

THE NEW TIMES

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

Vol.46a No. 3

MARCH 1982

Registered By Australia Post—Publication No. VBH 1001

THE POLISH PAWN IN THE GRAND DESIGN

By Eric D. Butler

The Reagan Administration's guarantee of part of the huge Polish debt to international banks based in the United States, dramatically demonstrated the basic reality of the state of the world: real power is in the hands of the international credit monopolists. The manner in which the Polish Solidarity movement developed with the cynical exploitation of the deep Christian conviction of the Polish people, and the theatrical reaction of the Reagan Administration for advancing a grand design in which Poland is but a pawn. The fact that many of the actors in this drama are sincere, illustrates once again Disraeli's view of how real power is exercised behind the scenes.

If Mr. Hamish Fraser, the former Scottish Communist leader, is correct, the Polish crisis has in part been promoted by the Trotskyite KOR movement in an attempt, not to free Poland from Communism, but to change the type of Communist leadership. Several developments paved the way for what was Pope John Paul II's visit to his homeland in 1979. The next year, 1980, saw Western bankers, at a meeting with the Polish Communists in Warsaw, insisting that additional loans required austere measures designed to ensure that debts, plus interest, were repaid. It was specifically demanded that the Polish food subsidy system be abolished. The result was a soaring of food prices and a violent reaction in a series of strikes. Polish production sagged. But further huge loans from the Western banks were made available.

The crisis deepened throughout 1981, with the Church attempting to play a moderating role and warning against irresponsible action by supporters of Solidarity. It is almost certain that Church leaders understood how the Communist leaders were deliberately allowing a protest movement to be developed so that eventually it could be destroyed. Those Marxists exploiting Solidarity for their own purposes hoped that an open Soviet invasion could be provoked. It is probable that Lech Walesa is a sincere Catholic working man, but an unconscious agent of those who see Solidarity as a means ultimately of breaking the Church's influence. If sincere, he will be sacrificed.

GREAT IDEALISTS

But irrespective of what has really happened inside Poland, the overall situation is like a big river in which may be seen local turbulence, cross currents, with an occasional current moving against the main stream. The river, however, moves irresistibly in the one direction. The world situation is like that river, generally moving towards the progressive centralisation of all power, with a clearly emerging programme for the establishment of some type of a World State. The principal promoters of that programme are the international bankers, many, but not all, of whom are Political Zionists. All are great idealists, in the sense that they are convinced that they know what is best for mankind. All are corrupt because they are exercising enormous power without responsibility.

As the programme for the World State reaches that stage where it is impossible to disguise what is taking place, it becomes necessary to stress the village idiot theory of history. The dominant role of the international bankers can no longer

be denied. Even the "respectable" anti-communists are now forced to concede that the nexus between International Finance and Revolution is not merely the figment of the overheated imaginations of "rightwing extremists." And so a "reasonable" explanation must be presented: the international bankers who have been bankrolling the Communists are "greedy," "shortsighted," or simply "stupid." The writer has experienced plenty of stupidity over a lifetime in talking to people in authority about the state of the world. He recalls a senior banking official, with whom he had worked closely during the anti-bank nationalisation campaign in Australia, expressing criticism of the League of Rights' opposition to financing Australian grain sales to Communist China. "Bankers must be practical, Eric," I was told. "Lending money is our business." A similar view has been put by an American banker, who is reported as saying that the

OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the State.

To defend the Free Society and its institutions - private property, consumer control of production through genuine competitive enterprise, and limited, decentralised government.

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting Natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

major consideration in lending money to governments is not their label, but whether it is felt they can repay loans plus interest. However, to suggest that those in the top echelons of International Banking operate divorced from all political considerations, is contradicted by history, and commonsense.

THE DESTRUCTION OF IMPERIAL RUSSIA

No matured student of history denies that the destruction of Imperial Russia was the policy of Jewish international financiers. That policy emerged into the open with the financing of Japan in the 1904-5 war against Russia. Jacob Schiff of Kuhn, Loeb and Co., Wall Street, made his position clear on numerous occasions. Cyrus Adler in his work, *Jacob Schiff, Life and Letters*, quotes the Japanese Minister of Finance, Mr. Takahashi, as stating in a memorandum to the Japanese Government, "Mr. Schiff had a grudge against Russia on account of his race...for this purpose it was deemed fit to admonish the ruling class by an object lesson. Mr. Schiff saw in the war a welcome opportunity to give effect to his cherished ideas." As the loan to the Japanese Government was in sterling, not dollars. Mr. Jacob Schiff was in effect putting the British to work to build up the Japanese navy.

The anti-Russian campaign by Schiff and his fellow Jewish bankers extended to providing massive funds for a growing terrorist campaign, both inside and outside Russia. The campaign continued until Imperial Russia was destroyed during the First World War, the most important result being the establishment of a Bolshevik Government in what has since become known as Soviet Russia. The financing of the Bolsheviks has been carefully documented by Dr. Anthony Sutton in his *Wall Street and the Bolshevik Revolution*. It was the same Wall Street bankers who brought Bolshevism to power in Russia, who then consistently financed it. They played a decisive role in persuading the newly-elected Roosevelt to extend diplomatic recognition to the Soviet, thus making the open extension of loans to the Soviet possible. Desperate American producers, both primary and secondary, welcomed the recognition on the basis that they would be able to start exporting. The credit monopolists put them to work to build up the Soviet. They have been doing it ever since, as witnessed by the astronomical debts now owed by the Soviet bloc to the international bankers.

One of the most revealing descriptions of the motivation of those who destroyed Imperial Russia and promoted Communism is provided in a remarkable book, *Geneva versus Peace*, by Comte De Saint-Aulaire, French Ambassador to Great Britain from 1920-24 (Sheed and Ward, London, 1937). The French Ambassador records a dinner comment by a Jewish revolutionary involved in the short-lived Bela-Kuhn Communist regime in Hungary after the First World War. The revolutionary had subsequently become a director of "a great New York bank, one of those which were financing the Bolshevik Revolution." When a fellow guest asked him "how it was possible for high finance to protect bolshevism," he replied, "'Too much salt corrodes meat, too little lets it rot'. The precept can with justice be applied both to the human mind and to the peoples of the earth. We, Jews, apply it wisely as it should be applied, salt being the emblem of wisdom. We mingle it discreetly with the bread that men consume. We administer it in corrosive doses only in exceptional cases, when it is necessary to get rid of the debris of an immoral past, as in the case of Czarist Russia. That gives you a partial explanation why bolshevism finds favour in our eyes; it is an admirable salting tub in which to corrode and destroy and not to preserve. But beyond and above this particular instance we are in communion with Marxism in its purest form in the International, in other words with our religion, because it is the weapon of our nationalism, in turn defensive and offensive, buckler and sword. You will say that Marxism is the very anti-thesis of capitalism, which is equally sacred to us. It is precisely for this reason that they are direct opposites to one another, that they put into our hands the two poles of this planet and

allow us to be its axis. These two contraries, like bolshevism and ourselves, find their identity in the International."

The revolutionary-turned banker claimed, "In the management of the new world we give proof of our organisation both for revolution and for conservation. Our organisation for revolution is evidenced by destructive bolshevism and for construction by the creation of the League of Nations which is also our work." Answering his own question, "What is the end?" he replied, "It is already determined by our mission. Israel is a synthetic and homogeneous nation. It is formed of elements scattered throughout the whole world ... We are a League of Nations which contains the elements of all others. It is this fact which qualifies us to unite the nations around us ... Israel is the microcosm and the germ of the City of the Future."

A MESSIANIC CONCEPT

The central feature of this picture of a proposed future for mankind is the strong Messianic note. The failure of the first attempt to create a World Government helped pave the way for the Second World War, which resulted in the consolidation and vast extension of Communism, the establishment of the Zionist State of Israel, and the extension of the League of Nations into the United Nations. At the end of the First World War a prominent American Jew, referring to the plan to establish a Zionist State in Palestine, frankly stated that "Zionism is but an incident of a far-reaching plan; it is merely a peg on which to hang a powerful weapon." In other words, the State of Israel was not established primarily as "a home for the Jews," but to advance the concept of World Government. It is another pawn, although a most important one, on the international chessboard, and can only survive because of the powerful international support it obtains. Israeli politicians are contemptuous of resolutions in the United Nations and elsewhere. They are well aware that even the harsh verbal attacks by the Soviet Union disguise the reality of the Soviet's consistent policy of opposing Israel's destruction.

There is no secret about the Soviet's programme for the establishment of the World State. The "Brezhnev doctrine" lays down that once a country comes under Communist domination, it becomes an integral part of an expanding Socialist Empire and that all parts of that Empire must be defended as a sacred duty. This means that in fact Cuba is also part of the Soviet Union. There are grandiose plans for the consolidation of Soviet and Cuban gains in both Latin America and Africa. A "Federation of Arab States" is planned. But the Soviet's grand strategy can only be advanced so long as it is being financed. And it is adequately financed — by the international bankers. The same international bankers are financing progressive centralisation in the non-Communist parts of the world. And they are also running in

BASIC FUND REQUIRES ONLY \$8,000

With continued dedicated support from only a minority of readers of League of Rights journals, the 1981-82 Basic Fund of \$45,000, has moved forward to just over \$37,000. This leaves the great majority with only \$8,000 to provide. With the average individual contribution working out at over \$50, one dollar a week, we suggest that 500 supporters should now be able to provide quite easily an average of \$16, thus reaching the target. Let us complete this task as quickly as possible. Every aspect of the League's planned programme is going ahead. The heavy subsidisation of the brochures and other activities associated with the successful anti-Sales Tax campaign has, of course, paid dividends of a long-term nature. But this and similar campaigns cannot be conducted unless the League has its Basic Fund with which to operate.

double harness with the Communists in supporting the New International Economic Order, also supported by the Socialist International and the pro-Marxist World Council of Churches. Such consistency contradicts the claim that the international bankers are merely "stupid."

EXPLOITING CRISIS

Those responsible for promoting what is a manifestation of madness, know that the peoples of the Western World in particular, will not readily surrender control of their own affairs except in a major crisis, the real cause of which they do not understand. The Polish crisis has been successfully exploited as the first major step towards transferring the responsibility for Communist debts to the taxpayers of the Western nations. Preparation for this step was taken when legislation was passed well in advance in the United States to make it lawful for an Administration to do what the Reagan Administration has done. As crisis conditions deepen everywhere, there will be greater stress that because the economies of the whole world are now so "interdependent," any possible collapse of the Soviet Empire would be disastrous. Its debts can be then taken over in the same way that the Polish debt was handled. Then the astronomical debts of the "Third World" could also be shifted onto the backs of Western tax-

payers, and a general lowering of living standards forced. Much of the comment concerning international debt is misleading because it suggests that non-repayment of these debts could produce financial collapse in the West. As these debts were created by the international bankers in the normal manner, not by lending deposits, they have parted with nothing. But so long as the black magic about banking and credit creation prevails, gullible people can be stampeded into accepting the "inevitability" of working with the Communists.

Every attempt by the victims of Communism to strike a blow for freedom, whether in Hungary, Czechoslovakia, Vietnam, Africa, Afghanistan or Poland, has been beaten down only because of international policies emanating from the West, with the international bankers and their allies being primarily responsible for those policies. This treachery can only be defeated by exhaustive exposure of the identity and policies of those responsible. Unless the peoples of the non-Communist world effectively use the freedoms they still have, the time will come when they are in the same position as the Poles and others. Hopefully the Polish crisis has made clear Poland is but one of the many pawns in the promotion of the Grand Design.

WHAT PROFIT DO WE DERIVE FROM SOCIAL CREDIT?

By Dr. Geoffrey Dobbs

The following article by veteran English Social Crediter, Dr. Geoffrey Dobbs, a distinguished scientist, first appeared in our issue of April 9, 1954. The matters discussed by Dr. Dobbs have even more relevance today than nearly thirty years ago, helping to confirm the author's comments about time. Having been shown a "glimpse of reality" by Douglas, the Social Crediter is fortunate in the sense that he is not hypnotised by the state of the world. While compelled to live in the world, his understanding enables him to take some steps to protect himself and his family against evil. And it enables him to show his fellows by precept and advice how evil policies can be progressively defeated.

I suppose that most people who have taken an interest in Social Credit first did so because they wanted their National Dividend, a legitimate objective that implied that they wanted others also to have theirs. That is to say, what we all wanted was a fair and inalienable share in our collective heritage in the form of decentralised economic power, our own power, not someone else's. We still want this, but on the national scale it does not look as if we are going to get it in the near future, because too many of our fellow-citizens do not want us to have it, and do not consciously want it themselves. As we know, they have been taught rather to give up their own proper power in the hope of getting more than they are entitled to of other people's, as do for instance the rank and file of every trade union and professional association, and all those who put their faith in insurance, National or otherwise. And so long as they nourish this desire and this dream, which are fostered by great forces striving to ensure that they shall continuously dominate the public mind, so long can there be no National Dividend for them, and therefore none for us, in so far as it is inherent in a Society of which we are joint inheritors with them.

Social Credit by its very nature cannot be imposed upon a Society, nor upon the people composing it; it is a policy which grows and arises from a certain conception of reality, and unless a Society is permeated and dominated by this conception, and indeed unless it is the very expression of it, whatever it enacts cannot be Social Credit. It would be as reasonable to expect a hen, if subjected to sufficient pressure, to lay duck's eggs. They may be called duck's eggs, but if a hen laid them nothing on earth will make them so, even if the hen is taught to quack instead of cackle when she lays them! So it is with Social Credit and its practical objectives, which are not superficial

things; they come from within.

Social Credit is not to be numbered among the world's Religions although it is a part and product of one of them, being a revival and re-application of Christianity in one particular field, that of political economy. If the Movement survives uncorrupted, which is not yet certain, because that depends in part upon us, it will take its place in the long series of movements originating in outstanding men within the body of Christendom, which have restored and extended its health and integrity. It is quite certain that the full political and economic objectives of Social Credit are possible only in a Christian Society, that is, a Society dominated, however narrowly, by Christian powers. Thirty years ago we thought we lived in such a Society, but when put to the test it proved not to be so; and today we have no illusions about it.

Many social crediters continue to pursue the mirage of "Social Credit" legislation imposed by counting the votes of an anonymous, non-Christian, non-Social-Credit, majority. Others, who have long identified their "Social Credit" with this vain hope, naturally abandon it when they are disillusioned. But these are more honest, and less dangerous, than those who have unconsciously allowed their objective to be shifted from decentralised power for all to centralised power for themselves and their friends under the label "Social Credit." This temptation first manifested itself at the time of the original Aberhart victory at the polls, and the number of those who fall into it waxes and wanes -with the appearance and fading away of that ghostly and periodic vehicle, the "Social Credit" Political Band-Wagon. At present the vehicle is in full view and crowded with passengers sunning themselves in the radiance of the second "Social Credit" Government, in

British Columbia; but these need not concern us very much; they are not going our way.

For a time there were even legitimate hopes, stimulated by the appointments of Messrs. Powell and Byrne, of a normally successful and remunerative political career for genuine social crediters as such; but these disappeared completely with the spiritual defection to the Enemy of the Manning Government which resulted in the "purge" of Douglas's followers in 1948 and the reduction of the name "Douglasite" to a term of abuse in the province of Alberta. Although this was a hard lesson it was a valuable one, and there is now not even the ghost of a "band-wagon", for the true social creditor.

Furthermore, it should by now be quite clear to us that, from the point of view of worldly preferment, i.e. of promotion to a rank which carries with it some degree of responsibility for the control or interpretation of policy, with its accompanying power and emoluments, an adherence to social credit, a policy which is anathema to all large, centralised institutions which alone now possess the patronage of such posts, is more than a liability, it is an absolute bar. We need not complain about this; still less go about bearing a sort of spiritual sandwich board; "The World is Unfair to Social Crediters!" It is not so much that other people discriminate against us as that we eliminate ourselves from the competition by the attitude we take towards administration, always seeking to bind back responsibility to power, exposing the various devices which separate them, insisting on the right to contract out, and treating with scant respect the perverted mechanisms of "democracy" and committee-management, which we know to be mechanisms of irresponsible power.

What then is there in Social Credit for us, the followers of Douglas? For we are in this thing for profit; otherwise there is no valid purpose in being associated together.

I think that if we try to count the blessings of social credit we shall find them to be more and greater than we imagine; but it will be necessary to assess them in realistic terms, and here we shall come up against the two sorts of "reality" referred to by H.E. in "The Art of the Possible" (*The Social Crediter*, December 20, 1952). I shall call them reality 1 and reality 2. Reality 1 is God's reality, "the nature of things," which we have no choice but to conform to in one way or another. Reality 2 is man's reality, the state of affairs super-imposed upon reality 1 by the human mind, and more especially by the policies of those men who rule mankind. Where man's creation runs parallel with God's the Kingdom of Heaven exists, for there are not, in fact, two realities; and so when reality 2 runs contrary to reality 1 it is forced to conform; but the process takes time, and imposes suffering, misery and disaster.

Douglas was always very much aware of the time dimension, and of the part it plays in social credit, and the failure of many people to understand him has been due to their ignoring it. The time lag is the essential point in his economic analysis, timing was of the essence of his political strategy, and in *The Realistic Position of the Church of England* he again raises a fundamental question about time. We all live in time, and that, perhaps, is why the man-made pseudo-reality bears so heavily upon us and occupies the forefront of our minds, so that, more often than not it is confused with and mistaken for reality 1. Social credit offers a cure for this condition.

The very first step in social credit is the discerning of these two realities in the real potential of the world to satisfy man's needs on the one hand, and the restriction imposed via the financial system on the other. Many people still have great difficulty in making this distinction, and terms such as "hard cash" indicate that money is still regarded by most ordinary people as one of the primary realities of life; but a tremendous advance in the consciousness of money as an artifact, and a determination not to be ruled by it, are among the main achievements of the Social Credit Movement in the world up to the present.

The diversion of this advance into the channels of managed currency and the Welfare State was the reaction of monopolistic power; but for the first time in recent years the initiative had passed to the right side, and the reaction came from the wrong. Although Mr. Paul Derrick's contention in his article in the *Tablet* (October 11, 1952) that Douglas was partly responsible for the Welfare State is the reverse of the truth, yet there is this much to be said for it, that the Welfare State is to a large extent an inverted image of Social Credit forced upon Douglas's opponents by his initiative in producing and spreading the true image.

Once having gained the initiative, Douglas was not the man to let it pass from him; and the rapid succession of acts of initiative represented by the Alberta Bills, the Electoral Campaign, the Local Objectives and Rates Campaign, *The Brief for the Prosecution*, the Land Proposals, the Responsible Vote and the Constitutional Issue, and the *Realistic Position of the Church of England*, showed that he did his part of the business. These were the steps necessary if the Enemy was to be defeated, and the timing and rate of striking were those necessary if the initial victory was to be carried to completion within our lifetime. To be effective, the tempo had to be too rapid for a very powerful enemy to find his balance and retaliate; but alas! it was also too rapid for us, for Douglas's followers. We were given a fair chance to get Social Credit on a national scale within a few years, and we were given repeated and solemn warnings of the consequences of not taking that chance. We made our effort, and the results seemed great out of all proportion to it, but still insufficient; and we now have to bear the consequences both of what we did, and of what we failed to do, the good with the bad. Though our most sanguine hopes have been disappointed we have made good though inadequate progress, and so far, under Douglas's guidance, we have not gone wrong.

Now, twenty years later, we find ourselves in a position somewhat similar to that after the First War, with a great new political chapter in Social Credit to give to the world, which has not yet heard of it. As usual, Douglas got in first, producing his analysis of the political situation and his detailed proposals to rectify it well in advance of the time when events brought the Constitutional issue to the forefront of the public mind. Our newspapers nowadays rub it in every day, just as, in the 1930's, the Depression brought the economic and monetary issues into every mind. There are, of course, important differences; the boycott on true Social Credit is now almost absolute, the perversion of Social Credit in the Welfare State has misled everyone who is capable of being misled, there are twenty years of political experience behind us, and we are confronted by a considerable number of Douglas' bitterest enemies who have placed themselves in a vulnerable position by taking the name of Social Credit and rejecting most of his teaching on the subject; also we are now armed with a formidable knowledge of some of the basic principles of human association, though still with an imperfect experience of putting them into practice. If ever a group of people was faced with a challenge to adventure it is us; and the more the world abandons what we know to be the truth, the greater becomes not only its scarcity value, but also its relative efficacy in action, so that if the world continues in its present direction a sufficiently realistic faith may be confidently expected to work miracles.

So long as we continue to follow, as well as to expound, the policy, which Douglas discovered to us, we shall gain the advantages, which accrue to it, as well as suffering the disadvantages, which come mainly from opposing ourselves to its opponents. These very obvious disadvantages are all on the plane of reality 2 — money, position, power, prestige, publicity and so forth, in so far as they have a false basis. Those people who really, whatever they profess in or out of the churches, believe that these are the ultimate realities with which we must come to terms in this life, will not choose to be social crediters; and, in fact, they have by now all left us. But

we who do choose to be social creditors, in drawing up our profit and loss account, must not forget what sort of people we are. When first we distinguished "money" as a human creation, and determined that it ought to be made to conform to a superior reality, we took a path from which there is no turning back without destroying our own integrity; and from that moment the relatively innocent and whole-hearted service of the pseudo-reality became impossible to us. Our only chance of obtaining any of its major rewards is as the price of treachery and self-destruction: and even so, the price of souls has long been going down, and has now fallen to a derisory level.

Truth, it is said, hath a quiet breast: and the first advantage, which comes to the social creditor, is that "quietness" which arises from integrity of mind. We have glimpsed, however, only a portion of reality; "probably a very small portion" Douglas called it, though it may seem big to us, so that that integrity which arises from social credit alone cannot be expected to cover more than a part of the mind and character; nevertheless, it is a critically significant part in the world as it is today. The extent to which otherwise good men and Christians are to be found advocating Satanic policies is directly attributable to their ignorance — usually a prejudiced ignorance — of social credit, which leads them to adopt by mere inertia the prevailing disastrously false assumptions about the purpose of an economic system, the nature of money, the nature of democracy, and the principles of human association. This leads to an unconscious twisting of the interpretation of the Christian principles which they profess, to fit in with what they take to be reality 1 in the modern world, but which is, in fact, the pseudo-reality (e.g. of the financial and the electoral systems) created by certain men in positions of power. And this in turn leads to a divorce between belief and action in the social field, and a fundamental lack of integrity which is widely felt, though seldom consciously perceived, and which is largely responsible for the weakness of the Church in the face of Her enemies.

The social creditor therefore not only receives through Douglas this great spiritual gift of at least the possibility of integrity through the removal of the barrier to it in these particular directions, but is put in a position to pass this gift on to others, a task which is not only critically urgent but which ought also to be a joyful one, whatever the opposition. We are not mere carpers and critics, but bearers of good tidings of liberation for men, a small portion of the original good tidings of the Incarnation, which has got overlaid by satanic intrigue. The restoration of this to Christendom is an undertaking so great and glorious that it is a humbling thought that we have been selected for it; but there is no one else. When we started merely by wanting our National Dividend, and then clung obstinately to Douglas when he went further and deeper and out of our depth, while other people were leaving him, we had no idea that such a fate was in store for us; yet even from a political point of view it is a necessary step, for there can be no possibility of a Social Credit State except upon a foundation of integral Christianity, which implies first a recovery of integrity in social matters by the Church.

I can well imagine that some who like to think of themselves as "practical people" will say that all this high-falutin' nonsense merely covers the abandonment of our original "practical" objectives, such as the National Dividend, for unrealistic idealism. But if so, it will be they who are being unrealistic, not only because the route to a National Dividend must lie through a Christian Society, but also because the reality which we want when we say that we want a National Dividend is itself metaphysical and on the plane of reality 1. It is not "more money." Most people have "more money" than they dreamed of in the 1930's and are worse off. More goods then? But many people are cluttered with goods, and sigh for fewer. The application of Douglas's financial and political proposals? But these are too technical to want for themselves. We want them only as a means to an end, which is

metaphysical. However we express it: peace of mind, freedom from fear, freedom of choice, integrity in our lives arising from the removal of the cruel pressures of disintegral accounting; however we try to describe it, it is indescribable, but real; and unless our National Dividend gives it to us the National Dividend is not what we want.

Now, what I want to say is that this reality which is represented on the national scale by the National Dividend is obtainable by us as individuals, and among ourselves as an association, and also in association with other people not professing social credit, always on an appropriate scale, and to the extent to which social credit is put into practice. It is the fruit of the tree of Social Credit, by which, more than anything else, men will judge it, and us.

The nearest approach to a Social Dividend so far obtained in any country was the fall in rates obtained in Great Britain through Social Credit action just before the War. The successful resistance to rises in rates and rating assessments, and to various threats to our real heritage (such as those represented by out of scale hydro-electric schemes) is a more negative and defensive variant of the same thing. It is sometimes necessary to fight these battles and it is good for morale to demonstrate to ourselves and others that they can be won, and on a considerable social scale, but the smaller the scale the more positive and profitable are the results obtainable. If we take the four elements into which Social Credit is divided in Douglas's Specification* of February, 1951, we see that each of them is applicable not only to Society but to our individual lives. If the Consumer Control of Production is not yet obtainable on the National level it is obtainable in our own gardens and kitchens and back rooms. If Integral Accounting is not yet carried out in a National Credit Office it can still be carried out in our own assessment of our economic situation, by ensuring that so far as possible both our earning and spending of money shall be in accordance with reality 1, i.e. that our own little financial system, in so far as we control it, shall be made to conform with reality, and not the other way round, so that our accountancy, at least, shall have integrity. In our relations with other people there is a continual opportunity of demonstrating both the hierarchic element of responsibility in administration and the democratic element, which provides always for contracting out; and whenever these correct relationships are established profitable results accrue. In a world in which the social credit is progressively dwindling on a national and international level a rich soil is provided in people's minds for its organic growth on a smaller scale, just as a decaying forest may provide a rich humus for the regeneration of seedlings; and each social creditor ought to be a focus for such regeneration. And although we ought to do all we can to protect the few remaining trees from premature and willful destruction, only by regeneration can the Stately Forest be restored. As for the rate and the scale of the new growth, it is not in our hands; we cannot make a tree or anything else grow, but to us it is given to scatter and to protect the seed, and a more satisfying purpose in life can scarcely be imagined.

Meanwhile, we have to live in a world dominated by the pseudo-realities of corrupt finance and irresponsible power, but I do not think we need fear it. For so long as it survives the world must have some reality to live upon, and the further it departs from it the more are real values increased and false values diminished, so that the diminishing returns induce at least a partial return to reality. There must always be a living for those who possess some real results. Even the money system is not totally corrupt. Somebody has to be allowed to stand on the solid earth somewhere if only to bear the great balloon of inflated credit on his back. It is an invulnerable position.

As for the "practical men" who think of money and "political" power as the ultimate realities, and the "other-worldly" Christians who deny the Incarnation by consigning this vale of tears completely to the Devil, Douglas has come and has gone and has left behind him, in our hands,

the healing answer to these two complementary heresies in that "binding back" of action to the Christian conception of reality the name of which is Social Credit, and the need for which is the unconscious aching hunger of both the Church and the world. But if we think that Social Credit is enough, or that we can achieve with our own power alone the grand task, which confronts us, we are most gravely mistaken.

*WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.

PHILOSOPHY

POLICY

Economics

Administration

Consumer Control of Production

Integral Accounting

Hierarchy

Contracting-Out Mechanisms

OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy. Ballot-box democracy embodies all of these.

C.H. Douglas, February 1951.

THE "PETERSEN PLAN" AGAIN

In a New Year message for 1982, Premier Joh Bjelke-Petersen of Queensland returned to a theme he has often referred to over recent years: the urgent necessity to restrain inflation by reducing costs.

The Premier said, "Unfortunately, some of our old problems are still with us. They are the man-made problems of inflation, industrial turmoil, unemployment and centralism. Our advice to Canberra is the same as six years ago — start stabilising costs, and maybe some of the pressures behind rising prices might be eased.

"One certainly doesn't stop inflation by continually increasing taxes in the aggregate, increasing interest rates by squeezing credit, increasing petrol prices to live up to undefined world designs, living off inflation through the progressive income tax system which continually feeds costs into the economy, and which in combination with money policies renders entrepreneurial activity very hazardous.

"My solution to these old problems is simply to freeze taxation in the aggregate, reduce or abolish sales tax on items in the Consumer Price Index, and extend price stabilisation schemes to calm the waters of our muddied economy."

It should never be forgotten that the only successful anti-inflation policy of this century was used during the Second World War, with the prices of basic items in the economy reduced by a subsidy system. With variations of the policy, all English-speaking nations, including the United States, were successful in stabilising prices, demonstrating that it is possible to have credit expansion — enormous expansion was necessary for the war — without inflation. After the war, consumer subsidies were progressively abolished — allegedly they "cost too much." Consider the cost now!

THE ROLE OF FINANCE IN GOVERNMENT

by Jeremy Lee and Keith Fuss.

Being two Papers presented at Country Party Seminar in Dalby, Queensland, September 1970. Special stress on the plight of Local Government. Price 50 cents.

SPECIAL INTERNATIONAL CONFERENCE FOR 1983

Forward planning is already under way for the Third Crown Commonwealth Conference of The League of Rights, to be held in Calgary, Alberta, Canada, in late October 1983.

A major feature of this conference will be the presence of representatives of American patriotic groups, who are being invited to participate in the expansion of a genuine grass-roots movement of English-speaking peoples who share a common heritage. South Africans are also being invited to participate. Representatives from a number of anti-Communist groups around the world will also be invited to be present as guests and observers.

Several outstanding internationally recognised figures will be speaking. One highlight of this international event will be a banquet.

This programme was decided at the Second Crown Commonwealth League of Rights Conference, held in Auckland, New Zealand, last year. It is the most ambitious step yet contemplated in the global expansion of the League of Rights. It is an appropriate response to the rapidly deepening world crisis.

A Canadian-based travel agency is working on a package deal for all overseas visitors, this covering airfares to the North American continent and taking a number of well-known tourist attractions, including a visit to the famous Rocky Mountains from the Calgary Conference. It is proposed that some of our readers might consider that "holiday-of-a-lifetime," concluding with participation in an historic international convention.

Readers who may be interested are invited at this stage merely to indicate to the League of Rights in their country that they could be interested. When a firm programme can be offered, they will then be contacted. Our readers in the U.S.A. are invited to contact The Canadian League of Rights, Box 150, Flesherton, Ontario, Canada, NOC IEO.

NEW FLAGS

Our Canadian readers will be astonished to know that in 1967 a majority of them agreed that they needed a new flag "because we needed and wanted a symbol to celebrate our strength, freedom, independence and something to mark the beginning of a new era for Canadians ... Not only did the French Canadians have a voice regarding our maple leaf, so did 20 million other Canuks." This comment comes from a Ms Elizabeth Evoy in a letter to *The Australian* in which there has been considerable controversy concerning a suggested new flag to mark Australia's 1988 bicentennial.

The truth about "Pearson's Pennant," as so many Canadians describe it, is that the Canadian people were never consulted about the abolition of the Red Ensign, which symbolised the nation's origins, including the French. The campaign to force a new flag upon Australians has the same undertones as those used to take the Union Jack, with its Christian symbolism, out of the Canadian flag. Many of those involved in the campaign are, of course, merely typical of so many shallow products of "progressive" education. But those backing the campaign know what they are about. They are the same forces attempting to turn Canada into a republic.

IRISH "INDEPENDENCE"

A British report states that Eire owes more in foreign debt per head of the population than does Poland. Approximately two thirds of all income tax collected goes towards servicing the debt.

The distinguished Roman Catholic historian, the late Rev. Fr. Fahey, always insisted that Eire's independence lacked substance. Political independence without economic independence is a charade.

NE\V TIMES — MARCH, 1982

To The Point

As the world crisis deepens, there is an increasing babble of confusion by the economic "experts," all offering different versions of the situation, but all agreed that they are the only people qualified to make any suggestions. Britain's Mrs. Thatcher holds doggedly to the views of her "monetarist" advisers, and in her New Year message to the hard-pressed British people, assured them that "we are through the worst." But Professor James Ball, Principal of the London Business School says it is premature to suggest that the recession has ended. Across the Atlantic in the U.S.A. it is the same; the "experts" are in disarray. Not being "experts," we can confidently predict with certainty that while present debt financial policies are pursued, there must be a deepening of the crisis in every industrialised nation.

We have the greatest sympathy with all those who campaign on moral grounds against the murdering of the unborn, irrespective of what double-talk is used to describe this murder. But the "Right to Life" advocates sometimes create the impression that they are exclusively concerned with the continuation of life without any consideration of the quality of life. The treatment of the human being after being born becomes increasingly more totalitarian and de-humanised. Treating the individual as a statistic in a collective is a sin, depriving the individual of the right to develop his God-given creativeness. The world is increasingly populated by spiritual cripples.

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Israeli intelligence has helped the Red Brigades and other Italian terror groups. This charge has been made by the Italian magistrate, Mr. Ferdinando Imposimato, an expert on the Red Brigades. Mr. Imposimato said that the Red Brigades were obtaining sophisticated weaponry from the Soviet intelligence agency, the KGB, Palestinian and Israeli sources. Mr. Imposimato says that "At least until 1978, even the Israeli intelligence agency had infiltrated Italian subversive groups..." explaining that their plan "was aimed at reducing Italy to Civil War so the United States would be forced to count more on Israel for security in the Mediterranean." Dr. Alfred Lilienthal and other anti-Zionist Jews have documented the widespread use of terror by Israeli agents to further Zionist objectives. But most critics of, for example, the use of terror by the Palestinian Liberation Organisation, discreetly ignore Israeli terror tactics.

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The discovery of the big Western Australian diamond field resulted in Australian Prime Minister Malcolm Fraser urging that Australian diamonds should be marketed independently and not through the South African based De Beers group. As we anticipated, Mr. Fraser was quickly introduced to the facts of life and retreated from any suggestion that there would be any attempted challenge to one of the most influential international monopolies. De Beers is so influential that it has influenced the British Government to block publication of sensitive figures of shipments of diamonds to London. As we revealed last year, the Soviet markets its diamonds through Dr. Beer's international marketing network. There is also a close link in the international marketing of gold, the Soviet being the world's second biggest gold producer. The Soviet has recently been attempting to increase gold sales in the West at a time when gold prices have fallen, as have those of diamonds. De Beers, a major part of Harry Oppenheimer's empire, this also linked with the Rothschilds, have a common vested interest along with the Soviet in attempting to control the international gold and diamond market in an attempt to maximise prices. The realities of the international situation are so different from that presented by the party political puppets.

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If one Christian is permitted to leave the Soviet Union, this is a major item of news. But there is little media coverage of the steady stream of Jewish migration from the Soviet Union. However, when the stream is reduced, items started to appear

in the influential pro-Zionist newspapers such as the *LOS Angeles Times*, which in a recent story says that Soviet Jews are "trapped." The story mentions that no less than nearly 260,000 Jews have been permitted to leave the Soviet over the last decade, but that "only 5,000 will be permitted to leave this year." According to Soviet law, Jewish emigration is designed to permit families to be re-united with family members in Israel. But only a minority of Jews leaving the Soviet go to Israel, the majority finishing up in the U.S.A. The movement of Jews from the Soviet is striking confirmation of the links between International Zionism and the Soviet authorities. In a series of revealing articles published late last year, International Zionist leader Dr. Nahum Goldmann outlined the realities when he said that as "the Jewish representative with the longest history of relations with Soviet diplomats since I had my first talk with Litvinov in Geneva in 1935," "My experience entitles me to state that there was no need for a conflict to arise between the Jewish people and the U.S.S.R." Dr. Goldmann should know.

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What many brainwashed people believe to be a fountain of economic wisdom, *The Economist*, London, has been considering the plight of the American economy. The essence of a torturous article is that "If productivity was once again back on a healthy upward path, it would be possible to think about conquering inflation." The truth is that the present American productive system is capable of easily providing all the requirements for civilised living, the basics being adequate food, clothing and housing, with a fraction of its present workforce. The call for increased production is an admission that inadequate purchasing power is being distributed to buy

SOCIAL CREDIT TRAINING COURSE

It has become increasingly clear over the years, that the author of Social Credit, C.H. Douglas, was right when he said that the crisis afflicting Civilisation could only be resolved if there was a minority who knew what to do and how to do it. As the crisis deepens, it is more essential than ever that more people equip themselves to be effective Social Engineers, capable of advising and assisting their fellows. The first step towards becoming an effective Social Engineer is to master the basic Social Credit Training Course, which can be done by correspondence under a panel of competent tutors. There are eight lectures in the Course, and each lecture has questions requiring written answers. Students may do the course at their own pace, although in order to obtain the best results it is desirable that the course be completed in a reasonable period of time, preferably in no more than three months.

The charge for the course is \$10, which covers the cost of the notes, questions and postage. The tutors provide their time free of charge. At present New Zealand students are making use of the Australian panel of tutors. Applicants should write to G.P.O. Box 1052J, Melbourne, enclosing \$10.

what is being produced, and that more debt should be incurred so that, preferably, more factories or their equivalent, can be produced, so that existing consumer goods can be bought. Never-ending capital expansion is essential under present financial rules. The overall result is enormous waste and continuous inflation.

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A further gem from *The Economist* article says, "The problem is to design an alternative to monetarism. Nobody doubts that monetarism will stop inflation if it is practised long enough and hard enough." Which reminds us of the Irish joke concerning Paddy, who explained how he was training his horse to live on less food every day, but found that just when his horse was getting used to the progressive reduction in food, he died! The monetarists in both the United Kingdom and the U.S.A. have produced record post-Second World War unemployment, with inflation still running at a level, which only a few years ago would have been described as disastrous. Even by bankrupting more businesses and creating still more unemployment, leading inevitably to open revolution, it is mathematically impossible to eliminate inflation under present financial policies. If the monetarists, the descendants of those who produced the Great Depression, persevere with their present policies, they are preparing the way for another major Socialist advance.

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The Israeli Foreign Minister, Mr. Yitzhak Shamir, claimed in a recent speech that the main reason the non-Communist has done nothing to help the Poles achieve democracy, is because the "unity of the totalitarian world" is faced with a democratic world which is "divided, factionalised and split by many different outlooks and conflicting interests." Mr. Shamir reveals his own totalitarian philosophy when he refers to the "unity" of the Communist world. In a slave camp there may be sullen obedience to those who have all the power, but there is no true unity. The Communist world is weak, but is sustained, not so much by the divisions in the West, but by the economic blood transfusions, which the West is forced to provide by the credit monopolists. Mr. Shamir did not refer to this reality, but suggested the extension of the very type of internationalism being fostered by those sustaining the Soviet. Mr. Shamir desires an "international instrument...whose functions will be — over and above conflicting outlooks and interests — to protect the existing democratic regimes and to assist nations subject to suppression and slavery to achieve their democratic liberty"

Genuine democracy in Australia, for example, will not be helped by any international agency. Such democracy requires that individuals accept personal responsibility for their own affairs and insist that their local institutions serve them. Unfortunately, self-determination is shrinking in the non-Communist world. There is less of it in Mr. Shamir's Israel, as the displaced Palestinians and other groups can testify, than in most "democratic" nations.

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There is little reason to doubt that President Reagan is a man who genuinely believes in much of what he says concerning patriotism and similar matters. But all the sincerity in the world cannot alter finance-economic realities. These realities are his Achilles heel. Before the last Presidential election, Mr. Reagan promised a balanced budget by 1984. He is now presiding over a record deficit. In a politically astute decision, Mr. Reagan announced in his recent State of the Union address, "I will not ask you to try and balance the budget on the backs of the American taxpayers." Mr. Reagan has rejected the advice of many of the "experts" and reveals that in spite of his pre-election promise, he is not mesmerised by deficits. However, it can be predicted with certainty that Mr.

Reagan's stated intention of forcing a massive reduction of centralised government will not be realised under present financial policies. And that promise of the "good times" returning before the end of this year, will be used to support the claim that Reagan is little more than a good actor. Like all industrialised nations, the U.S.A. is fast approaching a situation where either there will be a genuine financial reform, or there will be an explosion. Attempting to avert the explosion by pouring production into the "Third World" under the New International Economic Order will merely aggravate the basic problem.

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One unreported development at the CHOGM Conference in Melbourne last year was the appeal to Prime Minister Fraser by Obote of Uganda to supply 150 Australian troops to re-organise and train the ill-disciplined Ugandan army. The appeal was made in private. Prime Minister Fraser, who has come to see himself as some type of an authority on black Africa, agreed to provide six Australian officers. This offer has now been endorsed by the Australian Cabinet. While it is possible to argue that President Milton Obote is an improvement on Idi Amin, the fact remains that murder and terror has prevailed since Obote returned, one estimate being that in the past fifteen months more Ugandans have been killed than in the whole period since Uganda was granted "independence" in 1962. With Obote still liquidating opponents, and guerrilla activities widespread, Australians could find themselves in a most difficult and dangerous situation in Uganda. But the Frasers of this world are still concerned, convinced that they are making a contribution to the creation of some New World Order.

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The Executive Commission of the European Community says in a recent paper on necessary reforms, that the Community needs companies on a Europe-wide scale to face the challenge of the United States and Japanese competition. The paper says that one of the main obstacles to competitiveness is the "predominantly national structure of industrial enterprise...and the extent of, and contradiction, between national industrial policies." The E.E.C.'s share of world trade in manufactured products is dropping while that of the U.S.A. remains stable and that of Japan is increasing.

Financial and economic centralisation is a prelude to attempted political centralisation. Progressive economic centralisation is inevitable under present finance-economic policies. The attempt to impose on Western Europe a programme aimed at overcoming the organic growth of a thousand years, can only add to present problems. But the international planners, operating in their ivory towers, quite removed from reality, are hopeful that they can change all this. It is, of course, certain that they can't. But their attempts could plunge mankind back into a new Dark Age. We note with interest that Solzhenitsyn's work and *Small is Beautiful* by the late Dr. Schumacher are Prince Charles' favourite bedside reading. Perhaps this talented young man may prove some type of an antidote to the "get-bigger" madness.

The Monopoly of Credit

"...the issue is plain. It is that the present financial system, which those who are associated with me call by its correct name—the monopoly of credit—must be broken. The breaking of that system is fundamental to the continuance of civilisation."

—C.H. Douglas in an address,
"Why Bother About Finance?" on October 28, 1937