

THE NEW TIMES

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

Vol. 44, No. 9

SEPTEMBER 1979

AUSTRALIAN EX-SERVICEMEN ATTACK BETRAYAL OF ZIMBABWE-RHODESIA

Apart from a report in the Melbourne morning paper, "The Age," comparatively little publicity has been given to a devastating criticism of Prime Minister Malcolm Fraser's anti-Rhodesian policy by the Victorian Branch of the Returned Services League of Australia. Our many overseas readers will find it encouraging that such a responsible body in Australia has spoken out in such a manner. Copies of the following letter sent to the National President of the R.S.L., Mr. A. G. W. Keys, O.B.E., M.C., on August 16, were also sent to all Federal Members and Senators. It speaks for itself and deserves the widest circulation:

I have been directed by the Victorian R.S.L. State Executive at its meeting on Thursday, August 9, 1979, to request you to pass this letter to the Prime Minister.

At the Victorian R.S.L. State Conference held on July 4 and 5, 1979 the 500 delegates voted unanimously to "demand that the Commonwealth Government recognise the present Zimbabwe-Rhodesia government, and lift all trade and other sanctions imposed against it." During the discussion the following points were made: —

- (a) Zimbabwe-Rhodesia has the best constitution and representative Government in the whole of Africa.
- (b) All the black States of Africa are brutal and bloody dictatorships or one party Governments. In either case bloodshed takes place on an awesome scale. These Governments are racist and/or tribal in the extreme.
- (c) All over Africa, and indeed the world, dictatorships have been established by force and have subsequently been recognised by the Federal Government.
- (d) The only objection the black African States have to Zimbabwe-Rhodesia Government under Bishop Muzorewa is that there are white people in the Government.

Mr. Fraser has joined these racist dictatorships in a vicious attack on these white people, and his inverted racism is considered to be nauseating.

- (e) It is also considered to be an insult to Australia and Australians and dangerous in its future consequences.
- (f) Zimbabwe-Rhodesia is an experiment in a peaceful change over to black rule, and is being closely watched by South Africa, as she herself begins to move slowly in the same direction.

Mr. Fraser's actions will mitigate any reform in both Zimbabwe-Rhodesia and South Africa, and it is wondered if this is deliberate on the part of the Prime Minister and his advisors to discourage enlightened elements in both countries.

(g) When he talks of other people having a simplistic approach he merely displays his ignorance. The whole matter is fraught with difficulties, and it is only courage, integrity and knowledge that will solve the matter. It is considered that he and his advisors are lacking in these characteristics.

(h) Why, it is asked, did the Prime Minister visit these dictator States, but never has he bothered to visit Zimbabwe-Rhodesia and South Africa whose destinies he now, without personal knowledge, is prepared to decide.

(i) South Africa is the most powerful country in the whole of Africa, and is important in a strategic sense to the whole of the western world — particularly Australia. She also supplies many of the inefficient dictator States in Africa with food and other essentials. Why then, it is asked, is the Prime Minister obstructing the whole movement towards black enlightenment in Zimbabwe-Rhodesia and South Africa, and by so doing endangering the West and Australia?

(j) Black leaders in South Africa are on record supporting Zimbabwe-Rhodesia and hoping for its success.

What has been said in the above, has been said by members of the Prime Minister's own party, particularly the motion that was carried with applause at the recent Victorian State Council of the Liberal Party, by the Opposition, and I refer to Senator Wheeldon's articles in "The Bulletin", and statements made by the Hon. Gordon Bryant, Labour member for Wills; and the National Party.

The foregoing has also been said by a broad cross section of British and American people including the U.S. Senate, including black civil rights leaders.

Therefore please inform the Prime Minister that the Victorian R.S.L. State Conference with a record attendance and without dissent, demanded that the Prime Minister for all our sakes, stops grandstanding on the world stage and directs his Government to recognise

Zimbabwe-Rhodesia.

The R.S.L. is an organisation which includes all political and social groups, and there is no indication whatsoever of any support for Mr. Fraser's hypocritical Rhodesian policy.

He must be reminded that the worst thing an Australian Prime Minister can do at this time, is to display

fear and hypocrisy in front of African leaders,

A copy of this letter is being sent to all Victorian Senators and Members of the House of Representatives.
Yours sincerely,

B. C RUXTON,
State President

ARE THE NEW INTERNATIONAL ECONOMIC ORDER AND A CHRISTIAN WORLD COMPATIBLE?

By Edward Rock

The following article has been written by the author for The Christian Institute for Individual Freedom, a Division of The Australian League of Rights:

Under the heading, "New Rules For The Game," the Australian Council of Churches has published a broadsheet advancing arguments by the Right Rev. Oliver Heyward, Anglican Bishop of Bendigo in Victoria, in favour of Christians working for "justice and economic equity among nations", through the New International Economic Order.

The Bishop put forward eight reasons accompanied by Bible references. The first four reasons to support the redistribution of the earth's resources, and warning against personal greed, and making material wealth the objective of life. The second four reasons and references to support the argument that both nations and individuals must deny national and personal aspiration at the expense of others.

Few Christians would find the sentiments expressed unacceptable, with a proviso that there is a perfectly sound Christian Biblical case to defend national and personal aspirations against the greed and power of avaricious international forces. Christians should not conclude, as many do, that once a project has become internationally acclaimed, it immediately becomes moral and good. But in the case of this particular publication it is obvious the Bishop was pleading the case for peace on earth and good will between men of all races and nations.

However, there is a misconception by the Bishop in the support for the NIEO proposals which underlines the tragedy of not only the impotence of the Christian Church to give a lead in a world where social, economic and political chaos abounds as man abandons Christ and Christian policies; but also more tragically, when the Church does try to give a lead, as in this case, it chooses the weapons of unregenerate and secular man, ever seeking as in these NIEO proposals to set up a kingdom which specifically excludes simple and basic Christian principles clearly enunciated by Christ governing the type of structure and organisation involved. The rule of thumb applied by Christians in these situations is that if the sentiment is right the proposed means are also right; let's get on with it.

But wrong means (sinfulness) employed to achieve a good objective will destroy, or abort the good objective

sought, because the simple dictum laid down by Jesus Christ clearly states it is impossible to get good fruit from a bad tree. Matt. 7:17.

The mortar and bricks of God's house have to be laid according to His specifications. In our impatience we often feel we can get the job done quicker by putting the roof on first to eliminate other seemingly unnecessary functions. The NIEO proposals seek to eliminate the sure foundation stone and orderly processes before the objective is reached. It sees the elimination of individual and national rights and sovereignty as permissible objectives in the establishment of an international organisation to achieve its own objective. The sure foundations for international harmony and goodwill can only come from the voluntary participations from nations and individuals who voluntarily participate in any programme of giving, with the specific right to withdraw for both individuals and nations as a primary condition for participation

DIVINE ORDER MUST BE OBEYED

Man has to discipline himself to the order, which God has designed as good and righteous in His sight. The NIEO principles contravene the most basic specification for the elimination of poverty and injustice. In fact, if given full implementation the total area of injustice and poverty would increase. For God has specifically given the right to mankind to work and order his own vineyard without interference from any outside power. "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" Matt 20:15. To do what I will with mine own produce, the fruit of one's own exertion, garnered from one's own plot of land is not a modern economic principle, it runs right through scripture. To the man who also "Seeks first the Kingdom of Heaven and His righteousness" the return is manifold. It is the basis of abundance, God's abundance. The Churches' role is to uphold such principles which in themselves are the basis of order, justice and stability. The distribution of the largesse resulting is rightly a moral matter involving the proper ordering of financial tokens representing the reality of that production. Today our financial arrangements are in complete disorder with taxation, inflation, and escalating interest rates all de-

signed to plunder the rightful owner of the vineyard. The church and the shepherds of the flock say nothing about such basic matters, but berate the victims as they struggle and squirm to come to some point of adjustment with the problems created. But in their ignorance and under the lack of moral leadership their endeavours are castigated by the church fathers as exhibiting greed and self-interest. Indeed a recently appointed high dignitary of the church when interviewed by the press on his views said that one thing he was convinced about, and that was Australians should pay more tax. Taxation at all levels is now running at the order of 50 cents in the dollar just for ordinary middle class income earners!

The NIEO proposals do not challenge the basic disorders in the situation. They will in fact extend the present disorders by exacerbating them. The proposals for NIEO agree there should be control and distribution of basic foods and raw materials by an international authority, starting from the point of production. Australian farmers and mineral producers are to have their rights even further curtailed than they experience under existing controls, now increasingly centralised on a national basis. Already there is wide discontent amongst farmers suffering from central control of their produce. Producers of grain, eggs, milk, etc. no longer have the freedom to sell to a neighbour, in the full sense of the word, neighbour, as defined in scripture. In the recent transport strike when milk could not be transported to the city, it was illegal for a mother desperate for milk to go direct to a farmer and buy it! He had to pour it down the drain or out onto his paddocks. Is this God's way? When the State takes over the sole responsibility for marketing produce grown by individual farmers, it becomes a crime for anyone else, even the owner, to sell even a portion of what he has produced through his own initiative, and the sweat of his brow. Is that God's way? What will be the case when control shifts from a national central control to a supra national control? Logically the punitive capacity invested in the central state body will shift to the supra national body. Will we then see our churchmen calling for support for a world government backed by a world army and police force, thus destroying not only the individual's right to control and work his own vineyard, but ensuring also that no nation strays from that satanic policy?

GIFT OF FREE WILL IGNORED

It seems that Christians in urging support for the establishment of the NIEO have forgotten, or ignored that the gift of freewill is reflected not only in lip service to the Almighty God, but also in the everyday exercise of living in the home and in the market place. That the only solution to alleviating genuine hardship and poverty is through genuine Christian charity; voluntary giving by freely choosing individuals, giving because they know it is right for them to do so. If this basis for charity was restored and became again the measuring rod for the Christian church perhaps we would then see a re-examin-

ANTI-TAX LITERATURE

The current issue of the League's bi-monthly popular-style magazine, "Electors' Voice" carries a striking four-page insert on "High Taxation and Broken Promises". This is a devastating exposure of the big Australian tax rip-off. And the rip-off will be bigger shortly unless enough Australians protest. All anti-tax actionists should have a supply of "The Electors' Voice" for distribution. Bulk prices: 50 copies \$9.00; 100 copies \$15.00; 200 copies \$25.00; 500 copies \$55.00; 1000 copies \$95.00. Prices include postage. Order from all League addresses.

ation of those mechanisms which destroy the capacity to give, confiscatory taxation, escalating debts and interest charges. Then the word of God would become the scourge of the modern moneychanger hiding behind the false screen erected by modern orthodox economics. An orthodoxy which has blatantly (for those who have eyes to see) set up a false system of national and international control of money symbols, which leaves mankind no option but to elevate such symbols to a level of importance which makes the modern monetary system the prime object of the greatest act of idolatrous worship of any civilisation. May that lamp to our feet and light to our path deliver us from such evil? For out of it the NIEO proposals were born.

REMINDER FOR DOUGLAS CENTENARY DINNER

No further bookings can be taken for the "New Times" Douglas Centenary Dinner, to be held on Friday, September 21. Even by a change in the traditional seating arrangements, permitting extra guests to attend, the intense interest has resulted in the Dinner being completely booked out. However, appropriate messages may be sent. These should be addressed to The Chairman, Douglas Centenary Dinner, Box 1052J, G.P.O., Melbourne, Australia. Or they can be rung through to 63 9749 Melbourne. Messages will be published in the special Dinner issue of "The New Times."

Dr. Geoffrey Dobbs, one of the few remaining contemporaries of Douglas, proposes to fly out to Australia for the Dinner and associated activities. Dr. Dobbs will be participating in the Douglas Centenary Seminar on Saturday, September 22.

Will all those booked to attend the Douglas Centenary Dinner please carefully note: The function is at The Victoria, Little Collins Street, Melbourne. Guests may arrive from 6 p.m. onwards and will be met by Dinner hostesses. Pre-Dinner refreshments will be served. Guests are requested to be punctual so that the Dinner may start sharp at 7 p.m. Parking can be a problem in Melbourne on Friday nights. A car park operates just across the street from The Victoria. Guests are expected to be suitably attired. Photographs will be permitted.

"RELEASING REALITY"

The following is a further extract from Mr. Eric Butler's coming work, "Releasing Reality," which will be launched at the Douglas Centenary Dinner and be available for general sale the following day at the Centenary Seminar:

"FULL EMPLOYMENT" DENIES ACCESS TO KINGDOM

The overriding policy being used to deny man access to the potential real security and expanding freedom, which is his birthright, is that of "Full Employment." Although the policy blatantly contradicts every advance in technology, it is promoted persistently as the most important objective towards which man can strive. The underlying philosophy is materialistic, treating the human being as so much raw material to be fed into an expanding mass production system, and anti-Christian because it denies that the major factor in modern production is inheritance. When Douglas first put forward the policy of a National Dividend for the individual as a right, reflecting the reality of inheritance, it was scathingly denounced as "something for nothing." Life itself is a gift, as are the most important factors, which sustain life — water, air and unlimited solar energy.

The failure to accept God's gifts with proper respect is a manifestation of man's false pride, a refusal to accept the truth that man is not self-sufficient, that he does depend upon God and His abundant Universe, abundant in materials and the laws which, if discovered and applied, enable the materials to provide both security and freedom. The tendency to worship science as some type of God is but further evidence of man's false pride. Science cannot create anything. It is but an orderly method of discovering and using that, which already exists. Formulae are but man-devised instruments which man has invented to increase his effectiveness in arranging associations, which result in natural action. Each new generation inherits knowledge built up by previous generations. Even ideas are inherited, as pointed out by that great scientist, Isaac Newton: "If I have seen further than other men, it is because I have stood on the shoulders of giants."

As Douglas said, every generation of mankind receives contributions from two sources, the effort of human beings applied to instruments, which have been created by previous generations. Douglas summarised: "We have an association between the present and the past yielding an increment which is *present*; and relatively to one another, the past is enormously the most effective element in this association."

One of the most shallow statements by those who endorse the "Full Employment" policy is that "hard work never hurt anyone." So far from being true, much hard work has had a brutalising effect on the individual. And activities, which can be seen to be unnecessary, except to obtain a monetary income, are soul-destroying. Human drudgery is not conducive to man seeking the Kingdom of God. The major contributions to Civilisation have come from those who have enjoyed relative security and freedom. But in defiance of the facts, many Christians support the policy of "Full Employment" on the authority

of St. Paul's statement that if a man did not work neither would he eat. That statement was generally true *when St. Paul made it*. There was a time when human energy was the only means of production. But St. Paul had never seen or even envisaged a computer-controlled automated production system. A much greater authority than St. Paul, Christ, said something much more fundamental and of permanent value: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field; how they grow; they toil not, neither do they spin . . . Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven shall He not more clothe you, O ye of little faith?"

Christ said that He came in order that the individual might enjoy the life more abundant. He did not say, as a former Governor of the Bank of England, Sir Montagu Norman said, that poverty was good for people. The great Christian philosopher, St. Thomas Aquinas, said that "Spiritual danger ensues from poverty when the latter is not voluntary . . . no man ought to live unbecomingly."

Increasing freedom from compulsory economic activity does not presume growing idleness. Such freedom would place the individual in the position where he could participate in the type of activity, which appealed to him. There would be a flowering of creative activity with individuals employing themselves. It can be predicted with certainty that an intensification of the policy of "Full Employment" can only hasten the growing disintegration of what is left of Christian Civilisation. Regeneration depends upon that and associated policies being opposed and rejected.

THE CONTROVERSY OF ZION

By Douglas Reed

The famous English writer's greatest achievement, the product of more than three years of full-time research, much of it at the New York Central Library. Written over twenty years ago, this massive work was deemed too "hot" to publish during Reed's lifetime. How it has come to be published is a story in itself.

From the Talmudists who crucified Christ down through Illuminism to Communism and Zionism the author brilliantly traces the thread of the conspiracy against Christendom. Nearly 600 pages packed with explosive information and comment, which events have demonstrated, was the work of a great prophet.

Some should NOT read this work, as they will be too upset to find some of the traditional views about Christianity and "God's Chosen People" shattered. One thing is certain: this work is going to cause tremendous controversy. A comprehensive index.

"THE INTERNATIONAL IDEA"

In an article in *The New Age* of January 14, 1932, "The International Idea," Douglas examined the reasons for the campaign to establish the World State:

" . . . There is a perfectly straightforward and practical explanation of this propaganda for internationalism, and for practical purposes one does not need to look further. Hardly a day passes without a leading article in *The Times* or other papers of the same type of interest, remarking, as though it were axiomatic that the world is one economic unit, and that no adjustment of the present discontents can be expected which does not proceed from international agreement. These journals are ably seconded by High Clerics. This opinion, you will notice, is never argued; it is always stated as though it were obvious to the meanest intellect, which is, in fact, just about what it is . . . the simplest explanation of this is that if you can make a subject large enough and involve a sufficiently large number of people in the solution of it, you can rest assured that you will never get a solution. A democracy of a thousand voters can be personally approached and convinced on any subject within a reasonable period of time, but if you enlarge the franchise to include everyone over twenty-one in a population of 45,000,000 you can be reasonably sure that any general conclusion at which it will arrive, it will arrive at twenty-five years after that conclusion ceases to be true. If you can superimpose upon that by means of a controlled Press, Broadcasting, and other devices of a similar nature, something that you call 'public opinion' (because it is the only opinion which is articulate) you have a perfect mechanism for a continuous dictatorship, and moreover, it is the form of dictatorship which is fundamentally desired by the collectivist mentality — a dictatorship which has power without responsibility.

Douglas went on to observe that a Jewish financier had contemptuously remarked that the reason the Gentile could not shake himself free from the domination of finance, was because the Gentile could not distinguish between numbers and things, adding, "I should be inclined to go further than, and say that the mentality which is attracted by the Internationalist idea is incapable of distinguishing between numbers, things and individuals. It is a type of mentality, which is fostered and ultimately becomes inseparable from people who deal with nothing but figures, and is, in my opinion, the reason why the banker in particular is fundamentally unsuited for the position of reorganiser of the world. No banker, as such, has any knowledge of large undertakings. He thinks he has, because he deals with large figures, and he mistakes the dealing with large figures as being equivalent to dealing with large numbers of things and people . . . this is the idea which is at the root of the International idea, where it is held sincerely. It is that you can obtain an elaborate series of statistics regarding the populations of the world and put a committee down at Geneva, or else here, to legislate for them on the basis of statistics. It is an idea, which would never be accepted by anyone

who had ever run or organised a small business . . .

"The danger to the world of this idea is instant and practical. There is a world movement definitely conscious of its aims counting amongst its adherents many persons placed by social position, prestige, and other conditions, in what would seem to be a most impressive relation to politics and organisation, which is consciously working for this purpose. With it, or behind it, however you like to regard the matter, are all those forces whose ends are best served by the subjection of the individual to the group. While it will certainly fail, its backing makes a conflict certain.

DOUGLAS CENTENARY SEMINAR WILL BE A FEAST

With the attendance of Dr. Geoffrey Dobbs from England at the Douglas Centenary Seminar, to be held at The Victoria, Little Collins Street, Melbourne, on Saturday, September 22, the past will be linked with the future, this represented by Mr. Phillip Butler, British Columbia Field Director for The Canadian League of Rights, and Mr. David Thompson, National Director of The New Zealand League of Rights.

Also participating in this unique Seminar will be Mr. Jeremy Lee, National Secretary, The Australian Institute of Economic Democracy, Mr. Ron Gostick, National Director, The Canadian League of Rights, Mr. Don Martin, National Director, The British League of Rights, and Mr. Eric Butler, National Director, The Australian League of Rights.

The Banquet Hall at The Victoria will be open at 1 p.m., so that those attending may arrive early to examine the comprehensive display of books and literature, the biggest ever staged at a League of Rights Seminar. There will also be a display of many aspects of the Social Credit Movement over nearly 60 years, including press reports, photos and copies of journals like "The New Age."

The Seminar will start at 2 p.m. There will be a Dinner recess before the evening session, when the two final Papers will be given by Mr. Ron Gostick, who will speak on the failure of Social Credit party politics in Canada, and by Mr. Eric Butler, who will speak on Douglas's contribution to "Practical Christianity."

All those readers who can possibly attend the Seminar are urged not to miss this historical event. And to encourage as many others as possible also to attend and hear discussed the great issues of this convulsed age.

THE WORLD COUNCIL OF CHURCHES

By Canon A. G. Fellows

From the formation of the World Council at Amsterdam in 1948 to the Fifth Assembly at Nairobi in 1975 there has been a steady movement towards goals social and political rather than spiritual. The pace has accelerated since the Conference on Church and Society at Geneva in 1966. Canon Douglas Webster, missionary theologian of the Anglican Church, says that Uppsala 1968 marked a very different attitude to evangelism, "indicating the missionary bankruptcy of the more extreme forms of radical theology."

The Conference on Church and Society spoke constantly of revolution; advocated violence, defiance of constitutions, and world government (how else get "international budgets" and "international taxation", "supranational approaches upon national efforts", and "diminution of national sovereignty"?). There was a concentration on re-organisation of power structures in the Third World. If the WCC was prepared to apply its jargon to the USSR and other Communist-ruled societies it might have better credibility, but ever since Russian Orthodox delegates were admitted to the Council at New Delhi in 1961 the USSR has secured for itself freedom of criticism, although this did surface briefly at Nairobi.

The Programme to Combat Racism and the Special Fund was set up in 1970 a direct result of the above conference and Uppsala 1968. Emphasis has been laid on the humanitarian aid given to the so-called Patriotic Front in Rhodesia and SWAPO in Namibia, but the WCC cannot mask its real intentions with this excuse, for it was clearly stated at the WCC Central Committee meeting at Canterbury in 1969 "We call upon the Churches.... to become agents for the *radical reconstruction of society*. There can be no justice in our world without a transfer of economic resources to undergird the *redistribution of political power*".

The Christian world is becoming fed up with the barefaced help to terrorists and Marxist revolutionaries. The WCC, the Australian Council of Churches, and now the Old Ecumenical Council, have all repeated allegations that Rhodesian forces have been responsible for murders of missionaries, an idea invented by Mugabe when there was Worldwide revulsion after the murders at the Musami mission. They rely on claims by organisations like the "International Association of Democratic Lawyers", but this is a major Communist front! They hang on the words of people like Sister Janice McLaughlin expelled from Rhodesia in September 1977 but she is a self-confessed revolutionist and lover of the guerillas. The sworn evidence of missionary survivors, ballistic tests by Rhodesian authorities, even the admissions of Nkomo and Mugabe, are still not sufficient for the WCC and the QEC to condemn the Patriotic Front. Indeed, the General Secretary of the ACC wrote in the Sydney Morning Herald on 24/8/78 that the WCC has not condemned the 'acts of terrorism by the Patriotic Front' because it has no proof that the Front has committed them.

We are in the middle of a struggle about the Person of Christ. Is he to be the new 'liberator', the 'first socialist', and is the Gospel to be perverted into schemes of social and political action? Have we fallen victim to the aims of the Communists, who from the 1930's sent their members back to their ancestral churches, with instructions to operate in cells to try to turn the emphasis of clerical thinking from the spiritual to the material and the political? Have we allowed Christians to be robbed of their 'bridge to eternity' by identifying the Gospel with the changing fads and fashions of contemporary culture, especially Marxist philosophy?

Let the last word be with the new Pope John Paul II who at Puebla in Mexico earlier this year said -

"The Church does not need novelties, and does not need recourse to ideological systems in order to love the poor, to defend human rights, to liberate man. This is to be done within the framework of the Church and her mission must not be reduced to simple economics or to the social and political dimension".

INDIVIDUALISM

The following letter appeared in "The Scotsman" of September 18, 1943:

Sir,

There is, I think, a certain congruity in the appearance in the pages of "The Scotsman" of a discussion on the merits and place of individualism, and there must be a considerable body of readers, not only in these islands but overseas, who would be well satisfied to see the subject pursued to a definite and helpful conclusion.

It is not necessary to invoke the authority of the Christian philosophy (although that is unequivocal on the point) to realise that the relationship of the individual to the group is not arguable. The group exists for the benefit of the individual, in the same sense that the field exists for the benefit of the flower or the tree for the fruit. Groups of any kind, whether called nations, business systems, or any other associate label, inevitably decay and disappear if they fail to foster a sufficient number of excellent individuals, using those words in their precise significance. It is also true that excellence involves exercise - - a man does not become a good cricketer by reading books on cricket.

But not everyone wants to play cricket, and not every cricketer wants to play seven days a week. If the M.C.C. becomes so all pervasive that in place of being a group for the encouragement and progress of cricketers who freely choose cricket as their game, it becomes an organisation directed to the abasement of non-cricketers, then it is a field which has not been farmed with proper understanding.

The individualism, which is justifiable and necessary, is not that which insists on making the rules of every game, and at the same time, devises methods

of compulsion to provide players.

It is obvious that advantage is being taken of the orgy of waste through which we are passing to stampede us into mere units in an industrial-financial group. The case which the Society of Individualists has to make for itself, is, I think, less concerned with the value of individualism than with the methods by which it proposes to restore to the individual the opportunity of becoming excellent by the exercise of his possibly unique talent rather than by the life-long performance of a mechanical task.

I have read many of the attractive writings of Sir

Ernest Benn, who is prominent in the Individualist movement, and they never fail to amuse and delight me. But I notice that Sir Ernest is a stalwart supporter of the orthodox financial system. And there is no more future for the genuine individualist if the pre-war financial system is not radically modified in the interest of the individual than there is for the deluded victims of Karl Marx.

I am, etc.

C. H. DOUGLAS.

September 14, 1943.

The Social Crediter, Oct. 2nd, 1943.

ON THE TARGET

The international bureaucrats of the Food and Agriculture Organisation, a United Nations agency, are at it again with their dire predictions of global food shortages. A blatant propaganda piece from Rome starts with the following comment: "The world appears on the brink of a great food crisis like the one that killed millions of people in the first half of this decade." It would be instructive to know more about a food crisis, which killed millions of people. It is true that with the "liberation" of much of Africa from the "white colonial racists," food production in these areas has seriously declined and there have been semi-famine conditions. But the major global food crisis during the first part of the seventies was the plight of primary producers struggling to sell their production. Australian beef producers were shooting cattle. Any serious food production problems such as in the Soviet Union, other Communist countries and in Africa are primarily the result of politics. It is true, however, that if present finance-economic policies are persisted with, global shortages may be the result. This will then be used by the international bureaucrats as an excuse for global rationing — under their control, of course.

It is probably true that many of the Western politicians who meddle in the affairs of Africa, genuinely believe that "all men are equal," and that the only difference between Europeans and Africans is that the latter have stayed out in the sun longer and therefore have a darker skin. The basic reality of Africa, particularly Africa south of the Sahara Desert, is tribalism. While there was widespread rejoicing about the overthrow of the Idi Amin dictatorship in Uganda, there has been little publicity concerning the realities of the situation. Nyerere of Tanzania, running his own dictatorship, has virtually attempted to take over Uganda, thus establishing a precedent, which could have far-reaching implications throughout Africa. Professor Lule, established as President when Amin was destroyed, was acceptable to the resistance group now emerging as representative of the Baganda. But Nyerere removed Professor Lule, rejecting his enlightened policies, and is now working to restore Milton Obote, the man who seized power with the aid of a soldier called Idi Amin. Obote crushed the Baganda, an energetic people whose record proves that not even all Africans are equal! The Baganda now want to secede from Uganda. But if they are successful, this will have widespread repercussions right throughout Africa. Tribal tensions will become explosive. If, however, Obote is successful in returning to Uganda, where he will oppress the Baganda now as he did in the past, he will then be able to appear at the next Commonwealth Conference, in Australia, and be hailed as much more acceptable than his old friend Idi Amin.

The most evil of men sometimes say something which

obviously is true. It is ironic that President Carter's good friend, Mr. Andrew Young, responsible for some of the most dangerous nonsense ever to pass the lips of an American Ambassador, should have fallen from office because he agreed that there could be no peace in the Middle East until the Palestinian refugee problem is dealt with constructively. The Israelis run an international intelligence system, which enabled them to confront President Carter with the evidence that Young had conferred with representatives of the Palestinian Liberation Organisation. Young could say the most outrageous things, such as the Cubans being a stabilising influence in Africa, without any risk to his position. But the suggestion that he might be shifting the USA's strong pro-Zionist policy quickly demonstrated the influence of Zionism in the United States. However, that influence is now being challenged as Saudi Arabia makes it clear that Middle East oil might be further reduced unless some justice is granted the Palestinians. We have no regrets about Andrew Young's demise, but the manner of his going may have served the cause of some justice in the Middle East.

Early in the history of the Social Credit Movement, the statement was made that Labor parties everywhere were more interested in representing poverty than in abolishing it. Representatives for Trade Unions are currently participating in seminars on technological changes, and issuing statements, which are typical of the double-talk of these times. But nowhere can one find any discussion on the basic question of what is the true purpose of the production system. "Full employment" is still extolled as some goal to which all must strive. And there is no reference

to the fact that the major element in the modern production system is inheritance. However, if the Trade Union movement stressed this fact and insisted that every individual in the community obtain access to his proper share of this inheritance, it would be supporting a policy, which would progressively enable all individuals to resist being manipulated by power-seekers. Strikes would become senseless. But such a policy would also reduce the importance of Trade Union agitators.

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Following the charge by Prime Minister Lee of Singapore that the Communist Government of Vietnam was using the refugees from its country as part of a new type of warfare, we were not surprised to read the claims by the *Chicago Tribune*, U.S.A., that there is a Communist agent on every boat load of refugees. Agents are using blackmail against the refugees. There is no real solution to the refugee problem, which does not deal with the core of the problem. But in order to do this the Western World would need a campaign, which would bring it into direct confrontation with the Communist world. Such a prospect terrifies the politicians, who prefer to support sanctions against Zimbabwe-Rhodesia.

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In our August issue we said that the "energy crisis" was a gigantic hoax designed to prepare people to accept a further increase in centralised control, ultimately leading to the World State via The New International Economic Order. The matured student of international affairs is well aware of the nexus between International Communism and International Finance. He is not surprised therefore to learn that the vice-chairman of the Soviet State Planning Commission, Mr. N. L. Lebedinsky, has recently warned that the Soviet is also threatened with an energy crisis. According to Western authorities, the Soviet's major problems will come within six or seven years. It will then either have to turn to the West for co-operation and assistance or to confront the West. Our view is that there will be increasing co-operation along the lines of the past 60 years, during which time International Finance has ensured that adequate economic blood transfusions were financed to keep the Communists operating.

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HYDRO-ELECTRIC SCHEMES

The following, which we reproduce because of its general application, appeared in the "Dundee Courier and Advertiser" of April 21, 1945:

The letter of Mr. F. E. Geddes will render a valuable public service if it awakens a general consciousness that the North of Scotland Hydro-Electric Board is part of a considered scheme to utilise the war psychology for the permanent enslavement not merely of Scotsmen but of the world.

It may not have escaped attention that the T.V.A. (Tennessee Valley Authority) is frequently adduced as an example, which is to be copied by the board. Physically there is no resemblance whatever. The T.V.A. purports to be a flood control and land reclamation scheme, and it is typical of what can only be described as the cynical disregard of political morality which seems inseparable from the partnership of Socialism and international cartelism which is the force behind it, that the area permanently flooded by the dams greatly exceeds the biggest area ever temporarily flooded before the dams were built. Nevertheless, 58 percent of the capital cost up to 1943 was charged to navigation and flood control in order to make the apparent costs of power generation appear low. There is a loss to the taxpayer of 12,789,000 dollars, say £3,200,000, for 1943.

The real objective of the T.V.A. is however, quite probably that of the Hydro-Electric Board, and that is to bring an area under complete economic and administrative dictatorship. The ground has been prepared by skilful propaganda to the effect that the miseries of the Armistice years show that the "old system" was completely obsolete and must be replaced. In fact, the depression of 1929-34 was an essential part of the propaganda, and the same forces, which are now creating world monopolies, were implacably and successfully opposed to any action, which would have weakened its effect. The intention of the policy is worldwide, and the New Zealand Socialist-Labour party, the C.C.F. (Co-operative Commonwealth Federation) in Canada, the Australian Labour Party, the American New Dealers, "P.E.P." (the planners) in Great Britain and, in fact, organisations in every country draw their inspiration and support from the same source, which was originally located in Germany.

One of the individuals closely concerned with the inter-war stages of this activity was asked whether there was anything in "this nonsense" that a certain group aspired to the domination of the world. The reply was, "Of course there is. In a very few years we shall have achieved it, and nothing can stop us."

There are 27 objectors, covering most of the genuine interests of the district, to the Tummel-Garry project. We shall see what consideration they will receive.

I am, etc,

C. H. DOUGLAS.