

THE NEW TIMES

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

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By CHARLES PINWILL

Charles Pinwill is State Director for Queensland for the Australian League of Rights.

It was Socrates who said, "No man qualifies as a statesman who is entirely ignorant of the problems of wheat".

Although oil has displaced grain as the world's number one commodity, the diplomatic, political and economic clout of grain and of the families who control this trade, runs a very respectable second.

The work "MERCHANTS OF GRAIN" by the American Dan Morgan, a former Washington Post foreign correspondent, which came briefly on the market in April and then disappeared, gives what is for most of us, the first real glimpse of "Grain Power".

The truth that five extremely secretive private family companies dominate the world's grain trade has at last emerged in the well-documented "**Merchants of Grain**". These five companies, **Cargill, Continental, Bunge, Dreyfus** and **Andre** account for 85% of U.S.A. exports. Considering that the United States dominates the world wheat, corn, soybean and export rice trade, each company's turnover in U.S. exports runs to \$Billions.

However their dominance elsewhere is equally in evidence. For instance they handle 90% of the Common Market's trade in wheat and corn; 80% of Argentina's wheat exports; and 90% of Canada's barley exports.

In Australia, for all our Qangos (Quasi-Autonomous National Government Organisations), they buy 90% of all export sorghum, carry out 60% of all Australia's non-wheat export grain trade, and even the Australian Wheat Board sells 40% of its tonnages to them.

Continental has the monopoly of selling Australian wheat to Chile and Peru. **Cargill** has the Australian wheat monopoly to Iran. For the "Big Five" the Grain Boards have both plus and minus features. All of them, and especially the smaller Boards simply act as collecting agencies to bring grain together into "marketable parcels", large enough for the Big Five's convenience.

The Boards refer to them as their agents, their men in Teheran, or Addis Ababa, or wherever. But the Big Five, and the oligarchy at the head of each, are their own men. When the Qango's say we have made a sale to country "X", the truth is more likely to be that one of the Big Five has done it, and shown the Board the courtesy of advising where the grain has gone.

THE BIG FIVE

Who are the Big Five? Whose are the faces behind the facade?

Continental is the province of the Fribourgs, a wandering Jewish family that lived in French Lorraine in the late eighteenth century, ran a grain business in Arlon, Belgium in 1813, but had moved to Antwerp by 1870, and was building flourmills in Luxembourg and Belgium. Its present head is Michel Fribourg, and world head-

quarters is New York, Paris, the Swiss mountains — wherever Michel Fribourg is.

The Andre Company was founded in 1877 by Georges Andre, a strict Calvinist, and the family continues as Plymouth Brethren based in Switzerland.

In 1850, **Leopold Louis-Dreyfus**, coming from a Jewish family of twelve older brothers, couldn't see much future in the farm, so he packed sacks of wheat onto a dray and carted it across the nearby Swiss border. Within 20 years he was trading from Odessa on the Black Sea: Russia was then Britain's main supplier. By 1904 he was the main merchant of Romanian corn and had been appointed Romanian Consul to Paris. Company headquarters is Paris.

The Bunges originated in the island of Gotland and moved into Holland. Edouard Bunge, and his brother Ernesto, who emigrated to Argentina, established a merchant oligarchy straddling the Atlantic. In 1897, hard pressed to finance the rate of growth, the family had brought in a partner, Alfredo Hirsch, a Mannheim Jew. When the Bunge male line failed, the controlling families became the Hirschs and Borns.

The Cargill Company was founded by Will Cargill who died in 1909. What followed was a power struggle in which the in-laws prevailed: the McMillans. Its period of growth into worldwide significance came in the 1930's after a battle to survive the 1929 crash, and the appointment of a creditors' committee.

What happened during this time is described by Morgan as "one of the company's best-kept secrets" however it emerged as an international giant under the rulership of a threesome — John McMillan Junior, John Peterson, a vice-president of Chase National Bank, and Julius Hendel, who came from a long line of Jewish grain merchants in Byelorussia.

THE METHOD

Building the vast billion dollar oligarchies demanded many things. Quick wits, fast worldwide communications and steely nerves were among them. Though as Morgan points out. "Credit, not capital, was the foundation of

the business". What the U.S. Federal Trade Commission established in 1920: "In the business of exporting grain, there is very little fixed investment in plant, almost all the funds being in liquid form and in large proportion generally borrowed" is still largely true.

Since then the ownership of shipping, export grain terminals, rolling stock in countries with private railways, and market research and crop reconnaissance; has consolidated and entrenched these monopolies as never before. However credit, plenty of it, when it's wanted, is the key to operations. Morgan quotes a retired grain trader from the Fribourg's **Continental** as saying "I used to go to the bank and say, 'Can I have one hundred million dollars?' The answer was always, yes".

If the Big Five have an overseer it can only be the bankers. If they say yes, business is done. If they say no, it isn't. Though the companies' assets are in the hundreds of millions of dollars, their lines of credit extend well into the billions. They run the grain trade with the consent of, and the credit of, their Bankers; and are then in a sense, the accredited agents thereof.

Both the power and the profit of the international wheat trade come to naught if there are not those who are dependent upon it as the source of carbohydrates. Morgan reveals a conscious, sustained effort, a planned "market development" and "export drive", to induce dietary habits away from sources of carbohydrates native to various populations. The bread lunches for Japanese school children after World War 2 and the food "aid" to Asian and African populations won these Nations' diets away from their rice, white maize and other staples, and captured them for wheat, a product which they could never, with their climates, either grow at all or in sufficient quantities.

This was largely achieved through the American taxpayers' dollars. Under U.S. Public Law 480, no matter where wheat was exported to the Government met the cost beyond \$60 per ton. Iran, self sufficient in wheat 10 years ago, could not maintain production under the impact of this. Although difficulty was met in opening the Iranian wheat market, opposition abated upon the appointment of Iran's Bank Omran to finance the trade, which increased to \$325 million by 1975.

Georges Andre said "The secret of success in the grain business is to sell cheaper than you buy and still make money". This in fact happened in the "**Great Grain Robbery**". The U.S.S.R. bought around 10 million tons from **Continental**. The U.S. taxpayer was lined up to pay to the extent that the wheat price exceeded \$60 per ton. **Continental** sold it to the Soviet for \$58-90.

How was it done? The purchase of 10 million tons was sure to move the price upwards. If the going price was say \$70 when it was purchased, under the impact of this large order, the price would be at least \$80 weeks later when it reached the port. The wheat was not registered for the subsidy until it reached the port, so the subsidy on the grain bought for \$70 was not \$10, but \$20. This brought the effective price back to \$50 per ton, so a sale at \$58-90 was very nice, thank you very much. The sure

Page 2

KISSINGER

by Gary Allen.

The secret side of the former American Secretary of State, the man whose policies have dramatically permitted a massive international Communist advance. Dr. Kissinger is still active. Essential reading for those who want to really understand what is happening in the world—and who are the power groups Dr. Kissinger still serves. Price \$1.85.

knowledge of a price rise could also be exploited on the future market.

GIVE US THIS DAY OUR DAILY DOLLAR

The financial imperative of the American wheat farmer to "get bigger" and of that Nation to "export its wealth" will prevail, it seems, over ideas of sanctions against the Soviets, however popular and vote catching. Today (3-5-80) as Australia is threatening to cut off food trade to Iran, and fighting over the question of attending the Moscow Olympics, the U.S. Department of Agriculture has made an announcement. **The Australian** reports it as "Under the terms of the agreement the USSR is called upon to buy at least six million tons of corn and wheat, and may buy an additional two million tons". Last month the U.S. Government was pressing the Australian Government not to make up any short falls caused by the U.S. "embargo" on new wheat contracts — but that was last week — this week the old U.S. contract is being dusted off again" . . . the USSR is called upon to buy at least six million tons . . ."

The power brokers are in the ascendancy. Be they of the oligarchy, Qango, bureaucracy or Party suppliants, they throw themselves between an evident abundance, and those who pray "Give us this day our daily bread" and cry behind their masks, "Hold it, we want to help".

There is a strong rumour that in one corner of Australia there is a private baker. He personally chooses and buys his wheat interstate, thus by-passing the Australian Wheat Board. He stone-grinds his wheat in his own mill. He bakes his 100% wholemeal bread. He doesn't bother with baked-in-obsolescence, so it keeps for over a week. He doesn't strip the nutrients out of it for pig supplements, leaving only a stark white starch, so it tastes like bread. If nobody had tried real bread before, 20,000 people now eat it every day. It costs less too.

He has one big problem though . . . it is tax. But then the Taxation Commission may have a problem too. Since he doesn't buy wheat from flourmills, but from farmers here and there, they don't know the weight of his ingredients. They don't feel sure that they know how much bread he bakes; so they're not quite sure how much "bread" he makes.

Those who pray, "Give us this day . . ." might remember not to pray to the A.W.B. or to the oligarchies, nor to the other fellow either. Are the words simply a plea, or also a commitment that involves a partnership? For farmers, bakers or customers, a little elbowroom for freedom would seem to be in order. Decentralisation, where possible, of the powers of distribution and exchange is the only possible answer.

THE NEW TIMES—MAY 1980

TO THE POINT

The Metrication Board of the United Kingdom has been disbanded. The reason, as given by a spokesman for the Board, is that Britons just don't like change: a first invitation from European countries to Britain to adopt metrication was extended in 1791.

The truth of the matter is that Britons have sensed that metrication is somehow wrong: "it goes against their grain". Their instincts are right, for it is an attack upon their heritage — the Imperial system of weights and measures has worked satisfactorily for more than one century, thus becoming part of the history of the race. Issue No. 16 (March-May) of *Heritage*, the quarterly journal of the Australian Heritage Society, has an excellent article — "The Metricators Ignore Our Heritage", by Bob Boase, Secretary of the Australian Anti-Metric Association, and those interested to see this copy of "Heritage" may order from any League office. Price: \$2.00 posted.

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Now the United States State Department is meddling in our internal affairs. Report on "human rights" has been submitted to committees of both Federal American Houses, and these criticise street march and assembly laws in Queensland and Western Australia. The United Nations Association of Australia has also been putting its oar in to stir the pot (of racial trouble). It wants a three-year moratorium on mineral drilling at Noonkanbah in Western Australia, and will attempt to have the matter referred to the United Nations Commission on Human Rights in Geneva next year. This will be an excellent world sounding board for racial propaganda. Many of those nations with vicious secret police, stinking prisons to hold opponents of the petty tyrants in the saddle of power by way of the machine-gun; will tut-tut and assume a mock disapproval of the treatment of aborigines by those wicked Australians. We should do what the Russians and the Israelis do: ignore the meddling of the United Nations.

* * * *

The detribalized aborigine is a tragedy in the 20th century in an industrialised society; just as are the more primitive indigenous peoples of many nations — America, Japan, India, Vietnam, etc., etc. These indigenes cannot flourish in what to them is an alien society, and should be separated so that they can live out their lives in their own way, with all possible assistance rendered from the host nation. This is what we, and other nations with the same responsibilities, are trying to do. But, this does not suit the subversives at all: they want trouble; and stirring the racial pot is a good way to get it — with the willing cooperation of the United Nations, and the World Council of Churches.

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The Williams Royal Commission on Drugs has found that more than one fifth of Australia's heroin users (addicts) are influenced by Eastern religions. The majority of users of illegal drugs were without any religion at all. Most drug users are between 16 and 35 years of age, with

the majority of this majority being between the ages of 18 and 24. Blue-collar youths used drugs more than white-collar youths.

There is nothing here, which surprises us: we expected the drug users to be mainly young, rootless, with no fundamental faith in moral and spiritual values. The influence of Eastern religions on the heroin addicts is quite evil. The report did not mention whether or not the influences of an Eastern religion came before or after the heroin addiction.

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The Government of Liberia, established as an independent state 113 years ago, and run by descendants of freed slaves, was changed in typical African manner. A press report states that "thirteen officials of Liberia's toppled ruling class of American-Liberians have been executed by firing squad before a mob of howling, cheering soldiers and civilians". President William Tolbert had been killed in the military take-over. After only 100 years of self-government, Liberia remained little more than a slum on the West African coast. We have little doubt that the new Government will soon be accepted at the holy of holies — the United Nations.

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Mr. Don Dunstan, former Labor Premier of the State of South Australia, has made an admission as to the role of the World Council of Churches. Recalling the establishment of the W.C.C.'s Programme to Combat Racism in 1969, he said: ". . . the W.C.C. set up the controversial Programme to Combat Racism. I believe that the vindication of the W.C.C.'s actions in this area is already obvious to us. The solution which has come in Zimbabwe could not have come without the liberation movements and the kind of support which the W.C.C. gave to them".

This was quoted in the Anglican journal -- "**Church Scene**" — April 24th. (Australia).

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Australia's Governor-General, Sir Zelman Cowen, has recently stated at a function at Melbourne's La Trobe University, that fears about the loss of employment through the introduction of new technology had been demonstrated to be unfounded. We would like to have more details of such "demonstrations".

C. H. Douglas foresaw sixty years ago that the progress of the industrial arts, and this certainly embraces new technology — would render human labour less and less necessary: we are right on the threshold of the new technology revolution now; the very situation which the Australian Governor-General, many economists, and politicians around the world, and other "leaders" cannot see, or will not see.

In the April (1980) issue of "The New Times", Bill Jordan and Mark Drakeford ("New Society" article) com-

mented, as suddenly and disastrously as his original forecast (reasons clearly given) . . . Structural unemployment has become a feature of the economy . . . increasing in the next decade . . . It is in the service industries (banking, insurance, accountancy, the bureaucracies . . . *The New Times*) that the new technology's impact will be dramatic".

Only hard facts and events influence the human mind, by and large. If structural unemployment reached 20%, the business "leaders", and all manner of experts would be spouting just as much nonsense as they are now in 1980, but they would accept that the new technology creates unemployment.

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According to Queensland economist H. W. Herbert almost half of what we pay for petrol is tax and the average car owner is paying \$250 yearly in petrol tax. Mr. Herbert acknowledges that this is inflationary, and furthering the recession, as this is reducing spending on other goods and services. He urges that the whole of the revenue gained from petrol tax should be allocated towards the cutting of sales taxes, or paying subsidies. He charges that the politicians have got their hands on \$3500 million yearly from oil revenue, and will spend it for the maximum political advantage in this Federal election year.

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Liquidity pressures are most tight on Australian trading banks at the time we go to press (May, 1980). At least one trading bank has applied to the Reserve Bank (Australia's Central Bank) for lender of last resort facilities. The Reserve Bank does not disclose the interest payable by trading banks on such loans: but they are believed to carry a "punitive" interest — at least 20%. This does not seem so punitive when we realise that American businessmen are paying something like 20% on their normal bank overdraft facilities: but by present Australian standards it is high.

BOOKS OF INTENSE INTEREST AVAILABLE

The Heritage Bookshop has taken delivery of a small number of rare books, each dealing with some aspect of recent history, which has been suppressed, or distorted. These books are available only from the Melbourne office; G.P.O. Box 1052—J, Melbourne, Vic., 3001.

Doenitz at Nuremberg: by H. K. Thompson. A collection of critical commentaries by leading Western military men and politicians, pointing out the illegality of the trials: "victors' justice". Price: \$12.50 posted.

Publish It Nat — the Middle East Cover-Up: by C. Mayhew. Describes how Zionists have suppressed the case for the Palestinians in the U.K. Christopher Mayhew is a former U.K. Cabinet Minister. Price: \$21.00 posted.

Harry Elmer Barnes: Learned Crusader: Numerous authors. This 884-page hardback was completed just before Barnes' death in 1968. It represents a tribute to him by many of the noted scholars who worked with him

BASIC FUND ALL BUT FILLED

We confidently predicted in the April issue of "The New Times" that the Basic Fund would be filled by the time the May issue appeared. So it will be.

As we go to press we are \$200-\$300 from our minimum target of \$45,000, and it is certain that this amount will be forthcoming by the time this issue of "The New Times" is in the hands of our supporters.

We have virtually clawed our way to the minimum target over the last few thousand dollars. This is clear evidence that most people are feeling the financial pinch; as a sure result of Government policies of "combating inflation" by making everything dearer.

Some supporters tell us they have yet to make their contribution. No one understands the financial existences of these times better than ourselves. Those supporters who are not able to make such contributions as they have in the past may still wish to contribute what they can; we'll be well over the minimum target if this happens. Northern N.S.W. and Queensland donations to Mr. Jeremy Lee, Institute of Economic Democracy, P.O. Ravensbourne, Qld., 4352. Western Australian donations to the State Director, P.O. Box 16, Inglewood, W.A. 6052. All other donations to G.P.O. Box 1052-J, Melbourne, Vic., 3001.

The trading banks are sitting on their liquidity requirement (rock bottom) of 18%, and it's hurting. This means that they must hold \$18 in what is known as the L.G.S. ratio (Liquidity and Government Securities) to create \$82 by way of overdraft facilities. The Reserve Bank could release liquidity to the trading banks by way of the S.R.D. mechanism (Statutory Reserve Deposits), which they must lodge with the Reserve Bank by law; and these are varied by the Reserve Bank according to the economic climate-domestic monetary policy interchanges. The Reserve Bank chieftains think the trading banks ignored their earlier warnings to curb their lending, and that they require a lesson in obedience.

over the years. Some appraise his character, others attest to the correctness of his "heretical" theories. Price: \$18.00 posted.

Dealings In Hate: Describes anti-German propaganda during World War 1, World War 2, and incitement to racial hatred against Germans. Author is Dr. Michael Connors; published by the Institute of Historical Review. Price: \$3.00 posted.

Unconditional Hatred: by Captain Russell Grenfell, R.N. A British naval officer examines the concept of "war guilt" with some shattering conclusions. Price: \$9.00 posted.

"Democracy" In Israel: by Norman Dacey. The uncritical support by the West for Israel, largely due to guilt about the "Holocaust", has alienated 800 million Moslems, has contributed to a seven-fold increase in oil prices, and could lead to world war. Explodes many myths about "democratic" Israel. Price: \$3.00 posted.

GOOD MINDS ARE STIRRING IN FRANCE

G.R.E.C.E. UNDERTAKES THE DEFENSE OF WESTERN CULTURE

The following article appeared in the June 1979 issue of *INSTAURATION*, the monthly journal of men and affairs edited by Wilmot Robertson, author of *THE DISPOSSESSED MAJORITY*. *INSTAURATION* is published by Howard Allen Enterprises Inc., Box 76, Cape Canaveral, Florida, 32920, U.S.A.

INSTAURATION has mentioned several times that France is way ahead of other Western nations in lighting the fuse of a cultural renaissance. Most of the French philosophers, anthropologists, historians and critics who are taking the lead in rescuing their nation from the throwback shamans of the liberal-minority-Marxist establishment are members of G.R.E.C.E. (Groupement de Recherche et d'Etudes pour la Civilisation Européenne), an intellectual community that compares to an American think tank as Plato compares to Henry Kissinger. "Because it is not a party, but a 'laboratory of ideas,'" as stated in a newly published report of its history and growth, "G.R.E.C.E. has no fixed program and never will have. Such is not its purpose. Nevertheless, it has the duty to clarify its positions and summarize some of its ideas." The group has therefore put out a twelve-point statement of policy, which is modestly described "as the fleeting response of its permanent reflexes." Omitting the material that has only to do with France, we offer below a free, very free, translation of G.R.E.C.E.'s position paper in the hope of stimulating the growth of a similar organization in the U.S.

AGAINST EQUALITARIANISM

At the present time equalitarian dogma is the common denominator of one-world doctrines and levelling ideologies. Originally, nothing was more foreign to the European spirit than this line of thought. All the societies of antiquity were organic and viewed politics as a product of forces, the social components of which were carefully structured upon certain hierarchies that accepted individuals for what they were, that is to say, for unique persons not identical to any other human being.

Equalitarianism penetrated European culture in the beginning of the modern era through the back door of a new anthropology, of which Judaeo-Christianity was the vector. For the first time it was affirmed that the diversity of the world was *secondary* — that *beyond* each man's peculiar set of characteristics (his qualities and his faults, his merits and his gifts) there subsisted the *essential* — that which in the eyes of God is supposed to render every person equal.

This equalitarian anthropology could have only sprung from theological roots — fertilized by the myth of "equality before God." Little by little, with the advent of democracy, socialism and, finally, communism, the doctrine was secularized. Equalitarianism brought down to earth as the *here and now* was substituted for the *beyond*. Today the secularization of Christian theodicy has been entirely realized. The Church itself has come to recognize in modern equalitarianism the child that it engendered long ago.

The annihilation of the equalitarian world-view must be regarded as the *fundamental* strategy of a war against negativism, reductionism and "massification." It is not sufficient to deplore the symptoms of decadence. It is necessary to identify the causes of decadence. Only by attacking the causes can we substantially modify the effects.

AGAINST DERACINATION

The progressive erosion of the neighbourhood, the constant assault on regional and ethnic characteristics, the homogenization of the countryside and urban areas are

a profound menace to physical and moral health. If he had the choice, man would prefer to live in the region or country of his birth, where he has his roots, memories and origins, instead of being exiled to regions or countries where his surroundings are no longer recognizable and to which he has no natural ties.

A particularly damaging form of deracination affects the peoples of the Third World, whose emigration to Europe is organized by veritable "slave hunters," who are exclusively concerned with short-term profits and who find in their lucrative work a dubious substitute for economic innovation.

By imposing an alien way of life and thought on men with different values and aspirations, modern immigration policy deprives immigrants of their identity and constitutes an attack on their right to be themselves. A rational policy of aid to the developing nations should enable the immigrants' own country to offer them at home the opportunity for work which they have been forced to seek elsewhere. At the same time the children of the immigrants should have the right to an education that respects their cultural heritage and that will facilitate, in accord with the promises so frequently made by the concerned governments, their ultimate return to their countries of origin.

AGAINST INTELLECTUAL TERRORISM

Contemporary art and culture reflect the pathology of a declining civilization. Absurd spectacles, incoherent styles, encroaching exoticism, insipid songs, obsessive eroticism, formless art, ideological drum-beating on radio and television. All these techniques of stupefaction influence modern man to abandon his sense of values and to adhere to the purely subversive principle that "everything equals everything." If he should resist, he will find himself in a losing struggle with the all-out "intellectual terrorism" of an intelligentsia whose fantastic conception of the wishes of the citizenry provides the excuse and justification for its tyrannical hold over modern thought. The terrorism is implemented by silence, defamation, slander and by the broad dissemination of debilitating and guilt-

producing myths.

Politicians are all too often quite content to smile indulgently at the aberrations of a counterculture, which, unfortunately, is not a marginal phenomenon. Marxist theoretician Antonio Gramsci, correcting Lenin on this point, has demonstrated the crucial role that *cultural power* plays in advanced societies. The object of cultural power is to weaken all the implicit values, the metapolitics, responsible for the social consensus without which no state could govern. Revolutions take place when this corrosive power has done its work, when the majority of society has been won over by values and doctrines to which it has not been habituated.

The reaction against the cultural power of the intelligentsia ought to be conducted on its own terrain by the formulation of a world view that links theory to practice—the only positive alternative. This calls for a series of responses dictated by a unified ideology that reaches into all the domains of culture, human knowledge, ethics and thought.

AGAINST THE DEGRADATION OF TEACHING

The "democratization" of teaching conceals with ever-greater difficulty the sad reality of a levelling of education toward the bottom and the devaluation of educational standards. Under the cover of reforms, administrations have promoted a veritable academic revolution in primary and secondary education, a revolt inspired by the equalitarian and Utopian concept of man. The result has been confusion and anarchy.

Genuine popular education is incompatible with these revolutionary goals. Needed is a complete overhaul of the educational system, which must be re-established on the foundations of a world-view totally opposed to the one that now prevails.

The fundamental aim of education is not to provide "knowledge," which is only a means of achieving a much greater objective, the shaping of character to conform to the student's particular heritage. Knowledge has meaning only when it rests on culture — a culture founded on the past and therefore uniquely capable of building the future. In the last analysis knowledge is a political problem. The neutrality of education is a myth invented by doctrinaire equalitarians to expand and justify their ascendancy. It is not necessary to oppose their "neopedagogues" because they "make politics," but because their politics are false, destructive and vicious.

While considering the individual as a member of a community, education ought to endow him with a feeling for the life at the centre of the community, to aid him to form his character at the same time it exercises his intelligence. It should provide him not only with lessons, but with models.

A rigorous selection and diversification of study courses are indispensable to the harmonious realization of a child's aptitudes and aspirations. The artificial barrier, which separates literary from scientific studies, must be removed. The "divorce of the cultures" prevents the adolescent from familiarizing himself with the real world,

provokes disillusion and can easily turn brilliant students into dropouts.

Between the conservatism of some instructors, totally out of phase with the age, and the harmful Utopias of the pseudo-modernists, there is room for teaching self-discipline, stimulating intellectual curiosity and voluntary effort, and aiding the expansion of the student's creativity.

Finally, it is necessary to emphasize the autonomy of universities, not only in regard to their recruiting program, but in regard to the choice of curriculum. Institutions of higher learning should be encouraged to enter into healthy competition with each other, which will have the effect of raising the level of instruction. The university will then cease to live in an ivory tower.

AGAINST "SEXPLOITERS" AND TABOOS

For many centuries a dogmatic attitude foisted on European man has made sexuality "shameful." Antiquity exalted the body, as it exalted all worldly things. The Church, on the other hand, saw in the "flesh" the refuge of the Devil. It has long been evident that we must substitute an adult and natural sexuality for "sinful" sexuality. It is one thing to get rid of guilt. It is another to preach exhibitionism. If self-repression is a sign of psychosis, the eruption of an omnipresent sexuality is a sign of disequilibria — all the more so if it is accompanied by perverting the sense of physical beauty which leads to the perversion of the vital sense of love.

At the urging of Wilhelm Reich, Marxists and Freudians joined in viewing social and family institutions as the major cause of "sexual misery." In their opinion all regulatory morality is necessarily repressive. The decalog of "don'ts" has yielded to the catalogue of perversions. The problem of conscience remains, but it is more concealed than ever.

The more there is of the sexuality of *representation*, the less the sexuality of *act*. We are supposed to be living in an era of sexual liberation. But never have therapists had so many "problem patients." The truth is our "liberators" have proposed a priori that life itself is a problem. Permissive society is not a liberated society. It is a society of impotence. It has become so hyper erotic it is no longer erotic. The psychiatrist has simply superseded the priest. Without provocation or false modesty, sexuality must be returned to where it belongs and erotic health no longer confused with promiscuity.

AGAINST MERCHANTS OF ILLUSIONS

Prophets, quack doctors, shamans and visionaries are everywhere in the limelight. Every day they reap greater profits from the media-propagated taste for the "sensational." Mystical sects of Oriental provenance, many of whose directors and "missionaries" have spent time in psychiatric wards or correctional institutions, preach metaphysics of renunciation and guilt. A gregarious youth, worried about its future and having lost its sense of direction, provides an easy target for this propaganda.

Government authorities display an inexcusable tolerance toward this exploitation of disorder, credulity and

superstition. The State has the duty to see that laws which suppress these practices are respected and reinforced, if need be, by legislation. The State also ought to reaffirm more sternly than ever that religious freedom does not authorize attacks on the moral health of its most vulnerable citizens, the manipulation of guilty consciences for presumably charitable ends or, still worse, the imposition on society of concepts and beliefs designed to shatter the people's faith and deepest instincts.

FOR AN ORGANIC SOCIETY

Equalitarian thought is necessarily reductionist. If everyone were really identical, everyone would also be interchangeable. It follows that a society composed entirely of interchangeable individuals would be nothing more than the sum of its parts. It would therefore rest on a social *physics* and its social bonds would be essentially *mechanical*. The fact is that society is a living whole, whose parts are necessarily unequal, and draws its identity from what is added to this whole by the addition of these different and unequal parts. Society does not derive from physics (essentially dependent on analysis), but from physiology, morphology and sociobiology (essentially dependent on synthesis). The social bonds holding all this together, if the whole is to be orderly and harmonious, must be *organic*.

Since the triumph of equalitarian thought in Europe, especially in the last two centuries, the mechanical has been taking precedence over the organic at the core of society. This evolution corresponds, as Spengler has stated, to the "materialization" or "petrification" of human relations - - a clear symptom of culture in decline.

More proof that the organic is giving way to the mechanical is that society is slowly losing all its previous moorings. Life, as stated previously, is becoming problematical. Neighbours find themselves total strangers. The social order is fragmenting into factions, parties and mutually antagonistic unions — all working to advance their own special interests. The term *community* has become almost incomprehensible. All the hierarchies are threatened as an exacerbated individualism produces its reciprocal—totalitarianism and "massification."

For the current idea of society it is time once again to substitute the idea of *community*, to revive the natural and organic links that should exist between the organs of a viable social order, to re-establish the harmony and the complementarities that have been supplanted by antagonism and division. This complex task is the sine qua non of every national undertaking. Above everything, it calls for a strenuous battle against equalitarianism in all its forms.

FOR A GENUINE SCIENCE OF MAN

Scientific research lacks funds, yet it tolerates an enormous waste of energy. There is a dramatic contrast between the results obtained in physics, chemistry and biology laboratories and the relative unproductivity of the "social sciences." This situation is due largely to the fact that man and the society he created are not "reducible" by a purely empirical and analytical process. Too often

the social sciences are only scientific in their pretension to become a science. Should they succeed, they would then become the science not of the living but of the dead (when they do not serve, purely and simply, as alibis for sundry equalitarian and universalist dogmas).

As an antidote to the specialization brought about by the development of technology, a synthetic process involving several disciplines is needed to make full sense of our capability to catalogue and disseminate the special branches of knowledge. A genuine *science of man* defines the parameters of what is specifically human and calls for a systematic comparison of human society with other living systems and a strong emphasis on such new disciplines as sociobiology.

The all-too-evident proposition that the wisest of men, like everyone else, are influenced by the doctrines and thought of their time does not mean that the experimental method is dead. What happened a long time ago in Galilee, as well as in the Lysenko era in the U.S.S.R., has amply demonstrated the contempt of totalitarianism for facts. For ideological reasons many researchers do not hesitate to "black out" certain areas of study to minimize "irksome" findings. They tend to evaluate their work in progress according to its "dogmatic desirability."

FOR THE RENEWAL OF TRADITION

A rational approach to the human spirit shows that it is ruled by more than reason, which is only one among many cerebral functions. Just as the soul needs spiritual nourishment, the mind needs psychological nourishment (including the implicit recognition that it aspires toward a much greater *quality* of life). As part of this latter nourishment, myths formed and kept alive by history comprise one of the most powerful factors in inspiring motivation and outlining objectives.

Experience demonstrates that societies wishing to deny the spiritual and mythical dimensions of the human spirit, notably by a forced deracination of regional and national attitudes, often come to a sudden end.

Traditions, in effect, are nothing but molds in which innovations are born and formed. From one end of the year to the other, from birth until death, they provide the rhythm of existence - - the eternal return of the seasons and of the generations of man.

We supply the following postscript, which we take from an article on G.R.E.C.E., published in the April 1980 issue of "Behind the News" (South Africa).

'SWORD OF THE SPIRIT'

The GRECE philosophy can be compressed into the two words of the Delphic injunction: *Know thyself!* For it is only the ethnic group that *knows itself* that can successfully resist domination by others and work out its own destiny.

It follows that those who understand this and seek to awaken in their own people an awareness of their identity, are going to be bitterly hated by those who feel they can

survive only by dominating others.

The question might well be asked: Why should the French have taken a lead in the drive to reawaken in the peoples of Europe a will to take their own destiny in hand?

The answer, we believe, is that the French feel their language to be immediately threatened. English-speakers react less vigorously because *universalism* is being conducted in their language.

And the Arab world is reacting vigorously to the threat of American *universalism* because they have in the religion of Islam a ready-made system of spiritual and intellectual defence.

• THE QUEEN'S POWERS

The following letter was published in "The Chronicle" (Toowoomba), March 31, 1980:

My very sincere thanks to Mr. King (T.C., 7-3-80) for his balanced comments on my book, "Your Will Be Done."

He raised what, to me, would be a valid point in the minds of many people when he stressed that the Scholes letter to the Queen, when Sir John Kerr dismissed Mr. Whitlam, appeared to indicate that although Her Majesty had the powers, she seemed disinclined to use them to over-ride Sir John.

For those who cannot free their minds from party political propaganda, or who have never done the really deep legal-constitutional research essential in these matters, it would be very easy to believe the point Mr. King made. However, both the Queen and Sir John Kerr, despite the anti-propaganda of 1975 onwards, acted in accordance with strict High Court provable legal-constitutional law. I use the phrase "legal-constitutional" law to clearly delineate between it and the falsely labelled constitutional conventions, which have no basis in legal constitutional law.

If, as alleged, Sir John Kerr brought his office and that of the Monarchy down into the sludge of party politics, then both Mr. Whitlam and Mr. Fraser (and Mr. Fraser's offsider, Mr. Anthony) were themselves the real legal culprits. They knew, even if they try to deny it, that the High Court was open to them at the time to settle the legal-constitutional position; but all parties were far too busy in the power struggle game to do the right thing and abide by the legal arbitrator. Besides which, they knew that High Court would have thrown them out and told them to strictly abide by the legal law of the Constitution itself and not intrude constitutional conventions as the basis of their party political arguments.

Stripped of all verbosity and language-slaughtering that goes on in party warfare — with no holds barred in the power game and to Hades with John Citizen and his constitutional powers - - the plain legal fact was that, in the terms of the written Constitution (not the unwritten

"Conventions") Her Majesty could take no legal cognisance of the party dogfights, nor the so-called "constitutional conventions."

An impossible impasse had occurred which could only be solved by the electorate itself and, no matter what Sir John Kerr might or might not have been involved in otherwise, the strict legal law, by which everyone of us is bound, left him no alternative than to hand the matter to the people for their decision; and they gave their decision in no uncertain terms.

In the matter in the process of being submitted to the electorate for decision at that time there existed no legal-constitutional reason for Her Majesty to intervene, as the Scholes letter required. Finally: By what God-given authority do party politicians presume to say that, when parties are locked in a life and death struggle for power, the people have, and should have, no right to decide for themselves what they want? — **ARTHUR A. CHRESBY**, Sharp Street, Crows Nest.

THE HOAX OF THE TWENTIETH CENTURY

by Dr. A. R. Butz.

Although a number of authorities, including the French Socialist Professor Paul Rassinier, who was a left-wing prisoner of the Nazis in Buchenwald during the Second World War, it remained for an American researcher to provide a thoroughly documented exposure of the biggest hoax of the twentieth century. The Butz study has been smeared but not one person, including historians who have uncritically accepted the Holocaust story, has come forward to try to contest its massive documentation. One eminent Australian academic who satisfied himself that Butz is unanswerable, has observed, "If we who consider ourselves well informed have been hoaxed on this question, how many more issues have we been hoaxed about?" Yes, indeed! Price \$5.80.

UPON THAT MOUNTAIN

by Jeremy Lee.

The chilling story, carefully documented, of how the "New International Economic Order" threatens Australia's independence. The plan to place Australia's basic raw materials, including wheat and wool, under the control of International Commodity Boards, and to use the deepening international finance-economic crisis to establish an international banking monopoly, with a new international currency, bancor, replacing existing currencies. A must for Australians concerned about their future. Price \$1.35.

BEHIND THE SCENE

by Douglas Reed.

The re-publication of the major part of Chapter Two of "Far and Wide", the book which when published in 1951, unleashed the international forces which had become increasingly concerned about the series of revealing books by one of the most brilliant writers of the century. Douglas Reed was banished by those who feared his exposure of the "people behind the scenes", of his documentation of the Zionist-Communist conspiracy. Foreword by Ivor Benson and a short Preface by Douglas Reed. Essential reading for the student of modern history. Price \$2.45.