

"BE DOERS OF THE WORD"

By Eric D. Butler

The Christmas Season focuses attention on the most explosive event in human history. The word became flesh as God revealed Himself to man in Christ the Son. But the revelation went far beyond Christ in the form of man; Christ enunciated Truth, as it had never been presented before, Truth so far-reaching that, as C. H. Douglas has said, even after two thousand years the complete significance of that Truth has still only been partially grasped. Nor has there been adequate stress on the fact that Christ was an actionist. The "meek and mild" conception of Christ stems from faulty translation and is contradicted by many recorded acts, including the most dramatic of all, the whipping of the moneychangers out of the Temple.

After drawing attention to a contemptuous statement by a Jewish financier that the reason the Gentile could not shake himself free from the domination of finance, because the Gentile could not distinguish between numbers and things, Douglas commented that "I would be inclined to go further than that, and say that the mentality which is attracted to the Internationalist idea is incapable of distinguishing between numbers, things and individuals. It is a type of mentality which is fostered and ultimately becomes inseparable from people who deal with nothing but figures, and is, in my opinion, the reason why the banker is fundamentally unsuited for the position of reorganiser of the world."

(2) WORD-WORSHIPPING

But just as many cannot distinguish between the symbols known as numbers, and things, there are also those who cannot grasp that word-symbols can of themselves be most misleading unless seen as but a reflection of reality. Many Christians have become slaves to a tyranny of words. They are like the Jewish Rabbis at the time of Christ, slavishly concentrating upon what was "written in the law", spending endless time in quibbling interpretations, fragmented into conflicting groups, with undue concentration upon "the word" to the exclusion of action. All symbols must be seen as but a means to an end, the discovery and application of Truth. The chalk used to write the formula concerning the law of gravity on the blackboard, does not fall to the floor because of the writing: it falls because of the reality of gravity itself. The nature of water has not been changed because man decided to use a formula, H₂O, to describe it. The symbol merely reflected the discovery of the reality that water consists of two parts of hydrogen and one part of oxygen. Appropriate action may one day result in that reality serving man's energy requirements.

When James said that Faith without works is dead, he was warning that unless Christians were "doers of the word", they were deceiving themselves. And, of course, they deceive others. Perhaps more than any other

early Christian writer, James stressed that it was the Doctrine of The Incarnation which was the central feature of the Christian revelation. Unless appropriate action is taken to use Truth, nothing happens. As James said, "You see that a man is justified by works and not by faith alone." This was emphasising what Christ had said about judging individuals by their fruits, not by what they said or professed to believe.

MORE THAN FAITH REQUIRED

The great achievements of nearly two thousand years of Christian Civilisation did not come about because of Faith alone, or because of concentration upon "the word." These achievements were the result of sufficient individuals considering the Truths revealed by Christ in His relatively few words and His deeds. It is perhaps highly significant that there is no record of Christ instructing anyone to act as type of scribe, carefully recording everything He said and did. The last verse of John tells us "there are also many other things which Jesus did; were everyone of them to be written, I suppose that the world itself could not contain the books that would be written."

In the brief record provided by the four Gospels selected by the Early Christian Fathers, there is no reference to English Common Law, limited constitutional government, and similar matters. But the Truths succinctly revealed by Christ, were the seeds, which when treated appropriately, grew into a completely different type of Civilisation compared with any of previous periods. A seed or an acorn possesses within themselves the potential to grow into a beautiful flower or a majestic oak tree. But that potential will never be realised unless

CHRISTMAS GREETINGS

We take this opportunity, in our last issue for 1980, to wish all our readers, wherever they may be, and their loved ones, a Happy and Holy Christmas Season, and express the hope that 1981 will see further encouraging signs of that Christian regeneration which we are confident is now under way.

the proper conditions are provided. In the field of human associations, appropriate action must be taken by individuals. A genuine Christian must be an actionist, as Christ was.

CHRIST THE ACTIONIST

Time and time again Christ stressed the importance of works. Consider the following from St. John:

"If I had not come among these the works which no one else did, they would not have seen sin . . ." Christ went on to speak of how he was hated by the Jews because he came to "fulfill the word."

"Truly, truly, I say to you he who believes in me will also do the works that I do; and greater works than those will he do, because I go to the Father."

"If I am not doing the works of my Father, then do not believe me, but I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

Proper action is required, not a mere mouthing of words, to heed Christ's advice that He was the way, the Truth, and that no one could come to know the Father except through Him. God did not cease speaking to man two thousand years ago. Shakespeare the great Christian

artist wrote of books in brooks, sermons in stones and good (God) in everything. Does not God speak to us in the harshest possible manner when we violate His Laws concerning the treatment of our bodies, described as the Temple of God? Man cannot heal or cure. God alone does this — but only when man takes action to establish correct relations: a point made by the famous physician. Dr. Alexis Carrel, in his famous book. *Man The Unknown*. The Law of Love requires appropriate action. Merely stating the Law does not of itself reveal how to apply the Law in all circumstances.

ST. PAUL'S SOUND ADVICE

The Christmas Season, when the Christian should be celebrating the making of the word flesh, is an appropriate time to break away from the worship of words to a consideration of how to grow closer to God. After warning in Timothy to "avoid disputing about words, which does no good . . . only ruining the hearers". St. Paul urged that the individual present himself to God "as a workman who has no need to be ashamed." No better advice could be given at this time to those who wish to be "doers of the word". Only deeds will put to flight the forces of Evil threatening mankind with a retreat into a new Dark Age

Beware Of Rendering Unto Caesar That Which Belongs To God.

The following is the text off the Sermon delivered by Father Robert C. Crawley, Acting Dean of Christ Church Cathedral (Anglican Church of Canada), Victoria, B.C., Canada, on August 3:

The Collect begins, "Grant to us Lord, we beseech Thee, the Spirit to think and do always such things as are rightful". The Epistle admonishes us to live according to Christ's standards in personal morality. The Gospel is dealing with dishonesty and the reward of dishonesty, or the consequences in Eternity of dishonesty. Jesus used farming, banquets, weddings, bread, wine, money, things of everyday interest and importance. One of my favourite action parables is the account of the confrontation between Jesus and a combination of Pharisees and Herodians, who normally would have nothing to do with one another. However, their opposition to Jesus made them allies, and so they set out to trap him, or get evidence for a charge to lay against him either for treason in the civil courts, or for teaching against the religious law.

"And the Pharisees went and took counsel how to entangle him in his talk, and they sent their disciples to him, along with the Herodians saying, "Teacher, we know that you are true and teach the way of God truthfully, and care for no man, for you do not regard the position of man. Tell us, then, what do you think? Is it lawful to pay taxes to Caesar or not?"

It is a very neatly laid trap. A 'yes' from Jesus would have condemned him from the standpoint of Jewish religious law, and the resultant trial (at the very least) would have discredited him in the eyes of every patriot. A flat 'no' would have been used against him as inciting the crowds to defy Caesar and the tax laws. Well, you know the answer.

"Jesus, aware of their malice, said, 'Why put me to the test, you hypocrites? Show me the money for the tax.' And they brought him a coin, and Jesus said to them. 'Whose likeness and inscription is this?' They said, 'Caesar's. Then he said to them, 'Render, therefore, to Ceasar the things that are Ceasar's and to God the things that are God's.' When they heard it they marvelled and they left him and went away."

The answer has many different levels of meaning. It is no wonder his accusers marvelled and went away to ponder it. People have been doing so ever since. One plain meaning is that God's plan for eternal life must not be diluted by worldly ambitions or standards. Conversely, the inference is clear that Ceasar, in other words, human, political, social organisation, has a valid place in the scheme of life, in God's scheme of life, and so does money, which Jesus used to make his point. Jesus never condemned money, or wealth for that matter. He did say that great wealth made entrance into the Kingdom difficult because of the demands made upon the owner of that wealth, and he did condemn the love of money in the sense of pursuing wealth as the main goal of life. Money, or rather what it represents, the means of exchange for goods and services, is important - very important to our daily lives. What I want to do this morning is to draw a kind of parable about money, today's money, what is happening to it. I'm not an economist or an investment counsellor, so what I have to say is simply my observations as to what has been hap-

pening.

The Importance of Money

Money provides a standard we can all recognise and to which we relate every day. We decide whether to buy this item or not, to judge relative values, to make our minds up whether we can afford to buy this or that. We draw up a budget and we try to be good stewards. And then along comes inflation and messes up all our calculations. I read last week that a 1980-dollar is worth 20 cents, one-fifth of the purchasing power of the 1939-dollar. I know that wages have increased but don't use that argument to a pensioner or someone on a fixed income. Now what has happened is not just an increase in prices, but *a dilution of the standard of the measurement of money*. I have some visual aids this morning, and the Servers have volunteered to be my bodyguards afterwards. Here is a dollar. It is a 1935 silver dollar. Forty-five years ago when it was minted, this would buy a full course dinner for two. It will still do that today because it's worth \$35.00. Now here is the one that staggers you. Here is a 1 oz gold coin, a Kruger rand. This is worth \$750.00. The interesting thing is that in the year 1600, 400 years ago, a guild craftsman, say working on a Cathedral, stonemason or a carpenter was paid a ½oz gold coin a week, approximately two of these a month. About \$1600 take-home pay in today's dollars. The strange thing is that that is approximately the take-home pay of a carpenter today - 400 years later. Now please don't anybody rush out to buy gold and silver because you heard it from the pulpit!! All I am doing is laying the groundwork for a parable. Actually, these things aren't worth anything in themselves. You can't eat them, or wear them, or take shelter under them. All you can do is exchange them for real things, and the only reason you can do that is because of *faith*. People have *faith* that these things will retain their value, which is why people have been rushing out and buying them. Because they have lost faith in the ability of a diluted standard (the paper dollar) to deliver on its promises. It is essentially a matter of faith based upon the need or a search for security, and the lesson we learn I think is this. In economic life, when the standard of money is diluted, three things begin to happen. First of all people lose faith in it and they demand more and more units of it to stay even. Secondly, they scramble about seeking alternatives, some of which are very unwise, and thirdly, eventually both psychological and real damage is done to the fabric of society and, as usual, it is the poor who suffer the most.

The Source of Spiritual Standards

Now, let us look at that little analogy or parable in terms of spiritual standards. The first question is, where are they? Where do we find them? For the committed practising Christian the answer is easy. In Revelation, of course, in God revealing to us his absolute standards of conduct tied to his eternal plan for us and for his creation. More specifically, where are those standards held up in practice so that they can be clearly seen and understood? Why in the Church of course, through Holy Scripture and sacred Tradition. We see them summarized in the Ten commandments, expounded by the prophets, raised to a yet higher level in the Sermon on the Mount, and fulfilled and focussed in the person of the Risen and Ascended Christ,

and as lived by the early Church. But hold on a minute. What happens if we are told that the Ten Commandments were only a useful behaviour code for a particular culture 3,000 years ago? That there is nothing *absolute* about them. That their purpose was to whip a bunch of Hebrew slaves into some semblance of social order, and they don't apply to modern man as absolutes, because we have 'come of age', and Jesus came to replace rigid legalism with the law of love. That is a very prevalent teaching today in the Church. Furthermore, look what happens if you do take them seriously and you start getting specific about them. "Thou shalt have no other god but me. Thou shalt make no graven image and bow down to it." Well, of course, we are not Polytheists in the old fashioned sense in that we don't go round making statues of Venus or Aphrodite, or any of the other gods, and bowing down to them. But then what is Venus but the symbol of sexual satisfaction and satiation? "Thou shalt not commit adultery" - using Our Lord's own definition of that state - how do we regard that absolute command? Why today it is called 'an alternative lifestyle.'

It certainly is, and it has always been with us. The Israelites faced it in a blatantly religious form when they first entered Caanan, and they had to struggle with it all the time they were there in the worship of the Baals and the Ashteroth - the fertility gods. Now there was a real 'alternative lifestyle' for you - organized sexual orgies (instead of bingo) all very respectable, and run by the church! The practice of temple prostitution, both male and female, and the various combinations of homosexual indulgences are quite clearly portrayed and condemned by the prophets in the Old Testament. This 'alternative lifestyle', which is only one facet of paganism, not only sins against God, but also undermines and destroys ordered society. Read the prophets, especially those who spoke just before the destruction of the northern kingdom of Israel, and then a little later on, the southern kingdom of Judah. The Church of that day had deliberately diluted those particular standards. And we are in danger of doing the same thing today. Just when our society is wallowing in a morass of sexual self-seeking, we have an official report presented to General Synod, which called upon the bishops, "to develop a consistent pastoral ministry to men and women living together outside marriage". The report carries on to say that, again I am quoting, "common-law marriages can be a means of grace and it was time to stop conventional prissiness, and the habit of passing by on the other side." I'd love to deal with that phrase but I don't have time. Fortunately, the report was not accepted. The House of Bishops diluted the standard last year by their strange stand on homosexuality in the priesthood. In so many areas of personal morality just at the time when the world needs to hear the clarion call to battle for personal holiness and to follow God's commands, what we hear is like the sound of a trumpet being played under water. The Ten Commandments are treated as though they were the ten suggestions, that is, if they happen to suit your choice of lifestyle.

Christ and Popularity.

Now please don't think I'm singling out and railing against society's sexual permissiveness, just singling that

out - it has always been with us. It is the spiritual standards, the absolute revealed standards that I am concerned with - that they not be diluted for the sake of relevance and popularity with the world. Bishop Gore wrote this almost 100 years ago.

"In his indifference to popularity, Jesus was following in the way of the true prophets of the Old Testament. They too had been in constant opposition to the people, even though they had been revered or feared as men of God, because they spoke to reluctant ears an unpalatable message. They too knew that they must proclaim the truth, whether men would hear or whether they would forbear, and that in any case the word of God would not fail in its effects, would not return to God void. But nowhere do we feel as in the Gospels the suffering, discriminating power of truth, and it is very important to emphasise this because the whole method of Christ based upon his profound perception of the ultimate power of the true spiritual idea conveyed as a message from God and apprehended by the single mind has often been forgotten by the Church. Popular religions of all kinds have commonly been popular because they consisted in religious customs and rites which were familiar and involved no mental effort, but left the minds and ideas of the people alone, and constantly during and since, what is called the conversion of the empire, the Church has fallen into the habit of the world and suffered men to enter the Church and adopt its rites and ceremonies with their minds, their ideas almost untouched. Religion has been made easy and its lifting power correspondingly lost by neglect of the principle of Christ, that only spiritual truth really apprehended is redemptive. That the will and the heart cannot be rightly trained while no claim is made upon the mind to change and deepen and elevate its ideas."

When you get specific about God's revealed standards, your popularity indeed soon tumbles. You get labelled as 'a reactionary', or 'a simplistic fundamentalist', or 'a conservative extremist', or even 'a psychological cripple motivated by fear of change'. You shouldn't be worried about that. It just shows that you are doing your job as a Christian. The new approach to spiritual standards writes off the ten commandments and the Sermon on the Mount as being legalistic, rigid, restrictive of the human spirit, and the principle is promoted that the only standard that counts is "a caring relationship." And the favourite example to justify this is the account of our Lord's dealings with the woman caught in adultery, in that he did not condemn her. It is conveniently forgotten to emphasize that the last words he said to her were "go and sin no more." There is a world of difference between the forgiveness of a repentant sinner and ignoring the sin as if sin doesn't matter as long as you are motivated by the desire to do good. There are no absolute standards at all. Now this idea cuts right across all the evidence of salvation history. Every true religious revival results in a rejuvenated society, and every true religious revival is centred on a call to personal holiness based on God's revealed standards of conduct, regarding sexuality, honesty, responsibility to the family, responsibility to neighbours.

Every prophet in the Old Testament makes this crystal

clear. John the Baptist, whom Jesus named as the greatest man who ever lived, made it his sole message to prepare the faithful remnant for the coming of Jesus. And you will remember that John the Baptist lost his life for being specific about the seventh commandment. King Herod didn't like it either! Christian history tells us the same tale. From St. Paul and the Church in persecution for the first 250 years it's the call to acknowledge and live by clearly recognized spiritual standards, which put them at odds with the rest of society. It is precisely because they were not relevant to the Roman society that they won. Go to St. Augustine, on to the saints of the barbarian tribes, on to the Reformation, in our own Church to Wesley, then to the evangelical revival of the 18th century within the Church of England, and to the Catholic revival in the 19th century. The Catholic revival was not about incense, and vestments and candles and bells, but was centered on a call to personal holiness in the fullness of the Catholic faith, and it was most effective in the appalling slums and degradation of England's industrial cities. Before concluding, it is necessary to make one thing very clear. The call to live by standards does not mean a return to Old Testament Puritanism or spiritual pride of justification by the Law. Every Christian should know that we are saved by grace through faith alone, but that it is the purpose of Christ's strengthening life and God's indwelling Spirit to enable us to live like the saints we are called to be. No spiritual arrogance or self-satisfaction is implied at all by following a set of standards. Jesus said, "Be ye perfect as my Father is perfect".

Spiritual Revival Needed.

Now to return to our monetary parable. What happens when the spiritual standards are diluted? No. 1) People lose faith in the Church. They drop away — the statistics are proof enough of that! No. 2) People scramble around looking for alternatives. Never has there been such explosive proliferation of sects and schisms. Some are respectable but misguided, and some dreadful in their consequences as people seek desperately for that spiritual security which eludes them when we dilute those standards. Thirdly, not psychological but real damage is done to the Body of Christ.

"Render unto Caesar the things that are Caesar's". For the Christian this does not mean abdicating to the State the right to decide whether unborn babies live or die. This is not Caesar's prerogative. It is not rendering to God when Christian groups decide to encourage secular ideologies of human justice and association by supporting terrorism as the means of attaining those ends. It is not rendering to God to support, for the Church to support, any legislation, either secular or ecclesiastical, which weakens the sanctity of holy matrimony and the unity of the family, or en-

ECONOMIC DEMOCRACY

by C H. Douglas.

The work, which launched the worldwide Social Credit Movement New edition with introduction and biographical sketch of Dr. Geoffrey Dobbs Douglas's first article. "The Delusion of Super-production" included as Appendix. Indexed. The most important book of the twentieth century. Price \$3.45

courages or turns a blind eye to promiscuity or perversion. When we as a Church believe that our primary duty is the changing of social structures and the advancement of social justice as our primary duty, then we are rendering unto Caesar, no matter how good our intentions. A change in social structures commensurate with God's Kingdom will only come through the mind of Christ dwelling in his people. "Seek ye first the Kingdom of Heaven," and that means living by and proclaiming God's revealed

commands. A spiritual revival in the Body of Christ, in the mainstream churches if you like, is desperately needed, and it must begin by a call to repentance and a commitment to holiness, and this can only begin when the dilution of the standards is stopped, and the trumpet call to action sounds an unmistakably clear and triumphant note. The responsibility rests with each one of us, unless we be guilty of rendering to Caesar that which belongs to God.

THE STIFF UPPER LIP

By Jeremy Lee

If one ever doubted that blood is thicker than water, the startlingly similar reactions of Western leaders in the face of the world economic crisis point to some far distant genetic axis. Has John Buchan's "The Path of the King" an historical counterpart in "The Way of the Politician"? One wonders. Did some hereditary mutation predestine the arrival on their respective political pedestals — at one and the same time, what's more — of Australia's Fraser, New Zealand's Muldoon and Britain's Margaret Thatcher? If so, it seems a cruel trick for providence to play upon a hapless twentieth century.

Or have we gone full circle, leaving behind our Magna Cartas and our "limited constitutional monarchies", back to "the divine right" creed — this time in Saville Row or Vogue, rather than Crown and Ermine?

Be that as it may, all three seem bent on a political 'charge of the Light Brigade'; "Their's not to reason why; their's but to do and die." It is almost as though the sinking ship or the barricade had become an end in itself. One has a sneaking suspicion that "Life was not meant to be easy" is Tory sophistry for "Life should be, must be, WILL BE - BLOODY IMPOSSIBLE!"

Any nation whose leaders have rationalised the situation into those sorts of ideals faces a fate worse than death. Malcolm Fraser would go down with the ship in three feet of water if he possibly could! Muldoon would recognise a case for gift duty or V.A.T. in the widow and her mite; and Britain's "iron lady"? She would instantly recognise Wackford Squeers as a ready-made Chancellor of the Exchequer!

The trouble is, they mean so well! Undaunted to the last, they do not mean to let reality sway them from their course. They know, you see, what's best in the long run. Thus they are immune to the human frailties and foibles, which beset we lesser mortals. We are silly enough to trust the evidence of our own eyes. So how can we understand that a rise in unemployment doesn't really mean that more people are out of work? How can we be expected to realise that a doubling of the number of industrial bankruptcies in reality signifies that the economy is improving? How would we know that a rise in inflation doesn't really mean that things are getting more expensive, or that our incomes won't meet our expenditure? These passing illusions are but the fabric of "the coming boom", or the "golden vista ahead."

THE BRITISH REVOLUTION

Take mother England. The dreaded two million unemployment mark has been superceded by an anticipated THREE million, perhaps achievable within the twelve-month. Striding down the British noon-day, pick-
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ing her way through the carnage that once was British industry, Margaret Thatcher's eyes gaze past the wounded and the maimed to the Milton Friedman vision beyond. "We have only to restrict the money supply, and the victory must one day be ours!"

God help poor Britain! For if by chance Thatcher is wrong, there is now no Wilsonian socialism to provide a breathing space for the next Tory comeback. The Marxist Leninist knives are out, and have captured the British Labour Party. Under the malevolent brilliance of Anthony Wedgewood Benn, the Left completely dominated and shaped the recent Labour conference in Blackpool. The Bulletin (October 14) described it thus — "The list of extremist resolutions carried by the conference indicated just how far the party has gone. It voted to get out of the EEC, without having an alternative trade policy. It voted for unilateral nuclear disarmament. It decided to abolish all private medicine. It voted to abolish all private education. It voted to force people who had bought their houses from housing authorities to sell them back to the state at under market prices. It voted for a massive increase in nationalisation and public ownership — at a time when already nationalised industries such as steel have finally collapsed . . . Tony Benn, leader of the victorious Left, said that immediately after a Labour government next came to power it would, in its first week, a la Whitlam, take power to nationalise the commanding heights of capitalism in Britain, to quit the Common Market, and to create 1,000 new peers who would vote to abolish the House of Lords, then abolish the peerage in Britain . . ."

Which includes — and let's not mince our words — Her Majesty the Queen.

Now it well may be that Margaret Thatcher — through sheer, stubborn blindness and cupidity — plays right into the hands of the Devil. It's the last thing she really wants. But it is what she is going to do if she won't pause and take

a hard look at the real state of the battle.

FRIEDMANITE POLICIES

Two brilliant comments on Britain's position deserve her special attention. The first was from a socialist, John Kenneth Galbraith. He has summed up the fallacies of "Friedmanism" to a tee: "At the end of 15 months of Friedmanite policies in Britain, inflation is at 16.9 percent, manufacturing output is off by 8 percent, small business bankruptcies are up, and unemployment, at just over 2 million, is the highest since the Great Depression...."

Professor Friedman has shown himself over the years to be not only a diligent but an agile protagonist. If inflation and idle plant and unemployment persist in face of his policies, he will be tempted to wriggle, and this he does with commanding skill.

It will be said that the control of the money supply was not wholly in accordance with his requirements. Or that people must be patient; another year will be necessary for a true test.

And if there is a U-turn, it will be said that this came only months before the policy, had it been allowed to endure, would have proved itself a triumph.

Admitting that there is pain in the policy, it will be said that this is therapeutic. Nothing is so good for an economic system as suffering. Weak managements are culled out; weak businesses go to the wall; unemployment teaches people the worth of work. The strong are made stronger by suffering.

This defence of the Friedman policy is, one senses, already having something of a vogue in Britain. If accepted, it makes the policy invulnerable; the worse things are and for the longer the time, the better things are . . ."

It couldn't have been better put! Which makes it all the more frightening, for Galbraith, you see, is in the Wedgewood Benn camp. As Shakespeare would have it — "Get thee glass eyes, and, like a scurvy politician, seem to see the things thou dost not!"

SIR ARTHUR BRYANT ON DEBT-FREE CURRENCY

The other was from Sir Arthur Bryant — and here may well be the last point for strategical review before Thatcher's cavaliers ride on to their Marston Moor and their Naseby. For Sir Arthur is not the dogmatic catechist of a Galbraithian Left or a Friedmanian Right. He has woven his knowledge of Britain's history and his observations of the current situation into a cloak, which a naked Britain sorely needs. His is the Baconian approach, always testing past against present, and both against reality. It is the flexible approach, which allows for trial and error, rather than the rigid idealism, which attempts to bend reality in its own direction.

If Margaret Thatcher will exchange Milton Friedman for Sir Arthur Bryant, the Cromwellians at Blackpool may yet be held at bay. If not . . . ?

Sir Arthur said:

"If, in their praiseworthy attempt to restore freedom and incentive to the individual, the Government should persist in applying purely monetarist remedies to the imbalance and malaise in our economic system, it would inevitably result in millions of unemployed, and therefore impoverished, voters returning to power totalitarian

THE USE OF MONEY

by C. H. Douglas.

Delivered In Christchurch, New Zealand, in 1934, this is an excellent outline of the realities of the money system and how it is being used for anti-social purposes. Price 85 cents.

ideologists committed to destroying our economic freedom. The remedy is for government, without relaxing, indeed, if necessary, by increasing, its resistance to excessive wage claims, to free itself from the inflated and inflationary interest-charges on the money it is forced, under our antiquated system of creating purchasing power, to purchase in order to finance the essential services of the Crown — defence, the preservation of law and order, and the education, in its broadest and most creative sense, of young citizens at present denied both employment and the leadership and training necessary to make themselves sufficient producers. What is needed is a new institution, comparable to the creation of the Bank of England — the foundation of our 18th and 19th-century prosperity — empowered by Parliament to issue, under strict safeguards, for the sole use of the Crown, a limited amount of debt-free or low-interest currency sufficient to finance and stimulate the production of real wealth, so storing to the Crown its inherent, though at present alienated, prerogative of creating, as well as reducing by taxation, the nation's purchasing power.

For it is not the printing of paper money which is vitiating our monetary system, but the creation, at exorbitant interest-charges, of an inflationary burden of national indebtedness, payable by the Crown at the expense of our people's productive capacity."

It's all very well for St. Malcolm, St. Robert and St. Margaret to cherish the thrill of "do-ing and dy-ing". But surely they should also "reason why?" — especially if they insist on taking the rest of us with them?

THE COMMUNIST CANCER

The analogy between communism and cancer is uncanny. Cancer cells have one unique quality, their ability to grow. However, all other qualities are subordinate to this one so they cannot create functioning tissues. A cancer lacks specialised tissues such as blood vessels and nerves, which provide nutrition and vitality. Consequently, cancer rots at the centre while it grows at the periphery, where it comes into contact with the tissues of the functioning body. It uses the channels of communication and the nutrients provided by the blood vessels, blood stream, and lymphatic fluids for its growth and spread.

Similarly, communism rots at the centre while it grows at the edges where it comes in contact with the institutions of freedom. Communism cannot provide adequate nutrition. It is significant that the troubles in Poland were triggered by a shortage of meat.

The growth of communism must be stopped or the body of civilised society will die. Together we can and will destroy this malignancy with the radiance of truth.

Dr. Fred Schwarz, well-known author of "*You Can Trust the Communists*" and other works.

GEMS FROM DOUGLAS

Like the works of all true geniuses, those of C.H. Douglas never date. In fact, with the passing of time, and assessed in relationship to events, the works of Douglas become more illuminating. Much of what he wrote related to contemporary developments, but the man who enunciated that Social Credit was the policy of a philosophy, always related his comments back to reality. Selections from these comments demonstrate that, as Ben Johnson said about Shakespeare, "He was not of an age, but for all time." As has been our tradition over many years, we offer readers in this pre-Christmas period a number of comments by Douglas, which can with profit be pondered upon.

".....The group is essentially atavistic; it is something from which the individual has emerged, and his return to it is in the nature of spiritual death. Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and Trade Unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply, 'Render unto Caesar that which is Caesar's, and unto God that which is God's.' Caesar is, of course, functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will Do not can be made uniform by the omnipotence of the atavistic Group over the emergent individual, then indeed the Devil is triumphant."

The Social Crediter, November 1, 1947.

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".....A bad system is still a bad system no matter what changes are made in personnel. The power of personality is susceptible of the same definition as any other form of power, it is the rate of doing work; and the rate at which a given personality can change an organisation depends upon two things; the magnitude of the change desired, and the size of the organisation...Pyramidal organisation is a structure designed to concentrate power, and success in such an organisation sooner or later becomes a question of the subordination of all other considerations to its attainment and retention. For this reason the very qualities which make for personal success in central control are those which make it most unlikely that success and the attainment of a position of authority will result in any strong effort to change the operations of the organisation in any external interest, and the progress to power of an individual under such conditions must result either in a complete acceptance of the situation as he finds it, or a conscious or unconscious sycophancy quite deadly to the preservation of any originality of thought and action."

Economic Democracy.

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"The world is full of organisations for the suppression of such social evils as inebriety and prostitution. The financial origin of the latter hardly needs emphasis, but it is not so generally recognised that habitual industrial overstrain, long hours, and unsanitary conditions of work, and the excessive indulgence in alcoholic or other artificial stimulation, are almost invariably found in one and the same geographical locality. And in nearly every case, attention is directed to the suppression of the symptoms, rather than to the removal of the cause, with the result that the partial suppression of one evil is only achieved at the cost of producing a fresh and probably more insidious

disease."

Social Credit.

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"A national culture is the soul of a people, and the idea that a people can lose its soul and retain its identity is of a piece with the rest of dialectical materialism. That the English can adopt Negro cacophony, Hollywood ideals of manners and morals, Jewish economics and monopolistic politics and Masonic 'theology' and still remain 'English' is a naive conception which, in an elementary fashion, any motorcar manufacturer would deride.... This country has no genius for 'mass' conceptions - even its industrial ability is individualistic; and of course we are told from every quarter that the brave new world has no use for that kind of thing. Maybe so; and with it, goodbye to England."

The Social Crediter, June 1, 1946.

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"Not many matters are a ground for certainty nowadays, but in two of them it is possible to be fairly dogmatic. There will be no sensible improvement in world society until there is a radical decentralisation of money power; and there will be no decentralisation of money power by any centralised Government, no matter what it may call itself."

The Social Crediter, January 13, 1945.

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"THE ZIONIST CONNECTION"

By Alfred Lilienthal

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ON THE TARGET

Objective non-partisan observers believe that the failure of the Carter Administration to halt inflation was a major factor assisting the strong support for Ronald Reagan. But there is no evidence that Reagan, advised by the same "experts" followed by Carter, will be able to halt the American recession. A major step towards changing course would take place if Reagan could implement his promised major tax reductions. But the implementation of these reductions would require a far-reaching shift in present financial policies. While the massive American vote for Reagan was an encouraging sign that the majority of Americans want major changes in both foreign and domestic policies, those same Americans, including the Christians of the "Moral Majority", are going to find that merely changing the President and Members of Congress does not of itself change policies.

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Written history can be most misleading. Much has been written about Hitler snubbing the famous American Negro runner, Jesse Owens, allegedly because Owens demonstrated his superior running powers at the 1936 Olympic Games in Germany, thus destroying the Nazi theories of a master race. But when Owens died this year, Jesse Owens' obituary revealed the astonishing news, previously unpublished, that it was President Roosevelt who snubbed Owen. Roosevelt did not even bother to send him a telegram of congratulations for winning four gold medals for the U.S. A.

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Milton Friedman, much-publicised American economist, who says some sensible things about government, taxation and inflation, but who never challenges financial orthodoxy - otherwise he would not be publicised -- claims that Zionist Israel is the "bastion of free enterprise" in the Middle East. As Israel has an inflation rate of over 60 percent, has the greatest difficulty in sustaining its population, and only survives because of massive injections of international credit, we can only presume that Dr. Friedman was speaking as a Zionist sympathiser, not as an economist, when he eulogised Israel. The Thatcher Government in the United Kingdom is following Friedman's "monetarist" theories, which have already resulted in over two million unemployed. A study by a team of Cambridge economists reveals that if the Thatcher Government perseveres with its restrictive policies, there will be four million unemployed by 1985. And, of course, thousands more highly efficient British organisations will be bankrupt. At that stage Britain will be ready for a revolutionary Left-wing Government, a reaction against what can only be described as a revolutionary Right-wing Government. But before this happens, the British may well decide that they have had enough of the dialectical Right-Left clash and demand a much saner solution. The British have a long tradition of "muddling through". Only shallow observers would write them off.

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Australia and China are now allied. The Fraser Government has approved, as a first step, the exchange of senior intelligence officers, naval visits, and permanent military attaches. If you sup with the Devil, don't be surprised if you end up on the menu.

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BASIC FUND APPEAL

The League of Rights has reached the greatest crisis in its long history. The crisis is the result of developments, which the League predicted were inevitable while centralist finance and economic policies rooted in gross materialism were persisted with. Step by step over the years the League has encouraged and assisted in the many battles against Evil, but all the time preparing for a crisis during which Civilisation starts to recover through a process of regeneration, or passes the point of no return. No other body throughout the Western world now possesses the knowledge and the individuals capable of giving direction in the critical days just ahead. Right around the English-speaking world, the League is providing a service, which can turn the tide of battle.

In terms of money, The Australian League of Rights has operated on a budget, which is relatively small. But the League's "secret weapon", completely ignored by its growing number of critics, is a low-cost structure of operations, which even amazes some Christian Church organisations. Salaries for full-time staff are sacrificially low, while voluntary workers give long hours for nothing. League campaigners use the cheapest form of transport available, while gratefully accepting the hospitality, however humble, of supporters. Volunteers cheerfully man the League's printing presses. Volunteers operate the growing tape library service, using equipment financed by League supporters.

Because of its long-term strategy, and low-cost operating programmes, the League has been able to build up its stocks of literature and to equip itself with a wide range of printing and other equipment.

But all this has only been possible because supporters every year have provided a Basic Fund upon which to build. Occasionally a small legacy has assisted. The League now has never been better equipped in every way. But it must over the current League financial year fill a Basic Fund of \$55,000, an increase of \$10,000 on previous years, if it is to meet the challenge of the deepening crisis. It would be tragic beyond description if, having prepared itself successfully, the League faltered during the "show down". As we go to press nearly \$20,000 has been pledged or subscribed. The rate of support MUST be increased. Do not leave it to the "other fellow", as he is leaving it to you! Contributions to Mr. Jeremy Lee, Ravensbourne, Queensland, 4352, or to Box 1052J, G.P.O., Melbourne, 3001.