

THE NEW TIMES

"Ye shall know the truth and the truth shall make you free"

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EDITORIAL

Financier— Socialist Plot Threatens

FINAL BETRAYAL OF BRITISH COMMONWEALTH

C. H. Douglas stressed that Socialists so far from being genuinely progressive, could always be relied upon to impose the destructive policies of the International Bankers, and to resist suggestions to implement any form of monetary reform, which would break the monopoly of financial credit. Prime Minister Harold Wilson of Britain, a Fabian Socialist, heading a Government in which the Fabian Socialists are dominant, is now engaged in a brutal attack upon the British people, which would probably produce a national revolt if attempted by a non-Socialist Government.

The alleged reason for Wilson's harsh policies is the same one advanced for the imposition of every restrictive credit policy: to produce certain financial results such as the halting of inflation. It can be said now that not even the financial results allegedly desired will be achieved. But the blow to the British economy could be the forerunner to the final eclipse of Britain as a world power and the end of the British Commonwealth. Let there be no doubt about the tremendous significance of the policies being pursued by the Wilson Government. They are not only going to decide the future of Britain, but are also going to decide the future of the British Commonwealth and have a major impact on the global struggle against International Communism. The break-up of the British Empire, followed by the disintegration of the British Commonwealth, has been one of the major objectives of International Plotters seeking complete world power. The British world system, which was a demonstration of something unique in the evolution of civilization, has always been regarded as a major barrier against any power-groups seeking world conquest.

DEFEAT THROUGH FINANCE

If the British Commonwealth is destroyed, it will not be because of defeat by force of arms, but because of policies of treachery imposed primarily through finance. Britain came out of the First World War with a tremendous expansion of her industrial system. The potential for increased production was enormous. But within a short time of winning the military war, the British had lost the peace through the orders of those controlling financial policy. The new industrial system ground to a near stop as millions were thrown out of work. Even worse was to come in the Great Depression, when Socialist Government waited for the detailed instructions from the international financial groups of Wall Street, New York, on how to implement a general policy of credit restrictions.

It was financial orthodoxy, alone which prevented the British from making use of their idle industrial plant and manpower to arm themselves effectively during the thirties. Financial abstractions were more important than realities. One result of this was the Second World War. Although the British suffered severe material losses, while under cover of war the subversive attack on British institutions and the British way of life was intensified, right throughout the British Dominions, including South Africa, there had been a further tremendous increase in productive capacity, both primary and secondary. The Socialists came to power in Britain and proceeded to treat the British like a defeated people. Artificial rationing and restrictions were continued in an attempt to impose the Socialist State. Large numbers of British migrated to the Dominions and to the U.S.A. to escape. This development was a corrective one which could have increased the overall strength of the British Commonwealth by a dispersal of British skill. But the enemies of the British Commonwealth were not to be thwarted.

THE BRETTON WOODS ATTACK

All suggestions to increase the economic strength of the British Commonwealth by co-ordinated, preferential trading policies, an extension of those applied with some success as the result of the Ottawa Agreement of the thirties, were derided. And, it was stressed, such suggestions were impossible since Britain and Dominions had agreed to the Bretton Woods Financial Agreements.

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RHODESIAN PRESENTATIONS AT ANNUAL DINNER

The various presentations made to Mr. Eric Butler in Rhodesia, including the one from the Rhodesian Government, will be on display at the Annual Dinner on September 16.

THE RIGHT ACT

By D. WATTS

The right act, said Aristotle, is to do the right thing to the right person, to the right extent, at the right time, with the right motive and in the right way. Though all but one of those stipulations be observed, the one wrong thing would make the whole act wrong.

That is why Leftists, at this moment of history, are not right. Practically all of them, in their eagerness to do the thing that they are sure is right, blatantly ignore the fact that whatever it is, it is only conditionally right. They do their good deeds to the wrong persons, as when they take the part of criminals against the police and society. They nearly always do the right thing to the wrong extent, as they do when their sympathy with and kindness towards children and teenagers and primitives becomes ruinous indulgence. They have done what they thought was right at the wrong time as they did when they insisted upon prematurely conferring political independence upon backward peoples.

RIGHT MOTIVES NOT ENOUGH

Most of them are quite sure that their motives are right, whatever those motives may be: and are convinced that right motives, by themselves, are enough to make the whole act right. A good many of them seem to have the idea that, if their way of promoting racial tolerance breeds hate, or their experiments in multi-racialism prove to be disastrous, or their lax disciplining of children and teenagers produces badly behaved youngsters and neurotic adults, or their condoning of the acts of criminals leads to an increased crime-rate and an incipient breakdown of law and order, they have only to say, "We meant well," and they will be given enough good marks by the Recording Angel to pass them.

What a mess has these leftists, out of the goodness of their hearts, made of promoting racial tolerance, for instance! Of course, racial tolerance is a good thing, but appealing to only one race instead of to all races to be tolerant, through being but part right is all wrong. Mainly, though, leftist liberals have gone about promoting that right thing, racial tolerance, in the wrong way.

WOMEN SHOULD UNDERSTAND

Women, if not men, should have known that it was the wrong way. Most of them know perfectly well that two families that ordinarily like each other extremely well, if cramped together in one home, come to get on each other's nerves excruciatingly. At first, little habits and acts that would hardly be noticed if the families were not in constant contact begin to irritate, and from that develops a state of emotion in which each is exasperated by everything the other does; and then families that began as friends end by hating the sight of each other.

If families are to remain tolerant neighbours, each must have its own private place in which it can live its own family life free from interference and intrusion. So must nations and races. Women should know this, for to them personal relations are more important than public af-

fairs, and ultimately racial relations are personal relations. Though men have shown no sense in using compulsory close association to make people of different races love one another, it yet must be conceded that men live mainly public lives outside the intimate, domestic circle, so that many of them do not realise that there is always a personal element which defies organisation. On the other hand, one would say that leftist echo-women who uphold men's wrong way of persuading different races to be tolerant of one another must have sugar on the brain or have become de-natured.

A MONUMENT TO LEFTIST IGNORANCE

Again, the United Nations Organisation is a monument to leftist ignorance of what constitutes a right act. To begin with, it was set up at the wrong time, before the dust from a great war had settled and people were able to see clearly. Anyone not blinded by war-time passions and prejudices knows that people will unite against a common foe, but will quarrel among themselves when their foe has been disposed of; and that there is no certainty that a war-time alliance will continue, either automatically or voluntarily, as a peace-time solidarity.

Because the time was wrong, the U.N. was comprised of the wrong members. Their harsh differences, which might have been softened in an already established order, made an initial movement towards bringing about that order a farce.

Then to pack the organisation with members to whom civilised ethics are as incomprehensible as an unlearned language was certainly to honour and empower the wrong persons. Being set up at the wrong time was something that time, just conceivably, might have corrected; but the appointing of the wrong people to positions in which they could exercise great influence was a wrong thing that no amount of good motives can make right. Almost everything that the U.N. does is, from its own inherent wrongness, futile or unprincipled. It goes too far in its impatience to make unprepared peoples independent or to enfranchise primitive majorities; and not far enough in acting against communist aggression or protecting from interference in their internal affairs those States which are being victimised by racial egotists.

As for the motives behind its acts -- the smell from those is high enough to make the moon hold its nose. The desire to set up a Communist World Order and to bring all Africa under the barbaric government of coloured races motivates most of its action. It would have as little power to realise these aims as it has to institute justice or promote peace were it not for the backing of leftists who encourage it to do what they think is right

to the wrong people, to the wrong extent, at the wrong time, often with questionable motives and certainly in the wrong way.

MORAL AND MENTAL VIRTUE

The majority of those who do what seems right to them, regardless of conditions and circumstances and appropriate times, are really good people. Certainly there is a relation between virtue and right action, but it is not an inevitable one. Frequently a person of great virtue does the wrong thing. Aristotle, again, threw some light upon this disconcerting contradiction, which often occurs between the moral quality of a person and the moral quality of his action.

He pointed out that there is moral virtue and mental virtue. A man may have all the moral virtues — compassion, sincerity, generosity, tolerance, etc. - - but if with them he have not the mental virtues, his acts will be wrong or, if right, only by good luck or within a limited field. For instance, compassion will rightly impel him to help one whose need is immediate and obvious; but when help is needed in complex situations or in subtle ways, he will show poor judgment.

Mental ability is the basic mental virtue and, whatever the natural endowment, it can, like all other virtues, become greater through cultivation. However, mental ability without moral virtue is satanic. The saving mental virtues are mental honesty and that without which there can be no mental honesty — mental courage. It requires no courage, but only ability, to think; but it requires a great deal of courage to think about what we think, analysing our beliefs, accepting unwelcome facts and acknowledging their significance and in their light modifying clear conclusions if mental honesty demands it.

That is a heroic discipline from which even the morally honest often shrink, and one, which the modern hedonist has never trained to inflict upon himself. A physical hedonist becomes an emotional hedonist, and an emotional hedonist becomes a moral hedonist, finding moral pleasure in doing what he wants to think is right to the people whom he likes best, all the time, without moderation and in ways that satisfy his loves and hates, so that he may enjoy a feeling of righteousness that costs him no emotional or mental pain. In his pursuit of moral pleasure he helps to create an unhappy world.

FORMULA WITHOUT FACTS

No one can quarrel with Aristotle's definition of the Right Act but, actually, the definition leaves us without an exact formula for the right thing; and a leftist without a formula, which he believes to be universally applicable, is a dog, which does not belong to the canine species. That is why it is so hard to argue with a leftist. His justification for not observing the stipulations of a right act is his formula. His answer to facts and reason is his formula. A formula is no substitute for mental virtue.

For example, an analysis of one of the favourite leftist formulae illustrates the lack of mental virtue, which gives the leftist parrots immunity to facts and logic. Quoted

in a review, in *The Sydney Morning Herald*, of Maslyn Williams' "Five Journeys from Djakarta" is the following Indonesian protest, "You despise us because we burn your libraries and smash windows in your Embassies, and are horrified when we act without dignity. But you forget it was the white people who took our dignity away from us in the first place."

That argument is built up, regardless of facts, upon the leftist formula: those in superior positions are wicked oppressors and subordinates are virtuous victims. Using that, it is easy to class imperial Powers as illegal, arrogant rulers and the conquered as wronged, broken-spirited sufferers, even when the reality is different. Since in recent history it happened to be the white race that was supreme, according to the formula the whites are always in the wrong and the coloured people, whatever they do, are always in the right, even when they do wrong, for the whites being, by the formula, wrong ones, are responsible for all the wrong that is done by everybody.

FALSE REASONS FOR WRONG ACTS

Now measure the whining, self-justifying statement, not against the formula, but against reality. Although the Dutch in the East Indies erected no colour bar, it is understandable that the more intelligent and better educated among the natives would feel it to be an indignity to be governed by men of a different race; but if, after a triumph over that race followed by twenty years of political independence, they still feel any humiliation, they are emotionally diseased. However, it is not for the most part those who lived under Dutch rule, but those who were born since or who were too young to be really aware of it, and so who have never suffered the humiliation, who are the rioters. Their attempt to make others responsible for their wrong acts is therefore a canting rationalisation of savage behaviour and instinctive race-hatred. Probably they would never have thought of it had not the words been put into their mouths by doctrinaire leftists.

The presenting of false reasons for wrong acts is to be expected of opinionated immaturity; but the formula under discussion, modified and adapted, has been used, without being challenged, by leftists the world over, including those who should be able to think more clearly. The reviewer who used the quotation, Professor Spate, was honestly trying to be fair. He pointed out that there is something to be said on both sides, but every time he criticised the Indonesian attitude or said something in defence of the whites, true to the leftist formula, he added a leftist qualification. His article would have been some contribution to moderate political opinion if only the rightist point-of-view were being given equally weighty and wide-spread expression; if only complementing moderates were allowed to acknowledge what is good in Leftism, but with rightist qualifications.

DUTIES AND RIGHTS

The philosopher, Kant, shows us precisely how the whole propaganda and political situation has become unbalanced. He pointed out that one's duty is another's

right — *and vice versa*. In the leftism-minus-rightism of world thought, one term of that statement is characteristically missing, that is, the vice versa. The setting out of a few duties and rights reveals what has been omitted in a philosophy built up on the formula of wrong superiors and right inferiors, thought to be applicable whatever the conditions and circumstances.

A parent's duty is the child's right; and the child's duty is the parent's right.

The employer's duty is the employee's right; and the employee's duty is the employer's right.

The ruler's duty is the subject's right; and the subject's duty is the ruler's right.

The duty of an advanced people is the right of a backward people; and a backward people's duty is the right of an advanced people.

When it is held that all the duty is on one side and all the rights on the other, the acts on both sides are wrong. It is the duty of the superior to insist upon the duty of the inferior, even as it is the inferior's right to insist upon his rights. If there be no reciprocity, even the doing of what is ordinarily a duty is wrong. The exception is in the case of infants and animals. Those demanding civil rights while refusing to do their proper duty of respecting law and behaving in an orderly fashion may hold to that if they be content to be classed with infants and animals; but then their rights would not be those of adult citizens.

Professor Spate's Leftism brings him to a common leftist conclusion which is no solution. He says, "Coming to terms with Asian thinking means revising our own, all too often so careless of other people's values as to become arrogant. It is true that it is difficult to avoid this in the face of counter-arrogance, but the effort must be made." There is the leftist policy that makes moderate political thought and attitudes impossible -- the policy founded upon the assumption that all duty without rights is on one side, and all rights without duty are on the other.

THE IMPORTANCE OF BALANCE

Moderation in virtue is found in the middle-way; for example, not in selfishness nor in self-immolation, but in a sense of reciprocal duty. Thought and action, however, are motional, so that in them moderation is found, not in a middle way where, each side cancelling out the other, there is immobility or ineffectualness, but in balance. All sides must have some weight. That there may be balance in political thought and action, moderate men must have the mental honesty to recognise when the side on which their affections are is becoming over weighted, and the mental and moral courage to throw their own weight on to the other side. That will ensure that they do the right thing at the right time. For instance, in the early stages of the industrial revolution in the last century, the rightist side was over weighted, so that the courageous balancers were on the leftist side, but now that there is too much weight on the leftist side, men who aspire to be moderate

should realise that it is the right time to throw their weight upon the rightist side.

That last would mean that they would support the right persons through being on the rightist side of human quality instead of being on the leftist side of human quantity. In Professor Spate's review he quotes Alexander Blok's appeal to the West: "You are the millions, we are the multitude and multitude and multitude," in conjunction with a saying of an Indonesian reported by Williams: "The majority on this earth are Asians and Africans . . . We are too many for you and you cannot win." Those statements point to its being the right time to give thought to the truth that human quality can overcome human quantity, as it has done from time to time, and that the signs of the time are that another triumph of quality over quantity is on the way. In peace, mechanisation has begun a process in which large numbers of workers will no longer be needed for production; and in war, modern weapons must eventually take the place of large armies. In both cases population multitudes are being converted from an asset into a liability till, with or without the multitude, the emphasis will probably be on quality. But whatever comes, it is better to fight for that which distinguishes men from animals and robots, and lose, than to be on the winning side with the forces of human degradation. The right way in these days of spiritual peril is not that of those who rely on the might of their multitudes to make them supreme, nor that of those who use rowdy demonstrations and rioting to force their will upon society.

RIGHTNESS IN ACTION

The Right Act is from a will that is supple without being limp. It is the act, which is moderate because it is from mental ability and honesty. It is the right thing in practice because it is done in moderation to the right people at the right time and in the right way. The Right Act is to support the many when the many are oppressed, but to support the minority when the minority is being hounded. It is to defend the State when the State is in danger from external enemies or internal disorder, but to defend the citizen when he has many imposed duties and but few acknowledged rights. It is to work for the uncivilised in order to civilize them, but to help the civilised when they are threatened by foreign or domestic barbarians.

The Right Act is the virtuous act that ensures that morality shall not be as the corpse of something drowned caught in the dead branches of an ideology or a morally useless code.

LEAGUE OF RIGHTS ACTIVITIES

There has been such an expansion in League of Rights activities that the League reports that a brochure will have to be produced to deal adequately with these activities. It is hoped to do this shortly.

Annual Re-Dedication Dinner A Must For Every Supporter

TIME NOW SHORT FOR FINAL BOOKINGS

The Annual Dinner is a unique event: it is not only a pleasant social function where supporters and their families enjoy an excellent dinner and fellowship; it is an annual re-dedication service of deep spiritual significance. Every supporter owes it to himself and the movement he supports to be present at another historic milestone on Friday, September 16. With some seating re-organisation, it is possible to expand slightly upon last year's record attendance. But this year we cannot guarantee that all late-comers can be accommodated. So please book immediately.

The following are a few of the highlights of this year's Dinner:

- **The distinguished Canadian guest of honour, Mr. Ron Gostick, who is being brought to Australia as part of an international tour, will be present and speak to the guests.**
- **The Rhodesian Department of Information film covering the arrival and presentation of the petrol gift from Australians and New Zealanders will be shown for the first time in Australia.**
- **Once again the toast to "The New Times" will be a stimulating feature. The proposer of the toast is an outstanding new supporter. The seconder of the toast will demonstrate the sound historical growth of the movement: she is a young university student whose people are pioneer supporters.**
- **Mr. Eric Butler's annual address promises to be better than ever, with some encouraging "inside information" concerning his last international tour, and plans for the future.**
- **Not only will all States be represented at the Dinner; history will be made with the first representative from New Zealand, Mr. John Armstrong. Mr. Armstrong has represented the League of Rights in New Zealand in recent years.**

Guests will enjoy the usual excellent food and entertainment. Those attending will not only meet old friends; they will meet many new supporters. They will realise that they are a part of a vital movement pulsating with energy and progress.

FOLLOWING INFORMATION REQUIRED

When supporters book for the Dinner, they should indicate whether they require a fish dinner. Every effort is made to seat friends together, or to seat guests with fellow-guests of their own choice. As an increasing number of young supporters now attend the Dinner, all young people can be seated together. The donation for the Dinner is \$3.80. To minimise organisational problems, this must be made in advance, or at the entrance. Please note that no receipts are issued, unless requested, but guests may check at the entrance upon arrival.

DINNER MESSAGES WELCOMED

Country, inter-State and overseas supporters who cannot attend in person are cordially invited to be present in spirit by sending a message. These messages are a feature of the Dinner and make a vital contribution to the spirit of the function. All messages are either read or are on display, and will be published in the special Dinner issue of "The New Times."

WHY NOT ACT AS HOST TO STUDENTS?

One of the most encouraging features of our work has been the growing number of young supporters, many of them students. Unfortunately these students have severely limited financial means while studying, and the full donation of the Dinner is beyond most of them. Each year a special fund is therefore established from contributions by supporters, particularly by those who cannot attend the Dinner themselves, to subsidise young supporters.

PLACE AND TIME OF DINNER

The Dinner will be held in The Banquet Room, The Victoria, 215 Little Collins Street, Melbourne, on Friday, September 16. Cocktails will be served at 6.15 p.m. Dinner will be served at 7 p.m. Guests should study seating plan immediately upon arrival. For all information write to Box 1226L, G.P.O., Melbourne, or telephone 63 9749.

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These Agreements further intensified the international control of financial policy. Both in Britain and Australia it was Socialist Governments, which forced the acceptance of another major victory for the International Money Power. The consistent policy of the Money Power, which coincides with the consistent policy of the Communists, the Socialists' blood brothers, has been to advance the process of both economic and political monopoly. Bigger and more highly centralised regional groupings have become a feature of the post-World War Two years. The classic example is the European Economic Community, misleadingly described as the Common Market. This is the magnet now held up to the British as they suffer under the latest dose of restrictive financial policies. They are being brainwashed by some of the most expensive propaganda ever seen in Britain, to believe that their salvation is to be found as a member of the European Economic Community.

PREPARING BRITAIN FOR THE E.E.C.

The far-reaching effects on British institutions and sovereignty if Britain accepted the Rome Treaty were dealt with exhaustively in these columns when the British were making their first attempt to join the European Economic Community. The double-talk about Britain being able to assist the Commonwealth more effectively as a member of the E.E.C. was effectively exposed, both in Britain and around the British Commonwealth. Typical of the spirit of resistance was the 1962 campaign by the Australian League of Rights, which almost within a few days raised sufficient finance to send Mr. Eric Butler and Mr. D. J. Killen, M.P., to Britain to give a distinctly Commonwealth flavour to the mounting British campaign of resistance led by British patriots like Mr. John Paul. Such was the resistance within Britain and the British Dominions that President de Gaulle of France decided that the time was not yet opportune to attempt to bring Britain into the E.E.C., and he vetoed the British application. But today De Gaulle says that Britain may join—but with no nonsense about not accepting any of the provisions of the Treaty of Rome. He and his masters clearly feel that the spirit of British resistance has been weakened.

President de Gaulle is not only firmly backed by the Rothschilds; he is the darling of the Communists. He is pioneering the extension of the "bridges of understanding" between Western Europe and the Communist bloc, these bridges being growing economic aid to the Communists, financed by long-term financial credits created in Western exporting nations. Irrespective of whether de Gaulle is a conscious Communist agent, as some believe, or is not, the fact remains that he is now the driving force behind the rapid extension of the highly centralised bureaucracy running the E.E.C., and he is preparing the way for the expansion of the Communist system into Western Europe. The British are being bluntly told that in order to join the E.E.C. they must throw overboard

their policy of domestic cheap food. Pressure is being applied to force Britain to take butter from France at approximately double the price of New Zealand butter. Inside the E.E.C. large numbers of small British farmers and manufacturers would be destroyed. The Wilson Government's current financial policies are preparing the way.

There can be little doubt that British entry into the E.E.C. would be the final stage of disintegration of the British Commonwealth. A completely new situation would then start to develop. The situation for Civilization would not be hopeless, but Britain drawn into a Western Europe, tying itself closer and closer to the Soviet bloc, would be, along with Western Europe, neutralised as an independent force in international affairs. The process of neutralisation would be intensified should the whole African continent be lost, which is one of the major reasons why Rhodesia is of such tremendous importance. We have it on the authority of no less an authority than Mr. Arthur Goldberg, U.S. representative at the U.N., that Rhodesia is of great international significance. Moscow would say "Amen" to that observation.

BRITISH ECONOMY BASICALLY SOUND

Prime Minister Wilson's treacherous financial policies are said to be necessary because the British economy is "sagging." There is in fact nothing basically wrong with the British production system. The British still possess

WHY TAKE VITAMINS?

Produced on soils, which have in many cases been overworked, and then refined and over processed, much of the food eaten today is lacking in essential minerals and vitamins. The results can be seen in modern society, where degenerative diseases continue to increase. Vitamin and mineral supplements are not "fads" but absolutely essential for those who wish to maintain good health and a zest for creative living.

All supporters are urged to obtain their vitamin, mineral and other health products from Dietary Health Products, a subsidiary of New Times Ltd. Most products are organic. Only the highest quality is carried. By obtaining their products through Dietary Health Products, supporters are helping their own movement, as all profits are used for various activities. It has been estimated that if all supporters at present obtaining their vitamin and other health requirements elsewhere were to support their own organisation, this would immediately of itself make a contribution of approximately \$2,000 per annum to our work. Can we have this co-operation?

A Dietary Health price list was recently issued. Further supplies upon request. Orders to Dietary Health Products, Box 1226L, G.P.O., Melbourne.

the capital and skills which have kept them in the forefront of most of the technological advances of this century. Freed from artificial financial restrictions, the British can still produce what is required to serve both individual and national requirements. They had a magnificent aviation industry until the Wilson Socialists deliberately wrecked it. There was some double-talk about Britain "not being able to afford" to build her own planes, as if there was some shortage of materials, skilled manpower and food. But this reality was obscured by a lot of financial jargon. Mr. Wilson said his Government was worried about Britain's export earnings, and about the same time said that he was going to spend millions of dollars importing American-built planes, thus making British policy subservient to whoever controls American policy. Anyone not brainwashed in a Socialist economic course at a university can readily see that Mr. Wilson is not going to improve his "sagging" economy by increasing unemployment, and by pushing on with a most expensive nationalisation of steel programme. Certainly this will not result in better, more, or cheaper, steel.

TREACHERY MUST BE CHALLENGED

At the same time that the British Socialists are openly

talking about cutting their military forces east of Suez, a wonderful piece of news for the Communists in Asia, allegedly because of the cost, Mr. Wilson can continue his policy of economic sanctions against Rhodesia, which is costing millions of pounds to Britain, and can also pour more and more British economic aid down the bottomless pit of the "independent" African nations. All these policies, and many others, all add up to a coherent and consistent policy of treason. This policy has got to be challenged if the disintegration of the British Commonwealth is to be halted and a period of new healthy growth encouraged. Australians can play a major role in this revival of the British world system, operating in harmony with the Americans. But first they must free themselves from the domination of the abstractionism of finance, which at present is being used to drive the British towards accepting policies of national surrender and ultimate defeat.

Now, as never before, the Financier-Socialist plot should be exposed and opposed. Eric Butler's *Fabian Socialist Contribution to the Communist Advance* is one of the most valuable weapons, which can be used at present to show the link between Big Finance and Socialism.

FINANCIAL REFORM DISCUSSED IN RHODESIAN PARLIAMENT

Increasing numbers of Members of the Rhodesian Front Government are beginning to question financial orthodoxy as they strive to defend themselves against international economic warfare. We understand that some Cabinet Members are urging an exhaustive survey of Rhodesia's resources and productive capacity as a basis for consideration more realistic financial policies.

One of the Rhodesian Government backbench Members concerned about more realistic financial policies is Mr. Fawcett Phillips, who spoke on the subject in the Rhodesian Parliament on July 1. Mr. Fawcett Phillips clearly has much to learn about finance, but he is making a start in the right direction, as witnessed by the following remarks:

I submit that since today we are a sovereign, independent state, the day is not very far distant when we shall find an economic upsurge in the country. I urge Government to plan and to prepare for the day, which is not so very far away. It is about a year ago, in my maiden speech in this House, that I mentioned unorthodox finance and I called for new thinking. I am most surprised to hear the statements recently made by the hon. member for Highfield (Dr. Palley) upon this particular subject, because he is a most intelligent man. I would like to deal with this a little more fully. The hon. member talked of artificial credit; what is credit? I suggest this is not unorthodox finance at all; I would call it the creation of credit, or credit creation, whichever is preferable. — [MR. PONTER: *Inaudible interjection.*]—Precisely. I would go further and ask, what is money? Let us go

back to the days when money was unknown: In those days trade was conducted on a barter system. If a man wanted to buy grain he would probably exchange cattle for grain—a rather cumbersome way of doing business. I mean, one can hardly go to pay one's account at Meikles and drive a herd of cattle there to pay the liquor bill, and so a unit was created which is today called money.

It was created to serve the purposes of man, but through manipulation, through gentlemen who call themselves financiers and international financiers, it has become the master of man that it was never intended to be. Money is nothing more than a unit or a vehicle in substitution for the production of man, whatever he may produce. When we apply this to a country and the economy of a country, it is the productivity of the country and the working capacity of that country. If the people of that country are not prepared to work, to produce, then there is no economy. It is what one produces which, shall I say, brings prosperity to the country, which produces it, so once again, we come back to money. Money is really related as I said before, to the productivity of it.

USE OWN CREDIT

Let us look at this aspect in relation to our own country. We are blessed here in Rhodesia with vast mineral resources, which a lot of other countries do not have; we are an agricultural country and a ranching country—what more does any other country in the world want? Now I suggest—and I always have advocated this—that we should create credit to develop the resources with

which we are blessed instead of going to countries overseas and asking for loans. If we do this we are then bringing about a position where money makes money; somebody is going to have to pay for this, which is disaster. In any case what do the banks do—they usually lend something they do not have. —[MR. DILLON: They would not like to hear that]—So I come back to this; we have gold in this country; the United States of America would like to dispense with the use of gold altogether, if it could and rely entirely on its productivity. I suggest we should create an internal currency in this country supported by a percentage—a percentage, mark you—of our gold production. For example, if you have £1,000,000 worth of gold there is nothing to prevent you issuing £10,000,000 in paper money against it. This money should be utilized for development purposes, such as irrigation, the building of dams, and the expansion of the mining industry. One must bear in mind that when these development schemes become productive automatically the production of the country increases, exports are made, foreign exchange is earned and you redeem your internal currency. I contend that this is not, as has been stated in this House, the fastest and swiftest way to bankruptcy.

SOUTHERN HEMISPHERE ALLIANCE?

Without going into very much more detail on this, I would like to draw one comparison, which I have done, in this House before. I have pointed out that a country such as New Zealand is dependent entirely on her agricultural products for her economy. She is not blessed with mineral resources such as we are. I think I can say this to carry it into the present-day sphere of international politics; we have the British Government determined, sooner or later, to join the European Common Market. What is going to happen when this takes place to countries such as New Zealand, which exports most of its products to the United Kingdom? The same can be said of Australia to some extent. I take this a step further and I advocate that we in Africa—and by Africa I mean the countries south of the Zambezi, including South Africa—should now seriously consider a common market between ourselves and countries such as New Zealand and Australia. I think a common market should be developed between us, because hon. members may be assured that once Britain has entered the European Common Market she will not take very much interest in what happens to anyone else. She is only concerned, in any case, with her own survival.

MR. WALLY AHRENS

It is with deep regret that we record the passing of another veteran supporter, Mr. Wally Ahrens, of Vine Vale in the Barossa Valley, South Australia. Supported by his wife, Mr. Ahrens was one of the first to become interested in Social Credit in the Barossa Valley. Later the seven members of the family also took an interest. Mr. Ahrens died on June 16 at the age of 75. We offer our deepest sympathy to Mrs. Ahrens and family.

That is her main problem. I advocate that instead of ridiculing these ideas, as the Minister of Finance did on the last occasion I spoke of them, I would ask him to give it very serious consideration and perhaps discuss this subject with economists and other experts. After all, what happened to Germany at the end of the last war? How did she manage to recover so quickly? It was entirely by what is called by some deficit budgeting and by hard work. I suggest that we can also take a copy of the pattern of that country and apply it to ourselves. I will let the matter rest at that.

WORLDWIDE INFLATION

It is now over 40 years ago since the author of Social Credit, the British genius, C. H. Douglas, predicted exactly what would happen if those in control of financial policy attempted to make the finance-economic system work without a radical modification of the method of financial credit issue and withdrawal. Douglas said that the major result of progressive credit expansion on the basis that it should never reach the individual direct in the form of consumer credit would be increasing inflation and the social discontent associated with progressive inflation. All over the world, inflation is a major problem. Its social implications have been disastrous.

In spite of the fact that various organisations state the obvious after each increase in wages and salaries, that every new increase is shortly absorbed in new price increases, no genuine solution is ever advanced to break the vicious circle of price increases following wage increases which in turn are used to justify still more wage increases. The passive approach of many reflects the dominant philosophy of determinism, the view that there is an "inevitable trend" and that no exercise of will can alter this "trend." This suits the promoters of centralised control of finance splendidly. It minimises the possibility of effective revolt against a policy driving the world towards complete tyranny, irrespective of what label is used to describe it.

Credit expansion with either stable or reduced prices is, of course, not only possible, but was demonstrated during and after the last war. A tremendous increase in credit creation was necessary to fight the war, to make full use of all resources. But the danger of price inflation was avoided by using portion of this credit, even if obtained from taxation, to subsidise basic items in the economy. This was a form of consumer credit, a distribution of a type of dividend to the individual. It was successful as far as used. Socialist economists led the attack on the subsidy system almost as soon as the war ended. If expanded, it would have threatened their programme to create the Servile State. We suggest that our business and professional leaders might study the consumer-credit principle with great profit.