

# THE NEW TIMES

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

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## GLOBAL POWER POLITICS AND THE ENERGY ISSUE

**A call by the Palestine Liberation Organisation leader, Yasser Arafat, for an Arab oil, financial and economic blockade against the United States, highlights once again the truth that peace in the Middle East is as far away as ever while the Zionist State of Israel is backed by the United States and blatantly refuses to consider justice for the Palestinian refugees. Arafat's call for direct economic confrontation with the U.S.A. has been underlined by a sombre warning from the Saudia Arabian Oil Minister, Sheikh Yamani, a man generally regarded as moderate and pro-Western. Sheikh Yamani stresses that the desperate Palestinians might conceivably sink a few oil super-tankers in the Strait of Hormuz and plunge the Western world into chaos by closing their major oil lifeline.**

But irrespective of what desperate action the PLO may take, the resulting greater international crisis will merely be exploited to intensify the programme for centralising control of all energy supplies as a major step towards the establishment of a World State. Not unless there is an effective revolt in the Western world against those promoting the first major step towards the World State, "The New International Economic Order". The Arab world is playing into the hands of the very Political Zionists they detest by the manner in which they are accepting the financial policies, which generate increasing inflation. Much of the increase in oil prices is related to the inflation in the countries to which the oil is being sold. Inflation has now soared past ten percent again in the United States, in spite of President Carter's alleged anti-inflation policies. These have proved as destructive as those of the Fraser Government's similar policies.

### PEKING SUPPORTS N.I.E.O.

It is important to recall that following the last military clash in the Middle East, in October 1973, and the use of oil sanctions by the Arabs, Dr. Henry Kissinger, then American Secretary of State, immediately took the opportunity to advance the concept of "The New International Economic Order". Kissinger said that no one nation could cope with the energy and food problems and that new international organisations and political organisations must be set up to handle them. He spoke as if he welcomed the soaring price of oil, claiming it could set the stage for a new international banking system. During the drafting of Kissinger's "Charter for Economic Rights", the issues involved were discussed with Soviet Foreign Minister Gromyko, who was told that the Soviet would be guaranteed access to Middle East oil, U.S. technology and food, and, of course, credits. Reports said that Peking's participation was also being sought. Since then the Carter Administration has sacrificed Taiwan for full diplomatic relations with Peking, massive credits are being extended

for the "modernisation" of China, and the Chinese Communists have proclaimed themselves supporters of "The New International Economic Order", describing it as inevitable. Previously they had declared their support for another major step towards the World State, the European Economic Community.

All dedicated Marxist-Leninists believe in the "inevitability" of the World Marxist State. Lenin said that the World State could not be established without an integrated world economic system. He was a bitter opponent of small-scale production and, most significant, strongly advocated a State-operated electricity grid system as an instrument of centralised control. The promoters of "The New International Economic Order" are realistic when they seek world power through global control of basic raw materials, including all those essentials for energy. Food also is a basic source of energy, without which the human being cannot survive, still less produce. But the type of grandiose centralised control of energy sought by the World Planners has no hope of being successful unless the individual can be panicked by a major crisis. Much of the current spate of comment on the energy question has all the hallmarks of careful orchestration.

A major step towards centralised control of oil was taken when the oil producing nations formed the Organ-

### DOUGLAS CENTENARY ISSUE

There has been widespread enthusiastic comment about the special July, Douglas Centenary issue of "The New Times". In response to the many requests already received for extra copies, we are pleased to announce that sufficient copies have been printed to meet the anticipated demand and are available for \$2 each, plus postage of 35c, a total of \$2.35.

As one reader comments, "This is a truly inspiring souvenir which all Social Credit families will wish to preserve for future generations."

isation of Petroleum Exporting Countries (OPEC). This has produced a reaction by the importing nations to attempt to agree, as they did recently in Tokyo, to cut their imports. As the crisis deepens, as it must under present finance-economic policies, the programme to stampede the individual into accepting still greater controls will be intensified.

### **THE MENACE OF "GROWTH"**

If the Western nations had been represented by far-seeing statesmen, instead of self-seeking political midgets prepared to cringe when the Political Zionists cracked their whip, they would never have allowed the Middle East crisis to reach the present stage. But further than this, they would never have allowed their economic systems to be geared to a comparatively centralised source of energy. However, the momentum of the crisis is now so great that it cannot be reversed overnight. But short-term steps as part of a long-term programme could see the crisis used to avert the very threat the crisis is being exploited to advance. The first essential is to consider some basic facts.

Let us start by agreeing that fossil fuels are finite. So are supplies of uranium for nuclear energy. Even if we accept the most hysterical claims about traditional sources of energy being exhausted (although we might recall the cries of a few years back that by now food supplies would be lagging behind population growth) this does not touch the more important question of how much energy is being used for meeting the true requirements of the individual and how much is being used to try and sustain an economy directed towards "growth". If one reads the small print under some of the shrieking headlines proclaiming that America is threatened with a major depression if oil supplies are reduced and prices further increased, one learns that the depression would be caused by America being unable to expand its economy. Does this mean that America does not possess sufficient capital equipment now to produce all its people require for a civilised way of life? No. It means that under present financial policies there must be an increasing tempo in capital production, and production for export, so that adequate "money votes" can be distributed to buy the consumer goods required. Increasing supplies of energy are required to maintain this expanding production, including the oil used by those engaged in this production to fuel the cars or buses they use to get to their places of work. It would be enlightening to know how much oil is consumed by American, Canadian and Australian grain producers in growing grain to send to Communist China and the Soviet Union. If the West genuinely wants to start reducing its oil consumption, then let it start immediately to gear down all production for export to the Communists. In the process of changing financial policies to enable this to be done, changes could be made to ease the pressure for greater and greater capital expansion.

### **BASIC CHANGE REQUIRED**

Freed from a financial policy, which fosters massive economic waste, there would be no problem about any

Western nation developing adequate energy requirements for an economy geared to serving the true purposes of individuals. Unless this basic change is made, adherence to present financial policies means that irrespective of what alternatives are developed they will only lead to more centralised control. Commonsense dictates that Australia's vast supplies of natural gas be conserved for Australian use, and not exported, and that it be used to drive motorcars. But how long will it remain at its present low level compared with petrol? Before Government and its financial "advisers" force the price up by taxation in the same way they forced up the price of Australian produced oil? Provided enough freedom can be maintained, the inventiveness of Western man will in time develop sources of energy to replace oil. But in the meantime it is essential that the present situation is not used to drastically reduce the freedom of the individual.

If it can be demonstrated that in the short term any nation is short of total oil supplies, instead of attempting to ration it by price increases, which contribute further to inflation, a direct rationing system should be used, leaving the individual free to use his quota as he likes. Governments could give a lead by taking their fleet of cars off the road! Useless bureaucracies could be closed down, and VIP planes put away. But no short-term solution is possible unless related to the more fundamental change in finance-economic policies required if a major collapse is to be averted.

### **CENTENARY SEMINAR**

The 1979 National Seminar of The League of Rights, to be held at The Victoria, Little Collins Street, on Saturday afternoon and evening, September 22, will be devoted exclusively to the relevance of Douglas's ideas to the rapidly developing world crisis. The Seminar will be unique in that most of the world's leading exponents of Social Credit will be on the same platform.

Mr. Jeremy Lee will present a Paper on inflation.

Mr. Don Martin will speak on "The Threat of The World State."

Mr. Phillip Butler from Canada will look at pollution and "built-in obsolescence."

Mr. David Thompson of New Zealand will consider the plight of agriculture and what Douglas had to say on the land question.

In the evening session Mr. Ron Gostick of Canada will expose the failure in Canada of Social Credit party politics.

Mr. Eric Butler will conclude with a Paper on "Practical Christianity" as seen by Douglas.

Here is an opportunity for Australian supporters to introduce their friends and associates to the all-embracing scope of Douglas, the man who predicted the present crisis and provided the only realistic answer. This Seminar should attract a large number of people. Australian readers are urged to start preparing now — making a note of the date and preparing a list of people to be invited. Special publicity material will be made available later.

A feature of the Seminar will be a big display of historical material concerning Social Credit.

## DOUGLAS AND HISTORY

In an address given at Liverpool, England, in 1936 *The Tragedy of Human Effort*, Douglas said: "The general principles which govern association for the common good are as capable of exact statement at the principles of bridge-building, and departure from them just as disastrous.

"The modern theory, if it can be called modern of the totalitarian state, for instance, to the effect that the state is everything and the individual nothing, is a departure from those principles, and is a revamping of the theory of the later Roman Empire, which theory, together with the financial methods by which it was maintained, led to Rome's downfall, not by the conquest of stronger Empire's, but by its own internal dissensions. It is a theory involving complete inversion of fact, and is, incredibly, fundamentally anti-Christian..."

Astronomical debt, crushing taxation and inflation produced in Rome the same disastrous economic, social and political results which are a feature of what is now clearly another disintegrating Civilisation. The lessons of history are vital. Those who refuse to learn from the disasters of history are doomed to repeat those disasters. It is equally important to learn from man's successful achievements throughout history. Douglas observed on a number of occasions of valuable knowledge of the past, which has either been lost or deliberately suppressed. Tradition has been derided, which means a turning away from the accumulated wisdom and experiences of the past. The downgrading of classical literature has deprived modern man of priceless knowledge. Very few modern students of history have even heard of the great work of one of the famous American Adams family, Brooks, *The Law of Civilisation and Decay*, first published in 1895. Brooks Adams assembled a mass of carefully documented material to demonstrate that excessive centralisation of power had been the *basic* cause of the collapse of all Civilisations to date.

Douglas described William Cobbett as the greatest Englishman of last century. The remarkable Cobbett, a self-taught master of the English language, vigorously attacked the debt system at a time when Karl Marx and his backers were laying the foundations for a movement of ideas now increasingly threatening what is left of Western Civilisation. Cobbett's *Rural Rides* and other writings are essential reading for an understanding of real English history. Today William Cobbett is generally unknown while Marx is treated as an outstanding philosopher, even by some who call themselves anti-Communists.

Douglas's vital contribution towards an understanding of real history was to show how the money system has over centuries been a major instrument through which power has been centralised. Douglas described how when he first made his discovery about the basic flaw in the present finance-economic system, he thought that all he had to do was to tell those in control of the system about the flaw, that they would thank him, and then proceed to correct the flaw. But he soon discovered that so far from wanting to

correct the flaw, those in control of financial policy were determined to resist any suggestion of correcting a flaw which made the progressive centralisation of power appear inevitable. The Marxists and other will-to-power groups also strongly resisted any corrective policy, which would remove the conditions they required for revolution. As Douglas said, he soon realised that he was embarking upon a project, which would not only absorb the whole of his lifetime, but many lifetimes to come. In revealing the basic flaw in the finance-economic system, Douglas was brought face to face with the more basic question of the age-old power question.

Once Douglas realised that those who controlled the credit monopoly were not going to correct the flaws in its operations, Douglas faced the reality that those possessing power were not going to relinquish it unless forced to do so. Appropriate political action would have to be devised to reverse what Douglas could see was a policy of disaster.

As early as 1924, when the first edition of *Social Credit* was published Douglas was predicting that Civilisation would inevitably disintegrate unless action could be taken to reverse the growing centralisation of power. He warned: "There is at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort for the regeneration of Society. This being the case, we are merely witnesses to a succession of rear-guard actions on the part of the so-called Conservative elements in Society, elements which themselves seem incapable, or undesirous of genuine initiative: a process which can only result, like all rear-guard actions, in a successive, if not successful, retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism; but it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

"When that pause occurs mankind will have reached one of those crises which no doubt have been frequently reached before, but which so far have failed to avert the fall of humanity back into an era of barbarism out of which new civilisations have slowly and painfully risen.

"The position will be tremendous in its importance. A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us; and during that period a small 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 test of true science is correct prophecy. Unfortunately the warnings and predictions of Douglas came true. The Great Depression of the 'thirties, which Douglas predicted, aroused worldwide interest in his financial proposals. But constructive action was sabotaged by the

outbreak of the Second World War, also predicted by Douglas. This conflict intensified the process of disintegration and produced a pattern of events also predicted by Douglas. One of Douglas's original warnings was that persistence with finance-economic policies, which generated escalating financial debt, was certain to result in further disastrous attempts to halt an inevitable inflation by plans for still greater centralisation of all power.

Christians are familiar with the saying that fear of the Lord is the beginning of all wisdom. This can be put another way. Truth is the great disciplinarian. We ignore Truth at our peril. The truth about the plight of the world is that we live in the post-Christian era. A Civilisation is the incarnation of undergirding values and principles. When values are destroyed and principles violated, a Civilisation is at its end, even though the material structure

still stands. No sane person makes the mistake of looking at the famous architecture of the Acropolis at Athens and believing, that the Greek Civilisation, which produced this art, is still alive. To the extent that Western Civilisation still continues is only possible because the spiritual and moral capital of the past has not yet been completely exhausted. But one only has to consider the plight of a disoriented youth, victims of an insane policy of "full employment" at a time when the computer has given an even bigger impetus to the industrial revolution than did the introduction of solar energy via the steam engine, to realise what the future must be. Cut off from their own heritage, it is not surprising that large numbers of the youth of Western nations are recruited for political violence, or turn to drugs and other forms of escapism. Disintegrating Rome also had a youth revolt problem.

### MESSAGES WELCOMED

**The great majority of "New Times" readers cannot, of course, attend the Annual Dinner in person. But they can be present and associate with those attending, by sending an appropriate message. These will be read at the Dinner and published in the special Centenary Dinner issue of "The New Times". Keep messages reasonably short so that they can all be used as sent. We do not like editing. Extracts from Douglas's famous B.B.C. address, the only recording of Douglas's voice, will be played with the messages. These should be sent to The Chairman, The Douglas Centenary Dinner, Box 1052J, G.P.O., Melbourne.**

**For further information concerning the Dinner write to Box 1052J, G.P.O., Melbourne, or ring 63 9749.**

### THE THREAT OF "MOBILISATION OF THE SOIL"

Writing in *The Brief for The Prosecution*, Douglas quoted the Balt Paul von Sokolowski:

"There are two processes which weaken man's hold over Nature and diminish his courage in his fight with her: they are MOBILISATION of the soil and its SOCIALISATION. Neither war with its ravages nor any Act of God fundamentally endangers civilisation, so long as men pursue agriculture *for its own sake*. But directly the land is mobilised, that is to say, when it becomes mere property, capable of transference and financial-capitalisation, directly it comes to possess only a commercial interest, it loses the inviolable permanence and security without which its care and culture are impossible. To the man whose home is on his own land, the idea that either he or his successor could ever desert the field of their labour for the sake of an economic advantage whatsoever should be unthinkable. Nothing in the world should be able to make them willing to sacrifice or exchange their inherited home.

"Socialisation of the soil is even more ruinous in its effect, for it is likely to take control and care of the land out of the most competent hands; since, regardless of the true needs of the community, it is a temporary satisfaction of the cravings or ambitions of destitute sections of the population by the distribution of landed property (e.g.

parcellation of estates). Only one agrarian reform can increase the efficiency of the land: it is the commitment of its care to those best qualified for the trust. A change in agrarian tenure which is made at the expense of the land's welfare - - in the interest of no matter what group - should properly be termed destruction of the soil. Socialising land laws undermines confidence in the permanence and inviolability of property, without which proper husbandry is unthinkable; for who is to give even those directly privileged by such reforms the assurance that yet further reforms will not expropriate them from the fields they have just acquired? The faintest recollection of such changes must pass from the memory of the people before confidence, thus broken, is restored."

### "THE A.B.C. OF SOCIAL CREDIT"

By E. S. Holter

With a renewed interest in Social Credit, here is a valuable primer for those who require a clear, comprehensive explanation of the principles of Social Credit. First published in 1934, this book was described by Douglas as "A straightforward, honest and simple outline of Social Credit." The foreword was written by Mr. Charles A. Bowman, at that time editor of "The Citizen" Ottawa, the man responsible for Douglas giving evidence in 1923 before the Canadian Parliamentary Inquiry on banking and commerce.

Price \$1.35 posted.

# **THE DINNER OF THE CENTURY IN MELBOURNE**

**FRIDAY, SEPTEMBER 21, 1979, 6 p.m.-11.45 p.m.**

The thirty-third Annual "New Times" Dinner, to be known as "The Douglas Centenary Dinner", will be the focal point of the worldwide Social Credit Movement on Friday, September 21. It will provide visible evidence that in the midst of the darkening crisis warned about by Douglas, there is growing life in a movement spearheading a regeneration of a Christian Civilisation in which the interests of the individual will be supreme over institutions.

All nations of the Crown Commonwealth — Britain, Canada, New Zealand and Australia — will be represented. Mr. Donald Martin, National Director of the British League of Rights, and prominent in the World Anti-Communist League, Mr. Ron Gostick, National Director of The Canadian League of Rights, the man who pioneered the defeat of Pierre Elliott Trudeau, Mr. Phillip Butler, the dynamic young Field Director of the Canadian League of Rights in British Columbia, Mr. David Thompson, National Director of the New Zealand League of Rights, and Mr. Eric Butler, National Director of The Australian League of Rights, and president of The Crown Commonwealth Leagues of Rights, will be speakers at the Dinner.

The talented Jeremy Lee, National Secretary of The Institute of Economic Democracy, a Division of The Australian League of Rights, will chair the Dinner and respond to the toast to "The New Times." The Loyal Toast will be proposed by the able and gracious author of the book "Fleeced", Mrs. Barbara Treloar of Queensland. Mrs. Barbara Treloar has played a vital role in preserving the freedom of the Australian wool industry. The toast to "The New Times" will be proposed by two of the most talented of the growing army of younger Social Credit supporters throughout Australia.

The Douglas Memorial Medallion, produced by the young Australian craftsman Robert Baines, will be on display for the first time. Produced in sterling silver, there will only be a strictly limited issue of the Douglas Memorial Medallion, which sells for \$40 (Australian). Advance orders may be placed with the League of Rights in each Crown Commonwealth country.

Mr. Eric Butler's new book, "Releasing Reality", produced as a personal tribute to Douglas, will be formally launched at the Centenary Dinner.

## **BOOKING ARRANGEMENTS**

Bookings for the Centenary Dinner have already been extremely heavy. But every effort will be made to seat all genuine supporters who wish to attend. More so than ever, we must stress that "The New Times" Dinner is open only to supporters and their families. The donation for the Dinner is \$10 per person, and no booking will be accepted without the donation. No tickets or receipts are issued, but guests will be met as they arrive and advised on seating arrangements. There can be no refund of donations for cancellations unless made 48 hours before the Dinner.

## **VENUE AND TIME**

The Centenary Dinner will be held in the Banquet Room, The Victoria, 215 Little Collins Street, Melbourne, on Friday, September 21. Guests may arrive from 6 p.m. onwards when pre-Dinner refreshments will be served and guests may meet one another. Because of the big programme, guests must be seated at 6.55 p.m., so are urged to make every endeavour to arrive before this time. Late arrivals are a distraction. Note that car parking can be difficult in Melbourne on a Friday evening. There is a parking centre just opposite The Victoria on the right hand side coming down Little Collins Street.



## REFLECTIONS OF THE LITERARY GENIUS WHO DISCOVERED DOUGLAS

The outstanding English literary genius, A. R. Orage, was the man who, having thoroughly convinced himself that C. H. Douglas had penetrated right to the very core of the economic question, used his journal, "The New Age", at that time the most outstanding journal of its type in England, to publicise Douglas's ideas. Orage was a man of great integrity and when he came to realise that Douglas's revelations made nonsense of the Guild Socialist ideas he had been exploring for years, he had not the slightest hesitation in throwing himself completely behind the promotion of Social Credit. In an autobiographical article, which appeared in "The Commonweal", U.S.A. in 1926, Orage reflects upon his progress towards discovering Truth. In "The New Age" of November 22, 1934, the then editor Arthur Brenton, who had also embraced Social Credit, published as a supplement the full text of Orage's "Commonweal" article. As a contribution towards celebrating the Douglas Centenary year, we are photographically reproducing extracts from an article of considerable historic interest for all Social Crediters:

At the outset, and after inspiring my confidence in his ability to give me more than he took away, Major Douglas set himself, as it were, to dispose of three of the enormous fallacies under which I and my colleagues (and, let me add, the vast majority of social reformers of every school) had been labouring. The first concerned the limitations of production. Hand on your hearts, do you not take it as a matter of course that the predominant practical problem of civilisation is production, and how to keep it increasing step by step with the increasing demands of civilisation? Be sincere; is not every proposal, Socialist, Labour, or Progressive, for better distribution haunted by the spectre of a limited and possibly diminishing production? It is perfectly certain that such is the case, and the fiasco of the Labour Government in England, as well as of every attempt to equalise distribution, is sufficient evidence of the power of the spectre of limited production.

Major Douglas did nothing to theorise the spectre away; he simply confronted it with facts; and the facts did the rest. For instance, he pointed to what was obvious to everybody in the actual statistics of war production. With millions of the best workmen absent in the Army, with an incredible consumption of supplies, not only everybody in England during the war was better off than ever before, but the surplus stocks of perfectly good materials remaining after the war were a mountain of menace to the restoration of the pre-war industrial system. It was calculated, in fact, that with all the handicaps of the war, production in England increased many hundreds percent. Lest it be imagined that this was due to imported goods, procured on credit, it may be said that England's exports and re-exports during this period were vastly in excess of its imports. In other words, the net output of England at war exceeded its peace output by several times. But the war was a special occasion, it may be said; and I did not fail to make the objection to Major Douglas; whereupon he directed attention to the normal facts of peaceful industry. So far from production being limited by nature or by invention, there appears to be an unconscious but active conspiracy on the part of the industrial system artificially to restrict it. At any given moment only a percentage of our resources is being employed. Fields, factories, and workshops, all competent to produce, stand idle at the very same time that the labour and invention to utilise them are idle too.

The world habitually produces only a tithe of what we have actually in hand the means to produce; and the world's powers of production are increasing simultaneously with the reduction of the world's actual output. Sabotage, limitation of production, and all the other devices for restricting output go along side by side with the old complaint that production is our chief difficulty. Not production, as every businessman or economist will admit, is truly our practical difficulty—but how to limit

it to a diminishing demand without falling out of the frying-pan into the fire. How the deuce are we to safeguard industries, established upon a certain price-basis, against discoveries and inventions calculated to increase supply and reduce prices? That, not the fear of a limit to productivity, is the actuality of the ghost in question. In other words, the popular ghost of a natural limitation upon production is only a superstition to conceal the real spectre of a naturally unlimited production. It would be fatal to the existing system to have it realised that in actual fact there is enough and to spare for a world of millionaires—such is the proven abundance of nature and the proven invention of man.

This realisation, which I owed to Major Douglas, threw a devastating light on many of my previous working hypotheses. Most of them, in fact, would not work any longer; and my attitude toward economics and politics began to change rapidly. The guild idea, based upon the paramount necessity of increased production, lost one of its limbs; and another was doomed to disappear with Major Douglas's demonstration that individual work is not a just prior condition of individual income; in short, that every member of the community, as such, is justly entitled to a social dividend, work or no work.

What a rumpus THE NEW AGE created in the Socialist and Labour camps when first this defence of dividends for everybody, irrespective of work, made its appearance. Mr. and Mrs. Sidney Webb were touched to their puritanical quick. Never, they said, would they countenance a proposal to give every citizen his birthright of an annual share of the communal production. Such a distribution would make future social reforms unnecessary; and where would the Fabians be then, poor things?

Mr. George Bernard Shaw, with his workhouse scheme of a universal dividend in return for a universal industrial service, was silently contemptuous of Douglas. As a matter of fact, perhaps, he had long ceased to feel in any possible need of a new idea; and his juggling with his old ideas was sufficiently skilful to continue to deceive his public that he was still learning.

But the most bitter objection came, of course, from the Labour officials and the class-Socialists whose bread of life depended upon diatribes against "unearned incomes." Our simple little proposal to put everybody upon an "unearned income" threatened to take the bread out of their mouths; and tart and many were the comments we drew from them.

Nevertheless, the idea when considered without an axe to grind is obvious enough. The community is not only the ultimately legitimate owner, partly by inheritance and partly by current labour, of its whole productive mechanism; but, though it may be true that every individual must be ready to work if called upon, it is absurd to require, as a condition of receiving his

share of his own, that every individual shall work, even in the absence of any demand for his services. What! Is industry to be compelled by society to employ men who are unfit, only because society refuses an income to its members unless they are employed? Not to exaggerate, it is probable that a greater output—that is, more for everybody—could be obtained today by restricting the right to "work" to the fit half of those now employed, retiring the rest on a liberal annual dividend to join the army of the so-called privileged classes. At any rate, that is what I came dearly to see under the influence of Major Douglas's ideas; and such is my conviction today.

These blows to my previous opinions, however, were only preliminary to the blow that shattered the faith upon which, it appears to me, the whole of the Socialist, the whole of the Labour, and the whole of the progressive case rests—namely, the belief that economically there is any magic in ownership. The poor old world has been misled by personal associations and by phrases into the fatal error of mistaking ownership for control. Only the extremely able few who own nothing and control everything know better. In this respect, I confess that when beginning the formulation of National Guilds we took the current misconception for granted. The wage earners were slaves because they had no property in their employers' industry; and having no proprietary interest in the business they were, on that account alone, excluded from both its management and its control.

The extension of ownership to management and control was logical; and our only originality lay in thinking that we could acquire a share in practical ownership by demanding at the outset a share in practical control and management. Here, again, Major Douglas depended for his case upon no counter-theory; but upon accessible, intelligible, and, indeed, obvious facts. If ownership spells control, then why do not owners of fields, factories, and workshops control at least their own production? Having the equipment, the materials, and the labour, why do their factories ever stand idle, their fields go out of cultivation, and their workshops rust for want of use? Or, again, why with so many offers open to them of complete ownership, have the trade unions steadily refused (and more wisely than they knew) to exercise its alleged privileges and powers? The answer is, of course, to be found in the fact that ownership of a means of production gives control to the degree that the product is in economic demand; and this, in turn, obviously depends upon price. Since neither any single manufacturer nor any combination of manufacturers, as such, can or does control prices, their ownership of the means of production has only a contingent value. Real control of the market, and hence of the means of production, lies elsewhere.

I must defer to a final occasion even a brief outline of the Douglas case for the reference of control to the financial system. At present it is enough to say that with my Socialist kingpin of faith in the sovereignty of ownership knocked out, my whole elaborate structure of National Guilds fell all to pieces. A fragment, perhaps, escaped the catastrophe with its life; there is an idea in guilds that will probably always seek incarnation.

But all the rest of the social invention appeared both theoretically and practically worthless. Not only would the wage earners never obtain ownership of the communal means of production, but it would not do them the slightest good if they did. No more than the present owners could they control demand; no more than the present owners could they control prices; and

no more, in consequence, than the present owners could they guarantee either production or work or wages. Farewell the dream of a Socialist state erected, even with all modern improvements, upon the pathetic fallacy of Marx! Every serious attempt to realise it must end in a Bolshevik nightmare.

Major Douglas, however, was anything but one of the usual money-crankers. Heavens, after thirty years of public life I think I recognise a crank at sight! He had no such absurd notion as demonetising gold or denouncing the financiers, or nationalising banks. His constructive proposals, when they came to be clearly formulated, concerned mainly the only practically important question asked by every consumer—the question of price; and beyond a change in our present price-fixing system, there is in his proposals nothing remotely revolutionary. For the rest, everything would go on as now. There would be no expropriation of anybody, no new taxes, no change of management in industry, no new political party; no change, in fact, in the status or privileges of any of the existing factors of industry. Absolutely nothing else would be changed but prices.

But what a change would be there! Major Douglas's calm assumption is that from tomorrow morning, as the shops open, the prices of all retail articles could be marked down by at least a half and thereafter progressively reduced, say, every quarter—and not only without bankrupting anybody, out at an increasing profit to everybody without exception. Absolutely nobody need suffer that everybody should be gratified. All that would happen to anybody is that the purchasing power of whatever money they have would be doubled tomorrow, and thereafter continuously increased.

Not to put too great a strain upon credulity or suspense, I may explain, here that the principle of the proposal is perfectly simple; and it consists in this—that prices ought to fall as our communal powers of production increase. Let me illustrate: Imagine a theatre whose seating capacity doubles every year—ought not the prices to be halved every year? If that is not natural for a single theatre, imagine that every theatre automatically grew in capacity—would it not appear strange if at the same time its prices of admission rose? Yet the latter is precisely what takes place in industry today. As fast as a nation's productive capacity increases, its prices rise, with the absurd consequence that the wealthier the nation is in resources the more difficult is it for its members to utilise them. Major Douglas's proposal was simply to regulate price by productivity; by relation, that is, to supply. Since price is, strictly speaking, only the regulator between supply and demand, its reference to supply is perfectly logical. And if it is more than true that our present potential supply is twice our present demand, it stands to reason that halving existing retail prices would begin to equalise matters by doubling effective demand.

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"We are more than ever, if possible, convinced that a falling price level, without loss to producers and entrepreneurs, is the very core of social and industrial pacification. And we are equally convinced by 30 years' specialised experience and observation that the coterie which is at the core of world unrest knows it too, and is determined that at whatever cost, extending to the complete destruction of civilisation, and even of the terrestrial globe, it will not have that solution, which would automatically wrest power from it as nothing else would".

- C. H. Douglas  
Page 7

## TO THE POINT

The anti-Christian Jewish spirit or revenge dominated the debate in the West German Parliament when it voted in favour of legislation enabling the prosecution to continue beyond this year of all those Germans alleged to be Nazi war criminals. One twisted piece of press reporting stated, "If the statute, already twice extended, had remained unchanged, murderers would have escaped justice at the end of this year if they had avoided detection for more than 30 years." The truth is that in spite of a never-ending Jewish campaign of revenge against the Germans, and many charges ending in court cases, only a handful of those charged have been convicted of murder by courts reflecting the deep guilt complex generated by over 30 years of Jewish-directed propaganda against the German people. The vote in the West German Parliament means that those considered to be "Nazi criminals" by Jewish organisations can be pursued until the end of their lives. This sick campaign of vengeance, masquerading as justice, should be denounced by all those who claim to be Christians.

The drive to centralise all power continues on both sides of the Iron Curtain. The European Economic Community countries have had their first direct elections, and there is constant propaganda in favour of increasing the powers of the EEC bureaucracy over the internal affairs of the member nations. In a message from Soviet leader Brezhnev, holidaying after his summit meeting with President Carter in Vienna, to the opening session of the annual meeting of the Comecon Council, an appeal was made for the establishment of new forms of co-operation to increase the effectiveness of the 10-member organisation. Although originally established as a loosely knit grouping with no supra-national authority, since the early 1960s Soviet leaders and some Eastern European have urged the establishment of strong central organs which would take decisions binding on all members. The common feature of all centralised power is that it has the same corrupting influence everywhere. The answer to Communism is not to adopt similar policies of centralising power, even if under different labels, but to decentralise power. Only a rejection of the philosophy of centralised power can lead to the regeneration of Civilisation. Regeneration must start with the individual, and the first essential is genuine freedom of choice.

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Primarily for the benefit of our readers in the U.S.A., Canada and the United Kingdom, where the metrication madness has not been accepted as readily as in Australia, we record that even Australians are at last getting an anti-metric message through to their Federal politicians. The Victorian Police have decided to describe wanted criminals in both metric and imperial measurements because most people have found metric measurements too confusing. One Federal Government Member, Mr. Aldred, reflects the views of many of his colleagues when he says, "The compulsory aspect of metrication is getting a bit like 1984." Grass-roots resistance has resulted in an inter-departmental review of metrication, but it is almost certain to finish as a whitewashing exercise. As Mr. Aldred says, it is "a case of the police investigating the police. If the bureaucratic review proves unsatisfactory, there will be pressure for a public inquiry. In the meantime Australians resisting metrication are assisted by British and

American television programmes in which imperial measurements are constantly used. There is little doubt that the attempt to impose metric measurements upon the English-speaking peoples is designed to fit them into the World State.

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It is ironic that Soviet leaders, whose declared philosophy is dialectical materialism, which completely rejects spiritual values, take much more notice of the significance of spiritual realities than do the leaders of the so-called Free world. The Pope's tour of his native Poland demonstrated that after thirty years the Communist atheists have made little if any progress towards winning the Polish people. The Communists have not been able to manipulate the Poles in accordance with the teachings of Marx and Lenin. Because he understands the minds of the Communists, and has a deep grasp of Marxist philosophy and tactics, the Pope was able to demonstrate in Poland that people will still respond to strong spiritual leadership. What difference between the Pope's strong stand and the anaemic language of compromise used by Dr. Billy Graham when he visited the Communist-dominated peoples of Eastern Europe. The Communist approach to the spiritual issue is to accept the reality of the feelings of the great majority, but to exploit those feelings to control people. Currently the Soviet is attempting, with considerable success, to capitalise upon the Islamic revival now sweeping through many countries. The bankruptcy of the Institutional Christian Church was never more obvious. A genuine Christian revival concerned with challenging centralised power under whatever label it seeks to destroy the individual spirit, is the only hope now for a regeneration of Civilisation.

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"I should define idolatry as the practice of taking some object or virtue, and without understanding or even trying to understand its true nature, investing it with attributes which do not belong to it. It is I think, a characteristic of immature intelligence and at first sight would not appear to be a serious matter. But it is in fact, the very devil."

—*Warning Democracy, 1931.*

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