

THE NEW TIMES

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

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FALKLAND ISLANDS REALITIES

The war in the Falkland Islands has demonstrated a number of important realities, not the least important of these being that freed from the restraint of financial policy, the British are still more than capable of innovative organisation, great courage and civilised behaviour. Unlike the Israelis, who in their drive into Lebanon have once again demonstrated their lack of concern for civilians, the British conducted their campaign in the Falklands with every attempt to minimise the loss of life, not only of their own troops but those of Argentina. But the major point to emerge is that if the British Government had spent only a fraction of the financial cost of the Falkland war in maintaining an effective force in the Falkland Islands, there would have been no war.

Prime Minister Margaret Thatcher is entitled to the praise she has won for her single minded determination once she had decided upon a British military response to the aggression by Argentina, but this does not obscure the fact that it was the financial policies of her own government which paved the way for the conflict. At a time when British productive capacity was severely restricted by Mrs. Thatcher's financial policies, British military defence was being reduced. The government's argument was that it could "not afford" to sustain defence at previous levels.

If Argentina's leaders had not been misled by the treachery of the British Foreign Office into believing that it was safe to make an early attack on the Falklands, and had waited for another six months, the run down of British defences would have reached the stage where it would have been impossible for the British to make a military response. Or such a response would have taken a long time and been fraught with the greatest peril. As it was, the British campaign was, in the words of one of the commanders, echoing Wellington after the Battle of Waterloo, "a close run thing".

Once the decision was made to take military action, there was no talk of whether it was financially possible. Reality emerged. The question was whether there were the men, the equipment and the necessary supplies for a campaign in such a hostile, physical environment. Discerning people everywhere are asking how large sums of money were suddenly made available by a government, which previously preached that any expansion of the money supply would be disastrous. Where did this money come from? How was it created?

At the time of writing, Mrs. Thatcher continues to express her determination that the Falkland Islands are not placed under any type of international control. There is a belated acknowledgement that the wishes of the Falkland Islanders must be considered. Up until the war the views of the Falkland Islanders were neglected or rejected. Marxists are, when it suits their tactical purposes, strong on the question of "self-determination", but Marxists everywhere have adopted a strong anti-British stance on the Falklands issue. There is little doubt that top Soviet strategists were hoping for a British defeat. Such a defeat would have humiliated the British and further weakened Western resistance to Marxist psychological warfare.

The high performance of British troops in the Falkland war has certainly lifted British national morale. The Royal birth has come as an extra bonus at the right time. But Mrs. Thatcher is now faced with the challenge of how to win the peace. She would do well to study how the British,

After playing a decisive role in the defeat of Hitler's National Socialist Germany, then disastrously lost the peace. Those imposing financial policy were responsible for this defeat as they were for building up the Soviet Union and expanding the Communist threat.

Already the British are now being told that they must "pay" for the Falkland war. The reality is, of course, that the real cost of the war was being met as it was fought. The new money created to finance the war was designed to make use of that which already existed. Ships lost were a real cost. But the British have adequate productive capacity to easily replace those ships. The proposal that the British people should now be taxed even heavier in order to pay for the Falkland war will in practice quickly erode the goodwill Mrs. Thatcher and her government still enjoys. A major electoral backlash is eventually certain unless Mrs. Thatcher challenges the policies, which paved the way for the Falkland tragedy. She might recall the political fate of Winston Churchill at the end of the Second World War. The English crowds, which cheered Wellington, the winner against Napoleon at Waterloo, later jeered him.

In spite of the alien invasion of British, physical, cultural and philosophical, the Falkland war demonstrated that the basic traditional British character is still sound. This is most encouraging for the free world. But unless that character can express itself in an effective challenge against those responsible for the alien invasion, once again British lives will have been sacrificed in vain.

"RED OVER BLACK"

By Geoff McDonald

A former Communist leader documents the long-term Communist strategy behind the mounting Aboriginal "land rights" campaign. The author tells of what he learned in the secret Communist training school at Minto, N.S.W.

The hard-hitting preface is by Mr. Bruce Ruxton, outspoken President of the Victorian Returned Service-mans' League.

Recently launched in Brisbane by Queensland Premier Joh Bjelke-Petersen, this book is sending shock waves throughout those minorities who endorse the Al Grassby concept of fragmenting Australia through a multi-racial programme.

\$6.00 posted from all League of Rights addresses.

ARE WE ON THE TARGET?

CONDENSED NOTES OF PAPER PRESENTED AT SOCIAL CREDIT SEMINAR, SUNDAY, APRIL 1st, 1973, BY ERIC D. BUTLER AT "RUNNYMEDE," ALMA ROAD, PANTON HILL, VICTORIA.

It is not too much to say that Western Civilisation is now going through a period of collapse. A Civilisation is an incarnation of underlying values. The institutions and material activities are but outward manifestations of these values. If beliefs in the underlying values are eroded, then while the outward manifestation may continue for some time, that Civilisation is dying. We can still see the remnants of the great architectural and artistic achievements of Greece and Rome. But the Greek and Roman Civilisations have been long dead. We can still read the works of Shakespeare and his brilliant contemporaries, but there is a vast difference between Elizabethan England the Welfare State of a modern England being told to sink its identity in that monopolistic structure known as the Common Market.

The present Civilisation is disintegration for the same basic reason that previous Civilisations have disintegrated. The crushing of the individual's initiative and creativeness by excessive centralisation of power. Today centralised power is exercised on a frightening scale through finance and economics, backed by arbitrary law and in many cases the threat of physical force. The Soviet Union is a model of the world of tomorrow. The process of disintegration has now gone so far that, regrettably, we must anticipate even greater disasters than those afflicting us. With some types of fevers we know that they must run their course before a crisis point is reached. During this period the body is working feverishly to build up the necessary anti-toxins to defeat the disease. If the body is not capable of producing sufficient anti-toxins, when the crisis comes the end is death. Our work might in one sense be described as the production of the anti-toxins, which will ensure that there will be sufficient strength to pass safely through the crisis on the way to recovery. Our task is by appropriate work, to keep alive the principles and values undergirding what was Western Civilisation, applying them as practical, and ensuring that the minimum of damage is done in the course of the period of disintegration through which we are passing. This is the task of a highly informed and dedicated minority. Douglas spoke of that small group of men who know what to do and how to do it.

There are, broadly, three aspects of the problem confronting us.

Metaphysical

Finance-economics

Political

These three broad aspects have, of course, many sub-aspects.

CHRISTIAN PHILOSOPHY

If, as the Christian contends, there is a perfect prototype which individuals should aspire to emulate as far as is humanly possible, then there must also be a potential perfect society, which individuals can strive to create. Natural law philosophy, which preceded Christianity — Truth is eternal — insisted that, as Douglas put it, "The rules of the Universe transcend human thinking, and cannot, in the ordinary sense of the words, be altered, and therefore must be ascertained and obeyed." Social Credit was formally defined by Douglas as "The policy of a philosophy." Policies of rightness must therefore conform to the laws of rightness. The nature of man has not changed over thousands of years. When the great Lord Acton said that all power tends to corrupt and that absolute power corrupts absolutely, he was observing that the nature of man is such that under given circumstances it is possible to predict with a high degree of certainty how he will act. The realistic answer to the retort that the solution is to change human nature, is that this is rather like saying that because you keep hitting the ground if you jump out of a window several floors up, is to blame the law of gravity and suggest that it be changed. The short answer to the power problem is to arrange associations among individuals in such a way that power is diversified. And then it is also important to ensure that each individual is personally responsible for the power he has. The Christian law of love works because it is part of that Truth which individuals cannot change.

The individual can only strive to perfection in any chosen sphere if he has freedom. Human individuals cannot flower as personalities unless they are free to make decisions. The nature of acorns is to grow into oak trees, not pine trees. But the potential of this nature is governed by soil and climate. Grown in soils deficient in the required nutrients, and under adverse climatic conditions, oak trees can be stunted. The mentally, spiritually and emotionally stunted people we see all around us today — regrettably many of them young people — are distressing evidence that they are growing in impoverished soil. This aspect of our problem is far from being of academic interest.

If, as the economists insist, the nature of man is such that every effort must be made to provide him with "full employment" thus elevating the function of production into an end in itself, every technological advance merely enables mankind to be forced at an ever-accelerating pace to turn the whole world into a gigantic slag heap. Concentration on improving financial mechanism to the exclusion of being clear about the true purpose of the economic system can only lead to disaster. If a motorcar is moving towards an abyss, but is running very badly, in fits and starts as the petrol supply is tampered with, or the timing constantly adjusted, it is not very far sighted to concentrate on the task of getting the car to run more efficiently. This would merely mean that the abyss would be reached much more quickly. What is urgently required is a change of direction.

The fundamental question concerning the economic system is basically philosophical. Either the economic system exists primarily to provide the individual with the goods and services he genuinely desires, in the minimum amount of time, or it is a system of government — an instrument for controlling the individual. When Douglas said in his first book, *Economic Democracy*, that systems exist to serve individuals, he was starting from a fundamental principle, which is essentially philosophical. If the true purpose of the economic system is not to provide the individual with increasing freedom, then why bother about improving the efficiency of that system? We can, as we will mention later, agree that discipline is necessary for the individual so that he can enjoy freedom, and make use of it. But if we do not believe that freedom is essential for the individual to fulfill himself, we must logically accept the Marxist concept, which is the logical end product of the finance-economic system we are operating at present. Real progress is only possible through self-development, and self-development is only possible when there is true freedom. We will not waste time in this paper dealing with the fact that the economic problem as one of adequate production to meet individual desires has been solved. The central question is whether the vast productive capacity available in all developed nations — what Social Crediters call real credit — is to be placed at the service of the individual, or whether it is to be used to drive him further down the road to the World State. In such a State, all power must be centralised in a few hands. The World State would be the Soviet or Red Chinese State on a World scale.

PERVERSION OF SOCIAL CREDIT

This brings us to the question of perversion again. The greatest perversion of Social Credit has been to present it as a

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scheme of monetary reform. Hitler reformed the German money system — but for what purpose? To provide guns instead of butter. The Japanese came to London before the World Economic Conference in the Great Depression, saw the books of Douglas, and left for home without attending the Conference. They then proceeded to use the money system to drive their way into the world's markets by the use of subsidised exports. It is being proposed at present that the international monetary system should be reformed — but only so that greater power can be exerted by the International Monetary Fund over the finances — and the economics — of the nations of the world. The work of the Social Crediters broke the secrecy concerning the creation of money in the form of financial credit. This forced the Marxists into a position where they had to mention the subject. And the result was a widespread demand for nationalised banking. Those who believe that Social Credit was merely monetary reform, hailed this as progress. But Montagu Norman, Governor of the Bank of "England," said about nationalisation, "We welcome it." What he meant was that nothing was changed by changing the name over the door. When Douglas criticised the Monopoly of Credit, it was the **monopoly**. State Monopoly simply means that the power of the monopolists is increased. A private monopoly of any kind is bad, but so long as it is divorced from the State, then Government may be used as a counterbalance. The suggestion that the answer to man's basic problems was the State control of the nation's credit creating it and issuing it was strongly denounced by Douglas. Which brings us to the question of who owns the real credit of a community. As we teach in our Social Dynamics School, the basic features of real credit are not, as the Marxists and their fellow-travellers teach, labour, but inheritance: basic capital, the cultural heritage, the division of labour and the tools and capital equipment bequeathed to one generation from previous generations. This real credit belongs to the **individual** members of any society. The individual must have access to his own credit as a right — under proper conditions. To rob the individual of access to his own credit is like the State, or some other power, refusing the individual access to money or property, which has been willed to him by his forbears. The correct function of the State is to uphold a Rule of Law — to ensure that there is Justice — so that the individual can be free to gain access to his own credit. To insist that the individual must engage in some form of production — even if only filling in forms in a Government bureaucracy before he can gain access to his own credit is to impose conditions on how the individual is to use his real credit. It stems from the philosophy of totalitarianism. It reflects the textbook teachings of Marx and Keynes.

There are numerous ways in which the financial system could be improved as a system without weakening centralised power. It is elementary that if, for example, the interest charges on the issue of credit could be reduced, this would immediately be the basis for reducing taxes and rates and charges in industry. It has sometimes been argued that Red China is using some form of Social Credit because no project is held up through lack of finance, and that the interest rate is as low as 2 per cent. It should not be overlooked that Keynes had no hesitation in stating that interest could be practically abolished. Colin Clark has been a low interest advocate — at least in the past. Now while agreeing that lower interest rates would provide a substantial, even if only temporary, pressure on rising prices, it would not be a major victory against the money power. A major victory will only be achieved when the individual starts to get access to some of his own credit **as a right**. It would be a major **tactical** victory if pressure could end the pernicious policy of using tax revenue to finance capital works — e.g. the PMG and State public works like Schools — at 7 per cent interest. But the monopolists can make a number of tactical retreats while at the same time strengthening their central control. What is urgently necessary at present is that we do not lose sight of the real objective — which is to make a real breakthrough against the credit monopolists. It is instructive to note that in the official reply to the author's limited objective anti-inflation programme, "A Programme

for Reversing Inflation,' the major assault is upon the concept of consumer subsidies financed out of new credits. New credits issued as a type of consumer price discount clearly pose the greatest danger to the "enemy." Not only would they provide the individual with direct access to some of his own credit, but also they would, in conjunction with the complete abolition of Sales Tax start to demonstrate that inflation could be halted in a constructive manner.

FINANCE AND THE INDIVIDUAL

It is easily possible for direct grants to be made to Municipal Government without increasing the financial costs of the Municipalities, but as Mr. Whitlam's Government (1973) is making blatantly clear, with the grants come the centralised controls. Now even if these grants were financed out of new credits created for the task, the end result would be the same. Which brings us to the proposal by many sincere money reformers that debt-free credits for public works would be a step towards Social Credit. Douglas is quite specific concerning this matter. Giving evidence before the Committee set up by the Alberta Legislature in 1934, Douglas was asked by Mr. Brownlee, "Would you consider that the idea of the Dominion simply issuing new currency for the purpose of building public works is a method of carrying into effect in any way the idea of Social Credit?" Douglas gave a short, terse answer, "It would be absolutely catastrophic." No amount of juggling with the financial symbols can alter the basic economic truth that all

Book Now for "New Times" Dinner and National Weekend

The 1982 League of Rights National Weekend, starting with "The New Times" Annual Dinner on Friday, October 1, will take place at a time when Australia, along with the rest of the Western world, is moving rapidly into a deepening crisis. Major questions concerning the future of the League will be discussed.

Guest of honour will be one of the West's major freedom fighters, Canadian Patrick Walsh, former Royal Canadian undercover agent and internationally recognised authority on Marxist revolutionary tactics.

It was during his 1967 Australian tour that Patrick Walsh warned Australians that one day in the future they would be faced with an Aboriginal "land rights" crisis. Former Australian Communist official Mr. Geoff McDonald, author of "Red Over Black", has been dramatically confirming the accuracy of Mr. Walsh's warning. Mr. McDonald will also be a guest at the Dinner.

"The New Times" Annual Dinner is the highlight of the League's series of dinners. Held in the Banquet Room at the historic Victoria, it has an atmosphere of its own.

Papers at the National Seminar on Saturday, October 2, will be presented by Mr. Jeremy Lee, Mr. Patrick Walsh and Mr. Geoff McDonald. The Seminar will be opened by Mr. Eric Butler.

One of the special reports at the Action Seminar on the Sunday, October 3, will be by Queensland State Director, Mr. Chas Pinwill, on how to operate an alternative money system now.

Early bookings for "The New Times" Dinner appreciated. \$14 per person. Those requiring fish or vegetarian dinners should indicate, also any preference concerning seating.

As usual, private hospitality can be extended to interstate and country supporters. Early requests greatly appreciated to facilitate organisational arrangements.

All bookings to G.P.O. Box 1052J, Melbourne, 3001.

production, public or private, draws on the productive capacity of the community — its real credit — and must be realistically accounted for in the national bookkeeping. Debt and interest free financial credit could easily be made available to keep the major part of the community not required in producing consumer goods, fully employed in a wide variety of public works. These would be the equivalent of the Soviet slave camps, where "full employment" is maintained. All capital works, irrespective of whether they are State or private, are a lowering of the immediate or potential standard of living in terms of consumer production and free time. They should be seen as an investment of the community's credit — that of the individual members of that community — in order to increase that credit later. Clearly it is essential in a real economic democracy that the individual has effective control of the rate at which that investment takes place. Most public works are seen by the power men as a means of helping to maintain "full employment." In other words, to maintain effective control over the individual. Once the principle of consumer control of all production is grasped, it is then simply a question of evolving effective techniques, which enable the individual to do this. Here we can see the tremendous importance of the genuine private-ownership, free-enterprise system competing to serve the individual by offering him alternative production in exchange for his money votes. Profit is not only a major incentive, but is an automatic calculator of which an organisation's goods and services are preferred by the individual. This concept of genuine economic democracy has been progressively eroded by taxation and the Welfare State, under which the individual surrenders an increasing portion of his "money votes" to the State, only receiving some of them back under conditions dictated by the State — the swollen army of bureaucrats. And on top of all this is the deadly policy of accelerating inflation, the most disruptive social force operating in the non-Communist world today. Douglas's proposals were not, as so often claimed, primarily concerned with overcoming depression conditions, but with ensuring that with a realistic finance-accountancy system the individual would automatically ensure that his production system delivered him the results he wanted. In his early works Douglas was more concerned in warning against the inevitable inflation, which would flow if new credit were constantly expanded for new production in the orthodox manner. Keynesian economics, skilfully promoted as the answer to Douglas, tacitly conceded that there was a deficiency of purchasing power, but urged that the way to overcome this was by "pump-priming" through public works financed out of deficit budgets, or by excessive private expansion of capital works. Expanding credit in this manner must produce inflation, so it is then necessary to control it — "controlled inflation." Even if the credits for financing public works were made available debt-free, they would clearly cause havoc in the price structure, placing State-enterprises in a disastrously unfair position with competitive private organisations, who must properly charge depreciation and interest charges, however low these may be fixed at, into their prices. Public enterprises should be kept to the absolute minimum, preferably conducted by competing contracting organisations, financed out of new credits to be recovered over the estimated life of the assets created. But there is no need for Governments to be building houses or engaging in similar economic activities.

How the individual should gain access to his own credit is a question of policy. But if new credits are made available through social dividends of any kind, the problem of constantly rising prices is left. For this reason it is impossible to stress sufficiently the importance of the proposal by Douglas that a portion of the new credits must reach the individual via a price discount at the point of purchase. This is a correct use of financial symbolism to indicate the reality of economic process — namely that the real cost of production per unit is progressively failing with every improvement in technology. The explosive implications of progressive inflation are not as

well understood as they should be. Douglas wrote not long before his death as follows:

"We are more than ever, if possible, convinced that a falling price level, without loss to producers and entrepreneurs, is the very core of social and industrial pacification. And we are equally convinced by thirty years' specialised experience and observation that the coterie which is at the core of world unrest know it too, and is determined that at whatever cost, extending to the complete annihilation of civilisation, and even of the terrestrial globe, it will not have that solution, which would automatically wrest power from it as nothing else would."

INFLATION FRAGMENTING THIS CIVILISATION

Developments over the past twenty years, since this prophetic statement was made, have confirmed the accuracy of this statement in a most graphic manner. The evidence of social disintegration is on all sides the most disturbing being the growing rejection by youth of values and institutions, which superficially appear to have produced a world in which there appears to be no real purpose. The frustration of youth is expressing itself in student unrest, protests, crime, immorality, drug addiction, a form of escapism and a loss of spiritual and artistic values. As centralisation in all spheres continues, so the power struggle to reach the top, and to stay there, becomes progressively greater. Only the most ruthless, those with the least scruples, can reach the top. The worst in human nature is fostered, not the best. With inflation accepted as inevitable, an attitude of eat, drink and be merry; tomorrow may see even worse disasters, prevails. There is an undermining of a sense of stability, of continuity. Speculation of all types becomes more prevalent as individuals attempt to "hedge" against the uncertain future.

The disintegration taking place is now seriously affecting the very constitutional framework without which society must collapse in some form of anarchy, this being the prelude to the imposition of even greater totalitarianism. Which brings us to the importance of tradition and Constitutionalism in the current crisis. In his address termed "Realistic Constitutionalism," Douglas observed that "Constitutionalism is an extension of the very comprehensive subject we call Social Credit." Constitutionalism is an essential part of inheritance. It is something, which has grown organically and is a reflection of those metaphysical truths, which were mentioned earlier. Associated with this subject is tradition, and it is instructive to note the deadly campaign directed against tradition. Tradition has been made a "dirty" word. Tradition is, realistically, the accumulated experience and wisdom of the past. Cut the individual off from this and he is rootless, raw material to be more easily manipulated by the plotters and planners. Constitutionalism is a major part of the nation's real credit. If orderly society breaks down, then orderly production becomes impossible. At the present stage of the battle, the growing open attacks on the nation's traditions, institutions and framework of constitutionalism, provide the opportunity for reaching that big section of our society which is still instinctively sound, if confused. If this question can be linked with the subversive nature of financial policies which generate increasing inflation and centralisation of all power, we may in the short time now obviously left to us, be able to produce a synthesis which makes possible a cohesive manifestation of electoral will that policies of regeneration start to be implemented. Faith is ultimately the basis of all credit, and if we can encourage and strengthen the faith of sufficient people in our society, threatened disaster can be turned into future success. I believe that the momentum of events is such that the next few years are going to be the years during which we can hold sufficient ground, launch sufficient counter-offensives, not to achieve complete victory — our society is now so sick that even with corrective treatment it will take a long time to develop full health — but to make the continuation of civilised society possible.

As the world situation unfolds, it becomes progressively easier for greater numbers of individuals to grasp the real meaning of what appears to be the conflicting aspects of power groups of different labels working together. There is no doubt of radically changing financial, policy until the Money Power is stripped of the protective secrecy which has made it extremely difficult to show people the reality behind the drive towards the World State — the ultimate aim of all power-seekers from time immemorial. The battle of the ages is now reaching a major crisis point.

THE HISTORIC ROLE OF THE SOCIAL CREDITER

We have now reached the stage where it is possible to outline a concrete strategy necessary for survival and re-generation.

1. Effective exposure of the International Money Power and its Nexus with the forces of Social Disintegration and International Marxism. We now have the tools for the job — the principal one being Gary Allen's *None Dare Call It Conspiracy. The Naked Capitalist* and similar tools can be used.
2. Defence of the nation's Heritage should be developed at the same time.
3. Mobilise the maximum pressure on the following finance-economic programmes:
 - (a) Abolition of tax revenue to finance, at interest, PMG and other forms of capital works.
 - (b) The complete abolition of Sales Tax, this to be replaced with a system of consumer discounts financed out of new credits. A start could be on a limited range of basic items, as suggested by the Queensland economist, Mr. W. Herbert, with a relatively small discount rate of, say five per cent. Then after assessing the results of this over six months', further extension of the system.
 - (c) Retiring age to be reduced, with all those retired to be paid from new credits a retiring pension equivalent to their retiring wage. This would provide everyone in production with an incentive to excel. Present pensions all to be doubled. Also child endowments.

The most explosive aspect of our present situation is the flood of young people coming out of our educational institutions, many with half-baked Marxist ideas, and presented with a world, which appears to offer little prospect for fulfilling deep instincts. Trying to solve the inevitable unemployment, which flows from improved technology, by putting the displaced individuals in vast bureaucracies or other soul-destroying activities, merely increases the explosive nature of the time bomb ticking away underneath our society.

Preparation for life requires discipline. By reducing the retiring age from the production system, this ensures that the younger generation has the maximum opportunity to operate the production system and to learn the disciplines, which go with the responsibilities and opportunities.

The finance-economic programme would provide the maximum of incentive for every member of society. As inflation halted and in fact prices start to recede, the basis of social friction, the generation of envy, the necessity for struggling to gain power, would be removed. Health could start to flow back into society.

Douglas predicted that the time would come when the future of Civilisation would be decided by a small body of men who know what to do and how to do it. It really is time!

DICTATORSHIP BY TAXATION

by C. H. Douglas.

A 1936 Belfast address in which Douglas described modern taxation as "legalised robbery . . . unnecessary, wasteful and tyrannical." Outlined what must be done if the individual is to save himself from being reduced to the level of a serf. Price \$1.00.

REMEMBER THE OIL SHORTAGE?

A few years back an orchestrated international campaign painted a frightening picture — for the gullible — of the world's oil supplies rapidly running out. Limited supplies had to be conserved, and one way to achieve this was to substantially increase the price of oil. The two big benefactors were the international oil companies, these closely linked to international banks, and, of course, governments.

While it is true that an enormous amount of oil is wasted in fueling economic policies of mass waste, the propaganda about the threatened oil shortage was quite false. Carefully documented facts showing the reality of the situation were drowned out by the propaganda.

But, just as we predicted, reality would eventually start to be seen. Our desk is covered with press reports from all over the world concerning the growing oil glut. One report from Basle, Switzerland, headed "OPEC CASH SURPLUS SLASHED BY OIL GLUT", reads, "Oil-exporting countries have become net borrowers of funds from major Western banks for the first time since the end of 1978, the Bank for International Settlements (BIS) said yesterday. The BIS attributed the change largely to a decline in the huge balance of payment surpluses built up by oil explorers as a result of big price increases, in 1979 and 1980.

"An oil glut has developed since the middle of last year and prices have begun to crumble. After a decade of unchallenged supremacy over the market and unity of purpose in raising prices ever upwards, the 13 members of OPEC are now in a political battle among themselves over what to do about the precipitous drop in prices."

The oil glut has grown in spite of the disruption of production in Iran, which has announced a cut in its prices in a desperate attempt to boost lagging sales to finance the war with Iraq.

New oil discoveries continue to be made nearly every day, as witnessed by what is happening in Australia. And now come estimates that Red China has oil supplies perhaps as great as those of Saudi Arabia. Needless to say, Communism will not be able to develop the supplies; that will be done by the application of Western technology financed by the international bankers.

However, in spite of oil gluts and lower prices for the countries owning the oil, it is certain that there will be no benefits for the consumers. The international oil cartels and governments will make sure of this.

CHRISTIAN POLITICAL ACTION

Mr. Jeremy Lee, Assistant National Director of The Australian League of Rights, and Mr. Horton Davies, Chairman of The Christian Campaign for Individual Freedom, a Division of the League, recently participated in a N.S.W. Seminar, at Austral, along with the Rev. Fred Nile, whose election to the N.S.W. Upper House, demonstrated that direct political action by Christians is practical, and a representative of the Rev. Jerry Falwell's American Moral Majority Movement.

Mr. Lee has reported favourably on the Austral Seminar, feeling that a growing number of Christians of different backgrounds can come together to consider practical political action.

We have received a copy of a recent report issued by Mr. Edward Rock, Chairman of the Victorian Branch of The Christian Alternative Movement, and publish extracts:

"Could I say quite frankly, that as I see it, after the first flush of founding the C.A.M. in Victoria last November, and

not withstanding our minor but constructive part in the Victorian State Elections, that we are now moving into that situation where we must start to generate constructive long term action policies to ensure that the Christian voice is more widely heard in those areas of contention where that voice is all but mute. If we cannot do this, we are as great a failure for Christ as those we now criticise. To this end, we need strong and constructive prayer that God will raise up from amongst us those who will be endowed with the attributes of understanding and leadership, men and women, endowed not only with courage and conviction, but with organisational capacity and a clear understanding of those Christian principles which govern the relationship between the individual and his institutions. Such understanding is necessary if those institutions are to be of service to man through God, and not the reverse, a means by which tyrannous control is exercised by man over his fellow man.

"I believe that now is the time when we should be thinking about the next national and state elections. At the Annual Meeting I raised for discussion a letter received from Mr. Ken Payne on behalf of the newly formed Christian organisation, Christian Pro-Family Political Action Committee.

"I saw Mr. Payne interviewed on Nationwide hosted by Peter Couchman. He is a fundamental Christian whose church and retirement village reflects practical results of his vision and organisational capacity. He is an outspoken critic of the effects now so manifest in our society in the form of moral and social breakdown. He has written to me asking that we add our voice to the C.P.F.P.A.C. to obtain a united front from the many Christian groups now proliferating, something in the order of 30, according to Mr. Payne. I have replied encouraging Mr. Payne, and have tried to warn that unity in diversity, organic unity, is often sacrificed to obtain organisational unity which when it grows beyond that natural balance ordained by God stifles the life which brought it to life in the first place.

"In thinking about our future activity in coming elections and any meaningful social activity which shapes policies, we should begin now to prepare material for dissemination, encouraging people who value Christian Social values to see that as a Society we are now at the crossroads which will determine which path we will travel. We should, as clearly as possible, ask the question — Do you, as an Australian Citizen, wish to be governed by God in a Christian Society, or are you one who thinks that man can govern rightly and justly without God? Our task is to show that the latter is impossible. We need to show that present policies which bring economic and financial disaster are just as much a result of man turning from God as the results which come to a society which deserts God given laws governing sexual behaviour inside and outside of marriage. Does it not strike you as strange that while many Christian preachers can see clearly the need for fidelity in marriage if family structure is to remain sound, they fail to see the same underlying principles of honesty and discipline of body and mind must be applied in other areas of social intercourse between citizens if we are to achieve social stability?

"For example, inflation is a direct assault on God's commandment, — Thou shalt not steal. — It is a more sophisticated form of stealing than straightforward physical robbery obtained at the point of a revolver, but it is stealing. As Christians, we have an answer, which needs to be ministered to our fellow man to relieve him of one of the greatest burdens unnecessarily inflicted upon him by his fellow man. We know that God does not create debt, or that having created it, he then holds man to ransom until it is paid, knowing full well that he has created a mechanism which is self destructive, designed to enslave man forever by the imposition of his Will. Inflation is a form of slavery. The New International Economic Order seeks to use it as the means by which world slavery is established. Those Christians who understand God's simple lessons on the right relationship between symbols and reality, the role of servant and master,

are called by God to bring light where there is darkness. The task is to release the reality of God's Grace to all men. How to do so in terms, which break through the black magic of both secular and theological sophistry, is the problem. I see some light coming through from Francis Schaeffer in his last two books, *How Then Should Man Live* and *A Christian Manifesto*. But Schaeffer is fifty years behind Douglas who said it all before. But Douglas could not break through the Old Testament Puritanism and the worship of bureaucratic law and regulation which now binds our society as surely as it did when Jesus challenged it two thousand years ago. It is one thing to preach as Christian doctrine that Jesus died to free us from our sin, it is another, to agree that Jesus died to free man from control exercised by man, and that Christian society should produce institutions whose only purpose should be to serve the individual. For if that were agreed, it would mean that we should truly trust (love?) one another. Inflation is promoted by those who do not either trust or love their fellow man, but use a form of false symbolism to build their policies of control over mankind. Schaeffer never grasped this fact as fully as Douglas did, but has moved somewhat nearer in his last two books.

"I will look forward to any of you who will set in motion simple statements for circulation amongst your neighbouring community which set out to challenge them as to whether they prefer to live in a Christian or pagan Society. Incorporated in our challenge must be an invitation to those who would care to work for and represent a Christian position. The Christian invasion of twentieth century pagan society could be as exciting a period of history as any yet.

'The Law of Moses appoints men who are imperfect to be high priests; But God's promise made with the vow, which came later than the Law, appoints the Son, who has been made perfect forever.'

"In that perfection Jesus Christ overcame the power of the world and freed us from it.

Yours in His Service,

Edward Rock,
Chairman"

(Those interested in The Christian Alternative Movement may contact Mr. Rock at 15 Simmons Court, Greensborough, Victoria, 3088).

Social Credit Legacies

Social Credit is a movement of faith, faith in Reality. Early in the history of Social Credit, C.H. Douglas quickly discovered that those who had the power to correct the flaws he had disclosed in the finance-economic system, were determined to exploit those flaws as an expression of a will-to-power philosophy, and to oppose every attempt to correct them. Social Credit emerged as a new strategy to deal with the intensification of an age-old struggle between the philosophy of genuine freedom and that of the will-to-power. Social Credit, the policy of the philosophy of freedom, is the only effective answer in the rapidly deepening crisis, which Douglas warned about. In its relatively short history of just over 60 years, the Social Credit Movement, sustained and expanded primarily by The League of Rights since the end of the Second World War, has built up a vast body of knowledge. The battle for freedom can only be fought in the future if it is passed on. Legacies have made a vital contribution to ensuring that The League of Rights survived and grew. The League of Rights is so structured and firmly rooted in the four Crown Commonwealth countries — Australia, New Zealand, Canada and the United Kingdom, that supporters may leave legacies to help finance future developments, confident that they will be used properly.

THE NEED FOR GOD

C.H. Douglas pointed out that logic was like a slide-rule; of itself it could prove nothing, that it could only present the sum total of all factors fed into it. During his latter writings, by which time it was clear that his warnings were being disregarded and that growing disaster was inevitable before there was a basic change in the direction of economic policies, Douglas stressed that regeneration required the application of "practical Christianity". He also insisted that the rules of the universe transcend human thinking, and had to be discovered and obeyed if human satisfaction was desired. This means an acceptance of the ultimate Authority of God.

The following article from the South African journal "RSA World", number four, 1968, is worthy of the closest study at the present time. Events since it was written have continued to confirm its general theme:

This is a political journal, and what we are discussing here is the political need for God. The near-revolution in France and the assassination of Senator Kennedy dramatise the present distress of Western culture and its dire need for something. We are going to try to show in this article that something is God, and that if a society is to be stable politically it cannot rely on Reason alone for the guidelines to its behaviour or the source of its authority.

Some years ago (*RSA World*, File 1, No. 9) we likened the culmination of the rationalist philosophy, utilitarianism, to a trackless tram. Two of its features, we noted, were that the tram wore a destination board marked "Happiness" and no licence plates. We outlined the manner in which the vehicle had been constructed: The raw materials for it were discovered some three centuries ago in the theory of inalienable individual rights of John Locke and the science of Isaac Newton. The materials were transported across the English Channel, and were there processed by the philosophers of the French Enlightenment. The result was an unqualified belief in the attainment of human happiness under the guidance of Reason. Men were rational beings, essentially good, and the evils of society were to be traced to faulty institutions and false concepts. Reason was placed in stark opposition to custom, tradition and reverence: while intelligence, the growth of knowledge and the advance of science represented the only hope for civilisation.

The processed parts recrossed the Channel and were assembled by men like Jeremy Bentham. They dismissed the ancient institutions and sanctions of Britain (and all countries) as mere habits and needless impediments to progress. The Ten Commandments — all commandments, bar one — went overboard. The solitary exception was the dictate of pleasure: the greatest happiness for the greatest number. This was to be the sole criterion — economic, social, political, and moral. "Nature", declared Bentham, "has placed man under the governance of two sovereign masters — pain and pleasure. It is for them alone to point out what we ought to do". The whole scale of values was tied to the satisfaction of individual wants. Crime did not "deserve" punishment: on the contrary, punishment was evil because it caused pain.

This rationalisation of values was linked with unbounded optimism in the reasonableness of men and with the limitless potential of science to produce wealth and control the material environment. The full participation of all citizens in the government of society, the wondrous workings of the machine, would secure Utopia. By the mid-twentieth century, the vehicle was streamlined to cut through all resistance: it was adorned in the luminous paint of the atomic age, and jet-propelled by a universal outbreak of egalitarian humanism.

Now it has transported our culture to the precipice, Danny le Rouge to the Sorbonne, the assassins to Dallas, Memphis and Los Angeles.

The exaltation of the reasonableness of the individual had led to universal suffrage and to the apotheosis of democracy. The polling booth became the holy tabernacle: the new missionaries went out armed with the ballot paper, leaving the Bible behind. Democracy was no longer the fallible means towards a Christian society but its own justification and end. One man one vote, self-determination, egalitarianism, charters, bills, declarations — these were the new articles of faith, the new creed. Divorced from irrational reality by the

rationalists, they took no account of men and women as they are. Forced unnaturally into life, they increasingly dominated the political landscape. Now the fall leaves rasp through the concrete jungles of our hothouse culture — the illuminated notices of coming nakedness.

In the transports of anti-colonial euphoria, the Western nations urged the introduction of democracy among all emancipated people. After a decade or so, it survives in scarcely one of them. It was doomed there from the start: the basic conditions for democracy do not exist in Burundi. It has been a deplorable and wasteful experience for the new states. However the future of the world and the redemption of civilisation do not depend on them but on the Western nations. Men nod their heads and say knowingly today that of course it was always silly to suppose that the Westminster model would work in Timbuktu.

Lord, how they miss the point! The Westminster model no longer works in Westminster. A form of social organisation that has no higher sanction than the momentary impulse of the masses will not work anywhere. Such an impulse returned Mr. Wilson's Government to power a couple of years ago with an immense majority. Today the impulse is different. Mr. Anthony Wedgwood Ben (Minister of Technology, be it noted) refers to "discontent expressing itself in apathy or violent protest which could engulf us all in bloodshed". He wants yet more political responsibility and power for the individual. Mr. Angus Maude, Conservative M.P., writes in *The Spectator* of the necessity to protect parliamentary democracy from "the virtual certainty of an ultimate outbreak of popular violence". He looks to the House of Lords for salvation. There is no salvation to be had in either of these directions. A community which is held to ransom because of a dispute as to which of two men should knock a rivet into a sheet of metal cannot be saved either by Mr. Benn's "participating" democracy, or even the noblest Lords.

There have been warnings enough. As early as 1872 Walter Bagehot, one of the most illustrious of all British journalists, was expressing his doubts about the recently extended franchise. "What I fear," he wrote, "is that both our political parties (the Conservatives and the Liberals) will bid for the support of the working man; that both of them will promise to do as he likes if he will only tell them what it is; that, as he now holds the casting vote in our affairs, both parties will beg and pray him to give that vote to them." Bagehot saw the net result as "the supremacy of ignorance over instruction and of numbers over knowledge".

That was in 1872. By the mid-twentieth century, universal franchise, compulsory free education, a national health service — the welfare state — had come into being in Britain. The man who was primarily responsible for bringing it into being was Lord Beveridge. In an article in 1951 (again in *The Spectator*) he expressed his dismay at the immorality of a populace "all too ready to assume that, without much personal exertion, it is their entitlement to draw their share of an inexhaustible common fund from centralised authority". He wrote: "Can a country whose destiny (in part at least) is in the hands of a people so irresponsible and so ignorant hope to be well-governed?"

Britain was the home of parliamentary democracy; France, of liberty, equality and fraternity. Today in France, the

liberty of the rationalists sows disorder and hatred. The present revolutionaries in France are not oppressed peasants or factory workers but students of the Sorbonne, versed in the arts and humanities. Their objective is not to improve the lot of their fellow men: the Government offer to reform education and raise wages merely incited their rebelliousness. They are not reformers but anarchists. These young men and women of the Sorbonne — well-educated, well read, privileged — have laid bare the fangs of naked intellect. It is no coincidence that their comrades in anarchy were mercenaries from the Congo. With no other guide than Reason, the intellect would as soon consort with violence as with virtue. We have it on the authority of David Hume, the architect-in-chief some two centuries ago of the present condition of our culture: "Where a passion is neither founded on false suppositions nor chooses means insufficient for the end, the understanding can neither justify it nor condemn it. It is not contrary to Reason to prefer the destruction of the whole world to the scratching of my finger."

And in America, education, science, the machine, have produced wealth altogether beyond comprehension. The country's annual national product is moving rapidly to the 1,000,000,000,000-dollar mark: and in 1968 an army of poor camp in a shantytown between the monuments to Washington and Lincoln, called Resurrection City. Malnutrition and chronic starvation are widespread through the nation. The sufferers, it is said, number millions.

Universal literacy has become the high-yield field of pornographers. It is exploited by ad-men and ideas-men. The pursuit of Ideas is on. They have been captured, processed, made marketable and put into mass circulation. They are taken for what they are said to be and consumed like cornflakes. There is no discrimination. In this Age of Reason, the amateur thinker has been submerged. Millions allow professionals to do their thinking for them. Thinking has lost its intrinsic worth. It has become a made to order article, C.O.D. It has no spontaneity. It must fill half a column, page seven, Thursday, or 10.20 to 10.30 p.m. (peak listening period) Sunday. The audience accepts the ideas their columnists, commentators, newscasters and analysts give them and get from one another. The audience is arming itself with weapons that are stronger than guns. Without checking measurements, multitudes step into ready-made patterns of thought. They wear their ideas proudly as though they were of their own making, like bow ties that fasten at the back.

Obscenity is exploited on the stage; sex and violence by cinema and television. In the last ten years, the population of the United States has increased ten percent; the incidence of crime, 88 per cent. The income of gangster organisations is reckoned in tens of billions of dollars a year — from protection rackets, gambling and traffic in women and drugs. The successful politician is the one with money, with the right public relations firm, the polished image, the ability to capitalise on passions and grievances. The Negroes, liberated in the last century from slavery, are cast in the chains of alien ways, prejudice and hatred. Today the President of the United States of America may not move freely among the people for fear of being killed. He and his Ministers must move through by-ways and back doors; decoys are set out to draw the assassin's bullet.

"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are life, liberty and the pursuit of happiness."

There it is. If democracy cannot prevail in Britain, liberty in France, the control of the material environment in America, what hope is there for our culture, for the world, for humanity? The hope is in the dethronement of Reason and of the allotting to it of no more than its rightful place.

What can we say about Reason? It is as essential to man for maintaining life as the heart or the lungs or the liver. It

correlates and gives direction to the information transmitted by the senses to the mind. It is what separates man from animals and provides him with the master tool for progress. To be without Reason is likewise to be mad. But while Reason is the means for progress, it can measure only backwards the progress so far made. It cannot measure forwards, the margin that stands between the goal. We have come far since we lived in caves, but how much farther still are we separated from our Home?

Reason expands knowledge, but the expansion of knowledge moves even further outwards the borders of the unknown to which Reason has no access. Science in all its complexity has blunted Reason. The Reason of the ordinary man could explain to his satisfaction the light that came from wax and wick: it takes for granted, it does not endeavour to explain, the light that comes from the electric globe. It cannot explain the atom or the hydrogen bomb. Common Reason can no longer penetrate to the heart of things, nor even think it can. Reason must also now be mechanised, transferred to computers, since it can no longer be contained and coordinated by the single mind.

Reason may direct emotion and instinct but it cannot override or eliminate them. There is an innate irrationality deep-seated in the human psyche. Reason may describe good and evil but can never be their master. The most reasonable of laws cannot alone remove disorder: neither love nor lechery will yield to logic. Reason may rationalise abortion infanticide, homosexuality, yet like all else depends for its existence on the perpetuation and continuity of life. Reason may be the servant of equity, but also the wanton handmaiden of pride and prejudice. Reason may cause men to live wisely, but it can neither determine — nor perceive even — their fate, ordained by an external and eternal chain of happenings. Reason cannot tell us why we work and suffer and triumph sometimes and pass away. Only mystery can keep bright the hope that the reports of Reason darken.

Yet Reason in our time has been glorified. The sanctions and prescriptions of tradition, the authority of parents, the disciplines of society are brushed aside; and from the cradle to the grave, Reason is the criterion and the arbiter. Ours is not to do or die, ours is but to reason why. The inversion is complete: each man becomes his own lawgiver, judge and executioner. In America today, the most resourceful and progressive community the world has ever known, they say that God is dead.

"Where", demanded the Roman pagan Caecilius of his Christian companion in the third century AD "is that God who is able to keep you when you come to life again, since he cannot help you while you are in this life? Do not Romans, without any help from our God, govern, reign, and have the enjoyment of the whole world and dominion over you?" In the same century, Tertullian boasted of the increase of Rome's population and wealth. Cyprian, a generation later, asserted that Rome was dying. Soon, Rome was dead.

Society cannot live by Reason only. Over-arching the conflict of intellects, wills, passions, ideologies, there must be authority from a transcendental source if political order is to be maintained.

One of the great orations of modern political history was made by Lincoln at Gettysburg on November 19, 1863. The prepared text of its most memorable passage read: "We are resolved that this nation shall have a new birth of freedom, and that government of the people by the people for the people shall not perish from the earth."

That is the passage as Lincoln prepared it. It is not the passage as Lincoln spoke it. At the eleventh hour he made a correction. As he stood there addressing his people at this historic moment, he made a correction. After "nation", he added "under God". At this critical hour of our culture, the same correction must now be made.