

THE NEW TIMES

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

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SUBVERSION BY INFLATION

As demonstrated by C. H. Douglas in his earliest writings, and confirmed by subsequent events, monetary inflation, progressively becoming worse, is mathematically certain under present finance-economic policies. Attempts to "curb", "fight", "wrestle", "contain", or "squeeze" inflation under these policies can only result in massive unemployment, business bankruptcies and eventual revolution. But perseverance with these policies, with an expansion of financial credit periodically taking place after credit restrictions have caused economic chaos, means continuing high inflation. And high inflation means the subversion of a civilised society and its institutions. The process of subversion has gone much further than most people realise.

The social implications of inflation are becoming increasingly obvious. There has been a marked deterioration in business ethics, which in turn has affected personal relations. What was once described as vulgarity and dishonesty has now become the norm, as witnessed by much of modern advertising. Those operating any type of a business organisation find themselves pressed to the stage where not only the Taxation Department is regarded as an enemy to be beaten at all costs, but also other business organisations must either be defeated, or taken over. The accelerating process of amalgamation taking place all over the world, and developing across national borders, is fostered by high inflation. As pointed out by Douglas as far back as 1934 in his address, *The Monopolistic Idea*, the creators of financial credit make credit more readily available for centralisation than for decentralisation.

ACCELERATING CENTRALISATION

Unless inflation is constructively reversed it is inevitable that the process of centralisation must accelerate, with the growing multi-nationals paving the way for the amalgamation of nations into Common Markets, these in turn but stepping stones to the establishment of a World State. Communist strategist Lenin stressed that the Communist World State was impossible without the establishment of an international economy. His colleague Trotsky was one of the first advocates of a United States of Europe. The proposal that Europe join North America in a Federal Union, first proposed early in the Second World War, is now being promoted again. The fact that the Common Market has failed to achieve any of the stated objectives of its promoters, and that the Federal systems of both the U.S.A. and Canada are producing increasing convulsions, is ignored. The conception of the problems of a number of countries being solved by making them bigger is, in a realistic sense, a manifestation of madness, of divorcement from reality.

While there is a realisation that centralisation makes

it increasingly difficult, if not impossible, for the individual to control policy, what is not sufficiently realised is the impact of centralisation on the human personality and the enormous economic sabotage. One has only to spend a short time watching the demolition of an older building to see the sabotaging impact of inflation. Valuable timber, most of it superior to that available today, is ruthlessly destroyed along with other materials? Why? Ask the demolition men. "It doesn't pay to try to preserve material. Time is valuable with present high wages. You cannot afford the time to be worrying about preserving." Recently on television viewers saw how a multi-storey building in the U.S.A. — described as "uneconomic" — being blown up and collapsing in a big heap of rubble. An enormous amount of valuable materials were rendered completely useless. The bulldozers moved in to take the rubble away so that an even bigger multi-storey building could be erected.

"Built-in obsolescence" is not measured by the inflation rate, although it is one of the results of inflation. Neither is falling quality. Any real progress is only possible because of man's ingenuity. But ingenuity applied to technology can, under the pressure of inflation, be taken to the extreme where shopping, for example, becomes completely depersonalised. "Efficiency" can become a god destroying human personality and happiness. On a strictly material level, it can no doubt be demonstrated that it is more efficient to house people in barracks and have collective kitchens governed by computers. But what about human satisfaction and individuality?

Not only is high inflation fostering increasing centralisation and a lower quality of life, but it is driving increasing numbers of people to engage in every conceivable type of speculation in a frantic endeavour to keep abreast of rising prices. It polarizes society, with the successful speculator becoming wealthier, even if only on paper and for a short period, and large numbers, including the

elderly, having their standard of living eroded.

A SELF-PROPELLING PROCESS

But the most convulsive aspect of inflation is the open warfare between highly centralised Trade Unions and industry. Industry must continue to increase prices in an endeavour to recover rising financial costs, with the Trade Unions using their monopoly of power to create economic havoc if they do not receive increased wages. With inflation now accepted almost as a way of life, price and wage increases are geared to the belief that as inflation is going to continue, every effort should be made to obtain the maximum price and wage increases. This vicious process is self-propelling. The Marxists are delighted, as the increasing friction between employer and employee appears to confirm the teachings of Karl Marx concerning the inevitability of the "class struggle." The Marxists never attack the debt financial system. They studiously ignore the worst form of exploitation, the compulsion of the individual to engage in unnecessary, economically wasteful production in order to obtain sufficient purchasing power — created by the Credit Monopolists as their property - - to buy the necessities of life. The Credit Monopoly is the basic cause of all other forms of Monopoly and there can be no genuine peace and stability in the world until that Monopoly is broken.

THE TRUE COST OF PRODUCTION

While it is true that monetary inflation dilutes the value of every unit of money, it is important for sufficient people to grasp that inflation is a measure of the unnecessary economic activity in which the individual must participate in order to obtain what he genuinely requires. There are real costs, which no amount of monetary juggling can hide. The true cost of production is consumption. If an individual has to consume one pound of fruit to produce one pound of fruit, then obviously the true cost of a pound of fruit is a pound of fruit. When the individual through improved technique can produce four pounds of fruit by still consuming one pound, the real cost of production has been substantially reduced. If one pound of fruit is sufficient for the individual's requirements, this means that he can obtain it with much less effort than previously. But if some group is in the position to insist that the individual engages in the production of more pounds of fruit than he requires, or their equivalent, then the cost of the one-pound he does require is increased. There is a dilution of real value.

PAINFUL DEMESMERISATION

Once the underlying reality of true cost is grasped, it can readily be seen that the exporting of vast quantities of production, on credit, to Communist nations like China, increases the real cost of that production consumed domestically and contributes to inflation. All unnecessary production, irrespective of how it is financed, is robbery of the individual. In one sense it may be fortunate that this type of robbery has now produced a crisis of such magnitude that increasing numbers of people are beginning to realise that a continuing policy of inflation is a guarantee of increasing subversion and convulsions. Douglas did express the opinion that a process of de-mesmeris-

THE MONEY TRICK

by The Institute of Economic Democracy.

This book was once known as "It's Time They Knew". A full updated expose of the money/banking swindle. Price \$1.35.

ation could save Civilisation. But he also said that the process could have a severe effect on many people. The future will be governed by the number who can survive this painful process to take constructive action.

THAT BORN-AGAIN AMERICAN PRESIDENT

Presidential Jimmy Carter assured Americans in 1976 that he "would never increase taxes for the working people of our country and you can depend on that if I am elected." He repeatedly told Americans that he would never ever lie to them. The "people's confidence in our government must be restored," said this "born again Christian." He said, "There is a simple and effective way for public officials to regain public confidence - - be trustworthy." This is the advice of a confidence man who claimed to be a "nuclear physicist" on the basis that he once served on a nuclear submarine.

Having successfully conned the American electors, with the aid of his Trilateral Commission supporters, Jimmy Carter then proceeded to increase taxes on every working American by approximately \$US1800 dollars in three years and has proposed a record tax increase of \$US927 on every working American for 1981.

The moral President Carter is the first American President to force inflation over the 18 percent mark, allow prime interest rates to reach 20 percent, and doubled Federal taxation.

But in spite of the state of the American economy, where depression conditions grow worse by the day, President Carter has strongly defended his basic policies, claiming that they were sound and "suit me fine."

THE NATIONAL WEEKEND

The League of Rights is on the move promoting several new major developments. These will have taken firm shape by the time of the highlight of the League Year, The National weekend in Melbourne, starting on Friday, October 3 and finishing on Sunday, October 5.

There will be a tremendous programme. Details later. But it is essential that early bookings be made for "The New Times" Dinner, to be held on Friday, October 3, at The Victoria, Lt. Collins Street, Melbourne. The Dinner donation is \$11 per person. This covers everything for the evening.

As usual, League supporters in and around Melbourne can offer private hospitality for country and interstate visitors. But those requiring this should let League headquarters know immediately. Forward planning is most essential.

Write to Box 1052J., G.P.O., Melbourne. Or ring 639749.

SOCIAL CREDIT AND "REALISTIC SOCIOLOGY"

The following review of a book, "Realistic Sociology", by Raymond Hannagen, appeared in "The Social Crediter" of February 21, 1970, and in view of the new upsurge of interest in Social Credit, we feel it is an appropriate time to republish.

Clifford Hugh Douglas, author of the *concept* of Social Credit, possessed to an altogether exceptional degree the ability to express the ideas arising from his concept in concise and unambiguous terms. In his first book on the subject—*Economic Democracy* (which does not contain the words Social Credit)—Douglas apologised to his readers "in respect of the severe concentration which its tabloid treatment of technical methods demands". In subsequent books he elaborated various aspects of his fundamental concept; but at least in germinal form the whole concept of Social Credit is contained in *Economic Democracy*. And above all, he eschewed anything, which could be construed as a system.

Such an approach invites exegesis; and so fertile were Douglas's concepts that exegeses appeared everywhere. He had occasion during his life to repudiate some of these; of others he remarked merely *nihil obstat*; and some ideas, inspired by and complementary to his own, he acknowledged and incorporated into his own work.

Raymond Hannagen has entered the field with a book* which is evidently intended to be something more than an exegesis; according to the dust-cover description it is a development "beyond the observations of Douglas . . . the basis of the new science which the author has detached from Douglas and called 'realistic sociology'. It is, simply—the science of society. As such it throws a new light on social philosophy, politics, finance, administration and many other facets of social functioning".

In his Preface, Mr. Hannagen indicates his *point d'appui*: "This study owes its origin, and some of its contents, to the writings of the late Major Clifford Hugh Douglas, whose controversial 'Social Credit' proposals received much publicity during the period during the two World Wars. Douglas had much to say, not only about economics and finance, to which his proposals related, but also about the nature and functioning of society in general. While the writer finds many of Douglas's views unacceptable, there can be no denying his sincerity and competence in probing for the underlying causes of much of our social unrest, nor his valuable contributions to our knowledge of the inherent nature and purpose of society".

" . . . The label 'Social Credit' . . . cannot be applied, at least without redefinition, to a scientific study of the nature and purpose of society, no matter how much such a study may be indebted to the observations of Douglas". However, science too is deficient: "Science so far has shown an unworthy tardiness in explaining the origin of the universe and of man".** Religion, even, is defective; "indeed, has become so enmeshed in social irrelevancies that man would look to it in vain for the knowledge that would enable him to use his stupendous powers without catastrophe. Science has given him these powers, but it has not given him the

**Realistic Sociology* by Raymond Hannagen, London. Regency Press Ltd. 40s. net.

**Mr. Hannagen undertakes the task in an Appendix.

knowledge about his society that he needs. However, it has demonstrated the effectiveness of an instrument by which he may succeed eventually in winning it, namely, the scientific approach". Mr. Hannagen is described on the dust cover of his book as a scientist. (Douglas was only an engineer.)

The Preface further states: "A divergence from Douglas may be pointed out. Douglas was at pains to implicate by name certain groups as having a vested interest or long-term policy in social disorder, and consequently, to be the prime instigators of social disorder. The writer prefers to take the view that society's failure to discern and comply with the requirements of the Natural Order, as expressing the purpose of the Creator for it, not only leaves it vulnerable to anti-social activities, but produces conditions to which anti-social activities often are a reaction". The divergence here is very much greater than Mr. Hannagen perceives it to be. "Society's failure" means the failure of a collectivity. To Douglas, "society" as a collectivity is an *atavism*. The central problem as he saw and stated it was the emancipation of the individual from the group.

Yet: In his first chapter Mr. Hannagen writes: "We may observe that the transfer of powers and rights from individuals to organisations tends to be a transfer to *those controlling* administration. In fact, organisations are often merely accommodation addresses [the phrase is Douglas's] for the exercise by their controllers of power without responsibility" (emphasis added). When Douglas originated this observation, he added after "responsibility" the words "the prerogative of the harlot throughout the ages"

And Mr. Hannagen goes on to ask: "Is the fact that people everywhere are acquiescing in the alienation of their natural powers and rights a result of their subjection to coercive propaganda?" So it appears that Mr. Hannagen's "divergence" from Douglas is just that he does not want the "controllers" or coercers named. But if "society" is to blame for its misfortunes, why bother about the "controllers", nameless or otherwise? If, on the other hand, society is more sinned against than sinning, it makes quite a lot of difference to know who the sinners are. Douglas came to the conclusion, after a great deal of practical experience of the world, that bringing the "controllers" out into the open and dealing with them offered a quicker and more practical way out of our troubles than a course in realistic sociology (supposing he could have imagined such a thing; but he did pay a great deal of attention to social dynamics).

In making full use of some of Douglas's observations, Mr. Hannagen makes his position clear in the end: "It may be suggested* that coherent systems [*sic*] of 'Social Credit' can be achieved only by selecting parts of Douglas's writings that seem to be related, and ignoring parts which are incompatible with the selection . . . Labels are convenient, *In Mr. Hannagen's usage, "It may be suggested", etc., means "The induction on which I base my deduction" (see p. 209)

but they mean little unless their use is defined and adhered to. If it were proposed to make use of the label 'Social Credit' in connection with the aims suggested in our study - and such a proposal might seem reasonable since they coincide to a large extent with some of the aims of Douglas - it would be necessary to define 'Social Credit' in terms of these aims, and to exclude aspects of Douglas's writings which were found to be in conflict with this usage. In so doing, we should be asserting the supremacy of 'Social Credit', considered as a science related to the nature and purpose of things, over the conclusions of Douglas . . ."

So he proposes: "Social Credit assumes that society is subject to Law, in the sense of Natural Law, and that, if it is to achieve harmony and stability, and confer benefits on its individual members, as such, it must have regard to certain principles, which can be discerned to be a consequence of the inherent nature and purpose of things".

The original of this, drawn up and signed by Douglas not long before his death to counteract the tendency of the Social Credit Movement, as of all movements which have a philosophical basis, to develop perspective disproportionately, is: "Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype". An indicative chart indicates concisely what these are.

Funnily enough Mr. Hannagen quotes a "little catechism" offered by Douglas to ecclesiastical planners:

Q. Is God Omnipotent?

A. Of course.

Q. Then why doesn't God control human purpose?

A. Because that would interfere with free will.

Q. Oh, so you know better than God what "we need supremely?" (This refers to Archbishop Temple's statement that "we need supremely the control of human purpose"). [It was not a reference, implied or intended, to Mr. Hannagen. This is established by chronology. *Ed. T.S.C.*]

Mr. Hannagen, in his chapter on religion, uses, as usual, a text from Douglas: "It must be insisted that Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions, largely discredited, and thus doubtfully on a par with many other sets of opinions, and having neither more nor less claim to consideration". But Mr. Hannagen considers that scientific observation supersedes knowledge obtained "by a process known as 'revelation'. It becomes necessary to point out, consequently, that such special 'revelations' have not achieved, nor can they be said to be within measurable distance of pointing the way to, social harmony and stability". Mr. Hannagen's method is to make some inductions concerning the discernible Law laid down by the Creator for the attainment of a harmonious and stable society, deduce a theory of consequences, and compare the results of relevant observations with this theory. "Our conception of a realistic society assumes that a Creator has devised such natural rights and relationships, and we have taken the viewpoint that they are discernible by ob-

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servation and experience, over a sufficient period of time". Observation and experience tell us something of ideologies also, "ideologies are systems of ideals, and are pursued by all groups to a greater or less extent. Usually they are desirable and beneficial . . . Any particular ideology may not be the best possible system in its sphere of influence, but is usually much better than no system at all", and it may be harmful to discredit them too suddenly. However, "It would seem that all ideologies . . . inevitably include undesirable ideals . . . and surely the most important of these is what might be called 'spiritual exclusiveness.' This is a kind of snobbery which asserts that those who do not conform to a particular set of ideals are inferior to those who do . . . [Sometimes] spiritual exclusiveness has shown itself to be a germ of destruction that can multiply with devastating rapidity in conditions favourable to it".

Mr. Hannagen deals with the Problem of Evil in an Appendix. "If Creation is a correct induction, we must regard it as comprising everything. Consequently, since there is nothing external to it that an evil Purpose can exploit, whatever Purpose is involved must be completely good". Further deductions follow, leading to "In other words, it must be our deduction that all evil is derived from the action of man, whose free will is its origin and source". To explain that some people are evidently born with a greater disposition to evil than others, "we make the induction that this life is partly a consequence of former lives". This runs into trouble with the Revised Version of the Bible: "Neither did this man sin nor his parents, but that the works of God should be made manifest in him". However. "It seems probable that we are dealing with translations from a defective record of what Jesus actually said. If, however, we adapt the latter version slightly, while admitting it is no longer the recorded answer of Jesus, we can make it illustrate the point of view we are considering: 'Neither did this man sin nor his parents—in this life; but that the laws of God should be fulfilled in both the man and his parents for their sins in previous lives' ". This adaptation must be regarded as an induction, not a revelation, of course.

A difficulty arises, however, in "the apparently unnecessary and unjustifiable suffering of animals in nature" which might be considered as "evidence of evil in the Purpose of Creation". But: "Have we considered the possibility that the suffering may be confined to unobservant human minds? Do we *know* that animals are conscious and capable of suffering?" To Mr. Hannagen, it is at least doubtful: "Again, is the yelp of a dog necessarily more indicative of consciousness or pain than the squeak of a toy teddy-bear? . . . It might seem, on the face of it, that the scream of an animal is an alarm signal to the species, and not an expression of pain. It is not suggested, of course, that the animal feels alarm any more than, as we suggest, it feels pain".

Well . . . the upshot is that "the problem of evil resolves itself into the problem of the evil which human individuals have produced for themselves and others. Evil,

unlike good, is not inherent in creation, but is imposed on it by human free will [so] that the individual should make the best of his circumstances as he finds them, and that his society should conform to the requirements of Order".

All this gives a sort of superior yardstick for interpreting Christianity, and demonstrates, *inter alia*, that Christ's references to the Devil were symbolic only ("it is obvious that there is no high mountain from which all the kingdoms of the world can be viewed"). This is a great advance, for "belief in the Devil causes us to be presented with pictures of certain individuals and groups as being inherently evil, and beyond the application of Christ's injunction to love one's [SIC] neighbour". Thus, "Even the incident of the

ejection of the money changers from the Temple does not imply that Christ set himself against those who had wronged him or his ideals [*sic*], or condemned individual evil-doers, as is frequently suggested. If these had been his intentions, he could have invoked the sanctions of the law, or led his followers in a combined assault on the moneychangers. Instead, he acted alone against overwhelming odds; and his action was clearly in the nature of a rebuke, which the moneychangers accepted, without compulsion". Just telling the moneychangers that they had made the Temple a "den of thieves" was quite sufficient. It seems a pity, in a way, that Douglas did not think of this; a few quiet words to Mr. Montague Norman *et al.* in their accommodation address was, perhaps, all that was needed in 1918.

TO THE POINT

American Republican leaders, having deserted under Zionist pressure the best candidate offering, ex-Governor John Connally, now claim that the Republican Party is united behind Ex-Governor Ronald Reagan and that they can go on to defeat President Jimmy Carter in November. Public opinion polls certainly give the Republicans reason to be optimistic. But can an allegedly conservative Reagan reverse the policies, which are wrecking the U.S.A. from within? The promise of substantial tax reductions over a period will certainly be welcomed by American taxpayers who have been indicating in recent years that they believe they are already grossly overtaxed. But unless Ronald Reagan can modify present debt financial policies, his tax reduction promises will, if he is elected, not be fulfilled. Every failure by governments labelled conservative merely strengthens the position of the Marxists, irrespective of what label they use.

The British journal, *Weekly Review*, "A summary' of political and economic intelligence," suggests in a recent issue that Mrs. Thatcher's Government is privately canvassing the possibility of agreeing to the creation of a "united Ireland". Having cynically betrayed nearly a quarter of a million whites, the overwhelming majority of British background, in Rhodesia, why shouldn't a "conservative" government betray one million in Northern Ireland whose loyalty to the United Kingdom has not been surpassed by any other section of the British people. The shallow argument is advanced that if the present situation is permitted to drift, a militant left-wing government could be elected in Dublin, giving the IRA support backed by the Soviet Union, this in turn endangering Britain. If present finance-economic policies are persisted with, one centralised Government for the whole of Ireland could be more easily taken over as the result of revolutionary conditions than could two Irelands. Mrs. Thatcher's Government insisted that the way to resolve the Rhodesian situation was to have a vote. Why not a referendum in Northern Ireland to ascertain how many wanted to remain British and how many would like to join with Eire? Borders could be adjusted where perhaps a majority wishes to join Eire.

* * * *

As the economic slump throughout the non-Communist nations grows worse, with each nation, and the group of nations known as the European Economic Community, striving feverishly to solve internal problems by exporting more and importing less, so does the international trade war intensify. The Common Market Commission has protested to the Japanese Government about Japanese manufacturers' plans to expand car production, pointing out

that American restrictions on Japanese cars would result in greater Japanese exports to the Common Market. Reports from Europe state that if the current depression deepens and the Japanese refuse to reduce exports, then import restrictions will be necessary. The Japanese in turn complain that they can only maintain their economy by increasing export of manufactured goods. One "solution" offered by the EEC is more centralisation: if Japan will adopt a "policy of restraint", this will enable European industries to be "modernised" and "restructured" with the Japanese then stepping up investments in joint ventures with companies in the Common Market. This is the type of language the Trilateralists of North America, Japan and Western Europe love to hear.

* * * *

Former British Prime Minister Edward Heath, the man who played a major role in tricking the British into joining the Common Market, has been offering his wisdom to an American Congressional Sub-Committee on the problems of the economies of the world. Mr. Heath is one of the 21 members of a commission made up of individuals from industrialised nations and the "Third World", headed by former West German Chancellor Willy Brandt. This commission is allegedly trying to solve the problems of the "desperate payments situation" in 29 of the "least-developed nations." Brazil's debt situation is given as an example of the problem. Brazil is \$US50, 000 million in debt, \$22,000 million of this owing to commercial banks. The interest bill alone on this debt is now larger than the total of \$14,000 million exports last year. Mr. Heath argues that the nations of the Southern Hemisphere have "an enormous demand for goods that the North can produce, but no financial resources to pay.

Yet the North has 18 million people unemployed and up to \$450,000 million in unused industrial capacity."

As the debt system has produced the problem Mr. Heath expresses concern about, it would seem logical for Mr. Heath to advocate some changes to that system. But as an old front man for the bankers, Mr. Heath could not perhaps be expected to do this. His great concern was that if one of those countries in debt defaulted on its commercial loans within the next twelve to eighteen months, there would be a "grave danger" to the whole banking system. The sooner that system does break down, the sooner there will be some really constructive action.

A Washington correspondent writing in *Far Eastern Economic Review* of April 25, commented on the replacement of The Republic of China, based on Taiwan, by Communist China as a member of The International Monetary Fund, stating "The move is taking place months before American and European financial authorities thought possible and reflects China's desire to gain access to large amounts of relatively cheap credit for its ambitious development plans. Peking's membership in the World Bank is expected to follow quickly its admission to the IMF." The establishment of The International Monetary Fund and The World Bank was the result of the Bretton Woods Agreement, fashioned during the Second World War, and designed to further the programme of creating One World. Both institutions are mechanisms by which the productive capacity of the industrialised nations can be transferred to the Communist and "Third World" nations. We have no doubt that "relatively cheap credit" will be made available to build up Communist China. Those who have the power to create financial credit with the stroke of a pen can provide this credit on whatever terms they see fit. They do not, of course, see fit to provide "relatively cheap credit" for the peoples of the non-Communist world.

It is to be hoped that the Government of Taiwan learns the appropriate lesson from its expulsion from the International Monetary Fund. Having now been expelled from all international organisations, it should be free to follow a completely independent financial, economic and foreign policy.

* * * *

Having sought to force the Christian Church to repudiate all manifestations of "anti-Semitism" in The New Testament, it is not surprising that Jewish agitators insist that the immortal Shakespeare should be censored. The International League against Racism and Anti-Semitism has threatened the French Prime Minister because of a State-run television station's presentation of *The Merchant of Venice*. The League against Racism and Anti-Semitism has told Prime Minister Barre that he must make sure that the television station refrain from "showing cultural programmes of this kind." It is the type of arrogance, which makes so many people dislike Jews. This dislike is then exploited by the Jewish hierarchy to keep the Jewish people enslaved by a collectivist philosophy. Irrespective of how Shakespeare's presentation of Shylock is accepted, his play deals only with one Jew in a particular situation. What about the continued presentation by

Jewish controlled television stations of Jewish produced films, which depict the great majority of the Germans of the Hitler era as sadistic brutes? Ah, yes. "But that is different." The real difference is philosophical, that of far too many Jews being that of the one-way street.

BUSINESS AS USUAL WITH THE SOVIET

Now that the dust of the gimmickry concerning the Olympic boycott has settled, leaving the Soviet firmly entrenched in Afghanistan, it is clear to see that the basic realities of the state of the world have not changed. Mr. David Rockefeller and other international bankers did not close down their operations inside the Soviet Union. No moves were made to expel the Soviet from the multitude of United Nations Organisations to which it belongs. Technology and food continued to flow from the West to the Soviet. There was only a little temporary wrist tapping.

From the Soviet's point of view, some of the most vital Western technology is related to the development of the Soviet's vast oil reserves. The Soviet's use of oil in its global strategy is generally overlooked. The Soviet provides three out of every four barrels of oil used by the Eastern Bloc Communist nations. The comparatively independent stance of Communist Rumania is only possible because of domestic oil production.

The Soviet has shrewdly maintained the price of its oil exports to the Eastern bloc at 25 percent lower than that of the prices of the OPEC nations. The flood of Western oil technology during the 70's enabled the Soviet, in spite of the inefficiencies of the Soviet system, to step up its oil production considerably. But the Soviet leaders are now concerned that Soviet oil production cannot meet the growing demands of its own industry and its satellites. There is open discussion inside the Kremlin of becoming an importer of oil, obviously from the nearest oil producing area, the Middle East.

Now comes a reaction to this which reminds one of the Shakespearean comment, "Tis a mad world, my masters." President Carter has approved the sale of a \$5 million offshore oilrig to the Soviet to help increase Soviet oil production. Oil is absolutely essential for modern mechanised warfare, and if President Carter and his advisers are genuine in their expressed desire to curb Soviet expansion, then surely they should be refusing to assist in any way with Soviet oil development. And they should be encouraging other Western nations like Canada to do likewise.

But, incredibly, the Carter Administration is arguing that the West must assist the Soviet to increase Soviet oil production to prevent the Soviet from becoming an oil importer, which would force oil prices higher. The mind of any sane person must boggle at this line of thinking. If Western Governments were pursuing a genuine anti-Soviet policy, they would apply a complete boycott on all exports, both food and technology to the Soviet, taking the advice of Solzhenitsyn, who suggested that the Marxists should be told that their claim to possessing a superior

economic system and social order should be put to the test, with no further aid from the "decadent capitalists".

THE TRAGEDY OF REV. FR. LEWIS

One of the victims of the betrayal of Rhodesia was the courageous Anglican Priest, the Rev. Father Arthur Lewis, and his Rhodesian Christian Group. We understand that even some of Father Lewis's supporters in the United Kingdom have deserted him on the basis that Marxist Prime Minister Mugabe was sounding "reasonable" and should be given every chance to stabilise the former Rhodesia. But as warned by Father Lewis, a former Independent Senator, the tribal and other realities of Rhodesia cannot be buried under wishful thinking. As we go to press, the signs are ominous. A break between Nkomo and Mugabe could be followed by tribal civil war. Not surprisingly, whites are leaving in increasing numbers.

In a letter to an Australian supporter of the Rhodesian Christian Group, Father Lewis writes:

"The thing we have fought for so long has been forced upon us by British treachery, and it is impossible to recover from the stunning blow. Every night on Radio Zimbabwe we hear that Comrade Mugabe has done this or that: everybody is 'Comrade' now. Mugabe is trading cautiously now and is pretending that the leopard has changed its spots: but it has not.

"The R.C.G. (Rhodesia Christian Group) committee is scattered and our work in Zimbabwe is now carried out, among black and white, by Christians who have not hit the headlines. My wife and I drove down to Pretoria on March 21 and 22 (leaving behind most of our possessions and our funds) — and are trying to organise the R.C.G. — in exile: from here at least we can speak openly, and let Christians know of the needs — and the truth about what is going on. More and more whites must move south: these will need a helping hand, as well as the war victims and the blacks that resisted the Marxists.

"The Christian League has welcomed us and offered us every facility, including our bread and butter. But just as we were getting the work off the ground, disaster struck. Not only has my promised stipend not materialised, but none of those who serve the League full-time has received a cent of last month's salary.

"For years the ecclesiastical Left has been gunning for the League, trying to destroy it totally. The weapons have been litigation and character assassination in the press. Now a new tactic has appeared: the most successful yet. Shocking rumours have been spread and these have reached the ears of the League's main financial sponsors, who have taken fright, and cut off their pledged support without warning. The Chairman of the League is taking emergency survival action, but my wife and I, and the R.C.G. are on our own. It is a terrible experience in a strange land, but we are throwing ourselves on God's mercy and the help of our friends. To abandon Rhodesians now is unthinkable to us: the R.C.G. is a genuine life-line by which Christians can send help to anti-Marxist

Rhodesians in their hour of need. But of course we are in need ourselves, too. Our money is un-get-at-able in Zimbabwe. If I take a parish I shall be silenced by the Leftist hierarchy here, and unable to work for Rhodesia. To admit final defeat, borrowing the fare and returning to the Britain of our birth — this simply is not on. So we pray and hope."

CULTURE AND RITUAL

This article was originally published in "The Social Creditor", August 25, 1945.

We gather from a remark of Dr. W. R. Inge in the Sunday press that the idea of inevitable progress towards good as a result of the mere lapse of time -- an idea closely connected, if not identical with Darwinism -- is known to theologians as "the Western heresy". It is singular that from every quarter we hear the opinion expressed that the European Age is passing, an idea linked with the rise of Eastern political ideologies such as Marxism. That is to say we have succumbed to the East, because of our own unsoundness. It is highly important to realise that the idea and the retrogression have been contemporaneous; that it is almost possible to say that the prevalence of "the Western heresy" has driven out of Europe that subtle quality which gave poise and resistance to the European. If Europe (and Great Britain) are to be saved, they have to recover their soul. There is no hope in the stampede of the Gadarene swine. In the economic plane, as in the social structure, the future of this country lies, as it always has lain, with quality, not mass-production; and there will be no quality-production if Professor Laski has his way.

We make no pretence of ability to judge the inevitability or otherwise of cultural defeat. But we notice in many quarters a new awareness of what we have been proclaiming to the best of our ability for the past ten years — that the wars and economic depressions of this century were consciously planned to induce the psychological background for a world revolution which would use the exaggerated and manufactured prestige of "Labour" to eliminate the prestige of culture, and, "in war, or under threat of war" to replace the vitality and attraction of the old Europe by the drab uniformity of a Russian workers-ant-heap. That is a new feature in the situation; and it may be that the shock of the election has wakened many people to the fact that the greatest war of all is still to be fought — to a conclusion, this time. For it is evident that the root of insecurity, both personal and national, is embedded in the rise of the politics of mass democracy. The mere mechanism is immaterial; what is deadly is the technique, however embodied, of using mass action against minorities.

It may quite reasonably be asked at this point, "What do you mean by culture — a word which in itself may mean anything from a bacteriological preparation to the output of a ladies' school?" While a short answer is not easy, we are more and more convinced that one very important component of the culture we have in mind is ritual. We are the more certain in this respect because of the existence of two factors amongst many. The first is that the most im-

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portant forces in the world, the Catholic Church and Freemasonry, are obviously based on ritual. And the second is the persistent campaign of ridicule waged through the press and the "B". B.C. against the ritualistic basis of the English tradition. It is relevant to this matter that, on no less authority than that of Sir Paul Dukes, "The Comintern was founded with this specific aim" (the overthrow of existing institutions) "and the British Empire was declared to be the main target of the Revolutionary crusaders". —(*The Tablet*, August 11, 1945).

Every effort is made to suggest that ritual is a "class trick"; that "Manners makyth man" has no reality in comparison with a six-valve radio or a rousing gangster film straight from Hollywood. There could be no greater falsity. The culture we have in mind is far more extensively diffused amongst the "lower income brackets" than amongst the ornaments of Big Business. But it is not politically effective — in fact, the generous tolerance, which goes with, and is the outcome of it, has been used to enlist its suffrages to its own destruction as well as the permanent enslavement of the populace.

But of course the whole question is beyond argument. No honest person hesitates to admit the defects of the nineteenth century while claiming that it was the high watermark of modern civilisation. No instructed person has any doubt that it was, fundamentally, the corruption of the English tradition by the essentially "vulgar rich" on both sides of the Atlantic and the North Sea to which practically all those defects can be traced - - the same vulgar rich who are using mass democracy to complete the ruin they have conceived. And the bulwark against these vulgar rich was tradition; a national ritual arrived at by centuries of trial and elimination. It is in the failure to present that tradition as a living force of which to be immeasurably proud, instead of as something for which to make apology, that the so-called Conservative Party - a body, as such, without a soul — has been guilty of the unforgivable sin, and must suffer for it. And the most deadly error we can make is to look to it, in its present form, for salvation.

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