was credulous admiration, as it was to focus on issues such as climate change and population control; another was profound cynicism; and for many it was a source for sometimes crazy conspiracy theories.

A talking shop for the rich and famous from government and business, each paying \$US19,000 to attend, along with the Gates Foundation and other corporates paying hundreds of millions to be "strategic partners" in pursuing some heroic goals, did not seem all that threatening. Throw in its theme of improving the state of the world by "Co-operation in a Fragmented World" and it seemed commendably benevolent.

Even when the present writer found that the opening address expressed appreciation for the contribution China had made to "fighting the COVID pandemic" (*sic.*), the commitment to "building a community with a shared future for mankind" displayed a worthy if lofty sentiment. But join the dots and we find what the WEF's concept of globalisation entails.

This organisation, founded by German engineer and economist Dr Klaus Schwab in 1971 and still under his leadership, shares the goals, preoccupations and priorities of the European Union, the World Bank, European Bank, the World Trade Organisation and United Nations agencies such as the World Health Organisation to an alarming degree. Globalism, that is, the operation of economic and foreign policy on a global basis, is the WEF's idol, and nowhere do traditional ideas such as God, King and Country fit in.

Alongside the worthy aspirations to end poverty and hunger and to advance health and education is an insistence on "urgent action" on climate change, as if it were a silver bullet to solve the world's problems. As at COP26, the UN's conference on climate change at Glasgow in 2021, this is a *sine qua non* of the WEF.

Note that the WEF does not subscribe to the values of 19th-century capitalism as Karl Marx understood it, nor those of the 20th-century's free-market fundamentalists. It is not opposed to the welfare state or to government regulation of the economy and society, nor does it condemn the repressive controls exercised in Communist China. Although a U.S. congressional delegation and hundreds of American CEOs attended the Davos gathering this year, the WEF has expressed misgivings about certain Biden administration policies. These include action for climate change which would draw high-tech businesses back to the U.S., and action begun under Donald Trump for

repatriating manufacturing back from China to America or its allies. The WEF seeks to reconfigure the future of global relations, making national differences and concerns irrelevant.

It is the WEF which tells the world that a Great Reset is required to meet its goals. What is actually meant by a "reset" is to largely erase national sovereignty in favour of open borders, and to eliminate outdated sentiments such as patriotism.

It would limit market competition to preserve social cohesion and enforce co-operation among the representatives of various economic and social sectors for the sake of the common good. This translates to a form of corporatism which promotes client relationships between governments and companies on a global scale. It also produces insiders (who enjoy cosy relationships with governments) and outsiders (who don't).

The disruption caused by the coronavirus pandemic was seen by this model's proponents as an opportunity to rebuild in a "modern, clean and healthy economy", as "for climate change there is no vaccine", as European Commission President Ursula Von der Leyen warned.

A key concept is outlined in Schwab's 2021 book, *Stakeholder Capitalism: A Global Economy that Works for Progress*: it is "a form of capitalism in which companies do not only optimise short-term profits for shareholders, but seek long-term value creation, by taking into account the needs of all their stakeholders, and society at large".

This fits neatly into the unproductive investment into costly renewable energy and the elimination of affordable and reliable sources of power which are blighting industry, employment and living standards in Western countries today. It would also ordain the EU's tolerance of open borders, which are disrupting the very social cohesion to which corporatism aspires. This might explain the ambivalence of the U.S. Democrats towards protecting the nation's southern borders. The term "stakeholders" does not include the broad mass of populations, but only representatives of government, business, academia and unions.

Certainly, what the WEF and its running mates prescribe is a loss of personal freedom and an erosion of democracy, in favour of a top-down process. The emphasis is on the sectors negotiating with each other and presenting the outcome to the



Klaus Schwab,
WEF founder

The gentleman in Whitehall knows best

Housewives as a whole cannot be trusted to buy all the right things, where nutrition and health are concerned. This is really no more than an extension of the principle according to which the housewife herself would not trust a child of four to select the week's purchases. For in the case of nutrition and health, just as in the case of education, the gentleman in Whitehall really does know better what is good for people than the people know themselves.

— Douglas Jay, *The Socialist Case* (London: Faber & Faber, 1937), ch. 30.



Douglas Jay

people as a *fait accompli*. One way or another, any dissent must be discouraged.

We have seen this already in the groupthink of mainstream media, as occurred in the 2020 U.S. presidential election campaign. We in Australia have recently witnessed a pile-on by government, corporations, sporting bodies, unions and even the churches to bludgeon public opinion in the “Voice” referendum on constitutional change. Could the rejection of this pressure, by a sizeable majority of Australia, be our Brexit moment and re-assert itself in the future on other vital issues?

Some of this vision is evident in an article from the World Bank published August last by the WEF, under the title, “Why a city’s skyline matters for sustainable development”. It argues that height and density make for more compact cities as they lower emissions of climate change pollutants by restricting car ownership, and eat up less agricultural land so that fresh food can be produced on the perimeter.

The authors call for a diverse mix of high-rise buildings, however, as luxury condos are less inclusive than the giant people-hives envisaged. Tourism would boom, however, and the low-skilled jobs created would reduce poverty. We should be relieved to learn that in a table of nations ranked according to this criterion Australia and New Zealand come in last!

The anointed elites who arrived at Glasgow (2021) and Davos (2023) in their private jets would happily see a Great Reset in Australia for the common herd, away from our dream of a home and a garden. As Rowan Dean of *Sky News* and editor of the Australian edition of *The Spectator* magazine intones with his lampoon of Klaus Schwab’s German-accented edicts: “*You vil own nothing and you vil be happy.*”

Catholic social teaching throughout the 20th century, subsequent to Pope Leo XIII’s 1891 encyclical *Rerum Novarum* [“The Rights and Duties of Capital and Labour”], promoted the family as the basic unit of society, with a modest stake in the economy, and above all, the decentralist vision of “subsidiarity”. This latter tenet holds that nothing should be done by a larger and

more complex organisation (e.g., the government) which can be done by a smaller and simpler organisation (e.g., the family).

However, this belief that families and individual members of society, rather than governments and international bodies, should be able to make decisions on issues that affect them is in direct conflict with everything the WEF advocates for the world.

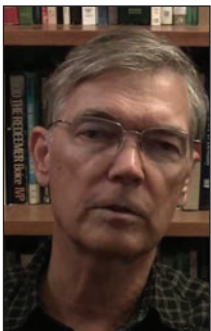
There has been an abundance of conspiracy theories concerning the WEF, ranging from the extreme to a reflection on the dangers which it threatens to a liberal and democratic society. Consider this description: “a secret cabal of paedophiles who used the Covid19 pandemic to harvest children’s blood so as to hasten in a Satanic World Order”. Such language can only help the WEF to dismiss criticism of its existence as deranged. Other adverse judgements of WEF policies sound a little less extreme: for example, “a global elite’s plan to instate a communist world order by using Covid19 to solve over-population and enslave what remains of humanity”, an opinion *The Spectator* quoted from one conspiracy theorist. I would suggest that it is neither, nor should it be likened to the workings of some evil genius in a James Bond movie.

The WEF has no actual power of its own, and yet its influence on government policy-making makes it extremely powerful and dangerous. Its all-encompassing program is utopian. The English Tudor statesman and martyr, St Thomas More, coined the term from the Greek words for “no place” (*ou topos*) to describe an imaginary and perfect world ruled by an ideally organised state. Ever since the European so-called Enlightenment, men who liked to play God have pursued this illusion.

Pride and an underlying contempt for the teeming millions, whom they claim to champion, have given rise to the bloodiest episodes of history, notably the French, Russian and Chinese revolutions. Now, instead of fortifying Western countries against the totalitarian regimes which threaten their freedoms, the globalists would weaken us by destroying our sovereignty and our very identity.

Either Hamas misunderstands Islam or we in the West do

by William Kilpatrick



William Kilpatrick

The cross-border surprise attack by Hamas terrorists on October 7 left 1,200 Israeli settlers dead. The attack included the killing of both children and the elderly, and other atrocities such as rape, beheading of children, killing children in front of their parents and parents in front of their children, and burning a baby to death in an oven.

Many in the West assume that the terrorists (and Gazan citizens who later took advantage of the situation) were bad Muslims — that they had betrayed their faith by slaughtering innocents and doing so in horrific ways.

Yet, many in the Muslim world responded to the news of the massacre with cheering, celebration and jubilation. They looked

upon the terrorists not as bad Muslims but as good Muslims, and even as heroes.

This was not a one-time aberration. Palestinian Muslims who kill innocent Jews and are killed in the process by police or soldiers, have been honoured as martyrs for decades in Gaza and the West Bank. Memorials are built in their honour, and streets, squares, parks and schools are named after them. In addition, the Palestinian government pays generous benefits to the families of the martyrs and also to the families of imprisoned terrorists. It’s nicknamed the “pay to slay” program and it acts as a strong incentive for poor families to encourage their children to grow up to be martyrs.

As in Gaza, killers of the innocent — people who we would assume are bad Muslims — are praised and held up as models to emulate. Far from being bad Muslims, they are considered as the best Muslims. And this celebration of jihad goes all the

way back to Muhammad who asserted that the Muslim who kills infidels in battles will have a higher place in paradise than the Muslim who stays home and merely offers up prayers.

Because the Hamas-Israeli conflict is in part a propaganda war, one might be tempted to think that the atrocities against the Jewish settlers were made up. In fact, according to a Harvard/Harris poll (October 20, 2023), 17% of American voters think that the report of the October 7 atrocities was fake news.

Yet there is extensive video evidence of what happened. The Hamas terrorists were so proud of what they had done that they recorded the rapes or had their friends record it for them. Some also called their friends and families to brag of how many Jews they had killed or raped.

The elation over the October 7 massacre was not only felt in Gaza and Palestine, but also by Muslims throughout the world. Crowds of Muslims celebrated the “victory” in Greece, Australia, Germany and in numerous Muslim countries. As you may recall, many Muslims in various parts of the world reacted with similar jubilation to news of the World Trade Center attack on 9/11.

This exultation over the murder and/or rape of innocent civilians can mean one of two things. Either the celebrators misunderstand Islam or we in the West do. Many in the West are quite confident that “Islam” means “peace”. But the vast majority of people in the West have never read the Koran, the sharia law books, the Sira (the Life of Muhammad) or the hadith (the words and deeds of Muhammad.) By contrast, a young Palestinian learns to recite the Koran from an early age, is familiar with many of the words and deeds of Muhammad and has heard numerous sermons in mosques.

Who seems most likely to have a good grasp of Islamic teaching? A twenty-two-year-old Palestinian or a twenty-two-year-old American?

The American has little if any first-hand knowledge of Islam. What he does have is a pleasant narrative — a narrative about Islam that has been fed to him by teachers, television, and sometimes by priests, ministers and rabbis. The narrative says that Islam is a religion of peace and that Muslims want the same things that we want. Above all, the narrative fits into the widely-accepted uber-narrative which holds that all religions teach the same values. Since Islam’s atrocities don’t fit this narrative, they tend to be disregarded either as fake news or else as examples of moral equivalence (both sides engage in atrocities.)

But what about the moderate Muslim, you may ask. Aren’t the vast majority of Muslims moderate?

There are of course, moderate Muslims. But it is probably a great exaggeration to claim that the vast majority are moderate. For example, a Pew opinion poll found that the vast majority of Muslims in Muslim countries are in favour of stoning for adulterers, amputation for theft, and death for apostates.

If by “moderate” you mean someone who believes in equality for all, looks at all sides of every question, and doesn’t take the Koran literally, then there are far fewer moderates in the Muslim world than you may think. Yes, there are moderate Muslims. But their moderation stems from doubts about Islam. Generally, they are lukewarm about their faith, don’t believe that they have an obligation to participate in some way in jihad, and take a live-and-let-live attitude toward life. We look upon them as “good” Muslims and naïvely think they are in the majority.

But, as President Erdogan of Turkey has observed, Islam is not a moderate religion. Thus, the majority of Muslims who are trying to be good Muslims will look askance at the moderate Muslim.

Islam is primarily a religion of jihad and martyrdom. The martyrs are, for Muslims, like saints are to Catholics. Most Catholics don’t think of themselves as saints, and many would prefer to avoid the sacrifice demanded of saints, nevertheless, the saints are held in high honour.

Likewise, the Martyrs are held in highest esteem by Muslims. They are willing to give their all, and to die for their faith. For most Muslims they are the good Muslims. By contrast, moderate Muslims are looked upon as slackers because that is the way Muhammad portrayed them. He had harsh words for those who seek exemption from jihad, and made it quite clear that “he who gives a drink to the pilgrim and pays a visit to the Sacred Mosque” is not held equal by God to “the man who ... fights for God’s cause” (Koran 9: 18). Moreover, “If you do not go to war, He [Allah] will punish you sternly” (Koran 9: 39).

In short, the person that we think of as a good Muslim is looked upon by Muslims as a bad Muslim and the person that we think of as a bad Muslim is looked upon by Muslims as a good Muslim — and even as a hero.

One final point. The fact that Hamas terrorists who raped, tortured and murdered on October 7 were cheered by fellow Muslims does not mean that Muslims see nothing wrong with rape, torture or murder. As in Western culture, such behaviours are looked upon as crimes. The difference is that it’s only a crime if the victim is a fellow Muslim.

According to *Reliance of the Traveller*, a widely-cited sharia law book, crimes against non-Muslims need not be punished, or, if they are, the punishment should be much less severe. Why? Because non-Muslim lives are considered to be of lesser value. In fact, *Reliance* is quite specific on the point. Thus, for purposes of compensation the law book stipulates “the indemnity paid for a Jew or Christian is one-third of the indemnity paid for a Muslim” (*Reliance of the Traveller*: o4. 9).

One assumes, however, that if the Jewish or Christian victim is killed in the course of a jihad for the sake of Allah, no indemnity is called for.

William Kilpatrick is the author of *Christianity, Islam, and Atheism: The Struggle for the Soul of the West* (2015) and other books about culture and religion. The above article is reprinted, with the author’s permission, from *TheStream.org* (December 4, 2023). For more on William Kilpatrick’s work and writings, visit his website, *TurningPointProject.com*. ■

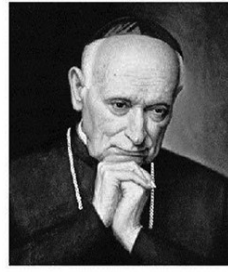
Please continue to support Endeavour Forum’s NGO pro-life team at the UN

Endeavour Forum appeals to all its supporters to support the vital work of its NGO pro-life team, headed by Denise Mountenay, at the United Nations in New York and Geneva.



Please help us by donating what you can. Cheques (in Australian dollars only, please!) can be sent to our National Coordinator at 10 Midlothian St, East Malvern, Vic. 3145. Or you can donate direct by internet transfer to us at the Commonwealth Bank, BSB 063 144 Account No. 1012 1106.

When paying, please **include your full name** so we can thank you!



Confronting sex trafficking

A national and international struggle



The summer's blockbuster movie *Sound of Freedom*, based on a true story of heroism about rescuing kidnapped children from sex traffickers, took America by storm and raised awareness of the horrors of sex trafficking. *Sound of Freedom* has brought in revenues of more than \$US210 million.

Produced by Angel Studios, a small independent studio specialising in religious-themed movies, the film resonated with audiences who were sick and tired of “woke” movies produced by major film studios such as Disney.

The movie is a gripping and inspiring story based on the life of Tim Ballard, a former U.S. Homeland Security agent. Starring Jim Caviezel, an actor best known for his roles in *The Passion of the Christ* and the television series *Person of Interest*, the film portrays two young Honduran children sold into sex slavery in Colombia.

At the end of the movie, Caviezel appears on camera urging the audience to encourage others to see the film and make it the *Uncle Tom's Cabin* of our age. *Uncle Tom's Cabin*, a novel written by Harriet Beecher Stowe in 1858, awakened many in the northern United States to the horrors of slavery; *Sound of Freedom* is intended to make the world aware of the business of child sex trafficking today.

Critics attack the film

Although rescuing children from sex traffickers should be uncontroversial, the film came under attack by the progressive press. Critics charged that the film presented a cult-like conspiracy theory promoted by groups such as QAnon. QAnon maintains that behind sex trafficking is a secret international, oligarchical cabal. Caviezel was accused of believing in a

QAnon conspiracy theory. Caviezel denied knowing about QAnon when he was making the movie, and the director of the movie repudiated some of Caviezel's comments in the press indicating a somewhat conspiratorial view of the international sex trade. In any case, it is beside the point if an actor playing a part is a conspiracy theorist or not. What is clear is that Caviezel is a conservative Roman Catholic who opposes the very real evil of sex trafficking of children.

Human trafficking is big business, perhaps even bigger than the drug trade. The U.S. State Department estimates that 27.6 million victims of human trafficking can be found in the world today at any given moment. Children and women are the main victims of this industry. A 2021 United Nations report found that the share of children among detected human trafficking cases tripled in the preceding 15 years. Sex trafficking is one form of human trafficking, which also includes labour trafficking, organ trafficking, child conscription and child marriage.

Progressive complaints about the film came across as crass and oblivious to the real problem of child sex trafficking. The obvious question arose, “Why did the ultra-left respond with such hostility to the film?”

The answer might be as simple as: it did not fit their progressive agenda of climate change, green energy, open borders and relaxed penalties for criminals.

In July, soft-on-crime Democrats in the California legislature actually blocked a bill that would have made child sex trafficking a “serious felony”, raising the severity of the crime to the level of murder or rape. Public pressure and Governor Gavin Newsom subsequently changed some legislators' minds, and the bill is expected to become law.

The U.S.-Mexican border provides, as Kristen Zicarelli pointed out in an op-ed in the *Washington Examiner*, “a mass channel for the smuggling of innocent women and children, many of whom are trapped in prostitution for the rest of their lives”.

One dramatic scene in the film depicts a sex trafficker attempting to cross the border from Mexico with false documentation for a child. Zicarelli concluded that the movie was attacked because “the modern-day left is unrivalled in its support of child sexualisation and demonisation of religious groups, especially Christians”.

The American movie-going public seemed to ignore these controversies and went to the movie in droves. They came away

Human trafficking is big business, perhaps even bigger than the drug trade.

understanding that sex trafficking is a major problem in the world, especially affecting the poor, the young and women.

‘No. 1 human rights issue’

A point made by some commentary is that most of the children who become sex slaves are not kidnapped, but carefully groomed and recruited online by skilful manipulators. *Many of the children are lured into the sex trade by individuals and rings, often using the internet and social media.* As one activist working with victims of sex trafficking in north Texas noted, “most of the time the trafficker not only knows the victim, but he or she has worked hard to groom him or her over long periods of time”. *Yet, kidnapping children for international trafficking undoubtedly happens.*

Human trafficking survivor Bishop Donna Hubbard publicly defended the film from its critics by going on *Fox & Friends Weekend* to tell of her experiences as a victim and praise the film’s message. She said that human trafficking is “the number one human rights issue in the world, in our generation and in our time”. She astutely observed that “We have to really identify all forms of human trafficking, and those include involuntary organ donors, sex, sexual exploitation and, of course, pornography. But we also have to look at child soldiers, child brides.”

However much critics decried *Sound of Freedom*, the movie struck a chord with the public. The media began reporting on international and domestic sex trafficking. In Washington, DC, Senate Republicans linked the problem to the Biden administration’s border policies. All 49 Republican senators signed a July 27 letter calling for Senate hearings, citing an *estimated 14,500 to 17,500 human trafficking victims entering the U.S. each year.*

Human trafficking for labour, sex and other purposes is an international problem. Reliable statistics are elusive, but the International Labour Organisation estimates that 1.2 million children are trafficked annually. The United Nations Global Initiative to Fight Human Trafficking reveals that 20 percent of sex trafficking victims are minors, of whom 80 percent, as might be expected, are female.

Sex trafficking affects all countries. The problem is most prevalent in developing countries. Among other challenges, the cultures of some of these societies allow the selling of children into marriage.

Sex trafficking of children involves more than just prostitution. The exploitation of children in pornography is a similarly large problem. *The United States is a major market for child pornography.* As Patricia Holbrook, a victims’ rights activist, noted in an op-ed in the *Atlanta Journal-Constitution*, the demand for child pornography reveals “an underlying spiritual factor at play — a deep moral corruption that fills our society”.

Global efforts and failures since 2000

Human trafficking, whether for sex or labour, is growing, even after the international community organised twenty years ago to combat it. In 2000, the United States passed the landmark Trafficking Victims Protection Act. Since then, experts agree that progress has stalled on achieving the international community’s goal articulated in the United Nations Sustainable Development Goal to end modern slavery among children by 2025, and universally by 2030.



Jim Caviezel (centre) stars in ‘Sound of Freedom’

The rot of human trafficking is not limited to populous states on the U.S. perimeter. In the heartland state of Missouri, 327 trafficking victims were confirmed in 2021 alone, according to the National Human Trafficking Hotline.

Every year on July 30, the United Nations recognises July 30 as World Day Against Trafficking in Persons, but human trafficking continues to increase. A U.S. State Department report released in June 2023 examined human trafficking violations in 188 countries and territories, as well as the “extent of government efforts” to meet standards set out in the Trafficking Victims Protection Act.

The report names the 21 worst countries failing to address human trafficking, involving mostly forced labour, and in some nations forced early marriage. For example, China is listed as one of the worst offenders because it shows a pattern of “widespread forced labour” including mass detentions of Uyghurs, ethnic Kazakhs, ethnic Krygyz, and members of other ethnic and religious minority groups.

Countries such as Eritrea, Burma, North Korea and Turkmenistan were found to have a pattern of forced labour. Of the 21 worst countries failing to enforce laws against sex trafficking, especially of children, Venezuela

stood out for human traffickers recruiting migrants, particularly women and young girls, into “trafficking networks by using false promises of safe migration”. Venezuelan women and girls coerced into sex slavery have been identified in 24 countries over the last five years.

Federal law enforcement agencies, national and state legislatures, and activists have mobilised to fight sex trafficking in the United States. Child sex trafficking has been especially targeted. The suppression of sex trafficking involves breaking up prostitution rings, pornography operations and human smuggling at the border.

U.S. mobilisation

Following the public response to *Sound of Freedom*, the Senate Republicans’ letter calling for hearings blasted the current administration’s border policies for “facilitating the multi-billion-dollar business model of some of the most evil people on the planet”. They noted that more than 1,300 investigations opened in fiscal year 2002 by Immigration and Customs Enforcement and Homeland Security Investigations have led to a 50 percent increase in trafficking-related arrests.

The flood of illegal immigrants to the U.S. has fuelled both child labour trafficking and child sex trafficking. In fiscal year 2021, there were approximately 1.7 million migrant encounters.

In 2018 over half of all active criminal human trafficking cases in the U.S. involved child sex cases. Most of these children are recruited online.

The following year, the number of encounters increased to 2.4 million. This year new records are being set. Lawmakers are especially concerned about the surge in unaccompanied children, who are vulnerable to exploitation by traffickers.

Homeland Security has targeted online sex trafficking. As one special agent in Homeland Security Investigations working in the Seattle area told the press, “It’s a game of cat and mouse. Once we find one, we shut it down. Creators open up another one under a different name.”

The agent used as an example a recently arrested suspected child sex trafficker who used two websites “prominent in the greater Seattle area”. These sites were used to solicit sex with young underage females. Following the arrest, police found a 15-year-old victim at the Courtyard by Marriott hotel in Bellevue, who was being forced to have sex with clients. Ads were posted on a website stating that the young girl would have sex with anyone for money.

Numerous arrests and rescues

The FBI conducted a nationwide operation, Operation Cross Country XIII, in August 2023 that led to the identification or arrest of 126 suspects of child exploitation. The national raid found 200 victims of sex trafficking, including 59 missing children. This FBI operation involved the National Center for Missing and Exploited Children and Operation Cross Country, two organisations focused on identifying and locating victims of sex trafficking.

In Florida, Operation Cross Country found that 40 percent of the people arrested for trafficking were in the U.S. illegally. Seven of the 19 arrested in Bay County, Florida were illegal immigrants. Of those arrested, 14 were charged for traveling to engage in sexual activity with a minor; another five were arrested for possession of child pornography. Their mugshots were publicly released.

News reports of other community efforts to crack down sex trafficking appeared across the country. In Cumberland, Pennsylvania, five massage parlours used as places for prostitution were closed when the owner was arrested for human trafficking. This operation was part of a Closed2Trafficking operation involving 12 federal, state and local agencies.

In Chattanooga, Tennessee, the state Bureau of Investigation nabbed five men allegedly involved in human trafficking, one involving a special education teacher at a local elementary school. Other local newspapers reported on similar raids.

These raids, along with *Sound of Freedom*, brought national attention to the extent of child prostitution and child pornography in America. Child sex trafficking was in the news this year. It should have been earlier. *In 2018 over half of all active criminal human trafficking cases in the U.S. involved child sex cases.* Most of these children are recruited online. On average, they enter the sex trade at 12 to 14 years of age. Many are runaway girls. Most are trafficked by someone they know, a friend, family member or romantic partner. Many of these children find themselves having sex 20 times per day, six days a week.



Other children are coming across the border in what is estimated to be a multi-billion-dollar industry. In just May of 2023, U.S. Customs and Border Protection encountered an average of 435 unaccompanied minors per day. It is believed that drug cartels and traffickers exploit these children in prostitution, forced labour and child pornography. To worsen matters, in June the Biden administration released 344 kids to non-related adults.

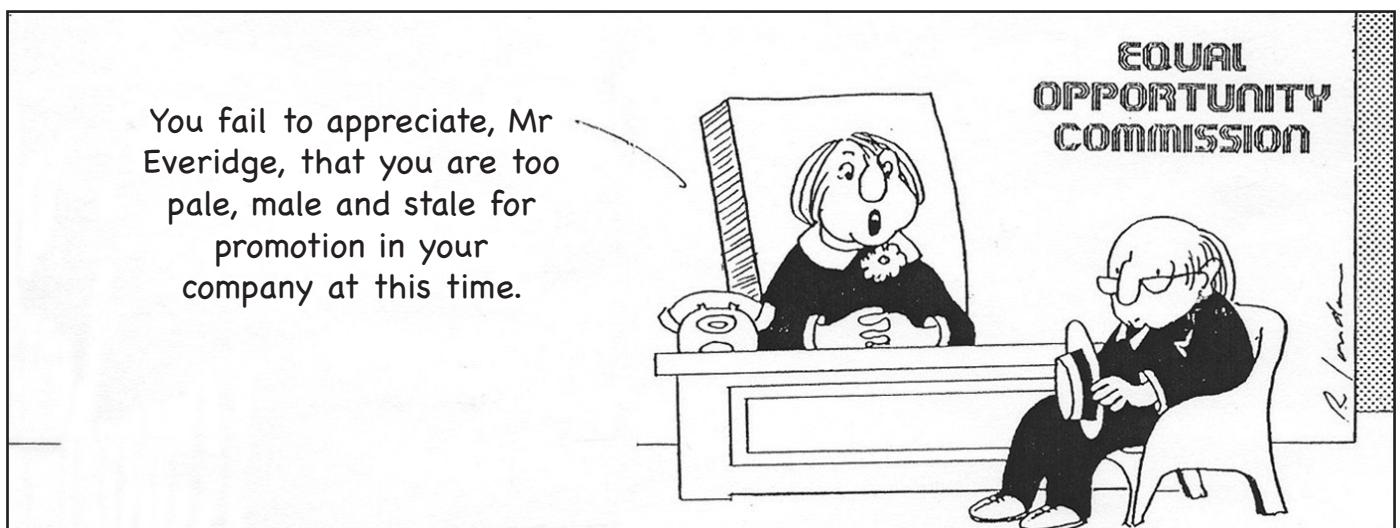
Children deserve protection

As Christians in a fallen world, we know that evil exists and must be resisted. Exploitation of children is especially hard to bear. Every child freed from coerced sex or labour is a life saved from degradation. We should celebrate the successes.

We support criminal prosecution of those who exploit children. We support federal, state and local law enforcement agencies spending resources to crack down on child exploitation. We do not believe prostitution or pornography is a “victimless” crime. *Our border should not be a highway for drug cartels to bring drugs, prostitution, child sex trafficking and coerced labour into the country.*

We pray for these children, while our hearts cry out for their suffering.

This article is published by the Cardinal Mindszenty Foundation in St Louis, Missouri, USA. The original article, complete with references and footnotes, is available from the foundation’s website: www.mindszenty.org. The *Mindszenty Report* is not copyrighted, and readers are invited to forward copies to their local bishops, priests and pastors.



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BOOK SHELF

The Scholls, the White Rose and resistance to tyranny

Book review by Bill Muehlenberg

A Noble Treason: The Story of Sophie Scholl and the White Rose Revolt Against Hitler, by Richard Hanser (San Francisco: Ignatius Press, 2012). Paperback: 312 pages. [Reprint of original edition published by Putnam, New York, in 1979].



Sophie Scholl (centre) bids farewell to her brother Hans (left) and friend Christoph Probst (right) before their departure for the Eastern Front in July 1942.

Hans and Sophie Scholl and the White Rose movement are well known historical figures, and they have often been discussed on this site. For daring to take a stand against the ruthless Nazi regime many of them were caught and executed by the Gestapo. In February of 1943, for example, Sophie and Hans were beheaded — she was just 21 years old while her brother was 24.

Those not familiar with their inspiring story can peruse earlier pieces I've written on my website, such as "Notable Christians: Sophie and Hans Scholl" (*CultureWatch*, July 30, 2018).

Having covered many of the particulars of the White Rose movement already, here I want to look at what was the motivating factor behind all this. What drove them on? Obviously a revulsion to what Hitler and the Nazis stood for was a key factor, along with the treatment of the Jews; but related concerns — including Christian concerns — also played a big part in this.

Many of the members of the White Rose movement knew that what was happening in Germany was NOT compatible with what Christianity affirmed. Moreover, this faith led them to not just disapprove, but actively resist, what was happening in Germany and beyond.

Let me begin by looking at how this resistance took shape. As most of us know, they were quite active in the widespread distribution of mimeographed leaflets and pamphlets, denouncing the regime and urging others to resist the Nazi menace.

Part of how the group communicated was through a series of commentaries on what was happening. Articles and essays were circulated, and they became known as the publication *Windlicht* ('Storm Lantern' or 'Hurricane Lamp'). It followed on from *Hochland* (Highland'), an underground journal edited by the Catholic professor Carl Muth which had recently been banned. While understandably veiled in content, it was a form of resistance.

Richard Hanser says this about their work:

"Hans and Sophie, when they were home, also contributed to *Windlicht*, which, in a veiled and guarded way, became a form of resistance for the whole Scholl circle. The essays and commentaries were all cultural in tone; there were no political pieces as such and no direct attacks on the regime....

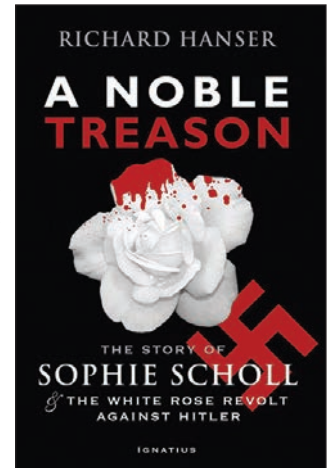
"The essays and commentaries were designed to reflect an attitude, a cast of mind. *Windlicht* was a kind of signal to the like-minded to let them know that they were not totally alone in the totalitarian darkness. The authorities were lulled by the frequency of religious, and even theological, discussions in *Windlicht*, which made the paper seem more non-political and innocuous than it actually was.

But for the Scholl circle, the study and practice of Christianity were themselves forms of protest, since the Christian ideal was at the furthest possible remove from National Socialism. To immerse oneself in Christian doctrine and belief was a way of putting distance between oneself and Nazism, immunizing oneself against the

ideological contagion that held so many Germans in its grip.

"A source of growing distress for Hans Scholl was that the church, in both its denominations, had accepted Adolf Hitler so readily in the beginning and remained so uncritical of him since. Once in the family circle he expressed his concern about the lack of protest, the general apathy, of the Christian leadership in Germany in the face of the manifest crimes of the Nazi regime. 'It is high time that Christians made up their minds to do something,' he said. 'What are we going to have to show in the way of resistance — as compared to the Communists, for instance — when this terror is over? We will be standing there empty-handed. We will have no answer when we are asked: What did you do about it?'" (Hanser, pp. 102-103)

The White Rose movement was not the only source of resistance to German tyranny of course. In terms of religious opposition, while too many in both the Catholic and Lutheran churches were willing to stay silent, there was a brave minority. This included



Sophie and Hans Scholl were beheaded. She was just 21 years old while her brother was 24.

the Confessing Church of which the Lutheran pastors Dietrich Bonhoeffer and Martin Niemöller were a part. Catholic resisters included Dietrich von Hildebrand, and August von Galen, the bishop of Münster (who greatly impacted the Scholls).

But too few spoke out, and too many chose the path of cowardice. Another writer (although borrowing too directly from Hanser above!) puts it this way:

“For individuals or families like the Scholls, the study and practice of Christianity were themselves forms of low-level protest against the regime, as well as a means of immunisation against the ideological contagion that was infecting all Germans. But whilst they drew solace from religion, there was a sense in which they felt unsupported by the leaders of the two main Christian denominations — the Catholic Church and the Protestant (Lutheran) *Landeskirchen* — which, after the initial decision to try to work with the new Chancellor, had maintained a public silence in the face of mounting outrages.

“In the Concordat of July 1933 between Germany and the Holy See, the Catholic Church had agreed to withdraw from all political activity, and since then had pursued a policy of avoiding confrontation with the regime in the hope of preserving its core institutions. This became increasingly difficult as the state increased its grip and became ever bolder in its actions...” (Paul Shrimpton, *Conscience Before Conformity: Hans and Sophie Scholl and the White Rose Resistance in Nazi Germany* (Leominster, UK: Gracewing, 2018), p. 77).

Another individual worth mentioning here is the writer and cultural critic Theodor Haecker. He had close connections with the Scholls and the White Rose group, and clearly saw the total antithesis between Christianity and Nazism.

As he stated:

“We, as a nation, apostatized the 30th January, 1933. Since then, as a nation, we have been on the wrong road, on the wrong side. Yet even now there are few among us who suspect what it means: to be on the wrong road and the wrong side.... The National Socialist man must always have existed in the world. How otherwise could it be possible that the Bible continually warns against him?” (T. Haecker, quoted in Hanser, pp. 123-124)

Hanser goes on to say this:

“All this was part of the ‘spiritual resistance’ that Hans Scholl was absorbing from minds he admired and respected. (If resistance is too strong a word to apply to unpublished opinion and private speech, then non-acceptance must serve, but even this had its virtue at a time when mental and physical terror enforced conformity and acquiescence everywhere and on all levels.) Hans’ own belief that Germany was on the wrong road and on the wrong side was confirmed and strengthened.

“His feeling that just men acting together not only could redeem his nation but were obligated as Christians to do so hardened into conviction. All the elements — intellectual, moral, spiritual — that would support and justify the transition from non-acceptance into actual resistance were gathering strength within him. The questioner was ready to become the answerer as well. And a saying of Theodor Haecker’s had sunk into his

mind, and burned there: ‘An idea achieves its full value and significance only when it is converted into reality by action’.”

It is clear that religious convictions provided the main underpinning of the movement.

Although there was a variety of political and social views, religious persuasions were predominant. Some, like Willi Graf and Katharina Schüddekopf were committed Catholics. One or two were religious but not Christian.

But just as most Germans back then were nominally Christian (during the time the German population had around 20 million Catholics and 40 million Protestants), so most of those in the White Rose movement were Christians as well, and it was their faith that sustained them through it all.

Various closing quotes can be offered here. Let me offer just two. Hans Scholl had said this for example: “If Christ hadn’t lived and hadn’t died, there would truly be no way out at all. Then all the weeping would be horribly meaningless. Then one would have to run against a wall and smash one’s skull. But as it is, no.”

And one quote from Sophie as she awaited the fate of her father who was arrested in 1942 by the Gestapo:

“My God, I can only address you falteringly. I can only offer you my heart, which is wrested away from you by a thousand desires. Being so weak that I cannot remain facing you of my own free will, I destroy what distracts me from you and force myself to turn to you, for I know that I’m happy with you alone. Oh, how far I am from you, and the best thing about me is the pain I feel on that account.

“But I’m often so torpid and apathetic. Help me to be singlehearted and remain with me. If I could only once call you Father, but I can hardly address you as ‘YOU’. I do so [as one that speaks] to a great Unknown. I know that you’ll accept me if I’m sincere, and that you’ll hear me if I cling to you.

Teach me to pray. Better to suffer intolerable pain than to vegetate insensibly. Better to be parched with thirst, better to pray for pain, pain, and more pain, than to feel empty, and to feel so without truly feeling at all. That I mean to resist.”

It took a faith in something far greater and far more noble than the Nazi mindset to withstand its terror and lies. The Christian worldview offered a faith that could stand above Hitler and his ideology and judge it from eternal standards and a heavenly perspective.

We need the same thing today as we assess all ideologies, all political movements, and all statist ambitions — even to the place of active resistance of some sort.

Bill Muehlenberg is an American-born Christian apologist, ethicist and cultural commentator, who lives in Melbourne. He has written a number of books, including *Strained Relations: The Challenge of Homosexuality* (2011), *The Challenge of Abortion* (2015) and *The Challenge of Euthanasia* (2016). The above article is reprinted, with the author’s permission, from his website, *CultureWatch*, at: BillMuehlenberg.com



Sophie Scholl

**‘The Christian ideal was at the furthest possible remove from National Socialism’
— Richard Hanser**

BOOK SHELF

Australia's own fifth column during WW2

Book review by John Morrissey

Australia's Secret War: How Unionists Sabotaged Our Troops in World War II, by Hal G.P. Colebatch (Sydney: Quadrant Books, 2013). Hardcover/paperback 340 pages. ISBN: 9780980677874

In 2013 the late Hal Colebatch published *Australia's Secret War: How Unionists Sabotaged Our Troops in World War II*, which received the prize for history in the Prime Minister's Literary Awards the following year. As it punctured a leftist myth and the members of the panel which chose it were believed to have been selected by Tony Abbott, who was PM in 2014, the choice aroused howls of protest, with accusations of political bias.

The myth is that, while Communist-led waterside workers were guilty of strikes and go-slows during the first two years of what they regarded as a war among capitalists, after the Soviet Union was invaded by Nazi Germany in June 1941 these unionists responded to their leaders' call for an "All In" effort. The truth is that a great many of these workers did not mend their ways, and that go-slows, strikes, pilfering and even sabotage continued throughout the war. Lack of response from either the Menzies or Curtin governments can be attributed to fear of provoking further conflict, and in the case of the latter some conflicted loyalties.

Dr Colebatch's work is based not on the published histories of Australia's part in the war, but on the word of scores of veterans in the ranks of the Second AIF (Australian Imperial Force), who recall with bitterness how organised union labour on all of the Australian wharves betrayed the men at the front who were risking their lives, and indeed cost lives. Much of the evidence in this book consists of oral and written recollections from ex-servicemen, as well as extracts from contemporary letters, diaries and newspaper reports.

The story opens with the sea-borne Japanese landing at Milne Bay, Papua New Guinea, in August 1942, when the enemy seemed invincible and invasion of Australia's mainland imminent. There the AIF, militia and airmen were reduced to small-arms and light machine-guns because the waterside workers, or "wharfies", in Townsville, Queensland, had refused to load artillery provided by the U.S. forces and destined for the defence of the strategically important airfield at Milne Bay. This allowed Japanese warships to bombard the Australians without fear of retaliation.

One lengthy source is the diary of a Private Ronald Berry of 7th Batt. 7th Div. which tells of returning to Australia in 1942 from service in the Middle East, and finding wharfies on strike for danger money on the pretext of finding ammunition in a vehicle they were unloading. Troops completed this task, while the remainder of the process took days more than it should have.

Embarking from Queensland for New Guinea, he witnessed a foiled attempt to pilfer stores and the need for troops with fixed bayonets to force wharfies back to work. Their farewell jibe was "Five-bob-a-day murderers! Hope your ship gets sunk!" As his officer remarked: "No need to go away to fight the enemy, we have one right here." Returning to Cairns in 1943 with

the survivors of his battalion, Berry witnessed unionists lounging about and reflected that had the wharfies of any other country behaved that way they would have faced execution.

Further chapters are devoted to describing the same pattern all around the continent: delays on work to naval vessels, frequent confrontations between troops and waterside workers, pilfering even from soldiers, and the many occasions on which army and naval personnel carried out the required tasks in a fraction of the time taken by the wharfies. It transpired that spinning out the job during the day would take these workers into penalty rates after normal shift hours. The anomaly of their earning up to 10/- an hour while soldiers who had to carry out this work were paid 6/- a day was not lost on the servicemen forced to take up their roles.

Another version of this conflict appears in Wendy Lowenstein's history of the Melbourne waterside workers, *Under the Hook: Melbourne Waterside Workers Remember Working Lives and Class War, 1900-1980* (published in 1982), where we read that soldiers working on the docks performed very poorly and that go-slows were necessary to protect older workers who couldn't keep up the pace!

Some accounts record the contempt expressed by U.S. servicemen at the behaviour of the wharfies and the fact that nothing was done about it. Some of their confrontations were decided at the point of a tommy-gun, while it was only the intervention of military police that prevented Australian Diggers on many occasions from treating them as the traitors they were.

George Orwell's words would have been lost on this fifth column in a strategic industry: "If you harmed the war effort on one side you automatically help out that of the other." Excuses may be found in the presence of some Trotskyite union leaders who opposed Stalinists, such as the Melbourne Waterside Workers Federation (WWF) leader Jim Healy, who called for an all-in effort in the Soviet Union's Great Patriotic War against Fascism. However, the similar behaviour reported in every state belies the claim that everything changed after June 1941.

But why the cover-up, which persists to this day? Colebatch devotes the latter part of his book to this question. While history records ongoing industrial trouble in the vital coal industry and the angst of PM John Curtin as the responsible minister Eddie Ward played to both sides, there appears to have been a cover-up which sustains the myth.

The number of days lost on the wharves to strikes, after dropping in 1942, ballooned from 3,325 to 68,324 in 1943, at the height of war in the Pacific. As the volume of shipping from Australian ports expanded at this time, it suggests that union



The waterside workers' farewell jibe to Australian soldiers was: 'Five-bob-a-day murderers! Hope your ship gets sunk!'

bastardry was largely opportunistic. Furthermore, it seems that the unions generally got their way as an ALP government turned a blind eye, while publicly addressing disputes in the coal industry, on which the nation so greatly depended.

Colebatch also charts the more recent state-sponsored reinvention of World War II history under Paul Keating. The myth has painted the Joseph Lyons and Robert Menzies governments as appeasers who had done nothing to prepare Australia for war in 1939, assigning to the ALP and the labour movement a monopoly on patriotism. In fact, PM Curtin maintained a close friendship with his predecessor, and when he took office in 1941 he paid tribute to Menzies' preparations for war. Actually, in those earlier years it had been the Labor opposition which had been resisting the efforts of the government.

In his closing chapters, Colebatch canvasses a number of explanations for the perverse behaviour of thousands of otherwise normal Australian workers. Communist leadership, class warfare ideology, and words from the lips of wharfies quoted by Wendy Lowenstein justifying their "boot's on the other foot" attitude are all examined. The author's explanation finally falls on its being an early manifestation of identity politics, which transcends rational and moral judgement.

Attacks on Dr Colebatch's work as "Australia's secret (and unhistorical) war" (the ABC) and a report in the Fairfax press of those damning Colebatch's scholarship would seem to confirm this conclusion. In response to Miranda Devine's review in

It was only the intervention of military police that prevented Australian Diggers on many occasions from treating the wharfies as the traitors they were.

Sydney's *Daily Telegraph*, congratulating the author on a story that had been suppressed for 70 years, the Maritime Union of Australia, Ged Kearney (ACTU), historian Rohan Cahill, journalist Mike Carlton (a rival for the history prize awarded to Colebatch) and others piled on.

The book, however, is replete with meticulous footnoting, a chronological table for context, and an exhaustive bibliography.

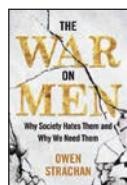
Yet its critics hid behind scholarly pretensions. The palm, however, must go to Professor Peter Stanley (UNSW, Canberra) who slated Colebatch on one disputed event described in his introduction and on his failure to consult primary evidence in WWF records held in the archives at the Australian National University. Incidentally, Stanley is the author of *Bad Characters: Sex, Crime, Mutiny, Murder and the Australian Imperial Force* (published in 2010) — which says it all.

Australia's Secret War is perhaps the most valuable addition to our understanding of the now receding recent past, and fully deserves Miranda Devine's description as "ground-breaking". It is a vital antidote to the largely successful control of the narrative of history in Australia exercised by the ascendancy of Labor and the Left in the universities. It deserves a place on every bookshelf.

John Morrissey is a retired secondary school teacher who has taught in government, independent and Catholic schools. He lives in the Melbourne suburb of Hawthorn with his blue heeler, Missy.

BOOK SHELF

Three new book releases

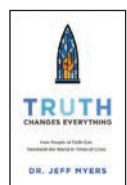


The War on Men: Why Society Hates Them and Why We Need Them, by Owen Strachan (Washington, DC: Salem Books, 2023). Hardcover: 256 pages. ISBN: 978-1684514458. RRP: \$US30.00

The war on men is a war on civilisation. Strong men are not "toxic". If they go away, evil men take their place, and weak men offer no resistance.

The idea that masculine men — assertive, risk-taking, single-minded — are a problem to be solved threatens our whole society. The cultural elites cheering the decline of men are trying to erase God's design for half of the human race — the half that historically provides, protects and leads for the good of others. The disappearance of the masculine ideal is bad news for men, and it's terrible news for women.

Male or female, if you want to understand manhood better, this book is for you. It's for struggling sons, disillusioned friends, discouraged co-workers, confused college students, disheartened grandfathers, concerned mothers, and everyone in between.

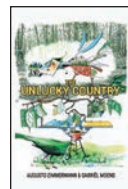


Truth Changes Everything: How People of Faith Can Transform the World in Times of Crisis, by Jeff Myers (Ada, Michigan: Baker, 2022). Paperback: 256 pages. ISBN: 9781540900371. RRP: \$US18.00

In this inspiring book, Dr Jeff Myers, president of Summit Ministries near Colorado Springs, distinguishes the

Christian view of absolute truth from modern relativism and then shows how most of what we hold sacred in our country was initiated by people motivated by their faith in Christ and their commitment to truth. These determined and often quirky figures led the way in human dignity, science, art, medicine, education, politics, justice, and even the idea of meaningful work.

Dr Myers celebrates both Catholic and Protestant movers and shakers, such as Thomas Aquinas (1225-1274), Catherine of Siena (1347-1380), William Harvey (1578-1657), Robert Boyle (1627-1691), Vivaldi (1678-1741), Groen van Prinsterer (1801-1876) and Abraham Kuyper (1837-1920).



The Unlucky Country, by Augusto Zimmermann and Gabriël Moens AM (Locke Press, 2023). Paperback: 20 chapters. RRP: \$AUD39.95

Inspired by Donald Horne's iconic book published in 1964, the authors of *The Unlucky Country* document how Australia has now been transformed, over a relatively short period of time, into an 'Unlucky Country'.

Authors Professor Augusto Zimmermann and Emeritus Professor Gabriël Moens AM remind readers of the values of Australia's liberal tradition that have been neglected and even despised by the ruling illiberal elites — particularly values such as freedom of religion and speech.

They chronicle the secularisation of Australia, the decline of Australia's educational standards, the attacks on marriage and the family, and the growing power of 'woke' ideology and climate alarmism in politics, the judiciary, universities and corporate boardrooms.

News and views from around the world

Jihad on churches in France

It would seem that a full-blown jihad has been declared on the churches of France, and the country's leadership is looking the other way.

A map, published by *Christianophobie.fr*, which marks with a red pin every spot where a church in France was attacked between just 2017–2018, looks like a war zone.

Virtually the entire map of France is covered in red.

Excerpt from Raymond Ibrahim, *Gatestone Institute* (New York), November 22, 2023.

Canada's assisted dying horror

Lovely, liberal Canada legalised medical assistance in dying (MAID) in 2016, but only for people with terminal illness. Sure enough, two years ago Canada expanded the law to encompass people who had non-terminal conditions. As of 2024 the criteria will expand again, this time to take in people whose sole underlying condition is mental illness.

You could see this coming. After all, we live in an era which — rightly or wrongly — sees mental illness as being on a par with physical illness. Politicians, celebrities and even royals have spent recent years doing their level best to raise awareness of mental illness and stress how debilitating it can be. All of which may be true. But that ground starts to move awfully fast once a state has said that incurable physical ailments are enough to send you to the knacker's yard.

It all starts from such a kindly place. It's all about bodily autonomy, you see, and freedom — including freedom of choice. That's why the Canadian government is giving out information for all those who will become eligible for euthanasia in March.

It reads like the preparation for the starting-gun of the world's greatest race.

Excerpt from Douglas Murray, *The Spectator* (UK), July 22, 2023.

I'm a stay-at-home mum. Stop telling me I'm 'letting down the sisterhood'.

Do you value care work, paid or unpaid? Do you believe that work should be supported? Do you believe that a woman's contribution to society is inherently different, but not less valuable than, a man's contribution to society?

If you answered yes to those questions, you might be a "care feminist".

Care feminists believe true equality can only be attained by appropriately valuing and supporting care work rather than simply enabling people to avoid it. They believe that ultimately the emancipation of women relies on the freedom to choose to perform both paid and unpaid work without penalty.

I became a care feminist when the doctor pulled my first born out of a six-inch incision in my abdomen. On experiencing childbirth, breastfeeding and the care of babies first-hand

I realised that due to my body parts my contribution to society could never be exactly the same as a man's. Not less, just different. I also gained a better appreciation of how incredibly challenging, important and rewarding the work of care is.

Excerpt from Virginia Tapscott, *Mamamia* (Sydney), October 3, 2023.

China sees fentanyl as war with U.S. by other means

China's Communist regime thinks it is already at war with the U.S. Take the case of fentanyl, one of dozens of opioids that gangs design and make in laboratories in China. The Chinese surveillance state knows and approves of the activities of the drug gangs, and Beijing also gives them diplomatic support. Moreover, Chinese central government and Communist Party media outlets support their crimes.

Furthermore, Chinese "money brokers", using Chinese banking apps, launder fentanyl proceeds through China's state banking system. The Communist Party of China now operates a near-total surveillance state and tightly controls all of its banks, so no one could transfer sums through their networks without the knowledge and cooperation of the regime.

Beijing, unsurprisingly, has not cooperated with American efforts to stop fentanyl trafficking. So far, federal authorities have prosecuted and imprisoned Chinese individuals handling fentanyl and other drug money. Both the Trump and Biden administrations have tried, to no avail, to talk with Xi Jinping about ending fentanyl production.

Excerpt from Gordon G. Chang, *Gatestone Institute* (New York), October 30, 2023.

Has Iceland discovered secret of keeping teens off drugs?

Iceland has produced some impressive statistics. From 1998 to 2016, the percentage of 15-16-year-old Icelandic youth who used cannabis fell from 17 percent to five percent. The percentage of youth who were drunk in the past 30 days dropped from 42 percent to five percent. Daily cigarette smoking decreased from 23 percent to three percent.

What produced these phenomenal results? Back in the '90s, these stats were rising at an alarming rate. Policy-makers, practitioners, and researchers decided they needed to do something to reverse this trend. So, they came up with a new approach.

A healthy dialogue between research, policy and practice is one of the three pillars of the Icelandic model. The other pillars are evidence-based practice and using a community-based approach.

These pillars are put into practice with a "Life and Living Conditions of Youth" annual survey. Teens 10 to 16 years of age complete this comprehensive survey each year (with an 85–87 percent response rate). This information is analysed to show what factors are the strongest predictors of substance abuse.

Within about two months, the data is processed and the report is shared with municipalities. Researchers are in regular communication with contacts in each municipality to inform them about the latest research and data. When the annual report comes in, researchers go through the data with them. These contacts then gather practitioners such as healthcare workers, teachers, politicians, parents and others from the community to talk about the current situation — what children are feeling, where they're struggling, what's on the rise, etc. These groups take action as soon as possible in order to intervene in problem areas.

Based on their results, this system is working.

Excerpt from *American Addiction Centers blog* (Brentwood, Tennessee), January 24, 2023.

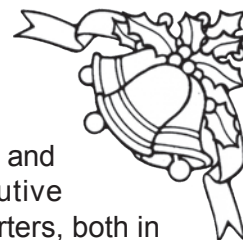
The Son of God is born

A Christmas sermon

by Saint Augustine of Hippo (354–430)

My mouth will speak the praise of the Lord,
 of the Lord through whom all things have been made
 and who has been made in the midst of all things;
 who is the Revealer of his Father,
 the Creator of his Mother;
 who is the Son of God through his Father without a mother,
 the Son of man through his Mother, without a father.
 He is great as the day of the angels is great,
 and small as the day of men,
 The Word of God before all time,
 the Word made flesh at a suitable time.
 Maker of the sun,
 he is made under the sun.
 Disposer of all ages in the bosom of the Father,
 he consecrates this day in the womb of his Mother.
 In him he remains,
 from her he goes forth.
 Creator of Heaven and earth,
 he was born on earth under Heaven.
 Unspeakably wise,
 he is wise speechless.
 Filling the world,
 he lies in a manger.
 Ruler of the stars,
 he nurses at his Mother's bosom.
 He is both great in the nature of God and small in the form
 of a servant,
 but not in a way that his greatness is not diminished by
 his smallness,
 nor his smallness overwhelmed by his greatness.
 Thus the food of wisdom was not taken away from the angels,
 and we were to taste how sweet is the Lord.

Christmas greetings to our Endeavour Forum supporters



Babette Francis, Lucy De Summa and all the Endeavour Forum executive committee wish all of their supporters, both in Australia and around the world, a very happy and blessed Christmas and a successful New Year.



The Adoration of the Magi

A Beuronese mural, painted by Benedictine monks in the late 1800s, and located in the Basilica of the Immaculate Conception at Conception Abbey, a monastery of the Swiss-American Congregation of the Benedictine Confederation in Conception, north-west Missouri.

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