

THE NEW TIMES

\$8 per annum post free.

Box 1052J, G.P.O., Melbourne.

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

Vol. 47, No. 5

MAY 1983

Registered By Australia Post—Publication No. VBH 1001

AUSTRALIA PRODUCES A NEW MESSIAH

Australia's new Prime Minister, Mr. Robert Hawke, has dramatically demonstrated the fraudulent nature of modern political elections, although it may take the Australian electors some time to grasp the long-term implications of what Mr. Hawke is about.

Within weeks of winning an election during which details of specific tax reductions were publicised, Mr. Hawke stages a Summit Conference with the enthusiastic support of most of the media, particularly ABC Television, and finished with Big Business, Big Unions and Big Government producing a communiqué which not only endorses an "economic strategy" which rules out any tax reductions, but suggests that there could be increases in the next Federal Budget!

Even more astonishing, the representatives of Big Business endorsed what can only be described as a Fabian Socialist programme: continued large-scale deficit financing, which means more debt, and the establishment of a bureaucratic price surveillance system. In the process of achieving his Summit objectives, Mr. Hawke dealt a devastating blow to what is left of the Opposition parties and laid the foundations for victory at the next general Federal elections, which Mr. Hawke will attempt to stage later next year.

For nearly a week the Australian people were subject to what can only be described as brainwashing under the guise of practising "consensus".

The history of Mr. Hawke is fascinating. Brought up by his parents to believe that he was someone special, Mr. Hawke later moved away from the formal Christianity of his parents, his father being a Congregational Minister, but clearly Australia's new Prime Minister brought with him some type of Messianic concepts. It is not surprising that he became such a passionate supporter of Zionism and the State of Israel.

BRILLIANT MANIPULATOR

Although Mr. Hawke must be regarded as a brilliant manipulator of others and the media, it is also true that like all idealists he in turn is susceptible to skilful manipulation by others. He boasts of his international connections and it is not without significance that this "democratic socialist" appears to have closer friends in the ranks of Big Business than he does amongst rank and file Trade Unionists. One of his closest friends is Sir Peter Abeles, a man who gave strong support to Mr. Hawke at the Summit Conference. Obviously Sir Peter does not fear the type of Socialism Mr. Hawke is proposing.

The essence of Fabianism is the "reasonable" approach, one of gradualness with a progressive centralisation of power. Many of the representatives of Big Business, themselves monopolists, are willing to collaborate with Big Government and Big Unions. Mr. Hawke has taken what could be a major step towards the attempted establishment of the Corporate State, with the gradual undermining of what little authority the elected Parliament has. For four days there was a de-facto un-elected government sitting in the very seats of Parliament where the elected representatives are supposed to decide the nation's policies. But now Mr. Hawke will tell the Australian people that policies have been made by the de-facto government. Anyone who objects can be described as an opponent of "consensus".

EXPLOITING THE CRISIS

What Mr. Hawke is planning is the exploitation of a deepening crisis to further his strategy. Before the elections, Mr. Hawke sought to convince the Australian people that he was a new Messiah who knew what was required for an Australian recovery from the recession. Mr. Hawke never lost an opportunity of at least implying that he was a brilliant master of economics. But all his pre-election promises can now be seen for what they really were; mere election bait. The man who said he could reduce taxation now announced that in the light of more information, it is impractical to carry out his promises. To make promises without knowing whether you can carry them out, is blatant dishonesty, at the best highly irresponsible.

Fortunately for Australians, Mr. Hawke's mission to change Australia's society and its institutions is going to run into major obstacles, one of these a Federal Constitution with provision for a Senate elected by the people of the separate States. The warm and enthusiastic welcome given to Prince Charles and his wife during their recent tour demonstrated that the great majority are still Monarchists. Hawke the Messiah will also find that in the long run Australians are not completely bewitched. He can rest assured that we will be exposing and opposing at every possible opportunity.

BASIC FUND FILLED

As the result of a late surge of support, the target for the League's 1982-83 Basic Fund, \$45,000, has been reached. This was a most commendable effort, as support from many supporters has had to be limited because of the drought and recession. A small surplus has been allocated to the 1983-84 Basic Fund. Unlike the political parties, who have to go into heavy debt, and who now support public funding of their dishonest preelection campaign, the League has moved steadily forward, carefully laying foundations for what is a long battle.

The League directors thank supporters for once again making certain that the League does not falter as the crisis quickly deepens. Next year is 1984!

RHODESIA: TRAGEDY OF THE MATABELE

By IVOR BENSON

We have received direct from Mr. Ivor Benson, the South African writer, the following article on the Rhodesian tragedy, one that has resulted in the betrayal of both black and whites. Mr. Benson's article will also appear in the May issue of his monthly journal, *Behind the News* (P.O. Box 1564 Krugersdorp, South Africa, 1740):

The Matabele people in Rhodesia, renamed Zimbabwe, are now being made to drink to the last bitter drops from the poisoned cup of Western power politics.

What is needed, therefore, is yet another recital of the Rhodesian saga, this time from the point of view of the unhappy Matabele who are today at the receiving end of the genocidal fury of Marxist Prime Minister Robert Mugabe's Korean-trained Fifth Brigade which is composed almost entirely of their traditional opponents, the Mashona.*

If we can understand what has happened, and is still happening, to the Matabele, then we also understand what has happened in Rhodesia.

And if we know what has happened in Rhodesia we shall know quite a lot more — why the entire continent of Africa is today in a state of the wildest turmoil; why, according to a United Nations assessment, one in every two political refugees in the world is in Africa; why the hard-working people of the West are being progressively impoverished through taxation and inflation as efforts are made to fill the bottomless sink-hole of Africa's needs; etc.

The Matabele, in fact, provide us with a sort of peephole view, circumscribed yet comprehensive, of what leading American investment counsellor Lawrence Patterson describes as the West's "criminal politics" — criminal politics being, of course, politics wholly in pursuit of wealth and power, politics devoid of moral content.

What is it all about? The picture presented by the politicians and the establishment media is full of the wildest contradictions and is infinitely complex — but the explanation, we find, is really quite simple.

First of all, therefore, let us consider briefly what is now happening in Zimbabwe, formerly Rhodesia.

GENOCIDE

How many of the Matabele, including women and children, were butchered in the Fifth Brigade's recent swoop on the Matabeleland province we shall never know, because the bodies are never counted, and foreigners are rigorously excluded from the troubled area.

The lowest estimate is "over 1,000", but the figure could be very much higher, running into several thousands. Enough of them have been slaughtered and enough of the Matabele villages destroyed to create widespread panic and send more uncounted numbers of refugees streaming into northern Botswana.

The Catholic Bishops' Conference — the same Church that gave comfort to Robert Mugabe's guerillas during the long bush war — broke a long self-imposed silence on March 29 with a pastoral statement in which they declared:

"We are convinced by incontrovertible evidence that many wanton atrocities and brutalities have been and are still being perpetrated.

"The facts point to a reign of terror caused by wanton killings, wounding, beatings, burnings and raping. Many homes have been burned down.

"People in rural areas are starving, not only because of the drought but because in some cases supplies of food have been deliberately cut off and, in other cases, access to food supplies has been restricted or stopped."

Joshua Nkomo, Matabele leader of the opposition Zimbabwe African People's Union (ZAPU) is lucky to be

alive. When units of the Fifth Brigade, partly officered by Communist North Koreans, descended on his house in a Bulawayo suburb, he chanced to be away, recovering from a bout of influenza elsewhere in the city; so the raiders had to be satisfied with ransacking his home, shooting and wounding his driver and smashing with their rifle butts the windscreens of his two motorcars.

Realising that his life was in danger, Mr. Nkomo then fled in the night across the border into Botswana, as did scores of others who were known to be prominently associated with the ZAPU party. The trickle of refugees has broadened into a stream, presenting the Government of Botswana with a major refugee and border problem.

And now, as this is written, Joshua Nkomo is in London, to the great embarrassment of the British Government, which is obviously most anxious not to offend Marxist Mugabe by seeming to offer shelter to his party political opponent.

Meanwhile, back in Zimbabwe, what has been going on?

Reports the Johannesburg *Star* of March 22: "Zimbabwe's North Korean trained Fifth Brigade yesterday showed off its Russian tanks and multiple rapid-firing rocket launchers to the Prime Minister, Mr. Robert Mugabe, who said that the army was being sharpened to defend the country against South African aggression".

And almost at the same time came an SABC report that the International Monetary Fund had agreed to supply Zimbabwe with another \$380-million "loan".

Sophisticated and most costly weapons of war from the Soviet Union, money in vast quantities from the West, and more refugees sent fleeing for their lives into neighbouring African territories — all very confusing, is it not?

And yet, as we shall find, the explanation is quite simple.

TWO KINDS OF CONQUEST

The Matabele people are now paying very dearly for their mistake in permitting themselves to be used as an instrument in White power politics, for this is what happened when their leaders allowed themselves to be drawn into a struggle against the Whites of Rhodesia, financed and engineered entirely from abroad, and from both sides of the Iron and Bamboo Curtains.

Having served their purpose in overthrowing White rule, the Matabele have now been cast aside and are called on to regard as their new masters those who traditionally, and in spite of their superior numbers, always were their inferiors.

Why, then, do they not submit, as previously they sub-

GEORGE ORWELL'S FABLE

Snowball, the original leader of the rebellion, which won independence for Animal Farm, was soon thereafter forced into exile by Napoleon, who used dogs secretly trained in ferocity to drive him out. Orwell's fable was inspired by Stalin's treatment of Trotsky. But it applies much more aptly to Mugabe's treatment of Nkomo, where the similarities are almost embarrassingly close, even down to the Korean-trained Fifth Brigade's all too literal resemblance to savage dogs.

Peregrine Worsthorne
of the London *Sunday Times*

mitted to the paramountcy of the Whites?

For reasons that percipient biologists, like Konrad Lorenz, have made perfectly clear, and as history teaches, that is something that cannot happen.

After testing White power, represented by a handful of settlers, in the 1896 rebellion, the Matabele quickly adjusted themselves to their new situation and gave no more trouble until outside forces took a hand in Rhodesian politics from 1960 onwards.

In exactly the same way, between fifty and sixty years earlier, the Mashona submitted just as quickly to Matabele power when the Matabele, retreating before the Boer power in the Transvaal, advanced into an area later to be known as Rhodesia, the Mashona withdrew into what came to be known as Mashonaland, while the Matabele took possession of the south-western part of the country, raiding from time to time into Mashonaland to replenish their flocks, etc.

Nor was this a new experience for the disparate tribes now carelessly lumped together as "Mashona"; these were never a nation in any sense of that word but only a constellation of family groups, loosely related at the local or neighbourhood level.

PRINCIPLES OF HIERARCHY

The Matabele were quite different, being part of the Nguni people in Natal, better known as the Zulus, who had hived off and preserved close unity and cohesion as they migrated first into what is now South Africa, and later into areas which came to be known as Bechuanaland (now Botswana) and Rhodesia.

Does that mean that before the arrival of the Matabele there was a kind of power vacuum in Rhodesia? Not so, for the widely dispersed and much variegated Mashona had as readily submitted to the quiet overlordship of a numerically small but relatively highly developed people called the Rotsi (Rozvi) who at one time occupied (but certainly did not build) the world-famous rock structures now known as the Zimbabwe Ruins.

The Rotsi have left traces over a wide area in southern Africa, among the most important of these being the Barotse, the name of a quite superior people now concentrated in the swampy areas of eastern Zambia.

Much the same had been happening all over the continent of Africa as different ethnic groups, each jealously guarding its identity and way of life, found survival by adjusting to some kind of **natural hierarchical order**.

The kind of order produced by nature is never "ideal" — nature may even be said to abhor "ideal" order — but it is order all the same, something utterly different from what we now see, with millions fleeing in all directions as refugees, and millions more starving as a result of the disruption of subsistence agriculture.

A most important feature of this natural order, which has been violated by an invading imperialism of money or neo-colonialism, is an **hierarchical principal**, for which biologists have coined the phrase "pecking order", meaning that in nature the weaker defer to the stronger in order to avoid being "pecked"; it could, therefore, just as fittingly be called a "deferment order".^{*2} This is a principle of universal application, as Shakespeare so brilliantly declared in the speech of Ulysses in *Troilus and Cressida*, the alternative being universal chaos.

We work quite happily with those placed above us whom we respect and we suffer acutely if called on to work under those whom we despise.

FROM ORDER TO DISORDER

This law of hierarchy which we apply to our great advantage in our own society is equally applicable to ethnic groups as the strong and the weak are sorted out in a "pecking order" that reduces "pecking" or strife to a minimum and certainly does not exclude some co-operation and sharing of territory and

resources.

What has happened in Rhodesia is thus a perfect example of what has been made to happen all over the continent of Africa as one set of White colonisers was replaced with another.

Where one set of colonisers was able to find a place in Africa's natural hierarchical system, the neo-colonisers, posing as "liberators", found it necessary to turn the system upside down, everywhere choosing as their proxies those hitherto placed by nature at or near the bottom of the pecking order.

In Rhodesia after the White "occupation" at the turn of the century there came into existence a situation of **natural order** unequalled anywhere else on the continent of Africa, and hardly equalled, if at all, anywhere else in the world — a situation of order readily accepted by the Mashona and the Matabele, both of whom prospered and increased in numbers as never before. It was an order subject to all the vicissitudes of **natural change**, but while it lasted it did supply to an exceptional degree the human need and desire for **order**.

Now see what happened in Rhodesia! Mashona peoples who, although always more numerous than the Matabele, never had the aptitude or inclination to organise themselves politically any further than the expanded family or clan, which as a group of families, were massively funded, supplied with an abundance of the most deadly modern weapons, plus a stiffening of highly trained foreigners, including Communist North Koreans, and given the task of managing a Western-style modern state.

This inevitably involves giving preference at every level of the administration to members of the Shona groups and imposing their will on and relegating to an inferior position those whom traditionally they unhesitatingly had recognised as their superiors.

For wholly inescapable psychological reasons, this is something the Matabele can **experience** only as a deadly offence to their self-respect and integrity, therefore also to the will to live; they must resist; and because they resist they must either expose themselves to brutal repression (like the Ibo in Biafra, the Watussi in Rwanda, etc.) or abandon everything they possess and join the homeless millions whom Western taxpayers are called on to rescue from famine.

'FOR WHOM THE BELL TOLLS'

The desperately unhappy Matabele now find themselves roundly condemned on all sides, as armed remnants of Joshua Nkomo's ZIPRA^{*3} bush war forces, now virtually leaderless, try to fight back, in their rage drawing no distinction between the

CHIVALRY: DECEMBER 1893

. . . That night the Shangani River came down in flood and the patrol (34 men) was cut off from the rest of the column. The Matabele made their first attack on the patrol early in the morning, killing many of the horses and wounding several of the men. Rather than leave their wounded to fall into the hands of the Matabele, the heavily outnumbered patrol decided to make a stand in the hope that help would arrive from the main column . . . Wilson and his men held their ground and fought on until, in the words of their epitaph: 'There were no survivors'. The Matabele were so impressed by the bravery of the white men that the "Induna" in command of the "impi" ordered that the dead should not be mutilated and that a "Bayete", or salute, should be sounded in respect of the fallen. *

This was the last engagement of the Matabele War. *Southern Rhodesia: A Brief Historical Paper*, May 1963.

*The Zulus (from whom the Matabele originated) similarly honoured the small British garrison at Rorke's Drift, Natal, in 1879.

Mashona and Whites who, by remaining, look as if they are in league with Mugabe.*⁴

"Freedom fighters" in the bush war against Ian Smith's White Rhodesians, the Matabele are now "dissidents" and "terrorists", their main White victims being farmers who have been sweating it out under Black rule in the hope that their obvious indispensability to the economy will win them some protection.

Other White victims have been tourists, some of them all starry-eyed, come to witness the wonder of a modern state managed by the previously "downtrodden" Negro.

The fact that since the abduction of six tourists on the Victoria Falls road nine months ago a massive search and draconian measures against the Matabele population in the area have yielded no trace whatever of the missing people is evidence of the solidarity of Matabele resistance.

It is extremely unlikely that these young tourists remained alive after it became clear that Mugabe's Government had no intention to accede to the demand for the release of a number of ZAPU leaders; nor, if dead, is it likely that their bodies will ever be found.

Therefore, send not to ask for whom the bell tolls in Zimbabwe — it tolls for you and me, for all the peoples of the West, who will be called on increasingly to foot the bill for the violation of the natural order all over Africa and the Third World. Not only are we being put through the wringer of inflation, mounting taxation and restrictive monetary regulation but, like the Matabele, our whole future as a cultural and ethnic entity has been placed in jeopardy.

REFERENCES:

* 1 In using the terms Matabele and Mashona we adhere to what was common usage in Rhodesia; correctly, the plural forms would be Amandebele and Vashona respectively. *2 See Robert Ardrey, *African Genesis*. *3 ZIPRA — Zimbabwe People's Revolutionary Army. *4 Mugabe is said to be of the Karanga sub-group of the Mashona.

A SHORT LIST OF BOOKS FOR FURTHER READING:

Robert Ardrey, *African Genesis*. *The Social Contract*, etc. P.T. Bauer, *Dissent on Development*. *Equality, the Third World and Economic Delusion*. Ivor Benson, *Truth Out of Africa*. R. Gayre, *Origins of the Zimbabwean Civilisation*. *Ethnological Elements of Africa*. Konrad Lorenz, *King Solomon's Ring*, etc. Arthur Loveday, *Three Stages of History in Rhodesia*. Brian May, *The Third World Calamity*. Nicholas Monsarrat, *The Tribe That Lost Its Head*. *Richer Than All His Tribe*. Gustav Preller, *Lobengula*. Oliver Ransford, *The Rulers of Rhodesia*. C.G. Seligman, *Races of Africa*. J. Henderson Soga, *The South-Eastern Bantu*.

THE DECISIVE BATTLE

by C. H. Douglas.

In publishing one of C.H. Douglas's lesser known addresses, in Belfast on March 14, 1935, we direct our readers' attention to the clarity with which Douglas expressed himself, and the fact that Douglas never dates; what he said on economics nearly fifty years ago is just as relevant today. The non-party electoral strategy recommended by Douglas to attack the Credit Monopoly, was aborted by the outbreak of the Second World War. A variation of the same strategy, with greater stress on philosophic issues, offers the only hope for the regeneration of the disintegrating Civilisation, which Douglas warned, was inevitable unless a genuine economic democracy was created.

The following is an abridged report of the 1935 Belfast address as published in "The New Economies", Melbourne, of May 31 of that year:

Although a portion of my talk to you will be mildly technical, the technical aspect of the matter is one, which, in my considered opinion is much better assimilated by reading literature, of which there is a considerable amount dealing with the subject. I want to deal with the matter from a broad point of view so that you will get, as far as is possible in the time available, a bird's-eye view of the situation as I see it, and an understanding of the reason that action of a certain kind seems both necessary and imperative.

I suppose that no thinking observer at the present stage of social progress — I do not suppose I am unduly flattering you, for you would probably not be here tonight if you were not thinking observers of our social progress — could fail to see that there are two processes going on at the present time. There is the advance of science and the progress on the industrial fronts, both of which tend, whether consciously directed to that end or not, towards freedom. Every conquest of time and space is an accession, potentially or actually, to the freedom of the individual. If you have twenty-four hours in the day, a certain number have to be devoted to sleep. Your freedom is enhanced if, in the remaining number of hours, you can overcome the limitations placed upon you by nature.

Curiously enough, accompanying the freeing process, we have quite obviously a very strong urge towards the enslavement of the individual. We have, for instance, in Great Britain the largest police force in the world. Generally speaking, there is in the situation at the present time a suggestion that there is something wrong with the individual which makes it more and more necessary that he should be ruled in regard to every

single one of his avocations. The ruling we get is of two kinds. The first, which is very obvious, is by means of laws, and this ruling is purely negative; it tells us what we must not do. But, in fact, the most effective — I say effective in the sense of being onerous — is positive; it tells us what we shall do. The things we shall do are forced upon us by the monetary system. There are many interesting aspects of this matter. When you say that Mr. Jones, who is in business, is making money, you are using a very incorrect phrase, unless Mr. Jones happens to be one of the people working for the Master of His Majesty's Mint, where money is made. There is the man who makes money by imitating signatures and usually gets fifteen years' imprisonment as his reward. And there is the third person that usually gets a Peerage or something of that kind for making much larger quantities, also by writing signatures; he is a banker. Money is not made by making goods or providing service; it cannot be made that way. Money, in the literal sense, is made, to a major extent, by a process called banking.

THE PRESENT STATE OF AFFAIRS

I want you to consider the situation. Supposing you had a perfectly self-sustaining community, which was growing all the agricultural products, required, manufacturing all the goods required, building all the ships required, and so forth. Supposing that such a community was existing on a system of barter, quite obviously it could go on existing that way indefinitely by exchanging the things produced amongst the population. Now, supposing that somebody said, "You must provide so much in taxation or rates," or something of that kind. None of the people engaged in those rationalistic economic pursuits are, by any hypothesis, makers of money. They have got to get money from the people who make it.

That means that the moment you begin to impose a money tax, either in the form of taxation or rates or anything of that kind, which has to be paid in money, you hand yourself over to the manufacturer of money, unless the manufacturer of money happens to be yourself. That is a state of affairs, which is quite beyond discussion. And I think you will realise that this enslavement of the population, this increase of rules and regulations, and this interference of the Government in business follow naturally from this situation. All these things are an infringement of the liberty, which we are achieving by physical means, when we understand our relation to the money system.

Everyone of these things goes up in exactly the same ratio as

rates and taxes go up. That is because of a very simple thing. If half of man's income is taken off him, it means half of his power to dictate economic policy through purchasing — which is the way economic policy is dictated, because if you cannot sell a thing you cannot make it — is taken from him. It is the purchaser who ultimately dictates the economic policy. If half a man's income is taken off him and put into the hands of a bureaucracy, that half of the policy which is involved is taken out of his hands.

POLICY IMMENSELY IMPORTANT

This question of policy is of immense importance at the present time in connection with such proposals as the nationalisation of the banks. Nationalisation is purely an administrative change; it is a change from the administration of an undertaking by means of rules and regulations, the ultimate sanction for which is the governing body of the country, presumably the House of Commons, probably some State department. It is running a business under a book of regulations instead of running it under the unfettered judgment of a man presumably trained in the business and therefore with a greater intimate knowledge than, for instance, a Government official could have.

A mere change in administration is not the same as a change in policy. No change of the banking system by nationalisation would in itself make the slightest difference as to the result of working a particular policy in the banks. Of course it may be argued, and it is argued, that you cannot get power to change the policy of the banking system without nationalising it. I would say, with the greatest respect, that the only certain way to make sure that ultimately the banks will be nationalised is to refuse to make changes in policy. The certain way to postpone indefinitely the nationalisation, at any rate, of the joint stock banks, is to make these changes so as to allow the people to have the benefits that should come from them. That is an extremely important aspect of this question. I think we are all, in one sense, Socialists; we all desire the best for society, but we do not all necessarily agree what is the best for society.

DANGEROUS RULE OF THE EXPERT

If the constant enslavement of the individual, to which I have referred, has nothing to do with changes in administration, what has it to do with? The first thing to realise is to what extent you do bring into the problem the control of administration. You cannot democratise administration. There is no such thing as democratic administration. It simply cannot be done. If this is not a question of administration, it must be a question of something else. What is it?

There is a plain straightforward answer. It is a question of financial policy, and, to have a policy, you must have an idea behind that policy; you must have some idea of what you are trying to do. I am going to put to you an idea which no doubt at first you may find rather startling. What we are suffering from in regard to the financial policy is the rule of the expert. What I mean by that is this: If you take any single object of commerce — linen, ships, or anything of that kind — you will find there are certain rules in regard to production of that article, and if people do not like those rules they can stay outside the production of that article. One of two things will happen: Either you will be forced to get assistance in producing that article, or you will be obliged to change your methods. If your methods are good, it will be recognised your methods are good and you will get a number of people to assist you, even if some do not like the methods.

If you get a thing like money under the rule of the expert you are getting the whole of the ideas and aspirations, difficulties and idiosyncrasies of the policy of the individual man subordinated to one over-riding policy, which is the policy of the monetary expert. That is a very serious thing. That is what is happening to us at present. We are under the rule of a number of people who, most unfortunately, have no complaint against the existing financial system. For them it is a perfectly good financial system. I do hope everybody will

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realise I am saying this without any rancour.

The present financial system is perfectly good, looked at from the point of view of the banker; he has no complaints to make, and his only pre-occupation as it stands at present is that it shall be made to work; he is doing very nicely out of it. When he sees the rest of the country practically going into bankruptcy he pays sixteen-and-a-half per cent; when trade is better he pays eighteen per cent. He is careful to explain that, at the time the country was doing better, he puts profits into reserve so that he could pay sixteen-and-a-half when the country was not doing so well. I do not grudge him that.

PURPOSE OF ECONOMIC SYSTEM TO SUPPLY WANTS

I want to labour this question of the undesirability of omnibus rule of the expert. Taken as a genus — as a race — men are not experts; they are not primarily experts; they are primarily consumers. The human individual is primarily concerned only with results, and he must have certain results. He must have necessities, and he wants to have them with the least possible interference with his other avocations.

In my opinion, this interference is the explanation of the increase of social unrest at the present time. The average man does not understand how the social or economic system works, but he has got a very strong idea he could work with a great deal less interference than he has at the present time. He is perfectly right. I am perfectly certain that the proper attitude towards things is to run the economic system for the purpose of achieving the desires and needs of the population. We are not running the system for the production of employment or to provide jobs for bureaucrats. We are running the economic system for the purpose of supplying economic wants, and the less friction the less trouble introduced, the less need we shall have for a policeman at every corner.

It is obvious that ninety per cent at least, probably more, of the crimes committed, and the crimes which would be committed if it were not for the police, are simply the urge we get at things in the economic system which are potentially available; and if you made these available instead of hiding them with your many restrictions, you would at once relieve many of the stresses which exist in society at the present time. That is what you might call a survey of the situation, and I hope I have made the position reasonably clear, and that I have carried you with me to that extent.

PRICE SYSTEM NOT SELF—LIQUIDATING

What is it, from the technical point of view, which at this stage vitiates the physical ability to produce and increase the amount of goods with a decreasing amount of labour? It is simply this: That the price system, which is part of our existing system, is not self-liquidating.

The theory at present is that no matter what the charge is for an article, there is extant somewhere sufficient money to buy that article. I think if you look at it generally you will see how ridiculous it is, because quite obviously the amount of money in your pocket is not sufficient. We have a certain amount of money in existence at any time. If all costs and prices, which are created by the money going out of the banks, were liquidated when the money goes back, then the price would be self-liquidating.

If the price were self-liquidating, no debts would be created; but the process would not be self-liquidating if there were debts created. Not only is it true that new debts are created, but if you take one hundred years as the unit, which is quite a short period in civilisation, the rate of the increase of debt at the present time is in proportion to the fourth power of time. We know that the amount by which distributed purchasing power falls short of the amount to make the price self-liquidating is inversely proportional to the fourth power of time, even allowing for the numerous repudiations of debt, the writing down of bankruptcies, and refunding in various

ways. If you want to make prices self-liquidating you have got to do something, which is exactly the reverse of the process of piling up debt.

I should like you to realise what immense powers this non-self-liquidating price system gives to those in a position to create money. It is perfectly obvious that the business of the world cannot be carried on by the amount of money, which exists at any given time, if it is not self-liquidating. I do not think that it is reasonable to assume that a collective institution, which finds itself in possession of such dictatorial powers as are involved in this power to create money, will surrender that power merely by our talking. But it must be surrendered. There is no other way by which civilisation can be saved than by the rectification of this price and financial system.

TRUE DEMOCRACY

The ultimate sanction of the forces of the Crown rests, at any rate in theory, with the House of Commons. I would like to direct your attention to the fact that our so-called democracy in Great Britain and Northern Ireland has never yet, as a democracy, said what it wanted.

The situation is complicated, in my opinion. I say this with a full appreciation of the peculiarly, shall I say, unsuitable ground on which I am saying it: That the position is immensely complicated by the party system. The party system, in my opinion, has been one of the greatest pillars of financial power. By the simple process of controlling the finances of both parties we have had only one party in Great Britain for many years, probably one hundred years, and that party is the financial party. So I don't think the proper method of attacking this problem is along the lines of building one more party.

I think what is required is to recognise that if democracy, political democracy, is to remain — and the whole future of the world depends upon it remaining, whatever its faults may be — if it is to remain we have to recognise that the up-holders of democracy could do it no greater disservice than to suggest that the present so-called form of democracy is satisfactory. It is highly unsatisfactory. It is a camouflage. The House of Commons ought not to be a lot of second-rate experts telling first-rate experts how to run their business.

If we regard the House of Commons as representative of the people of the United Kingdom, and we tell it we will have certain results, we are not going to say how to get those results; of course, if the House of Commons says it cannot do it, there are people who say they can and we are going to give them a chance.

If you will look at the problem from that point of view you will see the possibility of a completely new democracy, which will say we are going to decide what we are going to fight about. In England we tried reasoning, but we did not find it successful, so we are going to become a militant division. We

are mobilising the electoral power of British electors. We ask: "Do you or do you not want a division of the goods which can be produced?" In short: "Do you want a National Dividend?" A voice: "Yes".

I entirely agree with you. I am perfectly certain we do. We are going to the Members of Parliament and we are going to say: "Will you use your utmost endeavours to put this thing through? Because, if you will not, we already hold sufficient votes to turn you out next election".

In one large industrial town in Great Britain a small number of workers obtained the balance of power in the most important constituency in the city in less than a week. They have told the Member what to do, and he will do it or go out next election. That is the sort of thing that is going on, and I should like to see it going on here.

I think I can honestly say I don't care whether or not my proposals are used as a method for achieving results. I am inclined to think that the proposals for the discount and the possible later introduction, particularly in Northern Ireland, of a universal National Dividend are, in fact, complementary to one another. I am inclined to think that in some form or other, with possible modifications, these two will be found to be the simplest, least troublesome and most radically effective methods of producing results. But, anyway, what we want is results, and we want them quickly.

God and Caesar

"The history of the idea of true freedom, which can only be achieved in service to the universal law of right and of God ('whose service is perfect freedom') makes it quite clear that the real good of individuals or, as Whitlam called them, 'single, separate persons' is the proper aim of all social organisations. Magna Carta, Habeas Corpus, the Declaration of Independence, were all directed to this end; and the appeal was from the mechanical authority of despotism to the law of right and eternal Justice, the Law of God, which is above the State on the one hand, and is enshrined in the hearts and minds and consciences of the humblest individuals on the other. This does not absolve the individual from his duties to the State. He must render to Caesar what is rightly due to Caesar; but he must not render to Caesar what is due only to Almighty God. Nobody — not Hitler himself — has yet suggested that the State has an immortal soul. Millions still hold to the faith that this constitutes the worth and dignity of the individual human being, on whom all 'rights' depend. The individual, therefore, must not transfer to the State those individual rights and privileges which . . . the English-speaking nations . . . have so far considered inseparable from individual welfare and indispensable to national prosperity."

—Alfred Noyes in *The Edge of the Abyss* (1964)

YOUTH, HEALING AND RECONCILIATION

The West, with considerable help from Vladimir Iyich Lenin, has successfully produced the "alienated generation". Cut off from a reasonably accurate record of its own heritage and history, lost to the arts of conceptual thinking and imagination, for which a visual series of electronic puzzles with pre-conditioned choices has been substituted, today's youth have become the cultural nomads of the 20th century.

This has rebounded on the West — but it is also beginning to rebound on its Marxist creators too. Even a perversion of reality relies on some sort of vision for a successful sale, and vision is only possible with the very educational aids, which have been eliminated.

Today's youth is, through no fault of its own, barbarous. And barbarians are vulnerable to suspicion and superstition. The things they might normally want to hear are rejected out of hand if they come from the lips of "the establishment". Even those older people who are "anti-establishment"

themselves are regarded as establishment by youth, for with no other means of identification, age itself is now shunned as an establishment factor.

With no tools for rational identification, young people can only resort to trial and error. In some fields, where the empirical process is a quick one, they have learned quickly. The amazing growth of alternative healing has provided one phenomenon. The organic health and diet approach, which could only be found in isolated pockets taking refuge from orthodox medicine a few years ago, and usually fostered by a

more mature generation, has given way to an amazingly complex "Wholistic Healing" movement which threatens the very bastions of orthodoxy. Before this new movement the whole complexity of Welfare State health care may crumble in the next few years. Even the ranks of traditional practitioners are being thinned by a steady stream of refugees towards Alternative Healing. Authenticated case histories — the last resort of the skeptic — are appearing to justify a totally different approach to health. An observant youth, unequipped to judge anything save by results, is now often leading the way. Mixed into this worthwhile development is an amalgam of spiritual superstitions, for Wholistic Medicine correctly stresses the spiritual aspect of health. But even this may sort itself out before long.

ALTERNATIVE LIFESTYLES

So, too, the commune movement is changing, either maturing or collapsing in the process. It is startling, and heartening, to see how quickly the collective ownership approach is discarded for small-scale ownership in the more intelligent and adaptable groups. Without even realising it, many have discovered that a degree of personal responsibility is the best way of making things work. But there have been other spin-offs. The new discovery of nature by those who in most cases were born and bred in concrete jungles has produced a new version of an age-old heresy — Arianism. The worship of nature, the wilderness, trees and the soil has become a new Pied Piper, leading its beaded and painted throng, to the punk-rock drumbeat, onto many an Eastern-sect footpath. And, once again, that footpath is threaded through confrontation with "the establishment". Its biggest impact lies in West Germany, where it now holds over 20 seats in the parliament led by the Helmut Kohl government. A *Time* essay (Feb. 28, 1983) captures something of its ethos:

"... West Germans refer to the broader phenomenon as "the alternative movement". Its numbers are estimated at between 4 million and 5 million, much larger than the 1.5 million to 2 million adherents of the Green Party itself. Thriving all over the country, the alternatives include squatters and punkers, doctors and lawyers, engineers and social workers, who have organised hundreds of communes in which they are attempting to define, as one of them puts it, 'a culture alongside the traditional, confining German society'. Joseph Huber, 34, a lecturer at Berlin's Free University, and a philosopher of the alternative scene, sees this counterculture wave as a "new class" in West German society. The movement's members are mostly under 35, although an older fringe of over 50's is also active, most of them vigorously reject the traditional German work ethic, sense of order, loyalty to the family and security in favour of nebulous concepts of self-determination and grass-roots activism. They oppose nuclear weapons and nuclear energy. The alternatives are passionate about a clean and safe environment, about women's rights as well as those of oppressed minorities like immigrant workers and homosexuals . . . the Greens reflect

old but recurring fears of the relentless advance of industrialism and urbanism that threaten the individual with a society of scientific management and assembly lines . . . There is a strong nationalistic edge to the alternative movement. The counter-culture's music is purely German, both rock tunes and the protest songs of peace groups . . . by neglecting to teach the history of the past 40 years — West German schoolbooks have tended to skip lightly over the Hitler and immediate post-war periods — the country has produced a generation with little or no historical perspective. In the eyes of West German youth who cannot remember the cold war or the Berlin airlift or the Korean War, there is really not much to distinguish between the U.S. and the Soviet Union . . . West German intellectuals of the Marxist-oriented left are fascinated, puzzled but not attracted by the Greens. Says Werner Holzer, editor of the left-leaning *Frankfurter Rundschau*: 'The intellectual left has remained aloof for the most part because of the Greens' unruly way of thinking.' In their inarticulate way, the Greens, indeed, appear to be rejecting all the political ideologies of the past, including Marxism . . . The leftists have not taught them how parliamentary democracy works or the importance of the legal system. They have not transmitted any of the Utopian Marxist hope. The Old Left is responsible for the gaps in the Greens' education . . ."

DEMONSTRATION

This totally disconcerting, but not always unhealthy development amongst the young people of the West presents us with one inescapable conclusion. Preaching and teaching, through any of the modes, which depend upon a conceptual response, seemed doomed to failure. The only comfort to be drawn from this is the fact that the Marxist and the revolutionary may be just as disarmed as the Christian and the social creditor. Both are left with only one means of communication — practical demonstration. This may well leave the Utopian Marxist at a huge disadvantage, for the hardest thing to demonstrate is an ideal. In the end the real should hold sway, but only if its proponents can devise a teaching method based almost entirely on the physical, practical example.

It is probably that the key example may prove to be the "alternative credit" model. It is obviously impossible, in the face of existing sanctions, to set up any sort of association embodying correct social credit financial mechanisms. But it seems more and more possible that primitive trading associations, using no more than "figures in books" or in computer memories, could serve to develop concepts which at the moment are difficult to portray — even if only in the negative sense of demonstrating what does not work. The negative is but the "anti-matter" of the positive — and today's young people have often shown that they quickly grasp what doesn't work. The next step to the workable model is the one the social creditor may be able to help them to take — providing he can change his method of communication from the abstract to the physical. An understanding that today's young people cannot see, but can indeed feel, may help us into a successful way of teaching.

TO THE POINT

A Washington report states that a leading conservative in Congress, Republican Mr. Jack Kemp, is organising a monetary conference for late in May, at which he hopes to persuade the world's leaders to consider a new global economic system in which the U.S. dollar would once again be pegged to the price of gold. The American Secretary of State, Mr. George Schultz, and former Secretary of State Dr. Kissinger are listed among the scheduled speakers. One hundred international monetary experts have been invited. Attempting to tie a nation's monetary symbols to the price of a metal of little real industrial value is a manifestation of a type of superstition afflicting many conservatives. And calls for a "global economic system" are music to the ears of informed Marxists. Lenin said that an international economic system was a prerequisite for a Communist World.

According to Somali's Foreign Minister, Mr. Barre, there are about 35,000 foreign Communist troops assisting Ethiopian troops in the Horn of Africa. Mr. Barre speaks with considerable authority on the subject of how the Soviet is operating in Africa, as his own country was for a

period a base for the Soviet Union.

Mr. Barre listed the foreign troops in Ethiopia as follows: 20,000 Cubans, 10,000 from the Soviet Union, East Germany, Poland, Hungary and Czechoslovakia, and 2,000 Libyans. Western politicians make few references to the growing Soviet

penetration into Africa. Remember the myth, swallowed uncritically by former Australian Prime Minister Fraser, that the Soviet penetration of Africa was encouraged by the existence of European rule in Rhodesia and South Africa? What is the reason for the Soviet's client Cuban troops being used in Ethiopia? This is a question which Prime Minister Hawke's Foreign Minister, Mr. Bill Hayden might take up.

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Even the moderate peace plan for the Middle East put forward by President Reagan has collapsed. Agreement between King Hussein of Jordan and Palestinian Liberation leader Yasser Arafat, which at one stage appeared to be close, collapsed because of opposition from radical members of the PLO. The Soviet is against any plan, which will help to stabilise the Middle East, and uses its influence amongst some sections of the PLO to prevent any agreement between the Palestinians and the Israelis. But the Soviet is only able to exert influence because of the provocative policies of Israel such as its blunt refusal to withdraw from Lebanon and to freeze the growth of Israeli settlements on occupied Arab land. Israel has in fact launched a new campaign to settle Israelis on the West Bank. The Israelis have almost warmly welcomed the breakdown of the Hussein-Arafat talks, and are now urging President Reagan to continue with negotiations, which ignore the question of an autonomous Palestinian State.

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The economic depression in Japan is having the same destabilising political effects as it is in other countries. There has been a big upsurge in support for Socialists and Communists, who have badly beaten conservative candidates in two recent local elections. The ruling Liberal Democratic Party is badly divided and observers predict serious political turbulence in the immediate future. We never cease to be amazed by the gullibility of those who believe that Japan has any answers to the deepening global economic crisis. The undergirding philosophy of the Japanese economic, financial and political is basically the same as that of other countries. Debt finance is practised as vigorously in Japan as anywhere else.

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The self-deluding optimism of politicians is a study for psychologists. President Ronald Reagan, who is indicating that he would like a second term in the White House, said recently that the Western nations "are on the threshold of a new economic era", and that "new vigour" in the United States economy would help pull the world out of its financial doldrums. Some of those who call themselves "monetarists" claim that they are being proved right by the American recovery, which is allegedly under way. The truth is that the Reagan Administration has resorted to the biggest deficit in American history in an attempt to prevent a complete break down. Mr. Paul Volcker of the Reserve Bank Board admits that the money supply has been expanded at a faster rate. It remains to be seen if this expansion will have any real stimulating effect on the American economy. If it does, it is mathematically certain that inflation will also start moving upwards again. Under present debt-financial policies there is no way in which any economic stability is possible.

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Every true conservationist agrees that Man must learn to live **with** Nature; that the much-vaunted **conquest of Nature** really means the conquest of Man by Man. But what today passes for conservation suggests that animals are more important than human beings. Man is the most unique being in the world; his creative initiative, his ability to conceive first in his own mind what he can then consciously incarnate into concrete form, separates him from the rest of the animal kingdom. Man can improve the quality of Nature if unnatural

economic pressures do not force him to violate Nature.

Although statistics must be treated with caution, there appears to be little doubt that the kangaroo population of Australia was much smaller than at present when the European first came to Australia. The development of crops and pastures, along with better water supplies, made it possible for a much bigger kangaroo population to survive. It has therefore been essential to keep numbers down; shooting has been the main method, both the meat and the skins being used in various ways. There has been a major market for kangaroo products in the United States.

But under the ridiculous plea that the kangaroo has become an endangered species, this at a time when the number of kangaroos has reached plague proportions in some parts of Australia, part of the mounting campaign against keeping the kangaroo population down is the production of a propaganda TV film, *Goodbye Joey*, to be shown primarily to North American audiences. The manner in which this film was produced is a classic example of how television can be used to turn white into black. We can assure our North American readers that what is depicted, as two sadistic kangaroo shooters skinning a kangaroo alive is a complete hoax. The cause of true conservation is done a great disservice when false propaganda is used.

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The Hawke Government announces that it is seeking "improved trading relations" with Eastern Europe and the Soviet Union. Before apologists for the Fraser government leap in to charge that this is a manifestation of the pro-Communism of the Hawke Government, they should note that the policy of increasing trade with the Communist countries is an extension of the Fraser Government policy. Australian Foreign Minister Bowen, talking about the possibility of joint fishing ventures, said, "I don't know that I'd particularly like to see the Russian fishing fleet down here, but perhaps we would consider Polish fishing vessels". How naive Mr. Bowen is to believe that Polish fishing vessels would be any less a threat to Australian security than Soviet ships.

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Another example of the Hawke Government carrying on where the Fraser Government left off, is Prime Minister Hawke's agreement "in principle" of the Closer Economic Relations Agreement between Australia and New Zealand. As a centralist and internationalist, Mr. Hawke is naturally attracted towards the type of agreement negotiated between the Muldoon and Fraser Governments. A relaxing of trading arrangements between New Zealand and Australia will not of itself increase purchasing power in either country by one cent. The underlying concept is to "rationalise" certain industries in each country. "Rationalisation" is another term for phasing out. Before some New Zealanders get too excited about the prospects of some of their industries having access to a bigger Australian market, they should note that the grand strategy of the Hawke Government, as endorsed by the Summit conference at Canberra is not going to improve the economic situation in Australia.

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Mexico's astronomical debt problem has been temporarily solved; a group of international banks have agreed to extend to Mexico a bridging loan of \$US433 to enable the country to meet "its most immediate foreign exchange needs". Loaning more debt finance to countries who cannot even meet the interest bills on existing debt, would appear to the uninformed to be like something out of Alice in Wonderland. But those who have the power to create credit money out of nothing know what they are about. They are using their credit power in the furtherance of international power politics, with the eventual establishment of the World State.