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

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THE BIG IDEA UNFOLDING

Just prior to the Second World War a spokesman for the Fabian-Marxist organisation known as Political and Economic Planning, made the highly significant statement that it was only in war, or "under the threat of war", that the British people would accept large-scale planning. Since that statement was made there has been both war and the threat of war, with the result that the British world has been badly fragmented, while British communities everywhere have been subjected to policies designed to destroy their traditional foundations. Growing instability and a series of ever-worsening crises have been used to try to stampede the individual into surrendering more control over his own affairs to centralised bureaucracies.

The ultimate objective of the Big Idea is the World State.

To the superficial observer the state of the world may appear as a tangled meaningless mess. But while there is plenty of unplanned chaos, this developing naturally from the finance-economic and political policies being imposed, there are also some coherent threads in the situation. It is these threads, which must be followed in order to grasp what is planned for mankind. And it is essential to know who are the major planners.

As we have consistently predicted, the continuing Middle East crisis was certain to result in the Western nations, and Japan, being threatened with industrial chaos resulting from a lack of adequate oil supplies. In a private report while in the United Kingdom, Mr. Eric Butler told us that he had been reliably informed that King Feisal of Saudi Arabia, generally regarded as pro-Western, was going to play a key role in a new Arab move in the Middle East. There was to be a limited military objective only, this to be used to apply international diplomatic pressure, backed by oil sanctions, to force the Americans in particular to change their pro-Zionist policies. This is exactly what has happened, with the higher oil prices giving the inflationary explosion inside the non-Communist nations an even more deadly impetus.

Now the superficial view of these developments, with the non-Communist nations now in an open state of disarray, is that the Soviet strategists have scored a major victory. This is certainly true. And that truth will be heavily underlined if one of the results of the latest Middle East crisis is the re-opening of the Suez Canal, this permitting the Soviet to move its Mediterranean naval forces more readily through to the Indian Ocean. **But it is only a part of the truth.** The other part is carefully avoided even by anti-Communists of the standing of Mr. B. A. Santamaria, who was recently provided with space in *The Age*, Melbourne, to present in a most impeccable manner the conventional view that the Middle

East situation can be explained simply as a case of the Soviets using the Arabs. The logical conclusion of this view is that Israel is some type of anti-Communist front line. The truth is that Israel is but a pawn in a much bigger game, as witnessed by the fact that this pawn would never have been placed on the international chessboard if it had not been for the Soviet Union providing the Zionists with the military equipment which was decisive in 1948. The establishment of Israel was absolutely essential to enable a wedge to be driven between the strongly anti-Communist Arab nations and the West. International Zionism and International Communism openly collaborated to establish Israel in the face of bitter Arab opposition.

ISRAEL ONLY PAWN

So far from wishing to destroy Israel, thus removing the major factor which enables them to manipulate the Arabs, the Soviet leaders have made it clear time and time again that they have no such objective. The Arab guerrilla assault in Austria, when hostages were seized, temporarily brought to the attention of the world the fact, which Mr. Eric Butler had reported on from Vienna earlier, that the Soviet has been supplying Israel with a steady flow of migrants, with Austria being used as a transit base. This flow of Russian Jewish migrants for Israel is another dramatic confirmation of a nexus between International Communism and International Political Zionism. While the unfortunate Israelis and Arabs are fighting and dying, the international power groups are cynically exploiting the situation. One of the principal public relations operators for these groups is Dr. Henry Kissinger. His fellow Jew, Victor Louis, moves around the world on behalf of Moscow.

If the Political Zionists were genuinely concerned about the future of Israel as an independent nation in the Middle

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NATURAL COST AND THE OWNERSHIP OF MONEY

The following is a Paper given by Mr. J. D. Malan at a Seminar sponsored by the Rockhampton, Queensland, Anti-Inflation Study Group on October 20.

Before embarking on any course of action a belief must exist that the objective is attainable. At present there is a general belief, encouraged by propaganda from apparently reliable sources, that inflation is an extremely difficult problem with no easy or popularly acceptable solution.

The purpose of this paper is to demonstrate that, on the contrary, inflation is a simple financial phenomenon capable of eradication without social upheaval, once the correct cause has been examined and understood.

To do this it is necessary to understand the importance of the question of ownership of a community's money supply and to introduce the concept of "Natural Cost".

WHAT IS MEANT BY "COST"?

When the word "cost" is used by an accountant, economist, businessman, or anyone else, it is assumed that the meaning is clear and needs no further definition. But is it clear? The dictionary definition of "cost" is no help because it is simply equated with "price", while "price" in its turn is equated to "cost".

As the term is used in accounting, it is simply the addition of all the money expended in the production of the article under consideration, irrespective of when the expenditure occurred or what has happened to the money in the meantime. If "profit" is considered to be one of the components of "cost", then "cost" and "price" would be the same figure, but there is a vital difference between this figure and "natural" cost.

WHAT IS "NATURAL" COST?

Natural cost is the real, or physical, cost of producing an article or a service. It could be expressed in symbolic form by listing the individual items in terms of weight, volume, energy units, etc.—and such lists could be used to compare the relative costs of two articles, or of the same article produced at different times or under different conditions.

But comparisons of cost expressed in such a multiplicity of units are unnecessarily difficult, and can be simplified by combining them using one common symbol—money. This has one other important advantage by enabling us to observe differences between the figure thus obtained for "natural" cost and what accountants simply refer to as "cost", but which should be described as "financial" cost.

These differences will be items included in financial cost but not in natural cost, and they will all have one common feature—they will relate to items, which were physically completed at some time in the past.

If price is based on financial cost, as is inevitable under our present financial system, cost inflation is unavoid-

able. It is the primary theme of this paper to demonstrate that prices MUST be related to natural cost before inflation can be eliminated.

WHAT IS INFLATION?

Inflation is considered by both "experts" and the general public to exist in two forms—demand inflation and cost inflation.

Since all inflation results in a rise in both prices and the amount of money available to match them, much discussion occurs on the quite unimportant question of which is the cause and which the effect. In other words, do we have demand inflation in which "too much money chases too few goods" or do inflated costs, and hence higher prices, cause the demand for more money? The question, in that form, is both futile and unanswerable.

Demand inflation is a relic of days of physical shortages and is not important today. It did, however, give rise to the so-called "law" of supply and demand, which is the only basis on which present-day economists try to build their explanations. They have no explanation for cost inflation.

But inflation, no matter what adjective is used to qualify it, is in reality only the effect of a fundamental fault in the way our money symbols are used.

Examination of the so-called "cures" for inflation shows that they are based on the erroneous belief that the problem is simple demand inflation, while the occasional references to "cost" inflation, and the need to reduce "costs", shows that there has never been any attempt by economists to look at the question of "natural" cost. It is therefore not surprising that these "cures" have all failed—they simply ignore the real problem.

But whatever form of inflation is to be considered, there is one characteristic, which is always present, and is most important—inflation always concerns the relationship between money, which is symbolic and entirely man-made, and the real goods and services on which our lives depend. There are many other similar relationships, which we encounter in our daily lives, between various symbols and the real world, and there is much to be learned by an examination of some of these relationships.

THE USE OF SYMBOLS

Mankind is unique amongst all living creatures in his use of symbols to represent various characteristics of his environment. Some symbols have very specialised uses in advanced science, while others are well known to everyone—temperature is represented by degrees C, distance by metres, time by seconds, and so on. These symbols are also combined to represent speed, volume, pressure, and many others that help us to understand

our environment, and also help us to make use of the way things behave to produce the results we want.

The accumulated experiences of many generations have firmly established the fact that, in order to make effective use of our symbols, they must be so arranged that they behave in the same manner as the real things they represent. Failure to arrange symbols in this way renders them useless for predicting the results of proposed actions. The accumulation of knowledge consists primarily of the progressive refinement of our systems of symbols to bring them into line with reality with increasing accuracies.

To illustrate this point, consider the example of a communication satellite, which is considered commonplace today but was only science fiction a few decades ago. Such a project has always been physically possible, but required a degree of precision only recently achieved in the symbolic representation of the properties of the various materials used to build the satellite.

Any errors in calculations, whether based on ignorance or any other cause, would result in failure to produce the desired result, and would immediately demonstrate the absolute necessity to adjust the symbols until they agree more accurately with the physical realities of the situation.

This obligation to arrange symbols in correct relationship with the real world is the most important lesson to be learned from subjects such as engineering, but it is an obligation which has never been acknowledged to be applicable to the symbols we call money—with the result that we live in a world of financial chaos and disasters of which inflation is just one example. The application of this principle of conformity between symbols and reality to the subject of money could well be called "Financial Engineering".

But important though it is, it is not the only lesson to be learned from an examination of a project such as a communication satellite.

THE IMPOSSIBILITY OF PHYSICAL DEBT

Imagine a project to build and launch a communication satellite being undertaken by a community, which does not use money.

Many different skills would be used in the tasks of finding a wide variety of materials in the natural environment, converting them into component parts for the satellite, and finally assembling and launching it into space to provide the required communication facility. At the same time other sections of the community would provide the essential food, clothing and shelter for the satellite builders, as well as the less vital but nevertheless desirable luxuries, which make up the general living standard of the community. It would be, in every sense of the words, a true community effort.

If any essential materials could not be found, the project could not be completed because of the obvious im-

possibility of using material in anticipation of it becoming available at some future date. Nature does not permit us to incur what would be a physical debt.

Another illustration of this principle is the obvious impossibility of a farmer watering his drought-stricken crops today with the rain, which will fall next year.

It should also be observed that Nature does not impose any conditions concerning the ownership of the materials which are available, or require that they be "repaid", other than the insistence that the effects of removing them from the environment shall follow certain laws which it is our responsibility to discover and understand.

Once the satellite is completed and launched, the effort required to provide the communication service consists entirely of what has to be done at that time, and does not include any portion of the already completed work of building the satellite. If the community which built it were to vanish, and their place be taken by a new group of people, the newcomers could use the facilities provided by the satellite without being obliged to contribute anything to its construction, or indeed being able to do so even if they wanted to because it would be inaccessible out in space.

This is essentially what happens as one generation progressively takes over from its predecessors.

If the satellite failed to operate the community would have wasted the materials used to build it, but as these had been provided during construction with no obligation to "repay" them, the matter would end there—with no remaining "debt".

Another point to be considered is that even after a successful project the satellite will eventually cease to operate, and it would be desirable to have a replacement ready for launching when that happens. The building of the replacement is equivalent to depreciation of the one in use, and is a legitimate item of cost of the communication service. The total of all these operating costs is the "NATURAL COST" of the service provided.

USING FINANCIAL SYMBOLS

If the community decided to use money to facilitate the building of the satellite, and they realised the need for their symbols to agree with physical facts, their financial arrangements would correctly represent the various stages of the project itself.

Having assessed the material requirements and ascertained that they were available, their money equivalent would be issued and placed at the disposal of whoever had been made responsible for the project. As goods and services were purchased and consumed, the money used to purchase them would be cancelled as it cancelled the attached price tags. In this way the essential relationship between money and reality is maintained. When the satellite is complete and launched, the money issued for its construction would be reduced to zero, as also would be

the case with the stock of materials which had been allocated to the project.

If the satellite failed to function and had to be abandoned the matter could end there, as it did when no money was used—no materials, no money, no satellite, and, most important, no remaining debt. The ability of the community to start again would be an entirely new question based on the availability of more materials.

If the satellite functioned correctly its capital cost would never appear in the price of the service it provides because there is no debt to be repaid. The service would be priced at the equivalent of its natural cost, which would include depreciation costs actually incurred, thus maintaining the correct relationship between financial symbols and reality.

FINANCING THROUGH DEBT

Under present financial rules the only source of money is the banking system, and a condition always attached to the money it provides is that it be regarded as a debt, which must be repaid. This fact could be considered from two viewpoints, but we are only concerned with the process itself, and not with the question of who performs it. The banking system provides an extremely efficient accounting service which is not in question in any way, while its present ability to create and cancel money would be the subject of criticism as long as it was done according to present rules no matter what organization was doing it.

Looking again at the satellite project, but this time financed according to present rules, we observe how it differs from the previous case. The organization responsible for the project would incur a debt equal to the estimated cost of the project, and as it proceeds and the material resources are consumed, the money used to purchase them would be cancelled in much the same way as before. On completion both the money and the materials would have been used. However, the debt still remains, thus violating basic principles.

First, since no obligation exists to "repay" the physical resources as far as the community as a whole is concerned, the obligation to repay the financial debt, in the way, which is at present demanded, must be wrong. Secondly, the real credit of the community, which is their ability to carry out the project, is represented by the financial credit issued in order to permit them to do so, but they are not regarded as the owners of this financial credit. It is regarded as the property of the banking system, which created it and issued it. It is this insistence that money thus created must be repaid by the community which implies its ownership by the banking system, and denies its ownership by the people who provide the real credit without which it is useless.

This claim of ownership of money, and the demand that it be repaid to the banking system is equivalent to a demand by the printer of a book of bus tickets that he is the rightful owner of the transport service the

tickets represent, and that he is therefore entitled to repayment of the face value of the tickets.

Compare this situation with the previous one when money was issued for the satellite project as a credit to the community possessing the ability to carry out the project. In that way it was automatically implied that ownership of the real credit and its financial equivalent goes together, irrespective of how either may be subdivided within the community.

This question of the ownership of the community's money supply is absolutely vital to an understanding of the subject of inflation. It is safe to say that without a clear understanding of it the phenomenon of inflation can never be seen in its true light, and the way to eliminate inflation will never become clear.

DEBITS AND CREDITS

The equality of debits and credits in normal double-entry accounting is usually advanced as an explanation of the unimportance of the question of debt. It is usually pointed out that a debit in one account is always matched by a credit in some other account, and this claim is obviously correct. However, under existing financial rules it is the banking system which accumulates the "credits" and everyone else the "debits". It is no defence of the arrangement that everyone involved is part of the same community as this merely demonstrates that effective control of everything must progressively pass to those in control of the banking system, and away from those who own the real credit of the community.

That is the logical and inevitable result of a financial system, which permits the creators of the money to claim ownership of its face value.

DEBT RECOVERY THROUGH PRICES

Consider the costs of the communication service provided by the satellite financed under present rules. Legitimate components of cost are included in the price as in the correctly financed project—running costs and depreciation. But, in addition, the price must include the initial cost in an attempt to recover the money needed to repay the debt.

However, the money used for the project has already been cancelled, as already explained, and is therefore no longer available to meet these prices. This gives rise to two problems—first, the price is inflated by the incorrect inclusion of capital charges and, secondly, this same cost inflation causes demands for more money in the form of higher wages to meet the higher prices. But the only source of this additional money is the same banking system, which is demanding repayment of the original loan. The effect of this is that a debt once incurred can never be cancelled—it can only be transferred to some other part of the community. The result is the all too familiar "cost-price" spiral, which can now be seen as an effect of inflation, and not its cause as is so often claimed.

INTEREST CHARGED ON DEBTS

When a debt exists between individuals or organisations within a community, and there is no question of the creation or cancellation of money, the question of interest is unimportant as far as the functioning of the financial system is concerned. But if interest is charged on money at its point of creation, irrespective of where that point is in the community or the rate of interest charged, it is inflationary. But this effect is additional to the far more important questions of debt finance and the ownership of money.

Undue emphasis is often placed on the question of interest, even to the extent of regarding it as the sole cause of inflation. But as has been shown, inflation is an inherent characteristic of any money system, which includes the fundamental error of separating the general ownership of money from the ownership of the real credit it represents.

If this fundamental error were to be corrected, interest charged on loans arranged through a bank would become a form of fee for services rendered, and provided it was accounted for correctly would be no more inflationary than a fee for any other service.

ESSENTIAL STEPS TO RECOVERY

A brief look at some of the steps, which must be taken to end inflation, shows that there are two essential elements without which inflation cannot be eliminated. Unless they are both in evidence it is certain that there is no real desire to eliminate it on the part of those with the power and ability to do so.

The first is the establishment of some National accounting system whose primary function would be the operation of a National Credit Account. This account would handle the creation and cancellation of money on a National scale, and would provide the means by which the community would receive credit for the financial equivalent of their real credit. This account, which could well be administered through existing facilities of the Reserve Bank, would be the source of money from which funds could be allocated for public works, defence, etc., as well as for the implementation of the second of these two essential elements.

This second element in itself has two aspects - - a National price subsidy to bridge the gap between the natural cost of an article or a service and its financial cost, which will always be higher, and secondly a National Dividend payable to every member of the community. In a community which demands the possession of money as a condition for access to the necessities of life, a National Dividend is a recognition, in financial terms of the universal right of every person to maintain his life as long as possible.

The amount of either the subsidy or the dividend would be dependent on the success or otherwise of the community's efforts. To use the satellite project as an illustration—if it fails to work and must be abandoned, the dividend would be reduced. Thus the community, by the

results of their total efforts, would control their financial affairs as well as their physical activities.

CHECKING THE THEORY AGAINST THE FACTS

Although the presentation may be different, the basic explanation of inflation contained in this paper is not new—it has stood the test of time for well over 50 years. It has often been challenged but never proved wrong.

On the other hand the officially sponsored explanation, on which has been based every so-called "cure" for inflation over a period of far more than 50 years, has never agreed with observable facts, has never led to the elimination of inflation in any country of the world, and cannot be supported by sound mathematics.

Which of the two explanations is correct? And what are the implications of accepting either one?

WHY INFLATION REMAINS

If the "official" explanation was correct, and the professed desires of politicians and economists to find a cure were sincere, any plausible explanation, which appeared to be better than ones, which had failed, would surely be worthy of study. But such is not the case—they are resisted and ridiculed, leaving the only possible explanation that a cure is not really desired.

The reason is not difficult to find. Debt finance, with its inevitable inflation, has existed for centuries and has provided the ideal tool for concentrating power-without-responsibility in fewer and fewer hands. It is a characteristic of human nature that the possession of power creates a desire for more power, and that power is not surrendered willingly. Thus we see that, while it is not difficult to eliminate inflation, nothing will be done to eliminate it because it would result in a loss of power. Unless there is much more pressure exerted on our political representatives than exists at the present time, social problems generally and financial chaos in particular, will only get worse.

In other words, inflation remains solely because we have permitted this concentration of power to go on unchallenged, have meekly accepted as inevitable the social problems, which stem from inflation, and have not been sufficiently insistent that we want it stopped.

CONCLUSION

Returning to the opening statement of this paper, action is only likely when there is a belief in the possibility of attaining the objective. It has been shown that inflation can be eliminated, and logical argument has been provided in support. Additional supporting evidence can be found every day and in any walk of life, once the signs can be recognized.

Any problem seems complicated if we ignore the real cause, and inflation is no exception. But once the real cause is understood it is a simple phenomenon, and its elimination poses no special problems.

The missing element is an insistent demand from individuals and small groups that effective action is taken, backed by the certain knowledge that the objective can be attained.

UNIVERSAL BROTHERHOOD AND THE EGOCRAT

By D. WATTS

Who would be chief architect and manager of a Universal Brotherhood but Big Brother? It seems almost impossible that Big Brother or a Committee of Big Brothers or a collection of people who are innately Big Brothers could, as things are, gather all the people in the world into one unhappy family; but that would not stop him or them from trying. The idealists, honestly wanting to spread a gospel of love in the hope that Christian charity will conquer hate and all the peoples in the world will dwell together in peace, had better watch what company they keep. They are being not helped, but used, by communists and other internationalists.

Long before the First World War idealists had in mind a definite picture of a World Brotherhood. It was to be without distinctions of creed, class, caste, sex or colour. And how was this Universal Brotherhood to be brought into being? Quite simply. All we had to do was to love one another. Two World Wars were rather a setback to brotherly loving, but by the end of the second W.W. organisers arrived on the scene to bring what seemed to be practical action to support the idealists' plan. According to them all the problems of the world could be solved by organising. That this had been the idea of the Nazis against whose ideology they had been recently fighting was neither here nor there to them, for their organising was to be on Communist lines. World Brotherhood was to be a One Political World Order; but since both the idealists' and the organisers' world society was to be egalitarian, the supporters of each could meet there on common ground, and where they met they have camped ever since.

Added to the idealists' list of "no distinctions" was now another one. There were to be no distinctions created by national feelings. It was said that national consciousness and consequent ambition had been the cause of wars and that by abolishing national groups wars would be abolished with them. However, before the boundaries between existing nations could be broken down a host of new nations sprang up in decolonised regions. There was a dilemma. African Negroes were already classed as downtrodden proletarians, but they could not be absorbed into a World Dictatorship of the Proletariat, which did not yet exist; and how were they to be free, self-governing units without being nations? To eliminate European nations by converting them into States of a Federated Europe while allowing a nationalism that could not be dammed up to inundate Africa was inconsistent, but that would not have troubled the planners of a World Order of Communists. They could take far worse double standards in their stride; but they had to keep appeased the fellow travellers who might just possibly be made a little uneasy about contradictions. The declaring of all nations equal in a United Nations Organisation put a thin coating of sameness over all and, at the same time, reassured the faithful idealists that in the U.N.O. an embryonic World Order of Brothers without distinctions between this and that really was in gestation.

A thing over which to ponder is that both idealists and organisers thought, as many still think, that the easiest

way to deal with problems caused by human differences is not to solve them by harmonising the differences, but to annihilate all dissimilarities of all kinds. It cannot be done. When one kind of difference is wiped out, others invariably emerge to take its place.

THE MENACE OF THE EGOCRAT

The development of differences in human beings and human organisations takes place in an evolutionary movement. The present anti-evolutionary tendencies, brought about originally through the efforts of certain socio-political idealists, are in the direction of death. Intelligent people can work that out without the aid of a detailed exposition. The chief enemy of social and political evolution is now and always has been, the Egocrat. An Egocrat is not content to demand that a place be made in society for him to lead the kind of life that he prefers, but he insists that everyone else leads it. He would be God and create all men in his own psychological image.

An outstanding example of that type of person today is the aggressive communist who wants to compel all mankind to reflect himself in a socio-political mirror. He does usually believe that he has the welfare of the human race at heart, but does not feel obliged to consult that conglomeration of incarnated differences about what it believes to be good for itself. His reasoning is that if all men (and women) work together in the public sphere for the good of all, only good can come of it. In the conviction that what is good to him must be universally good, he loses sight of two vital facts. One is that the great majority of people are like himself in feeling, as individuals, that what is good to themselves must be good for everyone; but most of them have different ideas about what is good. The second fact is that in truth different things actually are good to and for different people.

The Egocrat often betrays his own urge to rule absolutely by dictating to foreign countries how they should manage their own affairs, even although he knows very little about their internal conditions. His decree in this century, more often than not, is that some other nation should establish an egalitarian society by making some backward section supreme over a more advanced section. I have never heard nor read to what extent the imperious Egocrats are prepared to shoulder the blame for the almost certain failure that would follow upon obedience to their command.

Big Brother's female relative, the Egocrat in the Women's Liberation Movement, is so constantly laying

down her dogmas in all media that a constant examination of her argument is wise and needed for, if she has her way the impact on not only all women but also the whole of society would be decidedly anti-evolutionary. Some female Egocrats do, with obvious effort, pay tribute to tolerance by allowing that women who do not want to poddy their babies so that they can take a paid job outside the home should be free to choose their own way of life. However, in the kind of world that these Egocrats are planning to create, the freedom would be merely nominal. The equal pay for men and women, which they are at present demanding, though apparently fair enough on the surface, is a step towards that One World Government, the establishing of which seems easy if assisted by the wiping out of human distinctions. Any honest examination of what actually happens in the process of equalising in other departments shows that, whatever may have been the original intention; invariably the result has been the creation of equality on the lowest levels. In the case of equal pay for the two sexes, though in the beginning some women's pay might be raised to the level of men's, ultimately, perhaps with the assistance of inflation or an economic depression, men's wages would be reduced to the level of women's. The eagerly awaited setting up of a Communist State would make certain of the latter. Under communism or capitalism, instead of there being two incomes to one family, husband and wife would earn half a living wage each. Already some women are complaining that they must go out to work because their husband's wages are insufficient to cover the cost of living.

A rather amusing Egocratic vogue is for certain women who have failed to make a success of their own marriage to tell other women how to run theirs. They do not warn of the mistakes that they, themselves, have made. Quite otherwise. They try hard to persuade all women to cease to be downtrodden servants in their homes and to do as they did and make a mess of their marriage in order to be free, ego-satisfied neuters. Sex differences that lead to anything better than animal copulation is something of which Big Brother would like to purge the human race, for the tender love that they may stimulate makes people too much aware of others as individuals and so, to some extent, alienates love from the community.

THE CULT OF VIOLENCE

It is towards the destruction of world order and not towards the creation of international order that mankind has been going under the guidance of ideological Egocrats. Much of the present world turmoil and lawlessness is due to the inculcated conviction that the way to a better society is by violence. The French Revolution of 1792 has been regarded by many sensation lovers as the inspiration and the model for a curtain raiser to the reformed social organisation. It might be a good thing to look at how more sober generations assessed its value. They thought that though the deplorable conditions in France prior to the Revolution justified and, indeed, made

inevitable the action bringing down the existing regime, they did not justify the following Reign of Terror. But nowadays, in the belief that revolution is a quick way to reform and a step towards setting up a World Brotherhood, terror is the chief, even the whole, way of preparing for the glorious arrival of the perfect political organisation; that is if the savagery be that of communists or Black Africans. Something seldom mentioned is that the massacring and murdering is a joy to the perpetrators and is better understood by them than liberty or justice or whatever other fine word they use as a battlecry. Terror is really a form of big game hunting. Probably the thought of being deprived of such fun is one thing that makes the settlement of the troubles in North Ireland so difficult.

Love of violence is nearly always skulking behind the fine indignation of young demonstrators. Violence is the entertainers' boon. It is much easier to capture an audience's attention with a display of spurting blood and broken bones than with a play about the subtle problems of normal, civilised people. Not so long ago our great grandfathers abolished public executions because they thought that they were uncivilised forms of entertainment; but the generations that went further and congratulating themselves on their humanity, abolished capital punishment, brought back for people's enjoyment an all the year round carnival of brutal, physical assaults and murders and, moreover, arranged to make it seem that, while the show lasts, the sordid savagery is taking place in the viewer's very own home.

If it be necessary to coarsen people's tastes, to lead them to lower their moral and mental standards and to use violent demonstrations instead of reason when trying to promote their opinions, as a preparation to bringing into being a One World Order, then any sane person must come to the conclusion that the quality and kind of the proposed World Order would be such that resistance to setting it up would be far, far better than trying to purify it of its hellishness after it has been established. It may not always be easy to recognise until it is nearly too late, the dreadful nature of the false paradise into which Big Brother invites the people to enter; but the mark of the cloven hoof on the path down which the egocratic Big Brother leads is plainly seen when, to him and his cohorts, their specified plan of a World Order is dearer than people, whom they regard as but building material to be used or scrapped.

The forms designed by such planners are dead-end organisations. They leave no opening for future changes needed in adaptation to the different conditions and by cultural growth. If the organisational forms are established they require, as present communist regimes show, a constant waging of war upon revisionism and dissidence in the attempt to keep the changeable unchanging.

BASIC RULES FOR ORGANISATION

When working to create a One World Organisation, whether for love of order or love of man, there are certain

commonsense rules, some of which are listed hereunder, to be observed.

1. Particular, temporal conditions and needs must be dealt with in relation to universal principles.

2. Any controversial action, which is irreversible, should be avoided as a duty to future generations on whom the results of blunders would fall most heavily.

3. The preservation and advancement of such civilisation as has already been attained should be recognised as being just as important to the uncivilised and semi-civilised as to the civilised.

4. Political integrity and social laxness never go together. Social morality cannot exist with general personal immorality (e.g. permissiveness) any more than water can exist without oxygen and hydrogen.

To any person of ordinary intelligence the above rules would be obvious and logical; but the Egocrats, in their vanity, and the Idealists, in their sentimentality, have, in these last decades, broken all of them nearly all the time.

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East, and if they were genuinely anti-Soviet, then they could immediately apply a policy of sanctions against the Soviet which would bring that vast slave camp to the point of internal collapse in a very short time. As it has been documented beyond all argument that International Finance, almost completely dominated by Zionists, has from the beginning of the Soviet provided the credits to obtain the economic blood transfusions without which the Communist Empire would have collapsed years ago, it is a most misleading presentation of the world situation to ignore this basic factor. Why concentrate on observing that the Soviet is supplying the Arabs with a mass of sophisticated weaponry without pointing out that the Soviet would not have had it but for the technological and economic assistance of the West? It was the Zionist Dr. Kissinger who paved the way for the granting of the massive credits, which enabled the Soviet leaders to solve their desperate grain shortage. Kissinger believes in the World State. He is convinced that he is one of the principal architects of that State. But he and his associates require constant crises in order to keep driving mankind into an acceptance of greater centralisation of power. The Big Idea has now become so obvious that we agree with those American observers to point out that Watergate was arranged primarily as a diversion, although there have been other benefits for the international planners.

It is now certain that 1974 will witness even greater convulsions everywhere. Every non-Communist nation is being rushed towards a revolutionary situation as inflation continues and further doses of high interest rates, higher taxes and credit squeezes are used in a futile attempt to "control" it. There will be another international monetary crisis, this in turn being used to drive on towards the ultimate objective of establishing a new form of inter-

national credit—Special Drawing Rights. A complete international monopoly of financial credit is essential for the establishment of the World State.

NEW DARK AGE—OR NEW CIVILISATION?

Those desperately working to bring the Big Idea to fruition have, however, a number of major problems. They are planning against the very grain of Truth. They are in fact madmen attempting to make work the unworkable. But their attempts have produced the most awful catastrophe ever to threaten mankind. That great genius and prophet C. H. Douglas, predicted what would happen in his book *Social Credit*, back in 1924. He said that while present finance-economic policies were imposed, the break up of the present social system "is certain . . . the only point at issue . . . is the length of time which the break-up will take, and the tribulations we have to undergo while the break-up is in progress". Mankind has suffered great tribulations since Douglas predicted what would happen. He also predicated that unless the process of disintegration were reversed, there would come a time when the "impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of a day of such splendour as we can at present only envisage dimly".

The damage already done to Civilisation has been enormous. And there is worse to come. But there is at least a body of men who know what to and how to do it. They have the responsibility of bringing a new order out of the inevitable chaos resulting from the policies of those who believe that they can defy God's laws and reshape the world to fit their Messianic theories.

A BOOK TO HELP CHANGE HISTORY

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