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

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The Battle of the Ages

By Eric D. Butler

There is nothing basically new about the battle for the world now taking place. The battle concerns how man should live: either governing himself in association with his fellows, or being governed by others. It is a battle between those who seek to impose their will upon others, and those who strive to resist external control. What is comparatively new is the technology available to those seeking to centralise all power. The technique of credit creation and financial debt was known as far back as the Babylonian Civilisation But the monopoly of credit applied to the industrial revolution, and now to highly sophisticated, has dramatically increased the tempo of the battle, making it increasingly destructive both physically and morally. However, it also provides an opportunity for a major decision.

Those who have grasped not only the Douglas analysis of the major defect in the finance-economic system, a chronic deficiency of purchasing power which can only be masked by escalating debt, and the underlying philosophical cleavage concerning the purpose of the economic system, have always been able to predict with complete certainty what must happen if financial credit was only made available for the purpose of operating the economic system as a means of controlling the individual. The guns had not stopped smoking from the First World War when Douglas predicted that a rigid adherence to financial and economic orthodoxy made depression, revolution and further military war certain.

While Douglas was accurately predicting what must happen under policies, based upon a power philosophy, others were expressing optimism about the future. This was very much so during the "boom" years which preceded the Great Depression. Then during the depression years there was always "the light at the end of the tunnel" and another corner was about to be turned. Books could be filled with the idiotic pronouncements made by politicians, economists and others over the years. And there was the incredible gullibility concerning the policies of the Soviet Union.

Nothing has changed, except the use of technology in an attempt to brainwash people to believe that, even though the manipulation of centralised power is the basic cause of their problems, still greater centralisation is the road to salvation. The equality dogma is taught with the fervour of an old-time religion, the preachers insisting that all races are basically equal, and that multi-racial societies result in "enriching experiences" for all. Growing conflict is met with the claim that people are "bigots" and that greater State power is necessary to stamp it out. But human nature continues to express itself everywhere. And reality in both Communist and non-Communist nations is still the great disciplinarian, as witnessed by the problems afflicting all nations.

It can no longer be denied that the whole world is now suffering another major depression. Unemployment is running at a record post Second World War level. Bankruptcies rise. But inflation can only be fractionally reduced, at an awful economic and social price. However, the professional wishful thinkers are still with us. That well-known guru of the "monetarists" Professor Milton Friedman, says that he believes the U.S. economy should begin to recover from the current recession "in the near future." He says, "The conditions are in place for a turnabout...and it looks very much

from the evidence as if it will occur in the fairly near future..." but then qualified his optimism by saying that "nobody can be certain." It is as certain as the sunrise that if the present restrictive credit policies are continued in the U.S., the depression will become much worse. And it is also certain that if an attempt is made to overcome the depression by creating more debt finance, there will be another upward surge in inflation. For a short period there would be a fever of increased production and an urgent need to increase exports somewhere, even if to the Communists, to keep the economy operating. Mr. David Ashby, chief economist of Grindlays Bank, London, has assured a joint meeting of the Australian British Trade Association and the Economic Society of Australia and New Zealand, that a recovery in the world economy can be expected in the second half of this year "and to consolidate

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.

in 1983" The Financial Editor of *The Financial Australian*, Mr. Ian Perkin, writes "Dare one say it — the worst of the psychological impact of the economic recession now hitting Australia is all but over and all one has to do is sit back and await the upturn." Mr. Perkin says that now that the Fraser Government and business leaders have recovered from the "resources boom" mentality, and have geared themselves for the tough times ahead, there "is an excellent base from which to begin recovery..." No genuine recovery is possible with a finance-economic policy geared to the objective of trying to provide "full employment" at a time when every new development in technology is designed to operate the economy with less human effort.

The reality of the present situation is that there is no way out of the rapidly deepening crisis under present finance-economic policies. As demonstrated in the case of Poland, the inter-

national bankers can now virtually write off enormous debts by the process of "rescheduling" a technique also used to keep large organisations afloat, and to try to maintain the credit monopoly. But the material and psychological damage resulting from attempting to impose ever-greater centralised control, is so great that widespread social disorder is inevitable. It is this process of disintegration which is now forcing increasing numbers of people to a realisation that they are threatened with something much more dangerous than a temporary economic depression which in the course of time will be overcome. They are faced with a battle concerning basic fundamental issues. If sufficient can be encouraged to join the battle before they reach the situation in which the Poles find themselves, then that battle can be waged effectively. And it can be won, although there will be a big increase in casualties before it can be said that the way has been cleared for a renewed growth of Civilisation.

CONSERVATIVE REVOLT IN SOUTH AFRICAN POLITICS

By Ivor Benson

In the following special article, brilliant South African journalist and commentator, Ivor Benson explains the significance of the political explosions taking place in his country. Clearly the battle for South Africa has burst into major warfare, the main battlefield being inside South Africa, not outside. Prime Minister Botha is making the same mistake as Ian Smith of Rhodesia, hoping that internal concessions will appease the massive international forces arraigned against South Africa.

The conservative revolt inside South Africa's ruling National Party can be expected to signal the commencement of a series of shocks and surprises for Prime Minister Pieter Willem Botha.

A silent struggle between liberal and conservative elements which has been going on since before the assassination of Dr. H.F. Verwoerd on September 5, 1966 finally burst into the open at a meeting of the National Party's parliamentary caucus in Cape Town on February 24 when 23 members declined to support a motion of unqualified acceptance of the Prime Minister's interpretation of Government policy, now officially described as "power sharing."

Mr. Botha did not want a showdown; he had hoped to be able to keep all the members of parliament toeing the line. But he was forced to take the initiative because his party's policy, as endorsed by national congresses down the years, could no longer accommodate his own policy of "change," and he hoped that if he could persuade party members to accept a change of terminology they would also accept the changed policy.

As the frankly leftist *Sunday Times* political correspondent admitted, Mr. Botha had "taken a great leap into the brambles of distinctly off-limit language."

The immediate danger that faced the Prime Minister was that the leader of the dissidents, Dr. Andries Treurnicht, who was also the leader of the National Party in the Transvaal, might be able to bring the whole of the Transvaal onto his side, with terrifying consequences; for Dr. Treurnicht would then be in a position to expel from the party all those Transvaal members, including cabinet ministers, who supported the Prime Minister.

This danger was averted when Mr. Botha appeared unexpectedly at a special meeting of the Transvaal National Party in Pretoria three days later and gained a 172 to 36 vote of confidence by giving to the expression "power sharing" a meaning not so obviously at variance with the party's old policy. This was followed by another vote suspending the Transvaal leader and his followers from all office — without, however, expelling them from the party.

The impression created by this result was summed up in a *Sunday Times* front-page heading in massive type: "Treurnicht Crushed."

COUNTER-PRODUCTIVE

Since then a different picture has begun to emerge, and

many can now see that the voting at the Head Committee meeting did not reflect the true state of affairs in the party.

For example, there was the fact that close on 50 delegates at the meeting abstained from voting. And it was freely admitted by independent observers that if there had been a secret ballot, as asked for by Dr. Treurnicht, the voting figures would have looked very different, many of the delegates (like party politicians everywhere) having been heavily influenced by a dread of finding themselves on the losing side.

Shocks for Mr. Botha came in rapid succession as rank-and-file members found opportunities to express their opinions and attitudes.

Four days after that Head Committee meeting several candidates representing the National Party were bowled over like nine-pins in the Transvaal's municipal, or local government, elections.

The newspaper headlines stated in a few words what happened: "Big Inroad into NP's Pretoria Stronghold," "No Confidence in the Nats."

The rightwing Herstigte Nasionale Party (HNP) horrified leftist commentators by gaining six seats in the Pretoria city council where, until recently, they had none. Moreover, it was freely admitted that many of the National Party candidates who did get into the city council are Treurnicht supporters.

Commented Dr. Willem Kleynhans, Professor of Political Science at the University of South Africa (himself no rightist): "Pretoria's hard-core, formerly the most political motivated and active blue-collar Nationalist Afrikaners, have shown a massive vote of no-confidence in their leaders and policies."

The sharp trend away from a Botha-led National Party was evident all over the Transvaal.

GRASSROOTS MESSAGE

At Randfontein, a mining town west of Johannesburg, always regarded as a barometer of Afrikaans political sentiment, Dr. C.P. Mulder defeated the mayor, who happened also to be chairman of the local branch of the National Party.

Who is this Dr. Mulder? None other than the former Minister of Information who would certainly have succeeded Mr. John Vorster as Prime Minister had he not been ousted by Mr. P.W. Botha over the so-called "Information Scandal" — by the Press labelled South Africa's "Muldergate"

Another shock for Mr. Botha came two days later when Dr. Treurnicht, no longer the National Party's provincial leader,

presented himself at a public meeting at Nylstroom in the centre of his Northern Transvaal constituency. The local town hall could not accommodate the more than 2,000 people who came flocking in to give Dr. Treurnicht a unanimous vote of support, those on the speaker's platform including all the top men in the local branch of the party. To cap it all, on March 10, Dr. Treurnicht was given an almost unanimous standing ovation at the biggest student gathering ever in the massive amphitheatre at the University of Pretoria.

With so loud and clear a message from the grassroots, many of those who had consulted their safety rather than their conscience in voting for Mr. Botha, both at Pretoria and at that caucus in Cape Town, are bound to have second thoughts, and there is a distinct possibility that the dissidents in parliament, now down to 16 after six defections, will soon pick up some reinforcements.

Although suspended from office, the dissidents still retained membership of the National Party — all except Dr. Treurnicht who was expelled instantly for having had the audacity to address that Nylstroom meeting to explain his position to those who had voted him into parliament.

The indications are that the others will also be expelled to prevent them from moving freely and stating their case inside the party organisation.

CLIMATE FOR REVOLT

A situation has been created in which anything could happen — except a reconciliation of the two factions in the National Party.

One distinct possibility is that the Transvaal party will fall apart and then come together again under the leadership of Dr. Treurnicht.

If this happens, it is hard to see how a nationwide disintegration of the party can be avoided; in which case Mr. P.W. Botha and his "verligte" or "enlightened," group could be thrown into enforced alliance with the Progressive Federal Party (PFP) which is at present the official parliamentary opposition.

Then, with leftist and conservative forces fairly evenly divided and a halt called to what the leftists call "progress," a highly explosive situation will have been created, with Dr. Treurnicht, as in the case of his great predecessor Dr. H.F. Verwoerd, an obvious candidate for assassination; for such, indeed, are the power interests involved.

However, it is not only Dr. Treurnicht and his supporters with whom Mr. Botha must now contend; there is the Herstigte Nasipnale Party (HNP) under the leadership of Mr. J.A. Marais which, although still without a single representative in parliament, gathered more votes in the last general election than the PFP with its 27 seats in parliament. And support for the HNP has been snowballing, as the English-language Press freely admits, much of it coming from English-speaking voters.

Then there are the non-party citizen groups now furiously active at the grassroots level, groups like the AWB (Afrikaanse Weerstand, Beweging, meaning Afrikaans Resistance Movement) and AET (Aksie Eie Toekoms, meaning Action Own Future), all of them hostile to Mr. Botha and his policies. Not to mention groups like the Afrikaans national union of schoolteachers which has declared itself unequivocally opposed to "power sharing" in education as defined by the Prime Minister and his advisers.

POLITICS OF BIG MONEY

Another possibility, not to be excluded, is that the Botha group, confident of powerful support from all the agencies of big business inside South Africa, as well as political support from abroad, will try to rescue itself from its present predicament by means of some form of arbitrary, non-parliamentary action.

The thinking in top financial circles has certainly been moving in this direction.

The Star, Johannesburg's evening paper, owned and controlled by the giant Oppenheimer mining and financial empire with its worldwide ramifications, indicated as much in a leading article (February 19) which had all the appearance of having been inspired, if not actually written, by some powerfully placed individual outside the office. This plea for some sort of "catalyst" to break the present deadlock in South Africa's internal politics was considered important enough to require a trailer on the front page and a double-column spread on the leader page.

Here we found giant finance hopefully thinking aloud about the kind of "leadership" required: "Perhaps there is no such single personality. Could he be a composite of the P.M. and some of his lieutenants (and his generals)? Perhaps it is possible for the catalyst to be something else, some less identifiable, less tangible force; a cross-pollination; a group concept; a cross-party campaign. But, whatever it is, if the catalyst exists it has to emerge soon."

Evidently no such catalyst is expected to emerge from the normal operations of the parliamentary system.

Prime Minister Botha finds himself in a highly invidious situation, in no way helped by the unconcealed glee with which news of his "triumph" inside his party was received by all the traditional opponents and enemies of national self-determination, figuratively and collectively represented as "Hoggenheimer" or "Die Geldmag" ("Money Power").

Mr. Colin Eglin, deputy leader of the PFP, the bugaboo of every true nationalist, saw the quarrel as "spelling out the end of the Verwoerdian ideology," and the PFP leader, Dr. Van Zyl Slabbert, felt encouraged to "urge the Prime Minister to exploit his present advantage and move boldly towards reform."

Much the same reaction was produced abroad.

"The ranks of South Africa watchers" reported Stanley Uys in the *Cape Times*, "were galvanised into excited comment" because they had already accepted the proposition, "stated repeatedly by the Leader of the Opposition, Dr. Van Zyl Slabbert, that there can be no apartheid reform until the National Party splits."

"Sources" in Western Europe quoted by Stanley Uys, "accepted that Mr. Botha might have to turn now to the Parliamentary Opposition" (meaning, of course, the PFP) "for support."

UNHEEDED WARNING

In the fewest and simplest words, then, what is the quarrel all about?

In a speech delivered on November 25, 1965 — less than a year before he was stabbed to death as he sat in the House of Parliament — Dr. H.F. Verwoerd uttered these words of prophecy and warning;

"There is a danger that the South African money power will combine with the money power which is foreign to South Africa and her nation. The country will have to see to it that the developing money power remains true to the nation and does not conflict with her ideals and the safety of her peoples."

What Dr. Verwoerd warned against has happened. An Afrikaans money power, with an insatiable appetite for further enrichment, has allowed itself to be joined by veins and arteries of shared interest with an international money power that is "foreign to South Africa and her nation."

And it is this new South African money power, stronger than ever as an arm of a vastly greater money power, that has captured the National Party machine and much else, using its enormous powers of patronage to dazzle with visions of personal advancement a substantial proportion of Afrikanerdom's educated elite.

With what end in view? We need have no doubt that the

purpose is to do with South Africa what has already been done to Angola, Mozambique and Rhodesia — put South Africa through the wringer of revolutionary change in preparation for its inclusion in the planned New International Economic Order which calls for the internationalisation of the world's natural resources and the reduction of the world's many different races and nations to the condition of a homogenised, mongrelised global proletariat.

ARCHITECT OF CHANGE

What Dr. Verwoerd warned against, Mr. Harry Oppenheimer, head of the Anglo American and De Beers mining and financial world Imperium, hopefully anticipated when in 1960 he explained why he had launched the South Africa Foundation. It was needed, he said, to "create an atmosphere in which it will be possible to arrange a coalition of moderate elements in Government and Opposition."

What he meant, as events have confirmed, is that a way had to be found to draw into the charmed circle of the world's super-rich Afrikanerdom's own nouveaux riches, men who had quickly made huge fortunes by exploiting national spirit, basking in the patronage of successive National Party governments.

Mr. Oppenheimer added, in an article in *Africa South* (then edited by Ronald Segal who later fled the country): "I think I can claim the main credit for this exciting vision of the new South Africa, yet all that I have done, really, is to allow myself to be guided by the interests of Anglo American."

What we are seeing in South Africa today is a replay of the Rhodesian drama, with a few significant differences. There never was a genuine Rhodesian nation, whereas in South Africa not even the crushing military defeat of the Anglo-Boer War was able to extinguish the national spirit of the old Transvaal Republic.

English-speaking South Africans, many of whose ancestors fought against the Boers, now find themselves in the odd situation that all that now stands between them and the fate that overtook people of their own kind in Rhodesia, is a resurgent Transvaal nationalism, their common enemy now being an international financial imperialism working everywhere in tandem with international Communism.

ZIONISM AND THE U.S. CONGRESSIONAL ELECTION

The first major political test for the U.S. Reagan Administration is the 1982 Congressional Elections, to be held in November this year. One of the major questions is whether the combination of conservative groups, including the Christians, responsible for the election of President Reagan and for the defeat of many liberal Congressmen, will hold up in the face of a deteriorating economic situation resulting from the Administration's restrictive financial policies. Once again it could be a case of politics being determined by economics. Genuinely conservative politics have no future anywhere if policies of financial and economic centralism are persisted with.

At the 1980 Congressional Elections a number of prominent pro-Zionists like Frank Church, Democrat, were defeated. Former chairman of the Senate Foreign Affairs Committee, Church blames his defeat on the "new right." Church is strongly pro-Zionist and was warmly welcomed by Australian Zionists during his visit last year.

As the 1982 Congressional election campaign gets under way, once again both Republicans and Democrats are making every effort to present themselves as pro-Israel. The Republicans are pointing to the role of Vice President George Bush, who recently met with representatives of the Presidium of the World Conference on Soviet Jewry, and the fact that Secretary of State Haig has raised the question of Soviet Jewish emigration during his meeting with Soviet Foreign Minister Andrei Gromyko.

The Democrats have sent a "priority message" to Jews warning that the Republicans are planning a \$90 million campaign designed to defeat Democratic Senators who have opposed the Reagan Administration's plan to sell sophisticated intelligence equipment to Saudi Arabia. Senator Edward Kennedy is listed as one of those threatened.

The Democrats letter says that of the current 29 new Republican Senators, 26 supported the sale of equipment to Saudi Arabia and were therefore supporting a pro-Palestinian Liberation, anti-Camp David policy.

If, as appears probable, pro-Zionist candidates are successful in November, primarily because of the Reagan Administration's financial policies, this will once again demonstrate the vital importance of conservatives devoting their attention to the question of how to break the monopoly of credit. This is the key question.

A MESSAGE FROM ALBERTA

The recent election in Alberta of Canada's first Western Separatist Member of Parliament has again demonstrated a truth which the central planners of the world consistently overlook: that all attempts to centrally plan people inevitably results in a backlash. It is probably true that Fabian Socialist Pierre Elliott Trudeau was astonished that Western Canadians would ever go so far as to actually vote for a Separatist Member of Parliament. But then he said that separatism was dead in Quebec on the eve of the election, which brought the Separatists to office.

There is a growing revolt against centralism, in all its manifestation, right around the world. There is a revolt against the old-time political parties. There is a revolt against high taxation, manifesting itself in taxpayers taking advantage of every possible loophole to avoid paying taxes. The call for stronger tax enforcement measures, these leading towards the police state, can only result in still greater resistance. Governments, particularly central governments, are being increasingly recognised as enemies of the individual.

However, unless the revolt against centralism is constructive, then the end result will be still greater disaster. The role of the informed Social Creditor is going to be critical in the convulsions ahead. It is interesting to recall that in 1935 the electorate of Alberta protested strongly against the power of centralised finance. That protest ultimately failed, although it exposed who were the real enemies of the people. Perhaps Albertans may lead again.

A CREED FOR THE PRACTICAL CHRISTIAN

The Creed for the Practical Christian, published on the opposite page, has now been circulating amongst League of Rights supporters for over two years. It is republished by request in the April issue of "The New Times" to coincide with Easter.

The Creed had its origins during Mr. Eric Butler's 1980 tour of Canada, when the conclusion of his addresses concentrated upon the urgent necessity for Christ's teaching to be related to the whole of man's existence. He outlined some suggestions. This led to a request that he write down some type of a creed for the practical Christian. The first draft was widely circulated and comments, suggestions and criticisms invited. A number misunderstood the purpose of the creed, believing that it was designed to replace traditional expressions of faith by Christians. Several critics said that the language used was too "archaic" and should be more "modern." A few suggested that the creed was "unscriptural" in that it asserted that man could change the course of history. Further drafts were made, with several minor changes, and the published draft is the one agreed to in principle by those who participated in the historic Christian Alternative Seminar held in Adelaide in 1980.

I Believe -

A Creed for the Practical Christian

- I Believe** — *that God the creator, Lord and Giver of life, author of all things visible and invisible, has provided a world wherein His Truths transcend human thinking, and that God has given man free will to seek those Truths, either obeying or disobeying them.*
- I Believe** — *that, to the extent that man discovers and bases all his actions on those Truths, he will achieve peace and harmony in human affairs; and that, if he rejects those Truths he will bring retribution upon himself.*
- I Believe** — *that God's law is above the laws of all nations and societies, binding at all times and in all places; and that governments belong to individuals, not individuals to governments; and that all governmental policies must confirm to God's law.*
- I Believe** — *that when Christ Jesus, the Son of God, taught that man should pray that God's will "be done on earth as it is in Heaven," He was teaching that individuals should strive to create a world in which God's laws are expressed in all spheres — social and personal.*
- I Believe** — *that faith without works is dead; that by works is man's faith made alive and justified; that those who sayeth but doeth not are engaged in sin; and that those who would follow Christ must heed His advice to let their light so shine before their fellows that their good works might be seen as an example to be followed.*
- I Believe** — *that Christ holds every individual — irrespective of his status in life — to be a unique person in his own right, made in the image of God, and that, through Christ's revelation, he can seek to know, love and serve God; that a Christ-oriented society is one wherein the Sabbath and all other institutions — political, economic, financial and social — exist to serve the individual.*
- I Believe** — *that whereas man, who is by his God-given nature a social being, requires government for the peace and good order of his community affairs, Caesar must not be allowed to take so much from the individual that he has little or nothing to render to God.*
- I Believe** — *that Christ came so that man might have life more abundant; and that, in teaching man to pray to the Father for his daily bread, Christ was drawing attention to a universe of unlimited abundance; and that, this being so, technological advance should be thankfully accepted as the manifestation of a heritage which God has made available so that all may live in material security with expanding freedom.*
- I Believe** — *that, whereas man cannot worship both God and Mammon; and, whereas the love of money — a man-made system of symbols — is the root of all evil, it is a denial of Christ to tolerate a financial policy which elevates money as a commodity subject to speculation, usurious interest, created as an increasing debt, producing in turn unjust taxation and a monetary inflation which is both immoral and socially destructive.*
- I Believe** — *that all monopoly violates God's law, robbing the individual of the freedom to choose; and that, if freedom of choice is removed from the individual, his faith in himself atrophies, together with his sense of personal responsibility.*
- I Believe** — *that a Christian society is one in which all power is decentralised, with the meek inheriting the earth; and that a follower of Christ must — as Christ did on the high mountain in the wilderness — always resist the temptation of power, knowing that it corrupts both he who wields power over his fellows, and those over whom power is wielded.*
- I Believe** — *that he who would follow Christ must accept personal responsibility for his actions in every sphere — not only in his relations with his fellows, but in the use of his material possessions, his money and his political vote.*
- I Believe** — *that my first loyalty is to Him "Whose service is perfect freedom" and that, by humbly asking God for His support, I can at all times and in all places be His humble and obedient servant.*

THE COMING WORLD CIVILISATION

The following Open Letter to William Ernest Hocking, author of the book, "The Coming World Civilisation," by Mrs. B.C. Best, an English Social Creditor, first appeared in "The Social Creditor" of December 27, 1958, and was published in "The New Times" of December 18, 1959. The issues raised by the writer are even more important today when there is a growing campaign attempting to persuade mankind that the only way out of a deepening crisis, is the formation of a World Government:

Dear Sir,

I have read with great interest and much agreement your book on *The Coming World Civilisation*. The subject is of such momentous importance that I feel compelled to point to an omission in dealing with it so crucial that failure to recognise and declare it must lead inevitably, and indeed is leading, to a World Dictatorship destructive of all we mean by the word Civilisation, and of all the values that should attach to it.

To come at once to the nature of this omission, I find it in a phrase of Tertullian's which you have quoted on p. 160: "And this is the highest reach of wrong — the unwillingness to recognise what it is impossible to ignore." This unwillingness, taken literally and not as interpreted in the context — i.e. as an unwillingness to recognise a knowledge that we cannot know — but as the unwillingness to recognise a knowledge that we can know, a fact, a reality that "it is impossible to ignore" can surely also be accounted as the highest reach of wrong. And if, as you have stated, "God is the heart of fact," such "unwillingness" such willful blindness, must also be regarded as little short of blasphemous. And today such an unwillingness to recognise what it is "impossible to ignore" is seen in the demand, and the supposed need for Full Employment, in an age of mechanisation in which industrial production is requiring less and less labour to secure its legitimate objectives.

"In a note on p. 54 you refer to the sub-commission engaged in formulating the Declaration made by the United Nations, and its attitude when it came to consider the "right to work": the "right to work," in the frame of reference under consideration, meaning the right to work for a remuneration, whether for a wage-salary, or whatever the chosen designation, in short the right to work for a living. The Soviet delegate favoured "an unrestricted assertion of that right, whereas Mrs. Eleanor Roosevelt . . . demurred as representing the American view that economic conditions may not always allow everyone to be employed. The Soviet urged that the Declaration must present not the actual but the right! The Soviet view prevailed." That was a base and shameful concession. Moreover, it is, in a sense, meaningless, for separating, as it does, the 'actual' from the 'right', and treating them as mutually exclusive, it renders them both unreal. Henceforth, therefore, the 'right' torn from its proper relationship to the 'actual', otherwise to reality, is turned into a purely ideological abstraction made subject to governmental decree. No more powerful agent of dictatorship can be imagined. Thus one cannot help wondering why Mrs. Roosevelt's more realistic attitude to the question of the 'right to work' was set on one side in favour of the Soviet view. Only on the supposition that the aim of the United Nations was designed to establish a dictatorship can one regard the Soviet view as in order, because valid for that purpose. For by means of grandiose schemes and spectacular if worthless projects, and by increasing the growth of a parasitic bureaucracy, it can ignore the 'actual', and create the 'right' to full employment as fast as technological progress, by displacing the worker, invalidated this right. Thus what you say is the "one ground of prophecy which continues to hold good: *the unreal must yield to the real*" is ignored, and in practice contradicted.

Dealing with the question of rights in relation to an individual's claim on them (p. 16) you say: "The loudest right-claimers are today often those who have some private interest to 'protect'," and you regard this as a 'spreading menace'. But has a man no right to protect his private interests? Indeed is it not his duty and responsibility to do so? Unless, of course, you assume, *ipso facto*, that a man's private interests must be

purely selfish and looked upon as harmful to his neighbour, and should therefore be regarded as communal, the right to decide on them being vested in the State. Yet it is precisely in that conclusion that many today perceive this "spreading menace," which may account for the loudness of their claims as they see, one by one, these interests being nationalised and taken over by the government. Nevertheless, this conclusion is hardly sustained by you when you say: "This liberty of going wrong is the seamy side of the priceless privilege of going right by free choice rather than by compulsion." (Tho' why going right by "free choice" should be regarded as "a priceless privilege" is not clear). But the liberty of going wrong does not give the individual the right to encroach upon, or limit the liberty of his neighbour. Western law, in two cardinal instances at any rate, recognises this, and frames laws against theft and against murder, i.e. to ensure the right of the individual to his property and the right to his life. This limitation of liberty should be the pattern or principal of a working legal system which should not be affected whether the "volume of abuse" of such liberty be "minor" or not.

Such considerations touch closely upon the economic "problem of distribution" which, you say, is still unsolved, and rightly affirm is an "issue of justice, and in consequence, must be decided in reference to an ethic even a metaphysic" Also, I suppose you would allow, it must first be decided in reference to fact and reality before these other considerations can be understood or thought of as referring to it. But, in fact, there is no real problem of distribution. What is presented as a problem of distribution is, in reality, a dilemma of production: the question of the producer being how, and by what means, can he get people to buy the things that they want, and that he can, physically, supply in abundance. It is, of course, a mutual dilemma and can be seen as: "How can I sell you?" on the one hand and: "How can I buy from you?" on the other, in short a producer-consumer dilemma, both willing to oblige the other, but prevented from doing so. Why? What is stopping them? Clearly the problem is not the physical one of transport, since the problem of distribution, by sea, rail, road and air, has been solved, and any breakdown therein can be located and repaired. Where, then, must one look for the breakdown in distribution that, apparently, defeats all efforts at repair?

The answer is so simple that one expects to be accused of stating the obvious. For the means necessary to bridge the gap between the seller and the buyer, which constitutes "the still unsolved problem of distribution," is money: i.e. I cannot as a consumer buy all the goods I want, which you, as producer, can supply in abundance, unless I have the purchasing power,

BASIC FUND FILLED

The League of Rights is pleased to announce that the 1981-82 Basic Fund of \$45,000 has now been filled. But once again only a minority contributed. This dedicated minority has ensured that the on-going programme of the League is sustained. Further capital has been invested in books and equipment. Having successfully developed the use of expertly produced cassette tapes, the League is now experimenting with the use of video tapes as a means of providing top League speakers with much larger audiences.

Any late contributions to the League's Basic Fund will be allocated to the 1982-83 appeal.

otherwise money, to do so. Thus the consumer and producer are left high and dry contemplating each other across the gap that divides them. In so far as this constitutes a problem it is a money or financial one: i.e. the question of the additional amount of money necessary to bridge the aforesaid gap, and is a question of the means to adopt for distributing the necessary money.

In equity, the right to this money constitutes a cultural inheritance because based upon, or arising from, the ever-increasing displacement of human labour by means of man's inventions and discoveries. As this process is age-long this inheritance cannot be assigned to any particular section of society, but must be regarded as a communal or national inheritance, i.e.: as an unearned increment of association. Hence, since money has been designed as the most convenient means for the purpose of laying claim to goods, that part of production attributable to this inheritance should be monetised and distributed as a national dividend to all, without favour, allowing complete freedom of choice to the consumer in the matter of the goods he may wish to claim. Seen thus "the problem" is, in reality, a matter of accountability, and should properly be so regarded. True it is also a matter of justice, and the only concern of the government would be to make sure that the accountants engaged in assessing the amount of the dividend and the money necessary for its distribution were competent and honest.

After the First World War the reason for the failure of distribution was discovered by Major Douglas, and the means necessary to correct it were devised by him and set forth under the title of Social Credit. The scandal of so-called over-production, of poverty in the midst of plenty, of the destruction, and of laws to restrict the production of real wealth became so marked between the two wars that the subject began to gain, through the press, a certain amount of publicity, and to draw attention to the anomalies of the situation, and the remedial proposals of Major Douglas. The reason why this publicity declined, and, in consequence, public interest, is not far to seek. For the proposals of Social Credit strike at the very heart of the International Money Power which, by reason of its monopoly can control all the channels of publicity thus the task of suppressing knowledge of the truth is an easy one.

Small wonder the Soviet view of the "right to work" prevailed, and the gleam of light shed on the situation by Mrs. Roosevelt was quickly extinguished. For the right to work, politically understood, is the right to paid employment, in reality the obligation to work for a living, which, in an age in which human labour in production is being progressively replaced by scientific and technical knowledge becomes increasingly onerous and anachronistic. Not that the Soviet is alone in its view. Our present Prime Minister, Mr. Macmillan, recently announced that "Full Employment" would continue to be the government's major purpose, and our Labour Party has gone one better, it being reasonable to suppose that it is behind the T.U.C.'s contention that one of the objectives of the money system should be "to maintain Full Employment." No greater travesty or misuse of the function of money could be devised; but also no greater or more complete surrender to the money power. For although the sole function of money, and the one for which it was intended, is to facilitate the production and distribution of goods, in the hands of this power it can be made to serve the end of Full Employment; thus what could become an inheritance of leisure and freedom from compulsive work can be perverted and transformed into the pattern of a slave state.

It is interesting to reflect that the power of respective governments, whether open and avowed dictatorships, or masquerading under the title of "Free Peoples of the World," is fictitious and purely permissive. For by means of their lethal weapons of debt and taxation the money power can manoeuvre the ruling governments in directions to suit its own purpose, though within that limit governments are free to make their own laws and rulings thus giving them the illusion of the

freedom to manage their own affairs, and to be masters of their own house.

The irony of this situation is surely without parallel, and the question arises as to how, within it, can the coming "World Civilisation" be other than a World Dictatorship destructive of all Christian values, leading to the complete subjugation of the individual and what you have termed the "desolating prospect" of "undifferentiated identity."

In the section of your work in which you consider Christianity, and the question of its universality, you identify the Christian ethic as "the will to create through suffering." But that statement must be challenged. Suffering is not an essential commitment of the will to create; but the point to observe is that Christianity is more than an ethic, and those who claim its universality do so on other grounds. You are nearer the mark when you assert that the faith which "Christian ethic requires" is "*a faith in fact*", and the fact which is the basis of the Christian faith is an act undertaken and accomplished for all time and for all people, and faith in the redemptive power of that act made manifest in the person of Jesus Christ, hence in Jesus Christ as Redeemer and Saviour of the World. Redemption is therefore the essence of Christianity in which lies its claim to perfection and universality, and on which is based its ethic; for only absolute perfection rooted in absolute love has power to redeem, since absolute perfection alone can realise the true nature of wrong, of error, of unrighteousness, summed up in the word sin, a word so repellent to many today. A spontaneous and instinctive recognition of this truth is expressed in the common enough phrase: "I can never forgive myself." For man cannot forgive himself, indeed self-forgiveness is an impossibility. Nevertheless many may feel the need for forgiveness, and that need can only be met by absolute redeeming love incarnate in the Person of Jesus Christ. This faith in the need for, and in the advent of a Redeemer was foretold by the major prophets in the Old Testament, often in words of great eloquence; but when the word was made flesh — became *fact*, it was to the Jews a stumbling block, and to the Greeks foolishness. It is the same today. Yet it is on this faith in Jesus Christ as Redeemer that the Christian rests his claim to regard Christianity as the Only Way — the World Religion. This claim will not be accepted by those who, in the words of Vivekananda that you quote, cry: "Sinners! It is a sin to call men Sinners" though they may be prepared to patronise the Christian ethic. But a religion that strove and claimed to please and command the assent of all men would be, as you say, no more than a "Syncretism" — "an electric whole, devoid of any principle of coherence." And, one may add, devoid of integrity.

Your assumption that "religion, and especially the Christian religion, is committed to the thesis that the will of God is to be done in this world," and also your statement: "that a religion pertinent to human life, in order to be universal, must be particular — it must be a concrete universal" would appear to endorse a belief in truth as one, whole and indivisible, incarnate on all places of human life, material as well as spiritual. And one might go so far as to say that to be spiritually minded consists in the power to perceive the presence or absence of truth in any given situation. In particular is this the case in the sphere of economics, touching, as it does, so closely and in so many directions on the material life and welfare of man. And it is precisely in this sphere that the Christian has accepted, and allowed himself to be ruled and governed by a "law" of unrepayable debt, diametrically opposed to the one of redemption that he confesses and is committed to on the spiritual plane. This dichotomy must result in a fatal loss of integrity, impairing the powers of discretion and discernment. "For the children of this world are in their generation wiser than the children of light" and the Powers that be are winning because they know what they want, and how to get it, and it is to their interest to foster this dichotomy and lack of integrity in those they wish and intend to dominate, for a "house divided against itself must fall."

TO THE POINT

ALTERNATIVE TO DISASTER

by Dr. Bryan Monahan.

An examination of deliberate inflation as a policy of subversion, and the answer necessary.
Price 75 cents.

There are signs today that this fall is imminent. One sign and perhaps the foremost, is the undue emphasis placed on science and scientific training in the sphere of education. In dealing with the subject of education at the recent Conservative Party Conference, Mr. Macmillan said: "The key to success in the modern world is education." Though why particularly in the *modern* world, one may reasonably ask. Has not education always been considered a key to success? But we are soon enlightened, for we are told: "We mean to have by 1970 twice as many scientists and engineers coming from the universities and technical colleges as we had in 1955!" Thus, by implication, education in the modern world is to be comprised in and confined to training in science and technology. It is possible to see in this emphasis a policy, conscious or not, aimed at discouraging faith as a ground for belief, and substituting a demand for scientific certainty and proof. Thus your interpretation of Tertullian that: "to know that we cannot know may be our most significant knowledge, *the item most perilous to repudiate*," (my italics) will be ignored, and religion discounted as a possible obstacle to scientific "progress," whatever direction that "progress" may take, or whatever demands it may make on man's allegiance. In particular, as already suggested, by the inauguration and encouragement of grandiose and pretensions schemes the services of this growing army of scientists and engineers can be employed by the politicians and misdirected to further their policy of forced labour, euphemistically entitled "Full Employment." Also the invention and multiplication of new gadgets and new designs can be made an excuse for displacing existing methods, and an unbroken "progress" of sabotage and replacement — for which "progress" war and preparation for war are the ablest exponents — can continuously supply new jobs; to which, incidentally, can also be added the consequent increase in disfiguring and unsightly advertisements.

A line from a traditional song of the Bengali boatmen quoted by you "O Friend, End of all Endless Movement" can be thought of as no more than a pious hope, since an "end" to "all endless movement" would be regarded as a calamity. The constantly reiterated demand for ever-expanding trade gives support to this contention, as though saturation point must *never* be reached, and the tragic conflict between the demand for Full Employment and technological advance in labour saving must go on. "The eyes of the fool are on the ends of the earth" only today they are fixed beyond — on the moon, on the planets, which must be roped in to assist in the policy of expansion and "Full Employment" which policy predicts the form and character of the "Coming World Civilisation."

Social Credit is the reversal of this policy. It is a binding back to reality — to truth — to freedom and *the right to contract out*, it is therefore the implacable enemy of the power that would keep men in thrall. Although its criticism of the money system, and the proposals designed to correct it are open to mathematical proof it is, as Douglas was concerned to show, as the policy of a philosophy on which its claim to pre-eminence rests. Hence the change in its economic proposals must be designed to embody that policy, and are so designed. It is neither occult nor esoteric, and knowledge of it, although discouraged by every means, is easily ascertainable.

So long, however, as man clings to the irrational and senseless fetish of Full Employment in an age of mechanisation, and the further "menace" of automation, it can have no more than an academic interest. But, although its title and its terms may be filched and distorted for purposes of deception, its reality can never be feigned.

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In spite of the failure of both Poland and Rumania to meet the interest payments on their debts to the International Bankers, the financing of the natural gas pipeline from Siberia to Western Europe is to continue. As it can no longer be denied that the International Bankers have been financing the massive economic blood transfusions from the West to the Communist nations, it is now suggested that the International Bankers are "stupid." If those operating the credit monopoly were only stupid, then why are they so remarkably consistent? Their policies inevitably drive mankind towards progressive centralisation of all power. They are ready with a programme — the New International Economic Order — allegedly designed to solve the very crisis their policies have produced. Their only stupidity is the attempt to create a world, which can never become a reality.

* * * * *

Like the West German "economic miracle," the Japanese "miracle" also continues to disappear. Over the past twelve months Japanese unemployment has increased to 1.31 million, reflecting the slowing down of the Japanese economy as the Japanese find it increasingly difficult to sustain the economy with massive exports. Bedevilled by their own growing internal problems, the U.S.A. and the Common Market countries have adopted an aggressive attitude towards Japanese exports. The Japanese are involved in the Siberian natural gas pipeline, and are attempting to export to Communist China — on credit, or course.

* * * * *

As Zimbabwe continues its slide towards greater disasters, with Mugabe destroying Nkomo before Nkomo could strike, some of the white Members of Parliament in Salisbury continue to delude themselves by believing that they can cooperate with Mugabe. The shattering of the Rhodesian Front was as inevitable as the shattering of the National Party in South Africa.

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Like Taiwan, the anti-Communist government of South Korea is finding that its internal financial policies are forcing it to strive harder to export, even if the exports go to Communist countries. The South Korean English-language journal, *Newsreview* of March 13, reports that the Ministry of Foreign Affairs is recommending the promotion of "substantial" relations with Peking, including sport exchanges. *Newsreview* reports that "Besides endeavouring to participate in various non-political events to be sponsored by Eastern European countries, the government will exert effort to induce Communist nations to participate in trade fairs and other events to be held in Korea..." In the same issue of *Newsreview* a report appears headed "42 Foreign Banks Operate in Seoul." No comment should be necessary.

BARTER CO-OPERATIVES

We are interested in an American report, which says that one result of the growing American recession, is the flourishing of a large number of barter co-operatives. We would be interested in receiving from American readers any information they might have concerning the operation of such schemes. During the Great Depression of the thirties, a number of communities around the world attempted to use local voucher systems, most being declared illegal because they allegedly contravened currency acts. However, if people can devise ways and means of exchanging their goods and services by the use of a bookkeeping system, they are in the position to make greater use of their own social credit.

Information to G.P.O. Box 1052J, Melbourne, Australia, 3001.

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