

# THE NEW TIMES

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

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## EDITORIAL

### A WORLD ON FINAL DISASTER COURSE

Over the years we have consistently warned of the inevitable disastrous results of imposing finance-economic policies rooted in the false philosophy of collectivism. And our pages have, unfortunately, been a record of the growing disaster we predicted. Even at this late hour, as mankind is experiencing friction, convulsions and social disintegration at a rapidly accelerating rate, there are still large numbers who either refuse to heed the very realities they are experiencing, or who have become so conditioned that they are satisfied that there is nothing to be done but to make the best of a situation they cannot affect. But a growing minority has glimpsed the truth and, fortified by that faith which can move mountains, are staging a most noble and inspiring counter-offensive against the massed forces of evil.

Nothing has so dramatically demonstrated the internal rot of the West than the Watergate crisis in the United States, a crisis which could so paralyse the will of the biggest nation of the West that it could no longer be able to play any role in the defence of the West against the relentless pressure of the forces of International Revolution. Whatever the real truth about the Watergate affair, it is certain that having permitted himself to be used by the groups for whom Dr. Henry Kissinger speaks, President Nixon has been manipulated into the position where he is highly vulnerable to various types of blackmail. The Watergate affair is the logical end result of the policies of centralisation and corruption at all levels which have undermined the American Republic over many years.

President Nixon chose (or were they chosen for him?) the top officials upon whom he relied for advice. He worked closely with them. These officials were closely associated with his dramatic change of attitude towards International Communism. Where does the President of the United States now stand with his closest advisers discredited? And there is worse to come as the American finance-economic situation deteriorates. Having overdriven the American production system to the point where domestic natural resources have been depleted to danger level, the policy-makers are now asking the American people to accept the "inevitability" of increasing closer economic ties with the Communist Empire in order to obtain these resources. The Americans have suddenly discovered that there is an energy crisis. The major source of energy is oil and the Americans are becoming more dependent than ever upon the oil supplies from an Arab world which has become progressively more anti-Western, the primary cause being the Zionist irritant in the Middle East, an Israel led by men like General Dayan, who has openly boasted of further

Israeli expansion, making use of the increasing manpower so thoughtfully provided by the Soviet Union. The control of vital natural resources like oil is now one of the major strategic factors in the struggle for the world. The much-publicised "economic miracles" in the "defeated" nations of the Second World War, West Germany and Japan, started to become tarnished once the destruction of the war had been overcome. Inflation is now causing havoc in both nations, and they now search desperately for markets, which they seek to capture, not by military force, but by economic aggression. Both are turning rapidly towards the Soviet Union and Red China. But both need the necessary raw materials essential for their expanding economies. Like the United Kingdom, Japan has to import all its oil supplies. West Germany has to import 95 percent of its oil supplies. Most of the existing and potential oil supplies of the world are in the Moslem world. Thanks to its co-operation in establishing and aiding the Zionist State of Israel, the Soviet is much more favourably placed to obtain assured oil supplies.

#### PROPPING UP THE COMMUNISTS

There is irrefutable evidence that all the Communist nations, including "independent" Yugoslavia, would have

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#### DON'T MISS 1973 "NEW TIMES" ANNUAL DINNER

Date: Friday, September 21: Place: The Victoria, Little Collins Street, Melbourne. Donation: \$6.00, must accompany booking. This is THE national function of the year. Early bookings will assist organisers. Private hospitality, if required, for interstate visitors.

## PSYCHOLOGICAL WARFARE

By *ROBERT KLINCK*

**Mr. Robert Klinck is one of the most outstanding of the new generation of Social Crediters in Canada. He is using his firm grasp of Social Credit truth to bring a clearer understanding of what Social Credit really is about. The following article is from the April issue of "Regards" (Canada):**

**The battle between what Major Douglas termed "the will to dominate of the tyrant and the will to freedom of the individual" has been waged, more or less evidently, throughout all the history of which we are aware. It is only to be expected that such a battle should occasion the development of subtle and sophisticated forms of weaponry. Aspiring tyrants have devoted much thought (some of it highly inventive) to the technique of subjecting other people's wills to their own.**

An indispensable prerequisite of any tyranny is the possession of some sanction, which can be brought to bear against the individuals in the community. One could compile quite a catalogue of such sanctions, ranging from the divine sanctions, which priestly castes pretended to exercise in certain ancient societies through the power of finance bolstered by law to direct military power.

### **SANCTIONS NOT ENOUGH**

A sanction is essentially a negative device. Only if the fear of its imposition exceeds the desire of the people for freedom will it serve the tyrant's purpose. However, a population whose members are continuously restricted and repressed is a potentially rebellious population, and the possibility that the discontent will become focussed on the tyrant poses a perpetual threat to his regime.

For this reason, tyrants never rest content with the mere acquisition of control over a sanction. Circumstances drive them not only to attempt to consolidate and augment their power, but also to render it immune to question or assault. Most, if not all, of the refinements in the Art of Government ("the means whereby all the members of the community are constrained to accept an objective entertained by less than the whole number"-Tudor Jones) consist of manipulating psychological factors to make the people **WILLINGLY** acquiesce in the policies being imposed on them.

In our own society, how is this accomplished?

### **REPRESSING ONE'S NEIGHBOURS BY PROXY**

There is nothing more remarkable than the reaction of consummate horror on the part of large numbers of people to the Social Credit proposal that "unearned" financial credits should be distributed universally among the population. "What? Give people something for nothing? Do you want to turn them all into purposeless, drunken bums?" No doubt the phraseology has a familiar ring.

It should be noticed that the persons who make such statements never judge themselves by the same criteria as those by which they judge others: they themselves may have relatively high incomes or benefit by a personal inheritance or draw dividends on shares, but never do they suggest that such economic advantages will corrupt them. No, it is always "the other fellow" who abuses such advantages. The result of this habit of thought is

that, while everybody is seeking financial freedom for himself (the success of lotteries is only one demonstration of this), many people would deny the same freedom to their neighbours for fear that "their discipline would break down." Ah, yes, and so it might. The question is, "WHOSE DISCIPLINE?"

### **EXTERNAL OF SELF-IMPOSED DISCIPLINE?**

It should be obvious that this conviction that people will, because of their intrinsically corrupt nature, degenerate if given financial freedom most effectively reinforces the power of the financial institutions, which presently control the most potent and pervasive sanctions in our society. After all, discipline that is externally imposed on the people must be imposed by somebody. As things stand, acceptance of the idea that the economic system should be an instrument of discipline (i.e., for making people "earn" as many as possible of the things necessary for life) automatically delivers supreme power into the hands of those who license economic activity, thereby ensuring that the bankers will retain their controlling positions.

Most people who accept this notion that discipline imposed by an external power (i.e., slavery) is good for (other) people probably do not comprehend the full implications of their belief. If freedom is bad for men then clearly we should be endeavouring to leave as little of it about as possible; and the logical conclusion of such endeavour is the slave labour camp. It is seldom realized that, historically, slave labour camps have served other ends than exploitation or oppression. Their creators have sometimes believed that 16 hours of physical labour daily, seven days a week, in sub-zero temperatures, would instill virtue in otherwise corrupt men. A Polish writer interned in such a camp in the Soviet Union managed to see beyond the bare face of brutality to the extreme idealism motivating it.

"...the inaugurators and first sponsors of the system, if they were guided first and foremost by the exigencies of the dogma, were guided also by certain principles of humanitarianism and did indeed believe themselves to be inaugurating a work which must conduce to the betterment of mankind. Man, they believed, could, and must be educated up to a desired type . . . This education, they believed further, could and must be achieved by the ennobling process of man's own labour.

The obligation laid upon man to maintain himself by his own labour could not and must not be thought of as constituting a punishment. Far from being this, it is to be thought of as a mystical opportunity; and the act of labour as containing in itself purifying and regenerative qualities. . . . it is, above all, superlatively suited to the regeneration of 'political' (criminals); of all persons, groups of persons and layers of society, that is, who remain imperfectly receptive of Marxist doctrine."(*The Dark Side of the Moon*, pages 99-100.)

### THE BANKERS INTEREST

High financiers and other protagonists of austerity do not object to, but rather promote, that interpretation of the doctrine of original sin which holds that human nature is fundamentally and irredeemably corrupt. When the suggestion was made to Montagu Norman, former Governor of the Bank of England, that the policies of that institution were not conducing to prosperity, he was reported as having replied: "I do not believe that it is good for a people to be prosperous." For him, ideological and practical considerations were conveniently complementary. Nor should it be forgotten when One came preaching freedom "that they might have life, and that they might have it more abundantly" and drove the moneychangers from the temple to demonstrate his purpose. He was promptly crucified.

### THE TECHNIQUE OF SUBSTITUTING GOALS

The foregoing instance of a technique of psychological warfare is really a special case of a more general technique, which is the substitution of false for true objectives. Such substitution can induce people to go along with policies to which they may individually be indifferent or hostile. For example, people dislike both "tightening their belts" and inflation. What they really want are inexpensive and abundant goods and services, low taxes, freedom to come and go as they choose, etc. However, if you can persuade them that somehow their real wants will best be satisfied by austerity—the exact opposite of their wants—you may be able to obtain their acquiescence (for a time, at least) in thoroughly abusive and distasteful policies.

Of course, the more compelling the substituted objective, the more effectively it will lead people away from the pursuit of their true interests. This is why dictators are so enamoured of war if they cannot keep the people expending energy in useless denunciations of each other they can unite the people in defence against some external enemy. Communist and Fascist regimes introduce regimentation on such excuses—class war, war to defend the race, and so on. In our own country, we are being similarly regimented and expropriated on the excuses of "wars on poverty", "battles against inflation", "capturing foreign markets for exports", "overcoming regional disparities".

By skilful and prolonged applications of such tech-

### THE FALLEN

It is with the deepest regret that we record the death of Mr. Bruce H. Brown, one of the founders of "The New Times" and one of its most brilliant writers in its early years. He was a man of tremendous courage, who always fought the good fight with a sense of humour. The news of the death of his son in the Middle East during the Second World War reached him just prior to a big Melbourne Town Hall meeting. It was typical of Bruce Brown that he spoke as scheduled, giving one of his usual penetrating addresses.

Such was the effect of Bruce Brown's pen that the Lyons Government tried to curb him by a regulation preventing public servants, whether paid or unpaid, to write for the press. Bruce Brown quietly examined the regulation and, with a characteristic twinkle in his eye, observed that the regulation said nothing about letters to the press! From them Bruce Brown contributed his material as an Open Letter to the Editor. As a senior public servant with the P.M.G., this approach was typical of Bruce Brown's courage. We salute his passing and extend our sympathy to his family.

While Mr. Brown's death was, because of his years, not surprising, the recent deaths of Mr. Jack Hebbel in Queensland and Mr. Laurie Wilksch in South Australia came as a tremendous shock. Both were tremendous stalwarts in their own way. They have left us at the peak of their endeavours. The son of a pioneer supporter of "The New Times", Jack Hebbel was known far and wide throughout Queensland. He was the driving force behind the Wide Bay Electors' Association and many other similar activities. All were deeply touched with the gesture by his widow, Ruth, who asked that instead of flowers for the funeral, donations should be sent to the League of Rights. Our deepest sympathy to Ruth and her young family.

Those who attended the Heritage Dinner of "The New Times" in 1971 will never forget the Loyal Toast proposed by Laurie Wilksch. The quiet but compelling dignity reflected the spirit of a man who was a credit to himself and to our movement. One of the League's front-line soldiers for many long years, Laurie Wilksch was the man who cut Country Party leader, Douglas Anthony, down to size when Mr. Anthony made his smearing attack on the League of Rights at the South Australian Country Party Conference. A remarkable man in many ways, an engineer of note, Laurie Wilksch was also a most humble and religious man. His wife, Lorna, was his loyal helpmate and shared all his many interests. We extend our deepest sympathy to Lorna and her family. Their loss is ours also.

niques of psychological manipulation, many decent, honest people (who are invariably the worst casualties in the "noble causes" declared by their leaders) have actually accepted the belief that they are themselves responsible for the growing economic and other problems

confronting their society. This fact constitutes the crowning demonstration of the potency of psychological factors in determining whether the sanctions of finance are to be exercised by a privileged clique or by all the members of the community.

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## TWENTIETH CENTURY HYPOCRISY

*By D. WATTS*

**Back before the Second World War, when Youth Worship first became madness, denunciation of the hypocrisy of the older generations filled the new intelligentsia with self-adulatory feelings of righteousness. Those who claimed to be advanced thought that if they flouted previously held moral codes they would demonstrate their own freedom from hypocrisy. Instead, they would be honestly immoral. Of course, that behaviour was easier and more exciting than being honestly moral. It did not take long for honest morality to be looked on as inferior behaviour and even in a way immoral. The logical development from that is the idea that hypocrisy is morally right when used to defend vice.**

Some slick hypocrisy comes into play in the matter of freedom, thought and expression. Smut, salaciousness, obscenity, indecency and all the rest of the Kingdom of Cruelty and Slime are defended in the name of freedom of expression. This fine championship of the freedom to exhibit publicly and for entertainment horrible violence and nastiness diverts attention from the often deliberate suppression of freedom to publish what a person sincerely believes to be right and what, in fact, is true.

Besides concealing the suppression of freedom of speech and publication on political and social matters beneath a hypocritical mock-freedom, there are not altogether unsuccessful attempts to whip up a mass appetite for salacity. The pretence is that stuff embodying the putrid matter is a precious contribution to literature and that to dislike it is the mark of contemptible narrow-mindedness. Many feel compelled to cultivate a taste for it under the pain of otherwise being stigmatised as wowers and bourgeoisie puritans. A favourite argument is that there is no proof that pornography and scenes of beastly violence affect the character and behaviour of those exposed to it. By the same token, there can be no proof that it does not.

### WORTHLESS CONCLUSIONS

In these days of science and widespread education no man enjoying the benefits that these can bestow should be ignorant of the fact that to generalise from one or a selected number of particulars is to reach worthless conclusions. The effects of published and exhibited beastliness on society should be judged by the behaviour of society as a whole. Fascinated by modern psychological and sociological theories, too many influential publicists have become blind to ancient wisdom. Apparently a permissive society and its apologists need to be reminded that as a man thinks, so he becomes. Consistently, as a society thinks, so it is becoming. The so-called broad-mindedness as evinced in toleration of a craving for sen-

sational evil, has been accompanied by an increased crime rate and marital failure, drop-out disillusionment and the rest of the depressing features of a dissolving civilisation. There are, certainly, other causes of this calamitous development; but the major one is a deliberately induced lowering of cultural standards.

There always have been cruel and selfish men and women and social or personal failures; but the quality of a society and of the general way of life is to be judged by its moral and intellectual standards. To be honest, if those who have been persuaded to wallow in hypocrisy can be honest, it should be recognised that what is smugly approved of as broad-mindedness is really callousness when it is not only sentimentality.

Coming to national and international behaviour, the spectacle is horrifying. There is a disregard of justice, which may be from mental retardation or from the ignorance in which the masses are kept by the governors of the mass media, but which is covered by many of the better informed by a hypocritical declaration of devotion to the cause of justice. The reference, here, is to the favouritism accorded Negroes and a condonation of their stark racist ambitions, which they have been encouraged to believe are a legitimate desire for rights. The cry is for a Black Africa, the establishment of which calls for the overthrow of white African governments. All the sympathy of the media is with the Negroes. Very well then, if a Black Africa, why not a White Britain and a White Australia? Circumstances alter cases; but the circumstances indicate that, from the point of view of civilisa-

### PAPERS ON SOCIAL CREDIT SEMINAR HELD OVER

Extracts from the Papers presented at the recent in-depth Social Credit Seminar in Melbourne will now be published in next issue. In our last issue we reported that they would be published in this month's issue.

tion, the white governments are the better worth preserving.

### CIVILISATION A SLOW GROWTH

When the black African countries were made independent, the ideologically-mad-from-wish convinced themselves that the new countries could and would model their political forms on those of the democracies. Anyone who preserved his sanity knew that civilised, political organisations are not ready-made but are developed with difficulty and are always beset by menacing barbarism. As was only to be expected, the countries populated and ruled by backward people fell immediately under backward types of governments. Of 31 African countries under black government, roughly (for the picture is constantly changing) 19 are under Single Party rule—and that is dictatorship—and 9 are under Military Rule. All are virtually Police States. Yet only the White Governments, subjected to external threats of invasion and plagued by agitators and consequently compelled to adopt strong security measures are condemned for resisting attempts to replace good protective order with bloodthirsty Black Government.

Bloodthirsty is not too savage a word. There are, besides, a good number of people in civilised communities, restrained by law and custom and moral standards set up the more culturally advanced, who thoroughly enjoy a good blood-letting vicariously. There can always be found high ideals and noble causes to justify the hunting down and beating to death of dogs with tin cans tied to their tails. It may be salutary to remember some of these unfortunates whose fate was determined by the idealist hypocrites; but who thinks today of the frightful atrocities with which the Congolese celebrated their "Liberation"; the massacres and civil wars that have repeated, and are still repeating, that ferocity which was a feature of tribal behaviour prior to colonisation? Many of the horrors did receive brief mention in the Press, but then, because perpetrated by protégés of the clamorous "liberators", were consigned to the nowhere of Silence.

A few details, remembered by those who made a special effort to obtain some of the banned information and capable of verification by reference to Douglas Reed's *Insanity Fair '67*, measure the depth of the hypocrisy of those in favourable positions to deceive the public.

### TERROR IN AFRICA

A book, *The Fabric of Terror*, managed to get itself published in America. The publisher informed Douglas Reed that no one in England would dare to touch it. (Do they still boast in England of British fair play and British freedom?) The book gave an "unemotional" account of the atrocities committed by terrorists along a 500-mile stretch of Northern Angola on March 15, 1961. They "massacred around five hundred brown, black and white folk on that day, from aged men and women to newborn babes and even babes unborn. The peak of obscenity

was reached when living victims were bound to planks and passed through a saw-mill." The leaders of the organisation, the members of which committed the atrocities, were interviewed a few months later in New York by M. Pierre de Vos of the Paris newspaper *Le Monde*. They admitted that the tortures had been inflicted on adults and even children. Extracts from the interview are: "Do you deny these massacres?" "No, all that is true . . . they massacred everything." "Women and children included?" "Yes, why deny it?" Asked about the sawmill killings, one of the group answered with a broad smile, "We sawed them length-wise".

Surely a good many still remember the massacre of members of the Lumpa Church with which Zambians ushered in their independence. They may remember that Kaunda, as hungry today for bloodshed in Rhodesia as he was then in Zambia, remarked that, at the risk of being called a savage, he intended to suppress the Lumpa sect. This group was a purely religious body of people who had been liberated by their leader, Alice Lenshina, from the fear of witchcraft and who were opposed to taking part in politics or the campaign of terror and violence and intimidation by which the demand for "independence" was being supported. Feeling between them and the African "nationalists" became so heated that African troops under British officers were sent to preserve order. The excitement among the troops as Independence Day approached became so great that their British officers could not control them and they mowed down about 800 of the peaceful Lumpas with machine-guns.

It would not be surprising if very few of the present younger generations know anything about this massacre,

### CAN LEAGUE BASIC FUND BE FILLED?

With approximately five weeks until the end of the League of Rights' financial year, the League's Basic Fund of \$25,000 is still \$1000 short. The League's financing is so finely adjusted, with some risks being taken all the time that it is imperative that the Basic Fund be filled every year.

A young South Australian supporter has taken up the challenge by offering to contribute \$1 for every \$2 contributed by others. The majority of League supporters have not yet contributed. What is required then is a big "push" together over the next five weeks. Let us have a flood of those smaller contributions. No contributions, please, from those who have already contributed.

There should be no need to stress the urgency of the current situation. There is not a moment to be lost if the future is to be saved for our children. All Queensland and northern N.S.W. contributions to Box 17, Alderley, Queensland 4051, the balance to Box 1052J, G.P.O., Melbourne, Vic. 3001.

but no one is allowed to forget Sharpesville. Whether the South African policemen involved were in real danger or simply panicked when they fired upon a menacing mob of Negroes, killing 60 of them, at least it cannot be said of these rioters, as it can be said of the slaughtered Angolians and Lumpas and other victims of Negro massacres, that they were unaggressive in their attitude. If the propagandists feel that the Sharpesville affair was reprehensible, they should condemn a thousand times more strongly the far worse butcheries committed by Negroes, or stand before posterity as disgusting hypocrites.

There were shocked words when some members of a rowdy student demonstration staged in Cape Town were followed by the police into a cathedral where they expected and most likely planned to find refuge, but did not. But during the massacre of the Lumpas, 45 helpless, harmless women and children were slaughtered in a church and few if any cried "sacrilege" or even made a chicken-peep of protest. What is condemnation of the comparatively minor incident worth without condemnation of the major atrocity?

### PRIMITIVE THINKING

How are backward peoples with but little ability to think abstractly—a requisite of the civilising process—to be educated to understand such difficult principles as justice and truth when encouraged to think of good and evil in only terms of goodies and baddies, themselves being the goodies whatever evil they do? To give an example of primitive thinking: Herbert Chitipo, the leader of a guerrilla organisation, the Zimbabwe (Rhodesian) African National Union, at present in Britain and no doubt receiving comfort and practical help, threatened that if the Rhodesian Government executes three Africans convicted of killing a white soldier, then a land officer, Gerald Hawkesworth, who had been captured in Rhodesia by guerrillas would be executed. Said Chitipo, "Mr. Hawkesworth is in the same position as any prisoner of war. If one side mishandles those it has got, it can't expect its own prisoners to be treated differently." Mr. Chitipo is hardly to be blamed if his code is that of terrorists who kill innocent hostages if convicted criminals belonging to their own gang were not released. Those to be blamed are they whose hypocrisy is not of the kind that can be described as a tacit tribute to virtue, but is the kind of hypocrisy that gives virtue a Judas kiss. There is a vast difference, apparently inconceivable to one whose outlook is still that of the pre-colonial savage warrior, between invasion by terrorists who do not fight as troops but who murder in the night peaceful farmers and their wives and children and those who, on the other hand, act in self-defence. It might be beyond the understanding of a leader of such marauders that civilised people do not ill-treat their prisoners of war even though the enemy does. Further, how would such a leader know that it is not ill treatment to

punish those who commit unprovoked murder when the religious heads of the Christian world condone and even subsidise terrorism? Clergymen who have done that may not have consciously been, themselves, hypocrites; but they would not have been deceived had they been able to think independently and abstractly.

Rhodesia would not have become the quarry of terrorists and the mangy United Nations hounders had Britain been ruled by statesmen instead of by conniving politicians. If, when breaking up the Central African Federation, she had given independence to Rhodesia, without a doubt there would have been some mutterings by Negro racial egotists and attempts to stir up trouble by communist agents: but all that would, most likely, not have amounted to much. Instead, Rhodesia was put in a pillory and the world was invited to cast stones at her, disregarding the fact that most of the assaulters' sins were of a deeper, darker dye than hers, if defence her own and her cultural heritage be counted a sin. At the time of writing, the latest instance of Rhodesia-baiting was by India's delegate at the U.N. Considering the great store India sets by her own independence and considering, too, her own internal condition, her most intelligent and highly principled subjects must have wriggled in embarrassment.

### "PUBLIC OPINION"

It is easy to get people to abhor some groups and adulate others. How much that kind of "public opinion" is worth is shown by wartime attitudes to different nations. For instance, most adults can remember how, during World War II the Japanese were hated by Australians as unspeakable barbarians. Now, as it was before that war, they shine as an admirable and likable people, and to object to their being admitted in considerable numbers as permanent residents into Australia is to exhibit sinful racism. In the same way, though differently dressed up, it has been easy to shepherd people into detesting the present Rhodesian regime. It is cheaply varnished hypocrisy to pretend that the issue is majority rule. As far as the Negroes go, it is a matter of racial supremacy—frank racism. It might be a duty to the human race for honest men and true to find out and expose just what is behind the attempts by European and American Governments to crush the white South Africans and Rhodesians. We know what impels the Communist Governments to do that. In either case it is not the welfare of blacks or whites that the destroyers have at heart. The answer might explain as well how it has come about that so much hypocrisy reigns over the media.

Hypocrisy, as related to the reporting of Rhodesian affairs, was accepted as the media's guiding star at the time when Mr. Winds of Change Macmillan, in the act of granting independence to two backward States while refusing it to a well-developed one, and perhaps inspired by schoolboy memories of Christie's Minstrels at Brighton, tickled the anti-whites by declaring unctuously that

Negroes are a merry people. The idea seems to have been to give a picture of Negroes, freed from oppression by whites, creating a happy, laughing society. Those who wanted to believe in that did so and, although Negroes have gone on ever since merrily torturing and committing wholesale murder and rape, the picture of a merry, lovable race is still the one that the sentimental have in mind.

### **HYPOCRISY GUARDS POLITICAL CORRUPTION**

It is not the real Rhodesia that is detested, nor the real black States that are fondly cherished, but sawdust effigies manufactured by cheats and sold to the ignorant public mainly by hypocrites. Why was Rhodesia refused the just right to present her case when she was being judged, unheard, by the U.N.? Why is the present Australian Federal Government so anxious to suppress ordinary information offered on her behalf that it adopts suppressive measures usually attributed to Police States? The answer shouts itself at one. If she had not a good

case, there would be no objection to her stating it. Never mind about freedom to present the whole truth, you gallant intellectuals; rejoice, instead, over our glorious freedom to publish gross salacity!

Political corruption's guard is hypocrisy, for political corruption needs the permission given it by general moral corruption, but must not own it. For instance, had there not been in America, over the years, cynical propaganda deliberately directed towards bringing moral values into contempt, while pretending to offer an enlightened morality, there would perhaps never have been a Watergate Case. We'll never get anywhere by cleaning up a scandal here and there, now and then, unless at the same time we do something towards cleaning up our dirty cultural environment and repairing our damaged moral standards. How could we? How can there be widely prevalent moral laxness and with it probity in the one department in which, above all others, desire meets with opportunity?

Certainly hypocrisy has its rewards; but hypocrisy is not the whole price paid for them.

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## **A FARMER AND HIS WIFE VISIT THEIR BANK MANAGER**

**The following letter by Mrs. Dulcie Willacy, Publicity Officer for the Rural Women's Action Movement, appeared in the "Dalby Herald" (Queensland) of May 8 and is one of the most moving and thought-provoking descriptions we have read of the impact of present finance-economic policies upon the family farmer:**

No doubt, many women have had an experience, similar to the one related to the Rural Women's Action Campaign by a farmer's wife, living on the Darling Downs, in Queensland.

This woman accompanied her husband on a visit to the local bank manager. As do many wives, she keeps the farm accounts to save her husband extra mental anguish, when he comes in at dark, after 12 hours work, usually seven days a week.

The purpose of the visit was to confess, that they could not meet the payment due on the bank loan, owing to the fact that November storms had ruined more than half of their wheat crop.

Not only had they lost the value of the wheat, but money spent on fuel and seed had earned no return, not to mention her husband's consistent effort.

There is of course, no compensation available in these circumstances.

### **A DEBTOR**

She sat listening to these two men; one intelligent, naturally compassionate, a loyal servant of the banking institution; the other, just as intelligent, grey-headed, and sunburnt, compelled to be a debtor to the banking institution for the first time in his life, because of two previous complete crop failures and rapidly rising costs.

She wondered what the bank had risked when it had made the loan available; as far as she could comprehend absolutely nothing. Neither could she understand the great urgency surrounding the repayment of the loan, since it had already earned the bank a considerable amount in interest.

While this interest and previous repayments had not actually been made with bags of high-protein wheat, sleek vealers and cans of rich, Jersey cream, these commodities had first to be produced to make the payments, on which, to this woman, appeared to be nothing more tangible than a bookkeeping entry.

### **A PLEDGE**

She then pondered on what her husband had pledged when he applied for the loan. She realised he had pledged his entire worldly possessions, acquired through his and his father's efforts. He had also pledged his integrity and their children's inheritance. In materialistic terms, the loan was worth less than one twelfth of the value of the property and the assets.

Several columns of figures revealed that after 12 months of good, cautious husbandry, and simple living they had just "broken even". This is not considered good business practice. As this woman said, in almost 30 years they had enjoyed two holidays. She did not anticipate another holiday this side of the grave.

After much depressing discussion, it seemed they had the choice of two socialistic evils, much the same experience as many feel when they approach the polling booth.

### **FURTHER DEBT**

They could try to achieve temporary viability by going further into debt and purchasing more land and bigger equipment, although she did not see how her husband, without hired help, could efficiently farm any more land; or they could afford someone else the opportunity of becoming viable by selling out to another farmer. Neither of these choices had any appeal to them.

To put it another way, they have the choice of "going broke" in a big way or "going broke" in a small way.

This woman said she felt the desperation an animal in a trap must feel.

The trap for farmers being the one of galloping inflation, with absolutely no exit, under present policies.

The bank manager seemed to understand all about money. Her dear, kind husband had never shown much interest in money. In fact, he hardly ever handled any, since his transactions were done by the very efficient cheque system.

### NO SOLUTION

This woman could see no solution coming from government sources.

She wondered what the farmers could do to help themselves. It occurred to her, that if all the primary producers in Australia could agree to have leather discs or some symbol to represent the real value of their assets and trade with these symbols amongst themselves, perhaps they could attain a degree of freedom from soul-destroying financial worries. Such a system could be cumbersome, but it would at least be honest.

She admitted the situation would resemble a subsistence economy, in that, a certain section of the community would be clothing and feeding each other, but since improved technology and automation have failed dismally to reduce prices or to afford more leisure, they really wouldn't be any worse off.

As she said, they may have to manage without expensive amenities, such as electricity, telephones and television.

### ANCESTORS

Their pioneering ancestors did and from all accounts did not suffer from the spiritual vacuum, that is manifesting itself in present-day, affluent societies, revealed in the persistent clamouring for more and more devices of Satan.

As this farmer's wife pointed out, not only are many primary producers, in spite of tremendous contribution to the Nation's income, barely existing, but families on the basic wage and those on pensions and fixed incomes are suffering in exactly the same way. Under present policies these conditions must deteriorate even further.

In a flash of foresight, this woman had a vision of governments following the farmers' lead and accepting the responsibility of issuing the nation's credit in accordance with the real wealth produced from the land and beneath the land, and the resulting assets constructed from these resources, at the same time retaining the services of private banking institutions on a much more competitive and less monopolistic basis, than is at present practised.

### INFLATION

She said, if Governments were denied the revenue earned by primary industries, they would be compelled to seek the error in the present financial policy—the error

that allows the inflationary trend so apparent now. If consumers had to depend on imported food supplies, they too might bring pressure to bear, by demanding cheaper Australian grown food, subsidised, in such a way that both consumer and producer benefited, and no extra burden was placed on the taxpayer.

Most alarming of all was the fact that, that here were two men, who because of their Christian faith, both opposed compulsory, Communistic collectivism; yet the one seeing no alternative but to recommend the initial step towards such a system; the other wanting to resist it but not knowing how.

This farmer's wife wondered, how, under present conditions, systems could be made to serve man, as they should do in a Christian Society. —Dulcie Willacy (publicity officer, Rural Women's Action Campaign).

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collapsed internally long ago if it had not been for the massive economic assistance poured in by the West. But much of this economic assistance has been completely wasted, as has economic assistance to the "underdeveloped nations". The Western nations have tried to prevent their economic system from collapsing by financing exports of increasing surplus production down bottomless economic sinks. Every drive towards centralisation in the West, including the Common Market, has been justified on the basis that it makes the West stronger to resist Communism! The truth is that if the West stopped providing the economic blood transfusions for the Communist Empire, it would soon be of no threat at all, but would collapse internally. But the collapse of the Communist Empire is the last thing the men seeking world power want. Such a collapse would clear the way for the West to face up to the necessity of a reform in its finance-economic system which would enable individuals to enjoy the security and peace now so obviously possible.

No genuine anti-Communist programme is possible, which does not face the realities of the nexus between High Finance and World Revolution. Growing inflation, intensified centralisation with resulting increased friction, an ever-accelerating decline into the permissive society, and a decay in civilised values, are all certain until the basic problems in the field of finance-economics are squarely faced and acted upon. Exposure of the nature of the Conspiracy against freedom is a major essential. The world is now on its final disaster course and, as C. H. Douglas warned, the only hope of avoiding a final and complete collapse would be a small body of men and women who knew what to do and how to do it.

The stage is being set for a do or die effort by all those who value freedom. We can only urge every reader to make a maximum effort at this critical time by participating in the comprehensive programme being promoted by the Australian League of Rights. No miracles are going to occur without a tremendous human effort.