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

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THE BREAK-UP OF CIVILISATION ACCELERATES

By ERIC D. BUTLER

The great British historian Lord Acton observed that behind the smoke and confusion of the French Revolution was design. There is design behind the rapidly accelerating disintegration of what remains of Civilisation. But this observation is met by the sneers of the self-styled educated that "Such a view is too simplistic and ignores the complexities of society". Society is certainly a complex form of human associations, but underlying these associations are fundamental basic principles. If these principles are perverted or ignored, the social structure disintegrates. The urgent necessity at the present critical time is for people to concentrate upon basic causes instead of allowing themselves to be confused by complex effects.

When C. H. Douglas drew attention to the basic problem concerning the modern finance-economic system, he warned that unless this basic cause was dealt with, mankind would stagger from one disaster to even greater disasters. He predicted that the conservative elements in society would, unless the finance-economic problem was solved, only be able to fight a series of rear-guard actions against the forces of those exploiting the inevitable disintegration of society. One of the charges against the Douglas proposals was that they were "too simplistic", "too good to be true". But at the same time every effort has been made to ensure that any corrections along the lines suggested by Douglas are not attempted. The drive towards the power prize which has attracted men from the beginning of time, requires greater disintegration and confusion, with the individual being persuaded by all the forces of propaganda that while all the "experts" have different solutions to problems like inflation, nevertheless most are agreed that more centralisation of all power is essential.

THE REALITIES OF THE E.E.C.

Contrary to what is constantly stated, man does not react to social theories of any kind. He reacts to facts, to reality, if he reacts at all. Those who do not react to reality are, in one sense, insane. Insanity is divorce-ment from reality. The social theoreticians, backed by those exercising power through finance, insisted that Western Europe's problems could only be solved through something called the European Economic Community. The British were told that unless they joined this new association, they were doomed to become a type of "backward off-shore island of a united and prosperous Europe". In a campaign of unprecedented political thug-gery, Mr. Edward Heath and his backers had their way. The United Kingdom formally applied to join the Euro-pean Economic Community. That was only twelve months

ago. Not even Mr. Heath is claiming twelve months later that the E.E.C. is united or successful. The Arab oil policy has stimulated an inflation, which was already increasing in all the European nations. By allowing the franc to "float" against the rest of the world's currencies, the French, in a desperate effort to solve their own problems, have wrecked the proposal for E.E.C. monetary union and caused havoc to other Common Market policies. West Germany has entered a period of strikes, protests and violent street fighting. The Belgian Government has resigned, split over how to handle the oil situation. British opposition to the Common Market is now esti-mated to be as high as 80 percent. The British are reacting to harsh facts. It was those who adopt the "simplistic" approach who correctly predicted what must happen. At the moment the scapegoat for mankind's mounting

Continued on Page 8

FILL BASIC FUND AS QUICKLY AS POSSIBLE

1974 is a do or die year for The Australian League of Rights. The rapidly deepening crisis, which this journal has warned about over many years, is now clear for all but the blind to see. No wishful thinking can now avert an intensification of the convulsions now taking place. No changes of parties as such can halt disaster. Only the coherent grass-roots movement steadily expanded by the League has any chance of avoiding a complete collapse.

A minority of readers only have contributed to the 1973-74 Basic Fund of \$25,000. But they have contributed over \$20,000, leaving an easy task for the majority. Northern N.S.W. and Queensland contributions to Box 64, Maleny, Queensland 4552. All others to Box 1052J, G.P.O., Melbourne 3001.

THE SWORD OF THE SPIRIT

By L. DENIS BYRNE

Mr. L. D. Byrne was technical adviser to the Albertan Government when, under the courageous leadership of the late William Aberhart, it was attempting to challenge the policies of the Credit Monopolists. Regular readers will recall a brilliant article by Mr. Byrnes, "Centralisation—The Policy of Satanism", which we published last year. The following is essential reading at the present time. Mr. Byrne leaves no doubt that only "practical Christianity" can save mankind from the complete collapse of Civilisation.

The death agonies of what remains of Western Civilization do not present a pretty picture. The economies of all nations are threatened by accelerating inflation, pyramiding debt, mounting taxation, recurring strikes and labour disputes, the progressive deterioration in the quality of production and of services, and the flagrant abandonment of business ethics which, in the past, were the pride of the British peoples everywhere.

In politics, corruption, dishonesty, deceit and treason in governments lurk behind a facade of smug unconcern about the fate of the people they govern. Otherwise how has it been possible for the British Empire—the greatest and the most beneficial that has ever existed—to be virtually liquidated within a few short years after emerging victorious from the devastation of the Second World War? How has it been possible for once-Great Britain's sovereign identity to be submerged in the cauldron of European instability, and the country invaded and subordinated to influences alien to her proud history of a thousand years?

How otherwise can we account for the deterioration of the American politics to a level revealed by the Watergate tragedy, or for the state of affairs in the national life of the United States which renders it unsafe for once-free and independent Americans to walk the streets of their large cities after dark; while that great and powerful nation is allowed by her politicians to have her military might challenged—and challenged with ill concealed contempt—by such fragments of countries of insignificant size as North Korea and North Vietnam because of aid they were receiving from their giant Communist patrons Communist China and Soviet Russia—while at the same time the advanced skills and vast resources of the United States were directed to pouring industrial and military aid into those countries?

Here in Canada we see our Government wooing the Communist and pro-Communist regimes with an almost servile eagerness, bolstering their inefficient economies with huge grain sales financed by the most generous long term credit terms, while financing the Communist activities in Canada inspired by them—all at the taxpayer's expense. Meanwhile they move stealthily to weaken the bonds, which bind us to the British Commonwealth.

I have mentioned only some of the highlights of the situation to indicate how deep the rot has gone. I could cite such features as the deliberate demoralization of the youth of the Western nations by means of pornographic literature and films, by drugs, by the abandonment of moral standards, by the perversion of education and by the break-up of family life. In the field of religion we are

witnessing a concerted worldwide attack on the Christian Church—both from without and within. There is not a single major branch of the Christian Church, which is free from this onslaught against its fundamental beliefs.

THE CONSPIRACY OF WORLD REVOLUTION

These are but features of a deliberate, and deep seated conspiracy against post-Greco-Roman Civilization - - a civilization having its roots in and drawing its inspiration from Christianity—a conspiracy to impose upon the nations of the world a complete and ruthless dictatorship of which the Soviet Union and Communist China are benevolent prototypes. The technique employed has been audacious and simple—namely, its originators and their successors first gaining control of the chief instrument of economic power—namely finance—by means of a fraudulent monetary system which automatically centralizes control of all economic activity in the hands of its operators, supported by a perverted doctrine of economics. With the growing financial and economic control they acquired, it was an easy matter to gain control of governments and the channels of news dissemination—and to bend these to serve their purpose. The party political system was ideal for acquiring political control, for parties require money to gain and retain power so that those who exercised growing financial control of the economy found no problem in gaining control of the political scene. And by acquiring control over governments the Arch-Conspirators achieved control of the armed forces of nations and the production of armaments supplied to them—the final sanctions which guarded national sovereignties.

The spearhead of this conspiracy for world control has been the International Banking Houses headed by the Rothschilds, the Warburgs and Kuhn Loeb—assisted by successive German General Staffs, and by the twin revolutionary movements of the European Secret Societies and the Fabian Socialists, which in our time have culminated in the vast Communist Empire supported by its silent partner, International Finance.

Anybody who wishes to make a study of the origins and progress of this conspiracy against Civilization designed to promote World Revolution as the stepping stone to a World Slave State, should read the well documented evidence in the works of Nesta Webster, supplemented by the late C. H. Douglas's *Brief for the Prosecution*, *The Big Idea* and *Programme for the Third World War*.

On a previous occasion I pointed out that this policy—the policy of centralization of control in a drive towards the centralization of all power over human life is Satanic

in its conception and Satanic in its nature. It is a policy of evil, for it spawns greed, corruption, treachery, treason, deceit and the abandonment of everything we associate with the Christian ethic. And this brings me to the heart of what I have to say to you.

The World Revolution being promoted by means which constitute the most brazen, the most evil and the most far reaching conspiracy of all time is now rapidly being advanced to its climax of World Government which must, by its nature, comprise a tyranny, imposed by force and terror tactics. No longer are its promoters overly concerned about cloaking their actions or disguising their intentions. They consider that being in control of all the sanctions for achieving their purpose they are masters of the situation—as indeed they are if the issue involved was of an essentially physical nature. However, this, fortunately for humanity, is not the case. The issue is basically spiritual.

THE DANGER OF NEGATIVISM

Today there are a number of organizations and persons who are concentrating a great deal of time and effort in exposing the Conspiracy against Civilization, World Revolution—call it what you will. They provide convincing evidence to prove how our politicians, financiers and industrial czars are furthering the Communist cause on a frightening scale, but they put forward no alternative, no effective counter action, which can be taken. Consequently they generate fear and a sense of helplessness on the part of those they reach—for in failing to put forward a clear-cut and positive counter policy, they play into the hands of those they are busy exposing.

Let me illustrate. Suppose a nation found itself fighting for its existence against the greatly superior military might of an enemy. It would be sheer lunacy for its leaders to counter the peril by telling their people how very much more powerful and how invincible the enemy was. Rather they would expose the identity of and the peril they faced from the enemy, and proceed to invoke in their people the faith and determination to defeat them, mobilizing the most effective means for ensuring that defeat in the face of overwhelming odds. The peril faced by Britain from Nazi Germany illustrates my point—not withstanding the defeat she has since sustained at the hands of the enemy within her gates.

It cannot be emphasised too strongly that the Policy of Satanism derives from a negation of the Divine. It has been said with a degree of truth that the Devil is God upside-down, in other words he is the personification of a denial of the Absolute Authority of God the Holy Trinity transcendent to and imminent within Creation. This brings us to the core of the issue confronting humanity—namely the nature of Authority and its implication for mankind in this crisis.

Authority derives from authorship and there can be only one "Author" of and in the Universe—namely Almighty God, the Creator and Author of "all things

visible and invisible", as the Nicene Creed so aptly puts it. Under our Constitution when we say that the Queen, or the Prime Minister or a Judge occupies "a position of authority", it is not their authority which they exercise, but God's and even if they do not realise it, they are responsible to Him for the manner in which they do so—in the case of the Prime Minister and the Judge, the Constitutional channel of responsibility is through the Crown. As in the case of all responsibility this must carry with it the corresponding power backed by sanctions, to ensure obedience to their decisions, with the appropriate checks and balances to ensure that such power is not abused.

DIVINE AUTHORITY

Divine Authority is manifested in Divine or Natural Law, the Law which governs Creation—the Law to which the stars and planets are obedient, the Law which governs all forms of life, the structure of matter and the nature and behaviour of light. Man endowed with free will must seek and conform to that Law—that Canon of Rightness as the late Major Douglas described it—if he wishes to achieve harmony within the environment in which he finds himself, both in personal life and in the society he creates. In doing so he acknowledges the Supreme Authority of God. However, he is free to ignore or flout the Divine Law, but in doing so he automatically cuts himself off from God and elevates to the focal place in his life his own object of worship—be it power, race, wealth, there is a wide choice. However, whether he does so from his own choosing or by default, he must bring disaster upon himself because he has alienated himself from the source of Life and Creation and laid himself open to the destructive forces of Evil—of the Devil. The evidence of this is provided by the growing chaos of our time.

The point I wish to stress is that the basic issue we face is essentially spiritual in nature. As St. Paul put it, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". And this wickedness manifests itself in the Policy of Satanism under which the nations of the world are writhing today. We shall not defeat that policy by attributing to its architects and its operators and their agents the invincibility, which they claim. That would be tantamount to conceding the supremacy of the Devil in the Universe. Yet, that is the danger we invite by concentrating our efforts on exposing the power and extent of the Conspiracy against Civilization in finance, in government, in the media, within the churches and society generally, and failing to invoke the power and initiating the counter-action to defeat it.

Towards the end of the First World War an important book was published in England bearing the title *The Science of Power* by Benjamin Kidd. In this the author pointed out that any fundamental and far-reaching change for social betterment in the life of a nation can be

achieved only when the people, under the inspiration of the ideal from which it springs, desire it with a passion which will invoke the utmost effort and sacrifice on their part. This he termed the Emotion of the Ideal emanating from the springboard of Power. And he summarised the Science of Power in a single word - Truth. To the Christian this means Christ who said "I am the Way, the Truth and the Life . . ." It follows that the Social Ideal which will generate the effort and sacrifice which alone can defeat the Policy of Satanism and the powers of darkness which it serves, must be the counter Christ-centred policy.

The late Major C. H. Douglas, on whose works and whose views I have drawn in what I have had to say in this and my previous talk, gave us the vision of such a Christ-centred social ideal in the form of a policy which is the antithesis of that of Satanism. And he pointed out to us that in our efforts to gain the implementation of that policy we would be undertaking no less a task than striving to bring to birth a new civilization.

FOCAL IMPORTANCE OF DOUGLAS

The revelation, which Douglas has left to us, is both profound and far-reaching. On the negative side he has stripped the mask screening the humbug and deceit from a fraudulent monetary system which has resulted in recurring economic crises, in the generation of huge pyramiding debts and increasingly harsh taxation, in widespread inflation on a scale which threatens the economies of all Western nations and in international friction and internal dissention resulting in two world wars and a series of revolutions. Meanwhile it has served the purpose for which it has foisted on countries of the West, namely to progressively centralize all financial and economic control in the shadowy group controlling it. Likewise in the political scene Douglas has exposed the fraudulent nature of the bogus democracy, which has been foisted on us under the party system. This has enabled the same promoters of World Revolution to gain control of the political scene and thus gain control of governments.

On the positive side Douglas has given us the vision of a social order with a limitless potential—a social order in which the individual would be recognized as a sacred personality—a child of God. In such a society the freedom of the individual would be the dominant consideration—demanding the maximum economic and political independence under an overriding social policy of the maximum and progressive decentralization of power, the antithesis of the Policy of Satanism. In the economic sphere the individual would be served by an aristocracy of producers, elected by and serving a democracy of consumers for whom the wealth of production which is possible under modern power production methods, would be released in response to their growing demand for quality products. In the political sphere government would be reduced to a minimum interference with the

lives of individuals, and made effectively responsive to the wishes of the electorate.

I do not propose to expand on this policy—a policy stemming from a philosophy having its roots in Christianity. For those who wish to make a study of it, there is a wealth of literature available. And I assure you that there is no more profitable way in which you can invest your time if you have any concern for your future and the future of your children.

The onslaught against this crumbling Civilization, or what remains of it, has advanced to the point that in my humble view it cannot and should not survive to perpetuate its corruption, violence and fear. It was out of the Greco-Roman Civilization in the Dark Ages that this Civilization was born through the power of the Christian revelation, the Power of Christ that is Truth. And it was that Power which evoked the impelling Social Ideal of Christendom—the concept of a Christ-centred society which existed for Him within His Mystical Body the Church, and in which every child of the Church was recognized as belonging to Him and, therefore, a sacred personality. The ideals of freedom and responsibility and the attributes of loyalty self-discipline and courage were inherent features of that social ideal—a social ideal which in an even more menacing crisis in human history has been up-dated for us by Douglas in the light of the subsequent enrichment of the cultural heritage of the Western World.

Today we face the prospect of another catastrophic descent into a Dark Age, but to me there is convincing evidence—both within and outside the Church of Christ—of a Spiritual awakening invoking a Spiritual power which it is our responsibility to harness to the ideal of the new and emergent Christ-centred civilization envisioned by Douglas. It is our responsibility to blazon abroad the fact, being ignored by most of our theologians and emphasised by Douglas, that Christianity is of the very warp and woof of the fabric of the Universe, that in every aspect of our personal lives and in every aspect of our social life we must invoke the Power of Truth, which is Christ's invincible Power. We must tread the Way, which is Christ. We must recognize that it is only in Him we can find Life and Life more abundant.

I shall conclude with this notable exhortation of St. Paul to the Early Church in Ephesus—"Finally, my brethren, be strong in the Lord and in the Power of His Might..."

"Put on the whole armour of God, that ye may be able to stand against the wishes of the Devil . . ."

"Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness . . ."

"Above all, taking the Shield of faith wherewith ye shall quench the fiery darts of the wicked."

"And take the helmet of salvation and the sword of the Spirit, which is the word of God."

THE KILLING OF DEMOCRACY

By D. WATTS

When, in November of 1973, a military dictatorship was once again set up in Greece, cries of anguish and Byronic laments were to be heard in the as yet fairly free land of Australia. It might be a good thing were the champions of democracy to look at what is happening to it in their own country, Australia. The Greeks have much to teach us about the conditions in which democracy cannot survive so, before continuing on the long Byronic course of alternately dreaming that Greece might still be free and dashing down cups of Samiam wine, we might consider what it is in Greeks, as in many other peoples, that causes democracy to make such peek-a-boo appearances in their country.

The modern Greeks are a multiracial mixture, mainly Slavonic. There would be a strain of the ancient Greeks in them. The ancient Greeks were a highly intelligent people who produced a wealth of genius. There you have the substance of democracy. Unfortunately they were also an extremely quarrelsome people as much given to violence, as are other races. There you have a killer of democracy. They seem to have handed down to modern Greeks, if anything, their quarrelsome disposition, but not their genius. In a civilised country, deliberately incited disorder is a traitorous invitation to the dictator whose way is the only way of quelling it.

Democracy needs order—not an oppressive, unjust order: but there must be order. Without order there cannot be anything constructive, not a stable political state nor a fair economic system nor an incorrupt administration of law nor advancement of the arts. The difference between dictatorship and democracy is that under an efficient dictatorship order is imposed while in a genuine democracy order is for the most part, voluntarily maintained. Between those two states lies a long civilising process.

That slow, sometimes tedious, always difficult process is something that influential political theorists have been trying to skip. The result has been that the conception of democracy has necessarily been modified to fit undemocratic actualities. The word, democracy, now means pretty well what anyone wants to call democracy, from mob rule to community tyranny. Calling democratic any kind of government that meets the requirements of doctrinaires has debased the word. Democratic forms, even when useful, are, as properly are all other forms, the means to an end, not the end itself. The goal of democracy, if democracy be worth having, is the production of a society so ordered that in it all men are free to do well what they can do, and to be human beings of the best quality possible to them.

The killing drugs that have been administered to democracy are (a) the doctrine that specified political forms automatically generate civilisation and (b) the cult of inferiority derived from the unrealistic theory of concrete human equality. Considering how far physicists have travelled away from the belief that matter produces all psychical phenomena, surely the political and social theories based upon that belief are overdue for a catching-up change. The first thing to do in that direction would be to reject the first mentioned narcotic and to try out

the hypothesis that political forms do not create civilization, but civilised people create civilised political forms. Environment, natural, social and political, does exert an influence on human behaviour, but it is conditioning, not causal. The sun does not cause the fruit to ripen; it provides the conditions in which the fruit can, of its own nature, secrete juice and sweetness. Democratic forms provide the conditions in which civilised people can behave in a civilised way, but they do not cause savages to become civilised.

THE "LIBERATORS"

The wide approval accorded certain violent "liberation movements" plainly indicates a blank incomprehension of the basic principles governing the evolution of human organisation. Some of the liberations are like the snatching of a choice morsel from one shark by another, while some would-be liberators remind one of hungry tigers prowling around a compound.

That which gives the liberation movements special interest here is the condonation of the terror evoked by them and the cruelty and intimidation practised by the members. The pretence is that these atrocities are desperate measures to which the perpetrators are driven by their unbearable yearning for votes and majority rule. Such liberationists do understand the kind of majority rule that prevails when a large, raging mass of warriors descends upon a small, defenceless village. Even if such "liberators" were to gain dominion over the coveted territories and to institute majority rule by vote counting, that rule would not be civilised and therefore would not be truly democratic, as witness the type of government in most Negro-ruled African States.

The Americans, perhaps more than any other people, are responsible for the absurdity of representing the Negroes' struggle for power as a fight for democracy. At the end of World War II the U.S.A., then indisputably the most powerful nation in the world, brought great pressure to bear on European peoples and Britain in particular to set about with reckless haste the decolonising of Africa. Whatever motive the greedy powers behind the governments may have had in shaping that policy, the American people really and truly believed that by helping to set up semi-civilised Negro governments, they were serving the cause of democracy. They had the idea, and still seem to have it, that Independence, an idealistic Constitution and a Bill of Rights made them an exemplary

democratic nation and that were other peoples to follow in their footsteps, beginning with Independence, they would live up to the American pattern of excellence.

This almost complete reliance upon political forms for the production of civilised democracy has not only had a pernicious effect on the peoples that America, in those days, took under her ideological wing, but it has also been her own undoing. The impression given by Americans' words and behaviour is that they believe that whatever the public corruption and private vices or the barbarous violence that occurs in their society, their political forms will ensure that the evils are merely incidental, and that they can abuse their freedom with impunity while within their fortress of democracy. Nor was democracy helped by a common belief that the country's material prosperity was the reward of political virtue. A fair distribution of the nation's wealth would certainly be democratic and could be the result of sound democratic government; but the U.S.A. is more a plutocracy than a democracy.

Where is the boasted American way of life, the free, democratic, triumphant way of life, which Americans and some others hoped the rest of the world would emulate? Lost before it came to full fruit; lost because there was too great a reliance upon forms and too little effort to safeguard the values that should have vitalised the forms; lost because of the failure to realise that the moral quality of a government depends upon the morality of a democratic people.

THE U.S.A. TODAY

The following pictures are of sections only of the whole nation, but they are a significant part of the complete picture for the reason that they would never have appeared in a good quality democracy. Mr. Jeremy Campbell, in Washington, gave the facts presented here in an article appearing in *The Sydney Morning Herald* (December 8, 1973). He begins by saying that more than a million of depressed, demoralised and hungry people under 25 are on the streets in America today. They sleep in doorways, on park benches or in squalid hostels for transients and line up in church halls for free bread and soup. Their meagerly gainful occupations are begging and petty crime. They are not the hippies or the like from middle-class homes but are predominantly the sons and daughters of the blue-collar workers, without occupational skills and less well educated than their parents. (Why that last?) The blue-collar section no longer boasts a higher standard of living than many a white-collar worker in other parts of the world. Mr. Campbell remarks upon the crumbling of confidence in itself by the lower middle class. Says he, "It is balanced on a rickety structure of heavy instalment debt and declining purchasing power." Blue-collar parents have a high incidence of physical and mental ills and their children a high record of arrests and dropouts.

The writer of that article gives some information from "The Anguish of Change" by Louis Harris. According to him, 33 million workers are bored by their jobs and

one-third of all the bread-winners say that they could be wiped out financially by one major illness.

There is a certain naiveté in the expressed surprise that "in America today low income groups, where radical or revolutionary ideas might be expected to germinate are consistently on the side of status quo and against change." Sixty years ago it was noted that the lower classes are conservative insofar as they dislike practical change and new ideas. What Mr. Campbell calls a bombshell is, "It is the affluent, the upper middle-class elite of college graduates, professionals and managers . . . who are in fact most attuned to change."

That is the worst of an ideological education. The educated ones are apt to be staggered when they meet up with reality. Revolutionary ideas and incitement almost invariably do come from upper middle-classes or middle middle-classes. The belief, so sedulously inculcated, that active rebellion is spontaneously generated in the down-trodden is an invention of agitators. The teaching that socialist or communist revolution is a purely proletarian bid for freedom is a fiction important to communist leaders. It covers up dictatorship with a veneer of democracy. Mr. Harris when telling Soviet observers that the impulse to institute revolutionary change comes, in America, from the upper middle-classes, noted an odd lack of response and an eagerness to escape from hearing more of what he was saying. Later a high-ranking Russian diplomat told him, ". . . it is not pleasing to Soviet scholars that in America Karl Marx is being turned upside down". Yet everyone (except, perhaps, Soviet scholars) knows that the Russian Revolution was initiated and carried to completion by intellectuals. Certainly, a discontented mass, proletarian or other, is needed by revolutionary leaders to act as a Juggernaut, but it cannot be either an idol or a bulldozer unless aroused and assembled by intellectuals with at least a middle-class education.

DEMOCRACY REQUIRES CIVILISING PROCESS

Another feature of American society characteristic of somewhat backward or decadent nations, but not of civilised democracies, was described some time ago in *The Sydney Morning Herald* by Kim Klein who lives (or lived) in the U.S.A.'s once lovely capital city of Washington. Her piece was called "Sticking it out in the Shadow of the Muggers". Her apartment was on the fringe of Washington's heaviest crime area, which is inhabited mainly by Cubans and Puerto Ricans. She and her husband stayed on because they like the cultural amenities and the convenient compactness of the city. They and others in their district stay for another reason. It is to make a desperate effort to prevent their section of the city from being swallowed up by the encroaching ghetto.

The writer begins her article by relating that that afternoon she had helped an old woman who had been mugged in the full daylight of a busy, sunny afternoon. Muggings, she says, are nothing new around their building. One of her precautions against it is to put most of

her money in her bra and leave ten dollars in her purse for the muggers though even a bra is not the safest place in view of the fact that there has been a large rise in the number of rapes. However, ten dollars in her purse is a safety measure, as muggers have been known to shoot victims dead for being penniless.

With her ransom money in her purse, she gets her keys out before leaving the bus so as not to waste time fumbling at the door. She walks softly so as to be able to hear any following footsteps and watches shadows in front of her. The worst moments are those passed during four flights alone in the lift fearing that a mugger may get on. Once in her apartment, behind three locks and two chain bolts, she feels safe. Her own husband has suffered robbery with violence more than once, the last time in the presence of their 18-month-old daughter.

America's creeping poverty and lawlessness are her problems. One of ours is that doctrinaires are doing their best to reproduce in Australia America's condition. An anti-white racist policy and the degrading of culture are Lucifer's good, so evil has become good to many of his followers who are making a hell of modern society. The logical culmination of the efforts of form-bound dogmatists will be the extinction of an already enfeebled democracy.

Most Americans sincerely wished to contribute to promoting civilised democracy in backward countries and were prepared to make some sacrifice to this end, but somehow missed the facts that democracy is gradually developed, not instantly established, and that a civilising process must go hand-in-hand with political development, and that covering a primitive society with certain political forms does not civilize them any more than covering a diseased body with a magnificent garment cures the disease. I do not mean that primitiveness is a disease, but that primitiveness will infect sophisticated political forms just as a disease will infect clothing however rich.

The gift of well-intentioned America to the world has been, not civilised government, but democracy-killing anti-culture. Mostly the literature and visual arts that degrade sex and pander to the evil excitement aroused by scenes of violence come from America, but the tendency to shut our eyes and open our mouths and swallow down whatever overseas people like to put into our gaping throats is all our own.

Unless there be personal as well as political self-government, democracy is a sham. Also, if the international government were not democratic, national government cannot be democratic. The dream of One World Government has undermined the spirit of national independence, which is needed to make international government democratic. Without a check upon its power, World Government, if successful, would be inhumanly efficient, organising the entire slave world to serve its system—its form. Nations, in such a scheme, would not exercise any democratic check upon the central Government because they would no longer exist. They would be regarded as mere

geographical areas producing marketable goods. If such a government was to be predominantly political, and that would almost certainly be communist, national standards and customs would be a nuisance to be deliberately suppressed. If, on the other hand, World Government were to be supremely economic in character, business values would be the only ones considered and in their interest national cultures would be automatically starved to death. We saw the hatching of that kind of organisation and now we see it as a fledgling and may live to see it fully fledged. To begin with there was a gobbling up of little businesses by big businesses within national boundaries. Now there is expansion by big businesses into other countries so that we have multi-country business organisations. Next the whole world under a Gargantuan economic government that has swallowed up all Big Businesses may be a dream come true for the modern Alexander. With the Big Business sprawl must go expanding political influence. Big Business organisations are, historically speaking, still in their early stages so cannot yet be democratic.

BUSINESSMEN AGAINST FEDERAL SYSTEM

Watch this feather in the wind: recently some Australian businessmen advocated the abolishing of State Governments and the centralising of power in what is as yet a Federal Government, their reason being that it would make business organising much easier. But what of interests other than business ones that might be less well served in such a system? Pooh, pooh! Businessmen are like other men when it comes to form-worship. They set out to devise systems (forms) to serve certain purposes and then turn their energies to preserving the system whether or not it does what it was originally intended to do.

The undemocratic nature of multi-country business concerns was again revealed by the emphatic rejection of a suggestion that companies with large holdings in Australia should allow Australians to have shares in the enterprises. Whether the Australian Government's suggestion were made for the sake of a democratic distribution of wealth and power or with a view to a future socialist take-over, the answer would be the same. Again, when in international consultation it was suggested that nations should put their own price on their own products, the economic powers made no bones about declaring that prices must be internationally determined. That, of course, is shaving something more than a sliver off national independence.

Judging by those and other incidents, it seems fairly plain that world-straddling business organisations want to be, not international, but supra national, powers. For the present, anyway, the plan seems to be that the nations are to retain, ostensibly, political independence, but are actually to be economically dependent and subject to the supra-national bodies. That would give the supra-national business organisations power without responsibility; but the seeming division between the two kinds of

government could not be other than camouflage, for there is an indestructible unity between economic and political power. An economic dictatorship would necessarily be also a political dictatorship and vice versa. A political democracy, to be genuine, must be also an economic democracy. That is to say, there cannot be political democracy without fairly widespread private ownership. The vote of a property less individual is a vote for a master of some kind.

Those who have been paddling in the dirty, little puddle of permissiveness which they call freedom and defend with an ardour that blinds them to greater, shining freedoms, have blotted out most of the landscape of freedom by putting the slime that they have collected close up to the camera. They have not done much to protect larger and more important areas of freedom. There is seldom, if ever, a protest as the idea that political representatives are elected to do the will of the people gives places to the tacit belief that it is the people who endorse what the heads of political parties will. From what Permissives have refrained from saying, it appears that it has not dawned upon them that the barefacedly undemocratic bipartisan agreements between rival parties not to make an election issue of certain measures that both are determined to bring in, whether the people like them or not mark a decided advance towards dictatorial one-party government.

Occasionally one does hear a stray protest that compulsory voting can, and sometimes does, cover up democratic disapproval of all major political parties. That practice is taking us on the way to compulsory membership of some political party and eventually to compulsory financial membership of the ruling party such as is the case in some black African States. If one doubts the possibility of that happening in our country, he should think about what is implied in compulsory unionism, especially when the union bosses have affection for communism. As many have said to the indifferent, compulsory non-unionism is undemocratic, and by the same token, so is compulsory unionism, especially when it has a political tinge. There is a relation between political and trades union compulsion.

RIGID REQUIREMENTS FOR DEMOCRACY

Referring back to what was said in the beginning of this essay, those demonstrating against the absence of formal democratic practices in foreign countries do not bother themselves much about the moral degradation and political degeneration in their own country, though it should be obvious to any but dunderheads that if democracy be the best form of government so far evolved, it must express the highest values in all departments of social behaviour. It surely must occur to some that under the guidance and virtual government of materialistic businessmen, material values are always supreme and, indeed, are often thought to be the only ones worth considering. In this gimme-gimme age we have been trying to keep up, not with the Joneses, but with Midas. We should remind ourselves that Midas lost all the things most worth

having when everything he touched turned into gold. Neither debased moral behaviour, nor corrupting entertainment nor mental sloth nor any suppressing or twisting of truth remains undefended if money can be made out of it. With the consequent social deterioration indicated by rising crime and vice rates goes a gradual fading out of democracy.

The killers of democracy—the megalomaniacs and their sycophants, the greedy, the lawless and the cruel, the idolatrous worshippers of empty forms—we have always with us. They are born into every generation. They must be continually conquered afresh. Men can never rest upon accomplishment. Only an intellectually and morally aristocratic people can create and maintain a really democratic society.

Continued from Page 1

disasters is the energy crisis. This crisis has only resulted because of policies obscured by many confusing and superficially contradictory events. As Douglas observed, if it is claimed that the purpose of the economic system to promote "full employment" and "growth", then it is essential to drive that system in such a way that increasing quantities of raw materials, and energy, be used. The perversion of the economic system has resulted in such colossal economic sabotage that it is hard for many to grasp its chilling significance. It can be safely said that over 50 percent of present economic activity serves no genuine or necessary purpose, but is regarded as essential merely to try to maintain a system based upon "full employment". This is quite apart from that form of economic sabotage known as built-in obsolescence. And it would be an interesting, and revealing exercise, to research just how much energy is required to keep just one Government bureaucracy operating. The sane use of the economic system, to produce as efficiently as possible only that production genuinely required by consumers, would result in a much reduced demand upon energy resources. This would reduce the world's dependence upon oil politics.

THE CRISIS OF 1974

What, then, of the future? It must be just as Douglas predicted. While present finance-economic policies are pursued, increasing disintegration and friction must take place as certainly as the sun will rise in the morning. The momentum of events is now so great that it is unrealistic to expect other than a rapid worsening of the situation. The dedication and faith of a small number of people have ensured that the truth given to the world by Douglas has been carried through years of almost impossible difficulties. Throughout the English-speaking world, and in some other areas also, the process of regeneration has been sustained during a period of decay and degeneration. 1974 may well decide whether that growth is healthy enough to continue, or whether it will be killed by the harsh realities now upon mankind. This is then a year of tremendous testing for all those who have grasped that truth which this journal has proclaimed from its inception. Faith will be the decisive factor.