

THE NEW TIMES

Registered at the G.P.O., Melbourne, for transmission by post as a newspaper.

\$5.00 per annum post-free. Box 1226L, G.P.O., Melbourne.

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

Vol. 37, No. 11

NOVEMBER 1971

INTO THE JAWS OF DEATH

The present national and international situation recalls that famous poem, "The Charge of the Light Brigade", which describes the carnage resulting from the senseless advance into the jaws of death by the gallant six hundred. Someone had blundered, but they were not to reason why. This is the plight of mankind today. The call from the "experts", and their political front men, is to keep advancing in the face of a situation, which progressively deteriorates. The destruction grows worse. Convulsion follows convulsion. And it is as certain as the sun will continue to rise, that if present finance-economic policies of centralisation are persisted with, the processes of disintegration and violence must get worse. Whether mankind can emerge through the jaws of hell with sufficient understanding left upon which to rebuild, depends upon the few.

Blatantly defying British public opinion, Prime Minister Heath has been able to manipulate a majority vote in the British Parliament in favour of his treasonable policy of sacrificing British sovereignty. The headlines proclaimed that this was a great "victory". But as Mr. Heath and his powerful financial backers prepare to win the much more formidable battle of passing the necessary legislation to take the United Kingdom into the European Economic Community, reports from Western Europe reveal that the much-publicised Common Market is convulsed by growing problems. The "miracle" has turned sour. While the propagandists are loosely talking about the British economy obtaining a "vast, new market in Western Europe", the producers of the Common Market countries are now competing fiercely amongst themselves to find new export markets, concentrating primarily upon the Communist nations.

COMMON MARKET BATTLE ONLY STARTING

It is clear that the Common Market battle has only opened, not finished. A referendum conducted in Mr. Heath's own constituency just before the motion "of intention" was put in the House of Commons, showed a majority of 71 percent against joining. Mr. Heath told the British electors before the last British General Elections, that his Government would not attempt to take the United Kingdom into the Common Market with a divided nation. But that was only an election gimmick. And now Mr. Heath intends to produce more convulsions as he pushes forward in defiance of public opinion. Apparently oblivious to the fact that the critical plight of the world is the result of financial, economic and political policies of centralisation, he drives forward blindly towards still greater centralisation. Even if he should manage during 1972 to pass the necessary legislation to take the United Kingdom into the European Economic Community, this will not alter reality. This will solve nothing. But it will

increase the intensity of the convulsions now shaking to their foundations all the societies of the non-Communist nations, including the "economic giant of Asia", Japan.

A MARXIST SOLUTION

Recently returning from a world tour of over 11 weeks, during which he visited 17 countries, one of Australia's best known Marxist politicians, A.L.P.'s Dr. Jim Cairns, told Maurice Carr of the *Melbourne Observer* (November 7) that "he found dissent non-existent in the Soviet Union, while he felt that the problems of the 'capitalist' nations could only be solved was by beginning to trade with China, the Soviet Union and with the communist countries in Europe." Dr. Cairns observed

"THE YEAR OF THE SMEAR"

1971 will be remembered as the "year of the smear", the year of the massive nation-wide attack on the Australian League of Rights and its National Director, Mr. Eric D. Butler. The League has now told the complete story, with special reference to the unfortunate (for it) role of the Country Party. The League's publication will become one of the most widely discussed political documents in Australia. Published for the first time is the letter by the late Archbishop Mannix of Melbourne to Mr. Eric Butler, and much other valuable historical material. This publication should be placed in the hands of as many people as possible. Price: 10c per single copy; \$1 per dozen; \$3 per 50; \$5 per 100; \$9 per 200. Order from Box 1052J, G.P.O., Melbourne, Vic., 3001, or from any of the State Headquarters of the League of Rights, Box 16, Inglewood, W.A., 6052; Box 17, Alderley, Queensland, 4051; Box 2957, G.P.O., Sydney, N.S.W., 2001; and Box 1297L, G.P.O., Adelaide, S.A., 5001.

that even if Britain joined the European Economic Community, "it would not divert Europe from the direction it had followed for a decade. Europe, becoming increasingly an entity, knew that security had arrived and was convinced that trade and security agreements with the Soviet and its satellites were not only lucrative, but the best way of removing the 'Iron Curtain'." Dr. Cairns is here confirming the view of informed students of the Marxist conspiracy, that so far from a highly centralised Western Europe being a barrier to Marxist expansion, it is essential for that expansion. And, of course, after the dissent inside the non-communist nations has prepared the way for the establishment of the type of government operating in the Communist Empire, it can then be made impossible. It is difficult to dissent in the face of a complete centralisation of power, including that power which Mao Tse-tung said comes out of the barrel of a gun!

BEHIND THE NEW NIXON POLICY

It can now be seen that President Nixon's dramatic shift of policy on Red China under the influence of his "personal adviser", Dr. Kissinger, an internationalist of German-Jewish background, and his imposition of a "temporary" price control policy and a savage tariff increase, were of one piece. As alarmed Americans are observing, President Nixon's Administration has now taken enormous powers, which can be used to attempt to impose still further centralised planning. The manner, in which President Nixon imposed his increased tariff and announced his coming visit to Red China, had a traumatic effect on the Sato Government in Japan. In effect it also announced the death knell for Taiwan. In a blatant attempt to obtain an election slogan for next year, Prime Minister McMahon has been to Washington where, if press reports are correct, he was deeply impressed—"almost stunned" said one report—with the depth of thinking of President Nixon and his adviser Dr. Kissinger, whom he saw together. It would be instructive to know if Dr. Kissinger and President Nixon explained why they did not bother to keep their Anzus ally fully informed of the dramatic shift in American policies. The truth is, of course, that Australia does not really rate in the thinking of the policy makers in Washington—unless it is that Australia can be used to advance that policy. There was never a more desperate need for a genuine independent Australian policy. But this requires some genuine Australian patriots and a change of direction domestically in the type of finance-economic policies being pursued. Mr. McMahon will get no realistic advice from his recently appointed "guiding philosopher", Dr. H. C. Coombs, former Governor of the Central Bank, and a "brilliant" student of one of the most influential Marxists of the century. Professor Harold Laski of the London School of Economics.

FALSE GODS

The finance-economic policies of the McMahon Government are producing in Australia the same type of

results being produced in every country where these policies are accepted as "inevitable". They are all rooted in the same basic philosophy, which in the field of finance-economics insists that "full employment", and "economic growth" are gods to be worshipped slavishly. So long as these false gods are worshipped, the struggle for export markets, so kindly offered by the Communist Empire, and the drive towards progressive centralisation internally—which is the very essence of Marxism—must continue. Continuing inflation is the mathematically certain outcome of present finance-economic policies. Mr. McMahon's 1971 Budget, like Mr. John Gorton's 1970 Budget, was allegedly an anti-inflation budget. But Mr. McMahon has reacted to an increased rate of inflation, at the very time that the economy is causing businessmen increasing concern, by claiming that his strategy is proving successful. What is that strategy?

A DANGEROUS STRATEGY

According to some Canberra commentators, the Government intends to persevere with a "tough" strategy, one that allegedly has the full support of the Treasury Department, in an endeavour to apply increasing pressure to both Trade Unions and to employers to slow down the rate of wage increases. It is expected that as the strategy is applied, some serious industrial strife could erupt as the more militant Unions under Communist leadership meet with increasing resistance from employers, as their profits start to be cut by the Government's restrictive financial policies. National industrial upheavals would set the stage for the Government to present Parliament with legislation designed to give the Commonwealth greater disciplinary powers in the industrial sphere. This situation could be expected to split Labor and prepare a backdrop for a Federal election in which industrial law and order and the menace of Mr. Hawke could be made the major issue.

BACK LEAGUE FINANCIAL APPEAL

Once again we urge all "New Times" readers to solidly back the Annual Fund of The League of Rights, which is again seeking \$25,000. The League has done a tremendous job of work over the past twelve months, becoming the most discussed non-party political movement in Australia. There is no doubt that the quickening march of events is going to result in increasing demands on the League's services. The League has no doubt that it can finance increased activities so long as it has a basic fund with which to work. The League announces that a handful of its supporters have already donated and/or pledged over \$5000. It wants the balance as quickly as possible. Donations or pledges (those pledging should state when they can contribute) should be sent to Box 1052J, G.P.O., Melbourne, Vic., 3001, although northern New South Wales and Queensland readers should send to Box 17, Alderley, Queensland, 4051.

Even if the McMahon Government were to win a Federal election as a result of such a strategy, it can be said with certainty now that this strategy possesses the seeds of still greater convulsions in the future, these in turn being used to justify still further centralised planning and more power for Canberra to do the planning. But the strategy could also prove explosive for the McMahon Government, as the rural communities suffer the increasing and relentless pressure of rising costs, and the "swinging" electorates in the outer suburban areas of Melbourne and Sydney grow uneasy as business slackens and the fear of unemployment grows. Following the lead of the Trudeau Administration in Ottawa, all other English-speaking nations are now being swept along in the mounting flood of revolutionary policies. Irrespective of party label, the politicians generally are

like desperate men on a raft, trusting that if they are ruthless or cunning enough to stay aboard, they will ultimately save themselves. They are little concerned about the cause and course of the flood.

The first requisite for salvation in a world rushing madly towards some type of hell on earth is for a sufficient minority to face the truth. It is now too late to halt completely the increasing momentum of centralisation throughout the world. But as the casualties mount in all spheres, economic, political, social and environmental, in the drive into the jaws of a living death, that minority can provide the leadership necessary for the retreat to sanity and regeneration. The situation demands every ounce of faith our supporters possess. And the maximum action.

WHO ARE THE RACIST FANATICS?

By D. WATTS

Fanaticism usually begets an opposing fanaticism. Had not Hitler been so fanatical about racial purity, the multi-racialists would not have become so fanatical as to retreat from the realities of racial differences. Had not Hitler tried so fanatically to put his belief in a German Master Race into practice, the idea of racial equality would not have become a post-war obsession. Had not the war against Germany seen ideological fanaticism intensifying war enthusiasm, the fanatical beliefs opposing those of Hitler would not have become virtually a compulsory religious faith. Criticism of the beliefs would not have been looked on as heresy—as being not merely mistaken but downright wicked.

No doubt there would have been people fanatical about those political creeds and more than likely mass fanaticism would have found some other meat on which to gorge itself; but that does not excuse responsible men from looking at a situation which mental carelessness did so much to create. A start to examining the dogmas should be the breaking of the association between them and the anti-Hitler feeling that has protected them from being recognised for what they are. Then it might be possible to have a conscientiously considered answer to the question; just what is racial equality?

How on earth can we know whether different races be equal or unequal? All are comprised of human beings. That basic sameness is as near to equality as we can get. If that had been as far as equalitarians had tried to get, they might have set in motion a certainly slow, but fairly reliable, process of developing a universal system of international justice; but with maniacal fervour they have insisted that the basic sameness upon which are superposed more differences than can be counted must be extended to cover all differences.

INEQUALITY ESSENTIAL FOR DEVELOPMENT

As soon as there are differences there is inequality somewhere, and this inequality can be far more useful to human development and civilisation than equality ever could be. To give a simple example: in educational organisation children at different stages of learning are put in different classes. The pupils never could be made all equal by placing them all in the same class and giving them the same instruction. We do not think that

the children in the lower grades are, as human beings, inferior to those in the higher grades; but all the same, they are inferior from the point of view of educational advancement. Apart from the inequalities of grades, there is inequality of abilities. There are dull and bright children. We cannot blame social or mental environment for that unless we deny that some are born mentally handicapped or idiots. Other differences make it impossible to judge whether or not people are all equal. One may have special artistic powers and another particular adaptability to the pursuit of scientific knowledge. The artistic person might be inferior to the scientist in

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grasping scientific theories and truths, while the scientist may have inferior powers of artistic appreciation. Each is superior within his own section to the other; but who can measure the comparative worth of the different abilities to say whether they be equal or unequal?

DIVISION AND DIVERSITY

When any group having a basic sameness divides into two groups, the underlying sameness, or equality, remains, but differences between the groups make their appearance. The greater amount of dividing and sub-dividing, the greater in degree and number become the differences; yet withal the differences in all the divisions do not wipe out the basic sameness. When division is into only a few sub-groups, the differences between them are also comparatively few, so that the sameness is the more apparent, but it is not greater than when a good many divisions occur.

Thus, in the whole human race the foundation sameness, or equality, is what classes it as a biological whole; but when the human race is divided into different races, differences, or particular inequalities, overlie the human equality, and it is a stupid dishonesty to deny that they exist. With the division of races into tribes or nations, the differences tend to become more marked and more humanly valuable. For example, the differences between, say, French and German cultures are developed from an original cultural sameness; but the sameness is ultimate while the differences are immediate and on that account of more immediate importance. It is pretty fatheaded to think that if the differences were to disappear in a cultural sameness, only in which cultural equality can have any real existence, that human cultural achievement would not be the poorer for the loss of the characteristic differences.

When differences in the human race bring us to individuals, though the basic human sameness remains, the individual differences make each man a distinct entity in himself. An attempted elimination of differences between individuals must tend to make men, as beings, mere units and, as persons, ciphers. In genuine political and cultural development the civilised aim is to respect the basic sameness, or equality, while leaving free to evolve the individualising differences. That is not easy; but it is possible. To crush out the differences, leaving only the sameness is impossible. Hence the failure of the equalitarian measures. These only cause both the backward and the advanced to emphasise their differences in their determination to save themselves, as individual races or nations or persons. Why when, with the plea of racial equality, the Negro States of Africa were given political independence was there an upsurge of nationalism, and even tribalism, among them? When we know the answer to that question, we know why multi-racialism and racial integration does not work, and multi-racialism works though uneasily, only when with it are racial segregations.

FEELING OF SUPERIORITY

Because a man's own individuality is of prime importance to himself, he rarely wants to be any different, essentially, from himself. It is noticeable that when, in any way, there are marked differences between races or nations, after all the wishful maundering is pruned away, it is found that it is not the lesser's inferiority that is resented by the lesser, but the other's superiority. Because a man does not want to be in fundamentals different from himself, he is apt to feel that he is superior to those who are different from him. An artist, for instance, usually feels that in being an artist he is superior to a scientist, while the scientist may feel that anyone who is not a scientist, whatever else he may be, is on the whole inferior to scientists.

In a civilised man reason will contradict the instinctive prejudice, but in lower types of human beings and primitives it does not. The depraved man regards the man of virtue with resentment, feeling that he is really inferior to the broad minded, jolly good fellow who is himself. The criminal resents and despises the law-abiding citizen. Certain Negroes of Africa use an appeal to belief in majority rule and racial equality to cover their resentment of the better-civilised white communities. Their urge is to be accepted, not as equals, but as superiors. You have only to consider what they say and how they behave to know that.

When you study the white people of different nations you find that there is a root-similarity between instinctive Negro attitudes and theirs towards their own national and alien groups; but among the more cultured, though the natural preference is as a rule for what characterises a man's own nation, he is able to recognise, without resentment, the special virtues and abilities of other nations and to appreciate their different cultures.

NEGROES DO NOT WANT RACIAL EQUALITY

It has all along been apparent that what the Negroes of both Africa and the U.S.A. want is not racial equality, but the humiliation of the resented, more advanced race. The missionary, equalitarian racists have constantly and almost exclusively played upon the Negro resentment of the whites. They have rarely suggested that if the Negroes wish to be the equals of the whites, and that is the same as the whites, their needs must try to acquire the qualities and abilities that have brought the white race to where it is. Instead they have inflamed the Negroes' resentment by teaching that whatever the whites do is wrong. If the miscreants ignore the Negroes and leave them to look after themselves, they are failing in their duty to assist their coloured brothers. If they do not sacrifice their own racial identity to give the Negroes favoured racial treatment, they are practising racial discrimination. If they go out of their way to improve the conditions and raise the living standards of backward peoples, they are being paternalistic. They cannot do right—unless one would call racial self-immolation doing right

—because resentment of them remains fast imbedded in the bosoms of the coloured people.

Although Negroes and other coloured races quite understandably do not wish to transform themselves into white men by thinking and behaving as white people do and by substituting white standards and values for their own, they do covet the material good things that white people have. Discoverable in that selectiveness of desire is the genesis of what is, to all purposes, a Cargo Cult. As they see it, the white man somehow or other got hold of the rich spoils and selfishly refused to share them with the poor Negro. However, it was thought that if the deprived were to perform certain ritualistic actions—organise provocative marches, riots, destruction, terrorism and so forth—the magic ship would come sailing into harbour, or the great aeroplane would glide out of the blue, laden with treasures for the expectant throngs. In Africa the cargo-bearing ship was to have been Political Independence or Liberation, while in the U.S.A. it was to have been Civil Rights. Extraordinary though it may seem, the majority of the white patrons of Negroes, while knowing quite well that the superior conditions and possessions enjoyed by their own people were not brought to them by some magic ship sailing out of nowhere, were just as credulous and superstitious as the uneducated or unthinking Negroes and joined, with pathetic simple-mindedness, in the Cargo Cult.

A PAGAN RELIGIOUS ATMOSPHERE

There has been a kind of religious aura over the equalitarians' Cargo Cult. A good many white devotees have done their best to give it the glow of Christianity and a good many Negroes have followed suit; but that is religious rationalising. The true religious atmosphere surrounding the business is pagan. There has been the unrestrained emotionalism which quickly spins into hysteria, the rides and marches and demonstrations which have some parallel to the frenetic dances of pagan worshippers, and the sacrifices—even at times the wild desire for blood sacrifices freely voiced by some of the leaders who plainly looked on themselves as pagan high-priests. That the savage burnings and gutting have been sacrificial is shown by the circumstance that what was attacked or destroyed was the worshippers' own, from the university that was to have given them educational equality with the whites to the particular districts in which they, themselves, lived. It seemed to be expected that by offering up these sacrifices some kind of a spell would be cast over the whites, compelling them to load the Cargo Vessel. The expectation was, to some extent, justified. A good many people are susceptible to suggestive magic. The concrete similarities to pagan rites are, however, less impressive than are the fanatical, emotional orgies which characterise the worship of the more elemental pagan gods.

Had the wish to help the U.S.A. Negroes to better their conditions been governed by sober sense, it would have been apparent in even a first analysis, that every

THAT "THIS DAY TONIGHT" TV DEBATE

When Mr. Eric Butler debated a sincere but misguided grain grower at Dalby, Qld. in 1970 in front of an estimated audience of 700 people, prominent amongst those present was Dr. Leigh Wallman, an official of the Liberal Party in Toowoomba and a past parliamentary candidate. Dr. Wallman asked the first question, which attempted to smear Mr. Butler by suggesting he was similar to Hitler. Dr. Wallman prefaced his remarks by saying that he was not a Communist. Mr. Butler was in possession of information concerning Dr. Wallman's past association with the Communist movement, an association he was forced to admit at a local Liberal Party meeting following the Dalby debate. It should be recorded that immediately following the Dalby debate a representative of "The Truth", Melbourne, Mr. L'Estrange, rang the Melbourne office of the League, sneeringly suggesting that no doubt Mr. Norman Banks, the well-known Melbourne radio personality, ran the League while Mr. Butler was interstate. He was surprised to be asked to speak to Assistant National Director, Mr. Edward Rock. The "Truth" man said that Mr. Butler had threatened to assault Dr. Wallman at the Dalby debate because of Dr. Wallman's alleged Jewish background. Both Mr. Isi Leibler, Melbourne Political Zionist spokesman and Mr. E. St. John, had both made contributions in writing to the Dalby debate.

When the national anti-League campaign was launched in 1971, Dr. Leigh Wallman was one of the first to enter, taking up the "pro-Nazi" theme in a press statement. When Mr. Eric Butler challenged Dr. Wallman to publicly debate his charges, he was surprised when Dr. Wallman readily agreed to do so, suggesting a national TV debate. It was obvious that Dr. Wallman had contact with "This Day Tonight" producers, because they readily agreed to stage the debate. Knowing what can be done with editing processes, Mr. Butler was concerned about the nature of the debate. He soon learned that Mr. Edward St. John was to be brought in to partner Dr. Wallman. Although over twenty minutes of filming took place, this was edited down to 15 minutes, the producers cutting out Dr. Wallman's opening confession that he had once been associated with the Communist Party, Mr. Butler's reading of the Attorney-General's report that the League was a reputable organisation, and Mr. St. John's amazing assertion that the Attorney-General was wrong.

However, Mr. St. John's attempt to present Mr. Butler as a criminal in the dock answering questions was so overdone that public reaction to the debate was anti-St. John. The League scored many new valuable supporters. Mr. Butler is prepared to meet either Mr. St. John or Dr. Wallman in public debate at any convenient time

racial, national or large tribal group can be roughly divided into three sub-groups—the most advanced, the most backward and the in-betweens who model themselves on whichever of the other two sets the standards. There must be thousands of Negroes who are intelligent, law-abiding citizens whose primitive beginnings are, culturally and psychologically, as far away as are the white people's own. The effort to raise the quality and status of Negroes should have begun from these. They should have been chosen as the spearhead in an attack upon Negro backwardness. Instead, the white missionaries,

being in sympathy with the most backward Negroes, jeered at civilised Negroes, held them up to the contempt of their fellows, derisively calling them "Uncle Toms", and took the backward ones to their bosoms, joining them in their superstitious Cargo Cult, even, indeed, helping to inaugurate it.

The Negrophile, racist fanaticism of the whites has not helped the Negroes to any great extent. Some laws, virtually discriminating against the whites, some practices from irritating to inflammatory have been introduced, but the bulk of the backward Negroes are no better and rarely, if ever, better off for these measures. One could pity the deceived Negroes who are finding that the promised Cargo Ship is not even in sight. One can understand that, knowing no other way of influencing events than by performing pagan rites, many should intensify their savagery, no longer demanding equality with whites, but asserting their determination to overcome the white society.

SOME IMPORTANT TRUTHS

The damage done to the Negro cause by the methods adopted to advance it may not be irreparable, but it soon could become so unless the fanaticism surrounding it be toned down. To begin with, hurtful though it may be to some concerned, it should be pointed out that, after all, the Negroes have not been so badly done by under white governments. If their material conditions often be not as good as those of the whites, at least they are ever so much better than the conditions that they created for themselves before the coming of the whites. The self-pity of those who take and take, and then turn round and abuse the giver does not wring one's heart one little bit. That applies to white as well as coloured beggars. A still more important thing to be taught is that equality, as the word itself implies, can be only of qualities, not of things or men. Two men may be equally intelligent, but it is their quality of intelligence, not themselves, that is equal. They may be equally virtuous, but it is their virtue, not themselves, that is equal. A dull child and a bright child are not made mentally equal by sending them to the same school. A criminal family and a law-abiding family are not made socially equal by living in the same district, inhabiting the same kind of houses, riding on the same buses or eating in the same restaurants. The possession and enjoyment of the same things does not even begin to make backward or primitive Negroes equal to civilised whites, or to civilised Negroes for that matter. It is only through generating a general equality of abilities and of grasping principles that equality is achieved.

Every help that is available should be given to the socially and morally backward, and as far as Negroes are concerned, that help must be given mostly by the advanced Negroes. The hitherto rejected "Uncle Toms" must be given honour and the power to set standards. The vampire section of the white mass media that sucks the quality out of people and leaves them poisoned must be openly discredited by the more responsible publicists.

The bandwagon causes espoused by the timid or ambitious politicians should be made to show up the supporters for what they are.

Opposing fanaticism should be shunned. Yearnings and frustrations are a sadness of every person's life; but these should be treated with tender understanding and not usually as wrongs. To comfort and heal, not to exacerbate bitterness and hatred, is the Christian way, and the way of all good men of all religions.

THE KING'S ORACLE

By J. D. MALAN

ONCE UPON A TIME there lived a good King who ruled over a small country where the people were poor but honest and hard working. The King was worried about the poverty, which was almost universal throughout the land, and spent almost all his time deep in thought trying to find ways to help his people. Most of his subjects, however, did not worry about their hard life, but found enjoyment in discussing amongst themselves their ideas of dream worlds where life would be comfortable and luxurious. But they knew they were only dreams, and they returned to their labours without complaint.

The King, however, being a more serious man, was upset by their complacency and sought the advice of his Oracle, who was also a very cunning man. The Oracle told the King that his subjects should be prevented from talking about their dream worlds. This he undertook to do if the King proclaimed that no person could use words, which were not authorized by the Oracle, who would have sole control over the issue of new words. So as not to be too hard on the people, the King insisted, as a condition of the agreement, that any word which described anything the people already possessed would be free for all to use. And so the people were able to see that their King was indeed a good and kind man, and life went on much as before even though they were rather restricted in their dream talks.

Years passed, until many generations later there was nobody who knew why the Oracle was the only person who could issue new words, but it was not very important and no one bothered to work it out. Then one day a very clever man invented a new tool to make life on the farms easier, and he dutifully asked the Oracle for a new word to describe it. This began to happen more and more often as the people learned new skills and discovered new materials, and soon the Oracle began to demand a share of each new invention every time he issued a new word.

A MONOPOLY OF SYMBOLS

Many generations passed and eventually the Oracle found himself doing nothing except issue new words, and as each generation of Oracles took over from the previous one, the position of Chief Oracle came to be the richest and most powerful in the land — even more so than the King. Before long the Oracle realized that

no new invention could be used without his words, and he began to demand bigger and bigger shares as his price for each new word. But still the inventions appeared faster than the Oracle could be persuaded to create the new words, and all over the land there were machines and men waiting to use them who could do nothing until the Oracle produced the new words they needed to be able to learn the new skills.

And while men worked hard and produced many wonderful things which even their distant ancestors had never dreamed of, it became the hardest task of all to get enough new words to enable all these new things to be used, and many men spent all their time trying to find ways of increasing the output of new words from the Oracle's now very large and powerful organization.

But in spite of all the wonderful things the people invented and all the skill and knowledge they had acquired, not one person thought to challenge the Oracle's right to the monopoly on the issue of new words. Some people even thought the wonderful but idle machines were the cause of their troubles, and seriously suggested they should be destroyed.

Nobody knows the end of this strange story because this small and very peaceful country completely disappeared without a trace a long time ago — which is not surprising because it is hard to see how such stupid people could ever be expected to live happily ever after, which, as we all know, is the traditional ending of every fairy tale.

But is this story so far fetched? Let us look at the situation just before this unhappy country of our story disappeared. The people had in their hands everything they needed for a comfortable and happy life, but refused to believe they could use them without new words — mere symbols — which their Oracle kept in short supply. Obviously a ridiculous situation that could only happen in a fairy tale. Is it?

Look around our own, and very real, world today. We have an almost limitless technology and an industrial complex capable of mass production of everything we need. We have an array of facilities such as roads, airways, radio, television, and countless others which should make our lives happy and comfortable -- but we refuse to make proper use of them because some very worried but probably kind-hearted ruler a long time ago gave away the peoples' rights to the simplest and most wonderful system of symbols ever invented — Money.

Money - - quite useless on its own but the most flexible symbol system of all time — is the only missing element in our modern world. Yet it is quite costless to produce. Why is this ridiculous situation permitted to continue?

Why indeed? Because we still cannot see that our wonderful symbol we call money is not the property of the Oracle - - sorry, banking system — but belongs to the people who created the things it represents and should be controlled by them for their own benefit.

Can you imagine a family existing on meagre rations because they could not think of the names of the many sumptuous foods in their cupboards? Of course not. Then look at the real world around you and you will see that we are doing just that, for no better reason than our slavish insistence on placing more importance on the symbol than the real thing. Try removing all reference to money from any situation or report of events in the world today, and the real meaning will start to emerge. Every issue of any newspaper or magazine will yield many examples to test your ability in this fascinating and educational game.

And then what? Once reality can be seen as it should be — stripped of its facade of money — a decision must be made. Are we to disappear like our fairy story country, or do we want to make use of the things we already possess? We must demand the return of our long-lost rights and regain control of our money symbols, because we will have to put that Oracle in its proper place before we can have any chance of knowing that our own, and all the generations to come, can, in the words that our fairy story lacked, LIVE HAPPILY EVER AFTER.

MINISTER FOR INTERIOR R. HUNT CAUGHT OUT

A classic example of the dishonourable tactics of desperate Government Ministers has been provided by the Hon. Ralph Hunt, Federal Country Party Minister for the Interior. We will not embarrass Mr. Hunt by publishing his views as expressed in correspondence before he became a Federal Member and a Minister, but Mr. Hunt will recall how he invited Mr. Jeremy Lee, National Secretary of The Institute of Economic Democracy, into his home to outline the Institute's proposals to meet the growing rural crisis. Mr. Hunt said that he was so impressed that he wished for a League speaker to go to Canberra to address Country Party backbench Members. Mr. Lee agreed that this could be arranged. Mr. Hunt will also recall how before he became a Minister he was advocating the establishment of a new financial institution to finance long-term, low interest loans for primary producers.

But when Mr. Hunt became a Minister some were soon reminded of that famous incident in the New Testament when Christ was taken up on to that high mountain. Mr. Hunt addressed a meeting in Wellington, N.S.W. on June 2, 1971. We have a taped recording of Mr. Hunt's address, in which he felt it necessary not only to criticise Mr. Jeremy Lee and Mr. Eric Butler, but also to tell the audience that they advocate "a splurge of note printing, of just making money freely available for any cause that might exist". Challenged to substantiate this false allegation, Mr. Hunt has taken refuge in silence. Mr. Butler wrote three times, his last letter being on August 30, 1971.

Mr. Hunt is entitled to disagree with what any League speaker says, but he is not entitled to make false allega-

tions and then think that he can hide in silence. We trust that Mr. Hunt's electors make this point clear to him. The League's specialist division, The Institute of Economic Democracy, has obtained the advice and research of men of considerable business and professional experience, and has put forward in a responsible manner policies for ending a disastrous inflation which is the greatest asset the Marxist revolutionaries have in their drive for world domination. As it is Government policies, which are producing this inflation, then the Government must be held responsible through individual Members for halting inflation.

AN UNPUBLISHED LETTER CONCERNING MR. MARTIN CAMERON

Under the headline, "New Warning On League of Rights", *The Australian* of July 16, 1971, featured a long two-column letter by Mr. Edward St. John, taking approximately 30 inches of space. Mr. St. John said that he had read "with peculiar and very personal interest" the *Australian* report of Mr. Martin Cameron's disclosures "of the sinister influence of the Australian League of Rights in the Country Party". Mr. St. John called for men of courage in both the Liberal and Country parties to take action to have the League of Rights "proscribed" in the same way that he alleges the Labor Party has proscribed the Communists. The Communists inside the Labor Party, and influencing its policies through Trade Unions and other instruments, must have smiled when they read that!

In a letter to *The Australian* dated July 16, 1971, Mr. Edward Rock provided some newsworthy information. Mr. Rock wrote: "Mr. Martin Cameron seems to have a conveniently short memory. No doubt he would now find it difficult to recall his conversation with me during a trip from Cummins, South Australia, to Streaky Bay and a subsequent flight to Adelaide during his momentary career as an appointed Senator. We were discussing the weaknesses of the party systems, which allow people on the payment of a joining fee to join any party of their choice, other than the Communist Party, which is more selective. Mr. Cameron had only a few months previously stood as the Liberal Country League candidate for Millicent in the State election for that seat, which was so close it forced a recount. Mr. Cameron related to me with some ingenuousness that three months before obtaining the nomination of the Liberal Country League for the seat he had been a Labor Party supporter. He concluded with the remark that no one in the Liberal Party knows to this day whether he had changed his views."

Displaying that fine spirit of freedom of expression the daily press so often waxes eloquent about, *The Australian* did not publish Mr. Rock's letter. Nor did it respond to Mr. Eric Butler's invitation to state why it had suppressed a most valuable piece of information concerning one of the principal actors in the smear against The

Australian League of Rights. No other letters supporting the League were published. Mr. St. John had the first and final say.

SOVIET FINANCES WORLD COUNCIL OF CHURCHES MEETING IN AUCKLAND

Some commentators sneeringly tried to misrepresent one of Mr. Eric Butler's statements at the League of Rights Heritage Seminar. After observing that the Christian Churches were eroding their own authority by financing Africans backed by the Communists, to attack their fellow-Africans, Mr. Butler said as the Russian Orthodox Church was contributing the bulk of the money necessary for the World Council of Churches' executive committee to meet in February next year, this meant that in essence the Soviet Union was financing the meeting. *The Press*, Christchurch, of August 26, reports the general secretary of the National Council of Churches, the Rev. D. M. Taylor, as saying that the meeting could not have been held in New Zealand without the Russian Church bearing most of the cost of the travel. The Russian Orthodox Church is but an instrument of the Soviet Government.

REVIVAL OF INTEREST IN SOCIAL CREDIT

In a recent article published in *The Sydney Morning Herald* and *The Courier Mail*, Brisbane. Dr. Colin Clark, the well-known economist, writes that "the subject of Social Credit, its origins and its relations with other political philosophies, still seems to arouse a great deal of interest". This was Dr. Clark's second article, the first being followed in both *The Courier Mail* and *The Sydney Morning Herald* by unedited letters by Mr. Eric Butler. Following a criticism of Social Credit by Brisbane economist Mr. W. H. Herbert, Brisbane *Sunday Mail* published an article of reply by Mr. Eric Butler.

Dr. Clark's version of Social Credit principles and history indicates at best deep confusion. However, Dr. Clark's articles are a reflection of a new upsurge of interest in Social Credit right throughout Australia. There is a growing demand for the works of C. H. Douglas, which stand out as striking evidence of the genius of the man who has been proved so right by events. Two books "of the moment" are: *Dictatorship by Taxation*, by C. H. Douglas, 40 cents post-free *Social Credit and Christian Philosophy* by Eric D. Butler, 80 cents post-free.

TRUE INFLATION

"Inflation is not an increase of **purchasing power**, it is an increase in the number of or amount of money tokens, whether paper or otherwise, accompanied by an increase in price, so that both the money to spend side is, in figures, raised and the price side is also, as figures, raised. That is true inflation. It is simply a multiplication of figures without altering the relation between money-to-spend and price, and, of course, is a tax on savings." — C. H. Douglas in *Money and the Price System*.
