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

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"THE CHIPS ARE DOWN" IS THE COMPUTER THREAT OR PROMISE?

Anyone who has seen the famous BBC film, "The Chips are Down", which graphically shows the accelerating development of computer technology, must realise that time is fast running out for what is left of Civilisation. The "computer holocaust" is one of the major dynamic factors in the current situation. The momentum of development of computer technology is so great that the BBC film is already out of date. It is dawning on an increasing number of people that it is going to be impossible to maintain the policy of "full employment" as further technological advances displace human labour in the production system. Attempts to maintain "full employment" can only result in mountains of production, which cannot be absorbed domestically, with growing stress on exporting. As C. H. Douglas said in his famous BBC address on the causes of war, such a policy can only result in growing friction between nations. The end result is either military conflict or the exploitation of the threat of conflict to impose some type of New International Economic Order.

The general madness prevailing at the present time may be gauged by the fact that in all the welter of discussion concerning computerised technology, and the growing social problems as a result of a large number of young unemployed, and related issues, the simple question concerning the true purpose of production is rarely put. And the basic problem is compounded by the idolatry of a man-devised symbol called money. The story is told of the man who entered a businessman's shop during the Great Depression and desperately announced that he was looking for work. Did the businessman have any work he might do such as, perhaps, chopping some wood? Yes, there was a big pile of wood to be chopped — this was before the days of that well-known labour-saving device known as the chain saw! — and the man was handed an axe. He spent the next two hours happily demolishing the pile of wood and eventually finished. Upon informing the businessman he was nonplussed when the businessman thanked him for chopping the wood and expressed the hope that he had enjoyed the exercise. "You might care to drop in some time again when you are passing", he said. By which time the woodchopper had regained his composure sufficiently to ask with some dismay, "But what about some money for my work?"

Feigning surprise, the businessman responded, "Money? But you never asked me for any money. You asked me for work and I gave you what you asked for". Having made his point, the businessman sat the bewildered woodchopper down, paid him for the chopped wood, asked his wife to bring a cup of tea and a sandwich, and gave him a lecture on the fallacies of orthodox financial policies and the perversion of the economic system. "When we ask for work, we are reacting to the fallacy that this

is the only way to get money". As Douglas said, if there is necessary work to be done to provide required goods and services, then an alleged shortage of money should not prevent that work from being done. But if some people are not required in a production system producing sufficient for everyone, then this fact should not deny them the right to some claim on production, which, in the main, is not the result of the effort of those working, but of their use of an industrial and cultural heritage, which belongs to all individuals. Money should be merely the mechanism by which an individual's heritage is distributed.

THE BASIC ISSUE

The computer revolution and the general technological advance poses much more than an economic question, of what are individuals going to do to obtain money to obtain the production which can easily be required without their services. The real question is whether the individual is to obtain increasing real freedom, not to sit around in an idle stupor, but to employ himself in doing things which really interest him and which enable him to develop his innate creativeness. The basic issue is philosophical and concerns whether individuals can be trusted with economic freedom. Now that "The chips are down", there can no longer be any argument that the computer revolution is going to have an even greater impact on society than did the industrial revolution. The industrial revolution made possible for the first time in man's recorded history economic security and growing freedom for all. But the policy of "full employment", sustained by debt finance, has, as predicted by C. H. Douglas, produced disaster after disaster. However, not even these disasters, including the great consumers, wars and the

threat of wars, have been able to prevent technology from providing increasing production with less human energy. The amazing small silicon chips have revolutionised computer technology to the point where man can no longer avoid the question, "Is the computer a threat or a promise of a new golden age?"

THE LAST CHANCE

The correct answer was given two thousand years ago:

The Sabbath was made for man, not man for the Sabbath; systems, including computerised production systems, were made to serve the individual, not to enslave and destroy him. And, of course, man was warned that he could not worship both God and Mammon. Now that the "chips are down", the next decade may provide the last chance for sufficient to choose to free themselves from the most dangerous superstition ever to afflict mankind.

HOW GENUINE IS JIMMY CARTER'S ANTI-COMMUNISM?

Mature observers of international affairs do not accept uncritically at face value what politicians say and what the media publicises. President Jimmy Carter may, of course, be a very fast learner, as suggested by his statement concerning the Afghanistan affair. He said that he had learned more in a week about the Soviet than he had known previously. But there has never been any secret about the expanding strategy of the Soviet. And yet as shown by the brilliant American authority on Communism, Mrs. Phyllis Schlafly, the Carter Administration continued the policy of previous Administrations in providing massive economic blood transfusions financed by the international bankers, to sustain the Soviet. The truth is that President Carter has helped make it possible for the Soviet criminals to continue their global programme. May well the question be asked, "Has Jimmy Carter only discovered the truth about the Soviet Union during an election year?"

The following is the major part of an article from the November 1979, issue of "The Phyllis Schlafly Report", Box 618, Alton, Illinois, U.S.A. 62002.

In September 1979, enterprising investigators discovered an internal memorandum circulated within the Carter Administration, which proves how the Carter Commerce Department pushes for technology trade with the Soviet Union even though it knows that such trade assists the production of missile launchers.

This revealing memorandum was headed "Computer (\$6.1 million) for Soviet Truck Plant (ZIL) (OC DOC. 5643)." Explaining that "a quarter of the 200,000 trucks ZIL produces annually goes to the military, including 100 missile launchers," the State and Commerce Departments nevertheless urged approval of the shipment of the \$6.1 million computer on the spurious grounds "that 100 missile launchers out of a 200,000 vehicle annual production is small, and that the remaining trucks for the military are basically no different from heavy duty civilian trucks."

In order for such materials to leave our shores destined for the U.S.S.R., they must pass the test of the Export Administration Act of 1969, which prohibits the sale of goods or technologies abroad "which would make a significant contribution to the military potential of any other nation or nations which would prove detrimental to the national security of the United States."

The internal Carter Administration memorandum quoted above shows how lightly this responsibility weighs on the conscience of the Secretary of Commerce. When the Commerce Department certified that missile launchers and military vehicles pass the law's test, they made a farce of the law. Among the military vehicles produced at the Kama River plant are armored personnel carriers and assault vehicles. The acting director of the Office of Export Administration testified in May that diesel engines from the Kama River plant had also shown up in the Communist Warsaw Pact armies.

The Soviet Union would not be such a military threat today if the U.S. Government had not sent the Russians U.S. technology to solve their technological problems, credits to solve their financial problems, and

grain to solve their agricultural problems, and then engaged in a cover-up at home to prevent the American people from knowing what they are involuntarily financing.

Computer Technology

Computer technology is absolutely essential to modern military and space technology and strategy. Modern weapons systems cannot be built, integrated, tested, deployed, kept combat-ready, or operated without computers.

Computers are an actual part of the armament of missiles, aircraft, tanks, satellite-based surveillance systems, ABM defense systems and submarines. Missile accuracy and avionics depend on computers. Even helicopters are equipped with computers to obtain real-time information for use against battlefield tanks.

A missile force or a major meteorological service requires several large general-purpose computers, plus field computers on mobile units such as ships, planes, missiles, and space vehicles.

At least 150,000 general-purpose computers were in operation in the United States by 1976, 80 percent of which are third and fourth-generation systems. America is the unquestioned leader in this essential technology.

Although the U.S.S.R. could not have developed MIRVs or sent space vehicles to the moon, Venus or Mars without computer technology, American experts believe that a large number of Soviet computers are obsolete as well as inadequate in memory devices, peripheral equipment, and time-sharing.

The Soviets have so far been unable to master the technique of large-scale mass production of high quality computer components or systems. The better Soviet computer systems are custom-made, not mass produced. U.S. experts estimate that the Soviets are 10 to 12 years behind the United States in developing their own

computer hardware technology, and 10 to 15 years behind us in computer software technology.

Soviet computer technology minus Western assistance would be virtually zero. Computer technological advances that are pioneered in the West appear in the U.S.S.R. 5 to 12 years later. The West has produced all computer technological innovations.

Although the Soviets have been unable to develop their own advanced computer technology, they are confidently expecting the West to provide them with large computer systems, miniaturized computers, and computer manufacturing technology. Western companies are eagerly offering to sell computers and testing machinery to the U.S.S.R., license their manufacture inside the U.S.S.R., install complete plants, assist the setting up of production lines, and launch joint developments with Communist governments.

Should we permit U.S. companies to sell our advanced computer technology to the Soviet bloc even though this will enhance Soviet strategic capabilities, or at least free domestic computers for use by the military sector? The U.S. State Department says yes under its rationale of "detente" and "reduction of tensions."

The reality of the transfer of computer technology, however, is that the fruits of American technological achievement and private enterprise production are accelerating Soviet military capability. This transfer is assisting the Soviets to develop an ABM system similar to the one we stopped when SALT I was signed, to perfect their MIRV capability, and to upgrade inertial-guidance systems for their cruise missiles.

Those who want to learn more depressing facts about the folly of selling strategic goods to the Soviet Union should read the new booklet by Miles M. Costick called "The Strategic Dimension of East-West Trade" published by the American Council for World Freedom.

Loans to Communist Countries

Would you lend any of your hard-earned savings to a Communist government without any collateral? If not, what do you think of the judgment of those who do? Those questions almost answer themselves. Most people know that Communists have no code of ethics that requires them to live up to their contracts or agreements when it is not in their self-interest to do so. And there is no way an American creditor can foreclose on or repossess property behind the Iron Curtain.

Why, then, have Western banks allowed the outstanding debt owed by the Soviet Union and its Eastern European satellites to rise to \$46 billion? One-third of that incredible sum is owed by the Soviet Union and the other two-thirds by Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, and Rumania.

Many in the financial community fear that the banks which have granted these unsecured loans will have to continue making more of the same kind of foolish loans in order to protect the loans already made. It is also probable that they will start pressuring our government to use taxpayers' money to protect or guarantee the loans to Communist countries. Don't underestimate the big-bank pressure; that was precisely what induced our Senate to give away the Panama Canal because that was the only way big U.S. bank loans to Panama could be paid.

The loans made to the Iron Curtain countries have gone largely to finance steel, heavy truck, chemical, copper, and other industrial plants. The result has been

to provide the Soviets with the advanced technology and equipment needed to build their military-industrial complex through which they can compete militarily and economically with the United States.

Meanwhile, the U.S. taxpayers' money is already going directly into Communist countries through the World Bank and its soft-loan affiliate called the International Development Agency (IDA). IDA loaned \$60 million to Vietnam. According to *Barron's*, a main purpose of the loan is to finance a scheme for the Communist government to confiscate privately owned land and force people into communes of about 75 families each.

But that's not all. Vietnam has obtained \$33 million from India, who in turn is the largest recipient of World Bank funds. India plans to give Vietnam another \$50 million.

The United States provides 37 percent of IDA's funds and 25 percent of the World Bank's. But we don't have a veto power over how the money is spent. All we get out of it is Robert S. McNamara, who has been the World Bank president since 1968 when President Lyndon Johnson kicked him upstairs from his previous post as Secretary of Defense.

McNamara's entire career has been characterized by spending more and receiving less, ever since his Edsel days at the Ford Motor Company. He has increased the loans made by the World Bank from \$1 billion to \$8.7 billion per year. His own salary is reported to be \$150,000 a year. The high officials of the World Bank receive salaries substantially greater than those of U.S. Cabinet officials and Congressmen.

At least 50,000 young Americans gave up their lives to stop the spread of Communism in Southeast Asia. Now other Americans are being taxed to finance the Communist consolidation of total control over those same countries. That makes no more sense than our furnishing advanced technology to the Soviet bloc plus the money to pay for it.

The Carter Administration has pledged, through the person of Vice President Mondale, to give Red China \$2 billion in U.S. commercial credits to accelerate trade, plus an offer of technological help to build hydroelectric plants. The money power of our government, however, rests principally in the U.S. House of Representatives. Ask your Congressman what he will do to stop the bleeding of Americans for Communist countries.

World Bankers and Their Loans

As interest rates climb higher and the price of gold fluctuates wildly, some 6,000 of the world's leading bankers, financiers, and interested observers gathered for a conference in Belgrade, Yugoslavia. In October 1979 they came to the first annual meeting ever held in a Communist country by the International Monetary Fund and the World Bank.

Yugoslavia hoped by hosting this conference to persuade the world's top bankers to extend additional large loans to Yugoslavia. To impress the bankers, Yugoslavia completed a new international-class hotel just in time for the visitors to use. The government offered to put on a cocktail party anywhere, even at the Museum of Modern Art, at only \$77 per person.

It is difficult to see how any trustworthy banker could consider Yugoslavia a good risk for a loan. Its inflation rate is nearly 30 percent. Its more than \$4

billion trade deficit during the first eight months of this year is 56 percent higher than last year. Before Yugoslavia can borrow any more money from the West, it will have to refinance the \$1 billion it already owes to Western nations.

But hope springs eternal in the Communist breast when it comes to conning the West for more favors on a grand scale. Unfortunately, that hope has been justified time and time again. World Bank credits or commitments to Yugoslavia already total \$2.3 billion.

The International Monetary Fund has loaned \$569 million to Rumania, and the World Bank has approved an additional \$295 million to the same country. The International Monetary Fund has loaned \$70.2 million to Vietnam, 20 percent above its quota.

Poland, Bulgaria and Rumania have run up staggering hard-currency debts with private Western banks. The Communist counterpart of the International Monetary Fund was unable to help. The Eastern-bloc International Investment Bank has itself borrowed nearly \$2.8 billion in hard Western currencies, largely for development projects in the Soviet Union such as the Orenberg natural gas pipeline network.

In 1975, Poland was on the verge of defaulting on some Western debts, and the Soviet Union bailed it out. But the U.S.S.R. is putting so much of its gross

national product into weapons, and has such a growing need for imported oil and Western technology, that its resources available to make good on its satellites' bad loans are very limited.

It was perhaps coincidental that, the same week the World Bankers met in Belgrade, the Carter Administration announced it would permit the Soviets to buy up to 25 million metric tons of wheat and corn in 1979, or about 10 percent of our production. The Russian Communist system, after more than 60 years of iron control, is still unable to grow enough grain to feed its own people and depends on the United States to provide food so the U.S.S.R. can put its money, manpower, and technology into weapons.

In the grain announcement, no mention was made about how the Russians will pay for the grain. In 1972, when the Soviets secretly bought 18 million metric tons of wheat and corn, the sale was financed by a combination of U.S.-guaranteed credits and U.S.-subsidized prices.

That controversial sale resulted in major food price increases in our country and led to the present requirement that the government give prior approval to purchases of more than 8 million tons in one year. The Carter Administration did give that approval, but got no quid pro quo from the Soviets despite their desperate need for grain.

IN THE STEPS OF THE MASTERS

By Alex W. McPherson

(On many occasions C. H. Douglas drew attention to the fundamental importance of the Trinitarian nature of reality and how a reflection of that reality in men's institutions produced order and harmony. So far from being a subject of mere academic interest, and of no practical importance, the traditional Christian Doctrine of the Trinity, if accepted, is the antithesis of the concept of centralised, or monopolised power. In the following article our contributor explores the subject of the Trinity, while in our next issue we will be publishing a further article on the subject, by Dr. Geoffrey Dobbs. —Editor).

Since the world in which we live began, millions of remarkable persons have added their own fragments to total human knowledge. They have drawn ajar the door of the kingdom of ease and plenty, whose splendour can be dimly glimpsed through the widening crack.

Motivated by inspired curiosity to discover what is possible, or merely to attempt to find easier ways of doing difficult jobs, they left the world richer by their efforts. Cultural heights, beyond picking wild fruit and crouching in handy caves and hollow logs, are hard to conceive without the help of their observations and experiments. The body of these personal contributions to our knowledge of the rules governing cause and effect, and the mechanisms, which flow from them, we carry with us down the centuries. Most of our benefactors are unknown. Those who uncovered the secrets of the use of wheel or lever, or originated metal smelting, bread and wine making, and a myriad other processes, are lost in antiquity.

Yet all major inventions merely build on knowledge of principles, processes and designs, which flow with us from the past. From our cultural storehouse we draw those elements, which appear useful to our purpose and erect a design, which makes real some inner thought. The resulting structure is then submitted to the higher author-

ity of reality for testing. According to how it complies with this reality, it will work or fail.

The web of laws, which govern the universe, cannot be ignored. Unlike traffic laws, they are not arbitrary. They operate inflexibly, regardless of class or colour, on saint or sinner: they cannot be changed. Scientists formulate rules, which enable them to predict to a high degree of certainty the results, which flow from the association of known things in the same

INVEST NOW FOR THE FUTURE

The past has been determined and nothing can be done about it. But we can build upon the long years of effort, which have carried the Social Credit message successfully through the deepening crisis. Failure to provide the necessary finance to carry forward the cause of "Practical Christianity" would be to sacrifice the dedicated work of the past and to neglect the challenges of the future. The challenges grow greater, not less.

The League of Rights Bank Fund for 1979-80 has now passed \$25,000. A greater flow of support is required to reach the objective of \$45,000 well before the end of the League's financial year.

circumstances. Water does not sometimes boil when the kettle is placed out in the snow. It boils at a recognised temperature, under the same conditions, every time. No act of parliament can change this: it is outside the jurisdiction of Caesar. When an engineer designs an engine, which uses water, he must bow before this reality, or fail. The reality within the nature of the universe is Truth. It speaks in the language of action, which is cause and effect: ask any question in action, and the answer will be spoken in the same language. A murderer and a saintly man both fall at 32 feet/second (squared) — less wind resistance, and hit the bottom of the fall with similar results. Petrol does not burn one day, and under the same conditions refuses to burn the next. Gravity does not behave unpredictably.

This predictability is the basis of all science and all responsible action. Without the certainty of natural laws, organised and responsible action would be impossible. This network of stable law extends through all levels of experience. If this were not so in the organisational and moral fields, as in the physical, chaos would prevail and no course of action could ever be judged by its fruits. We would all have to be leapers into the unknown, hoping that our actions were in accordance with Truth. In the storehouse of our cultural heritage there is also a mass of objective material relating to these higher levels of reality.

A UNIQUE INDIVIDUAL

Crowning this treasure-box of information are the four short records of the life, in an area of the Middle East, of a unique Individual from Whose existence we date our Christian calendar. Known as the Gospels; or "good news", these writings are attributed to four observers of this period of history: their names, Matthew, Mark, Luke, and John. They set down for our use accounts of the sayings and doings of Jesus of Nazareth gathered from eye-witnesses of these events, together with inspired comments on their meaning and significance. Except for minor differences in this latter area, which lie outside the area of normal direct observation, the four reports are remarkable in their consistency and agreement.

Any judge who must seek to probe the truth from the accounts of witnesses of a motor accident, would, I feel, be most impressed at the lack of disagreement or conflict in the Gospels. What, one may ask, makes these short, consistent statements so important - - that almost two thousand years later one can, without appearing ridiculous, say that they crown our cultural heritage? The answer lies in the nature of the central Character, Jesus, who acclaims Himself not only as — Son of Man, Son of God — but also as The Truth. Not just a truth, but Truth itself: the Essence, the Body; the Spirit of Truth. Is this a lie?

If not, we would be stupid not to seek very carefully an understanding of His purpose. His continuous appeal to the unhappy, warlike, and misled tribe at the centre of which He chose to be born was: "Repent, for the Kingdom of Heaven is at hand". When questioned as

to their physical needs He invited them to closely observe — "the birds of the air, which shelter not in barns", and "the lilies of the field, which neither toil nor spin". "Be not anxious, saying 'What Shall We Eat', or 'With What Shall We Clothe Ourselves?'; for your heavenly Father knows you need all these things".

"Continually seek first His Kingdom and His Rightness, and all these things will be added to you".

What a shock to a group indoctrinated with the ethic of force, deceit, sacrifice, pain, and work, whose Elders Jesus reviled as — "Of your Father, the Devil who was a liar from the beginning, and the Father of lies".

Are the directions and warnings of this Galilean in tune with provable reality? Do they harmonise with the unearned profit expressed in the term Social Credit? Does the mechanism of the National Dividend, as a distributing device, fit into this concept? These are questions which we Social Crediters must answer; for the founder whose original research guides our action has emphatically tied the implementation of Social Credit to Christianity: "Social Credit is the Policy of a Philosophy, and that Philosophy is Christianity" — is his continual reminder. In other words Social Credit is the action arm of that reality revealed by Christ.

A "DOUBTING THOMAS"

In attempting to answer the above questions we could do worse than emulate the method of Thomas, one of Christ's disciples: Thomas was not a leaper into blind faith. Because of his inquiring nature he found it necessary to see and touch the wounds of Christ in order to verify that which he was asked to believe. Clifford Hugh Douglas, the distinguished Scottish engineer, economist, and philosopher, whose workbox of tools, maps, and observations we inherit, was an outstanding exponent of the "doubting Thomas" method. His ability to cut through verbiage and guff to an underlying meaning, and reality is unequalled, and our use of his general method to counter the hypnotism of propaganda is for most of us a must.

Christianity, he said, is either useful, or it is useless. It is either what Christ said it is - - The Truth; or it is merely an interesting set of ideas, as say, the Thoughts of Mao-tse-tung. If it is the Truth, then it is provable in everyday life.

"Christianity, as I see it", he remarked, "is the easy (correct) way to do things: it is not the everlasting satanic attempt to do the undoable". One does not foolishly attempt to alter the inflexible laws of nature in order to design a workable machine. One bows to these laws and seeks an increment of profit by devising mechanisms, which apply them. As he puts it succinctly: a Clydesdale draught horse, if tied inescapably to an immovable post, will, after a couple of strained efforts to move, adamantly refuse to be coerced into anything greater than a gentle lean on the ropes. The horse accepts, within its capacity, the result of proving truth in reality.

Last year (1979) we celebrated the centenary of the

birth of Clifford Hugh Douglas (born January 20, 1879) and his statement recorded in February 1948 seems a good text on which to hang what follows: "Social Credit is Christian, not primarily because it was designed to be Christian, but because it has painstakingly uncovered reality. If Christianity is not real, it is nothing. It is not 'true': it is Truth". "Ye shall know the Truth and the Truth shall make ye free".

There are many "Thomases" in the world who worship truth. All successful scientists bow before it in, at least, their specialty. It is the arbiter against which there is no appeal save repentance (i.e. turning about, and pursuing some other means of modification of the old. The denial of its spirit within Man, and the conscious worship and use of deceit and lies is the only unforgivable sin leading to eternal death that was mentioned by Christ. When Christ spoke in anger to those Jews around him, steeped in the monotheism of Judaism, with its Chosen Race materialism, he called them blind and deaf fools in whom there was no truth. He implored all to take on the yoke of humility before truth as the key to the Kingdom of Abundance — "heaped up, pressing down, and flowing over" . . . "My yoke is easy, My burden light".

If I have been able to indicate the principle, which guides our own search for reality, e.g. "A bad tree cannot bear good fruit, nor a good tree bear evil fruit"; it is necessary that we now try to discover why, almost two thousand years after Christ's message, and sixty odd years since the inspired mind of C. H. Douglas also began to question and doubt, as did Thomas - - we are so far down the road to Hell on Earth. Let us, therefore, start with ourselves, the universe around us, and the God made known to us by Jesus of Nazareth. Our first hurdle is that of Eternity and Infinity, and the universe of space and time into which we are born. Let us pluck from our Heritage basket a short extract from a poem by Alfred Lord Tennyson: "In time, there is no present; In eternity, no future; In eternity, no past".

The first of these statements is demonstrably true. No matter how small an interval we imagine, that interval always remains wedged tightly between a past and a future of that moment. Like a point in geometry, it possesses neither size, nor shape; but is merely a position. In the same way the present has no presence or duration in the space/time universe in which we live. Anything measurable must have a start and a finish. Eternity, on the other hand is, of its nature, immeasurable; indivisible; unmultipliable; and is an eternal present. It is as impossible to have a before or after in eternity as to have half an eternity, or two eternities.

THE TRINITARIAN REALITY

Hence the existence of multiple, infinite, eternal Gods, or beings of differing substance; e.g. Good and Evil — is a meaningless assumption. We have then a helpful tool to examine the claim by Jesus of Nazareth that He was the second person of the Trinity of God, as expressed by the identities — Father, Son, Holy Ghost. The best explanation of this concept of the Trinity as an Eternal

Being, having three personalities, yet indivisible, is contained in an amazing document credited to Saint Athanaseus who was Bishop of Alexandria (326-73A.D.). Called the creed of St. Athanaseus, it occupies a major place in the (1662) Church of England Book of Common Prayer. In the new Australian Prayer Book it has been relegated to the, last few pages and is seldom read at Church of England services because its last few verses are deservedly contentious in some of their implications and lack of authority; not stemming directly from the Gospels.

In the first thirty-seven verses, however, is the clearest exposition of the Christ-revealed Godhead that it has been my pleasure to encounter: they are all verifiable from the four Gospels. The terms used include two, which need definition:

(1) The Substance: the essential Being of God. That which makes God — God.

(2) The Person: denotes the individuality of God, expressed as Father, Son and Holy Ghost.

I suggest that all seeking truth should read these 37 verses, which, because of their length I summarise below:

Verses 1-4: All who seek to be saved must keep whole and undefiled the truth that we worship one God in Trinity, and Trinity in unity and avoid mixing the identity of the three persons, or regarding them as something essentially different from the Godhead.

Verses 5-14: The Father, Son, and Holy Ghost exist as three Persons, yet there is only one substance of God, and these three Persons of God are God. All are uncreated, eternal, infinite, almighty, and equal in majesty and glory. Yet there are **not** three uncreated, eternal, infinite, Almighty; not three equals in majesty and glory.

Verses 15-16: The Father is God, the Son is God and the Holy Ghost is God. Yet there are not three Gods — but one God.

Verses 17-18: Likewise Father, Son, and Holy Ghost are each Lord. Yet there is only one Lord — not three.

Verses 19-20: Truth compels us to acknowledge that each of the three Persons of God is both Lord and God, yet forbids us to divide God into three parts and speak of three Lords, or Gods. In other words, God is **not** an alloy of three differing substances, as is a piece of bronze, which requires several different elements to become complete. He is not a mixture of parts, but has a unity of pure essence, more real, more intimate than any earthly unity.

A partial analogy may be drawn from the consideration of the union of three infinitely large volumes of 100% pure water. The result is not a mixture in any sense of the word because the union alters neither the quality nor quantity of either the three additions, nor the final product. This fits perfectly with our earlier observation regarding the indivisibility of the infinite and eternal.

Verse 21: The Father is made of none; is self-existent;

neither made, created, begotten, nor born.

Verse 22: The Son is of the Father alone; not made nor created, but begotten (an extension of the same substance) — a conscious expression of the originating substance through the Father.

Verse 23: The Holy Ghost is of the Father and the Son; neither made nor created, nor begotten, but proceeding from the Father through the Son.

Verses 24-28: So there is one Father, not three; one Holy Ghost, not three, and in Their Trinity none is before or after in existence, and none is greater or lesser as to power or importance. For the complete three Persons are co-eternal, One with the Other, and co-equal, One with Another. Therefore, in all these ways the Three in One, and the One in Three is to be worshipped by all desiring salvation.

Verses 29-30: Following on from this we must also believe in the taking up of a human body by our Lord, Jesus, and that He is both Son of God, and Son of Man.

Verse 31: That He is God of the complete, same substance of the Father, begotten before time and space were created. And **Man** of the complete substance of His Mother, born into the world of space and time.

Verse 32: Complete and Perfect God and complete and perfect Man. Not a Creature made to look like Man; nor a God above Man's natural make up, posing as a Man. But as the Son of Man, possessing a reasonable (able to reason) soul (i.e. a soul possessing the tool of logic and free will, and not that of an instinct-bound animal, and a complete human body. This verse shows Jesus as possessing within the One Individual the completeness of both Man and God.

Verse 33: Equal to the Father in His Godhead, and inferior to the Father in his Manhood.

Verse 34: Yet although He is both God and Man, He is not two Christs, but one Christ.

Verse 35: This does not involve the descent of God to human level, but the raising of the unchanged human person, complete with our time-encircled nature and ability to communion with the divine Person of Christ.

Verse 36: This then is Christ — One and Complete. A union of God and Man through the unity or oneness of the Person of Son to Man and Holy Ghost which proceeds through the Son to Man. Not by a mixture of the differing substances of flesh and spirit. Not by confusion of substance, but by unity of Person.

Verse 37: By way of analogy from a lower level Athanaseus gives the following example: As the reasonable soul and flesh is one man, so God and Man is one Christ. This cannot mean that God and Man unite in Christ in the same way that soul and body are a unity in Man. God and Man are two natures, whereas soul and body are two parts of one nature. Unity can only occur between Man and Christ at the spirit level. The body is a disposable package. This sermon from a tiny hill is, I feel, worth your attention as a base to explore further

THE A.B.C. OF SOCIAL CREDIT

by E. S. Holter.

C. H. Douglas described this work as "A straightforward, honest and simple outline of Social Credit". Miss Holter writes, "Social Credit is not solely an economic solution to the present crisis — it has a profounder philosophical basis, rooted in human nature itself". Price \$1.35.

the reason why, after all these years since Christ, our Christian Church has not been able to dislodge the rubble which has held almost shut the door to the promised Kingdom of abundant life.

I commend it to your consideration and criticism. It is my blundering intention to push this same Douglas-inspired road as far as I can into the jungle of lies and deception which seems to be holding us back from any real progress towards peace and satisfaction, without continually accelerating sacrifice. I think it will lead finally to the unique Person Who says He is the Way, the Truth, and the Life.

RECOMMENDED READING

THE CONTROVERSY OF ZION, by Douglas Reed. Already rated as the most incredible and outstanding works of this century. The work, which it was feared, would never be published. Price \$14.50 posted.

THE CONSPIRACY OF TRUTH, by W. D. Chalmers. A former South African Rhodes Scholar, former lecturer in classics at St. Andrew's University, and currently responsible for English religious programmes on South African radio and television, the author brings a refreshing new contribution to how Christians can win the battle against the threat of the power monopolists. Price \$1.35 posted.

CARDINAL MINDSZENTY, by Mgr. Dr. Jozsef Kozi-Horvath. Friend and comrade-in-arms of the heroic Christian leader, Cardinal Mindszenty, the author provides an authoritative biography and sheds a revealing light on a most important period in recent European history. An inspiring story of a towering moral giant that refused to compromise with Communism. Indexed. Price \$3.45 posted.

THE FRAUDULENT GOSPEL, by Bernard Smith. An updated edition of the scholarly examination of the real nature of the World Council of Churches. The author carefully documents the consistent pro-Marxist bias of the WCC and its subversion of traditional Christianity. Indexed. Price \$3.45 posted.

RELEASING REALITY, by Eric D. Butler. A brilliant synthesis of C. H. Douglas's teachings and a clear exposition of "practical Christianity". Price \$1.75 posted.

Order from Box 1052J, G.P.O., Melbourne, or all League of Rights addresses.

WORLD BANK IN AFGHANISTAN

In all the verbal threats to the Soviet Union, the two leading critics, President Carter and Australian Prime Minister Fraser have not as yet seen fit to suggest to their friend David Rockefeller that he close down his banking activities in the Soviet. And we have not read of any criticism of the World Bank, whose activities in Afghanistan have not been publicised. The reaction of Mr. Robert McNamara and his World Bank colleagues to the Soviet invasion of Afghanistan was merely to ask the Soviet puppet Government in Kabul not to request, for the time being, any more funds in respect of loans already granted. These loans were made available to the previous pro-Marxist Government, removed by Moscow because its leader Amin was not regarded as sufficiently loyal to the Soviet.

Fourteen development projects in agriculture, education, sanitation and water supplies are being financed through loans from the World Bank. The total loans are \$US230 million, half of which has been spent.

The World Bank stresses that by asking that Afghanistan does not ask for any more funds at present, it is not suggesting that there is a break between the World Bank and the Kabul Government. The move merely reflected the bank's inability to carry out normal operations because of the internal unrest.

No doubt after the Soviet has "stabilised" the country, it will be a question of business as usual by the World Bank.

SOVIET TO CURB

FLOW OF JEWISH MIGRANTS?

Completely ignored by commentators on the Soviet-Afghanistan affair is the fact that the Soviet is playing one of its major trump cards to offset threatened Western pressure. It has let it be known to the Zionists that there could be a severe curbing of the flow of Jewish migrants out of the Soviet. The Soviet leaders understand the type of influence the Zionists might bring to bear in the West. 'We have seen no evidence of Zionist spokesmen calling for the total isolation of the Soviet with all diplomatic, political and economic ties cut. This was the type of pressure applied to Rhodesia with the result that a Marxist take over is now a fearful possibility.

The Douglas Philosophy

During the Great Depression of the thirties, when Marxism was making an enormous appeal to large numbers of desperate people, Stalin's colleague, Molotov, made the comment to the "Red" Dean of Canterbury, Dr. Hewlett Johnson, that the Soviet leaders knew all about Social Credit and that it was the only movement they

feared. Relating a revealing experience he had with the famous Fabian Marxist leader, Sidney Webb, Douglas said that after he had effectively disposed of all the arguments against the practicability of his proposals, he was confronted with the real objection to those proposals: Webb said that he did not like the *purpose* of the proposals, the purpose being to free the individual from the domination of those exercising power over him.

What Douglas did was to bring a new strategy and tactics to an age-old problem, the struggle by the individual to defend himself against all manifestations of the will-to-power. With the precision of the trained engineer he analysed the basic defects in the finance-economic system. Some of his most brilliant comment deals with the true purpose of man and the threat to that purpose by the advocates of centralised power using financial, economic and political institutions to enslave. One of his most brilliant revelations was that the true purpose of production was consumption, and that the policy of "full employment" was in defiance of the progress of the industrial arts, which made it possible for the genuine requirements of the individual to be provided with progressively less labour. Nothing caused so much bitter opposition to Douglas than his observation that so far from labour creating all wealth, the major factor in modern production was the use of solar energy in various forms to drive automatic and semiautomatic machinery, and that as the individual was an heir to a cultural heritage, he was morally entitled to a type of dividend. Such a policy was contrary to the carefully fostered view that the individual could not be trusted with the type of freedom which Douglas had demonstrated was both practical and desirable. Opposition to the principle of a dividend based upon an inheritance was a manifestation of the will-to-power philosophy.

Eric D. Butler in "Releasing Reality"

SOCIAL CREDIT LEGACIES

As the founder of the Social Credit Movement, C. H. Douglas, stressed, inheritance is the major factor in the social credit of a society. The on-going battle in which Social Crediters are engaged can only be continued if present supporters ensure that not only knowledge, but also some of their substance is passed to sustain a programme of action. Past financial legacies have played a significant part in ensuring finance to expand the Social Credit crusade. Readers are invited to consider making some provision in their wills for the financing of future Social Credit activities. Legacies should be willed to The Australian League of Rights, 273 Little Collins Street, Melbourne.