

THE NEW TIMES

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

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THE NEW BARBARISM

By Eric D. Butler

As predicted by C.H. Douglas at the conclusion of the First World War, perseverance with orthodox debt finance in an age of growing industrialisation was mathematically certain to produce major economic and social convulsions, including another major World War, and the progressive disintegration of traditional Civilisation.

Like the present worldwide recession, the Great Depression of the thirties was caused by a deliberate policy of restricting the rate of credit creation by the banking system. The financial witchdoctors of the day proclaimed that nations like Australia had "lived beyond their means", and that a reduction in general living standards was necessary. There was widespread poverty amidst plenty or potential plenty. The result was a worldwide Social Credit movement, which was mobilising public opinion to challenge the destructive policies of the merchants of debt. The outbreak of the Second World War neutralised that challenge.

The Second World War achieved a number of objectives by those international groups whose policies made the war inevitable, including the eventual liquidation of the British Empire, the expansion of the Empire of International Communism, the establishment in the Middle East of the Zionist State of Israel, and the establishment of the foundations for the eventual creation of a World State. The war disposed of the problem of poverty amidst plenty by the abolition of plenty. The British, who allegedly played a vital role in achieving military victory against the Axis powers, were the main targets of those who proclaimed their determination to use the Second World War to advance their programme for the establishment of the New World Order.

During the post-Second World War years it was much more difficult to persuade a shattered world that the peace would be certainly lost, unless there was a change in financial policy. The call was for massive reconstruction production to replace the awesome damage inflicted during the conflict. The problem of an embarrassing abundance of consumer production had been resolved — at least for the time being.

NO WAR-NO PEACE

While it is true that there has been no major world war since 1945, there has been a situation so prophetically described by George Orwell in his novel 1984: neither world war nor peace, but sufficient conflict to ensure that there is enormous economic wastage. And so there has been the Korean War, long since forgotten by many, Vietnam, the British Commonwealth war against the Communist guerrillas in Malaya, several major conflicts between the Arabs and the Israelis in the Middle East, the forgotten war between Iraq and Iran, during which massive quantities of military equipment have already been destroyed, the Falklands War, and non-stop conflict in Africa and Latin America.

But in spite of this massive destruction, and the diversion of productive capacity away from consumer production to production for destruction, with the West not only sustaining large-scale military projects, large armies, navies and air fleets, but also providing the Communists with the economic blood transfusions which enable the Soviet to maintain armed forces numbering millions, to sustain a destructive campaign in Afghanistan while arming and aiding revolutionary activities all over the world, and a financial policy which has

created tens of millions of unemployed in the Western nations, there is still no shortage of consumer production.

REAL MEANING OF "CONTROLLED INFLATION"

The ostensible reason for the world recession is the necessity to "fight" and to "control" inflation. But inflation is the inevitable result of the financial policies imposed by those who are directing the programme allegedly designed to control it. The policy to "control" inflation is a **policy to control people**. The hypnotic influence of sophisticated brainwashing may be judged by the fact that it is widely claimed that the policies pursued by the Thatcher and Reagan governments have been "successful" because they have substantially reduced the inflation rate. It should be noted that it is not claimed that

OUR POLICY

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

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

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

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

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

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

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

inflation has been abolished, only successfully "controlled". But the terrible price of this "control" has furthered the destruction of what is left of civilisation. Tens of thousands of business organisations have been bankrupted and millions thrown into the torrent of rising unemployment. It is impossible to measure adequately the psychological damage done, the blighting of so many hopes, particularly amongst young people. The high suicide figures, including those amongst the young, cannot adequately reflect the long periods of anguish suffered before desperate individuals decide that self-destruction is the only way out. The "fight" against inflation has contributed enormously to the tragic break up of families, as all doctors and social welfare workers can attest.

MENTAL BREAKDOWNS ARE GROWING

If all this and more is a "success", one shudders to contemplate what would be regarded as a failure! But where do those responsible for what can only be described as a new barbarism, now propose to drive a desperate mankind? A third global war, fought with nuclear weapons, would endanger those responsible for the deepening crisis. In spite of all the economic sabotage, the problem of abundance is still with us. Little New Zealand has enough meat in cold storage to feed the New Zealand population for the next seven years. Australian wheat growers, who are taking advantage of the breaking of the worst drought in recorded history to plant what could be record acreages, are being told that there is such a world glut of wheat they will have to accept a lower price for their next crop. As their financial costs continue to increase under present financial policies, wheat growers may well find that the production of abundance will be even more disastrous than the drought! The sugar growing nations of the world has been meeting to try to come to an agreement about a world sugar glut. There are food gluts everywhere. Technological developments make it increasingly possible for a declining minority of a community to produce all that is required by the whole community.

WORLD WAR TOO DANGEROUS

As a major World War is obviously too risky as a means of dealing with the situation, the strategies of world disaster must attempt to exploit the threat of a world nuclear conflict, and the fear of major social breakdowns as the debt burden reaches the stage where a growing number of countries, particularly those in Africa and Latin America, cannot even meet their interest charges. The main thrust of the Big Idea is greater centralisation of power on a global scale via the New International Economic Order. Blueprints like the Brandt Commission Report have emerged like mushrooms. It is clearly stated that by programmes of "restructuring" the industries of the different nations, many can be phased out of

PLAN NOW FOR ANNUAL "NEW TIMES" DINNER

All League of Rights functions are important, but the National Weekend in Melbourne is the highlight of the League year, when the National Secretariat meets, "The New Times" Annual Dinner is held, and supporters from all over Australia come together for the Sunday Action Seminar.

"The New Times" Dinner will be held as usual at The Victoria, Little Collins Street, the charge this year being \$16 per person. The date is Friday, 30th September. The National Seminar will also be held at The Victoria on Saturday, 1st October. A feature of this year's Seminar will be the League Exhibition which caused a storm when shown in Adelaide.

The National Action Seminar will be held on Sunday, 2nd October.

As usual, the maximum private hospitality will be organised for interstate and country visitors.

Early bookings for the Dinner and National Weekend would be greatly appreciated. Write to G.P.O. Box 1052J, Melbourne, 3001.

existence, and that standards of living in the developed nations can be suppressed as vast resources are shifted to the underdeveloped nations.

It is little use complaining that all these plans are the products of the minds of power lusting madmen, whose programme can only result in mankind retreating into a New Dark Age. That Dark Age has been casting its deepening shadows for years. One of the benefits of having been involved for a lifetime in the battle to halt the retreat from Civilisation is that one can make comparisons. The situation of today is different in many aspects from that of the thirties, when in a country like Australia the population was not as centralised and urbanised as it is today. The blight of the "New Education" had not been felt. There was much more sturdy commonsense. And populations generally were not fragmented by multi-racialism. While the psychological impact of large-scale unemployment is taking its toll, welfare payments have ensured that the majority do not suffer to the same degree as the unemployed did during the Great Depression.

A DEEPLY SEATED DISEASE

"Liberation" movements, the breakdown in art and culture, the deterioration of manners and general behaviour, including the escalation of violence, are all manifestations of a deeply seated disease. The greatest tragedy in this has been the progressive abdication of the Christian Church, which in the main is so devoid of understanding of the nature of real evil, the progressive depersonalisation of the individual by economic and political policies of centralism which increasingly reduce man to merely so much raw material to be planned. The history of the Christian Church is studded with the names of illustrious philosophers and leaders who contributed, as did St. Thomas Aquinas, to an understanding of what practical Christianity was about, or Archbishop Stephen Langton who insisted that the Caesar of his day, King John, must also render unto God the things that belong to God. Like the rest of a brainwashed society, Church spokesmen parrot the general deadly nonsense about unemployment. Instead of denouncing the most deadly manifestation of the Devil incarnate, the worship of the abstraction called money, and the use of vast irresponsible power through the monopoly of credit creation and the debt burden, Christians find it safer to concentrate upon social issues.

As pointed out in an article published elsewhere in this issue, by Mrs. Beatrice Best, those who still call themselves Christians but devote most of their resources to dealing with social effects of a basic Evil, are playing into the hands of the Anti-Christ, who is not afraid of how much ambulance work is done in society so long as not too many challenge those responsible for the casualties. The most Divine aspect of human life is its God-given creativity. Far too many of my friends in the Right-to-Life movement overlook that they have not completed their mission unless they take steps to expose and oppose the diabolical policies, which warp and spiritually cripple to the point where the Kingdom of God is never found, where life is meaningless.

SPIRITUAL REGENERATION

The barbarism threatening Civilisation today is much more insidious than the barbarism which laid waste to the great Roman Civilisation. But it also feeds upon the same policies of centralised power, exercised through debt, crushing taxation and inflation, which were the basic causes of the Roman collapse. Spiritual regeneration is essential if areas still not under the direct control of the enemy are to be held, and a process of regeneration developed. But such regeneration must be concerned with basics, and not concentrate upon effects. Christians might make a constructive start by challenging their leaders to insist that Christian schools teach, amongst other things, about the "root of all evil" — the love of money. Such a programme would enrage the modern barbarians as nothing else does!

THE CHRISTIAN CHURCH AND SOCIAL CREDIT

The following article, entitled "The Cloven Hoof", by Beatrice C. Best, appeared in *The Social Crediter* in 1948. What was written then is even more relevant today when what is left of Christendom is in disarray, with many of the clergy accepting the ascendance of the Anti-Christ in the form of Marxism.

Whatever may have been the original intention in depicting the Devil with a cloven hoof it can be seen to hold a deeply symbolic significance and one of growing importance today. Cloven, of course, derives from the verb to cleave which itself means, according to the dictionary, "to divide, to split, to separate with violence", that which, presumably, was originally one and whole. As demonic power depends for its exercise and maintenance upon the use of force and therefore upon the existence of a state of conflict, actual or threatened, it can be seen how essential it is to the condition of cleavage, or separation. For opposition can arise, or be made to arise, between the now divided parts, and the necessary state of conflict or threatened warfare by thereby engendered. It can easily be seen then, that any realistic attempt to close or beat this gap, or cleft, and thus to counter this demonic policy of "divide and rule" must at all costs be opposed. Nevertheless, efforts to contrive a fictional union can be encouraged, and may be regarded as a useful means to placate and play up to man's natural desire for real union and for peace. But the use or the threat of force would still be necessary to support and maintain such a fiction. Hence the value of UNO as security for what may be called the continuance of the reign of the "cloven hoof". Regarding this, it is significant that the League of Nations was condemned because it had no "teeth". It has been decided, therefore, that UNO shall have "teeth".

While all this will hardly be disputed it may not be so readily allowed that the "cloven hoof" makes its appearance in the teaching of the Church. But it is important to note the difference between its activities in the State and its influence in the Church. This lies in the fact that the demonic power or Anti-Christ secretly promotes and uses conflict and divisions as a method of technique to forward its purpose and policy of obtaining absolute world dominion, whereas the Church openly teaches that the roots of this dichotomy are to be found in the heart of man himself. What is also important to observe is the attitude of the Church regarding this dichotomy? For she regards it not as something to be overcome, a breach to be repaired, but rather as something to be endured as an integral and ineradicable part of man, and one affecting his whole life.

An article supporting this contention can be read in the *Dublin Review* (1948 first quarter) entitled "The New Man. The Marxist and the Christian View", by Henri de Lubac. Considering its appearance in this quarterly, it is not unreasonable to assume that certain categorical statements to be found in it represent the views of the Church, and cannot be regarded as merely the personal views of the author.

We are told then, for instance, "... that the life of whoever would be faithful to the end will be in strife and contradiction to the last day". Also, "The state of warfare has its seeds in the heart of each one of us and will be the state of our earthly condition to the very end". The fatalistic note struck here can be paralleled by the statement that — "The world is and must ever remain a welter of power politics". And it follows, of course, that if the political war is just the reflection of the seeds of warfare in our hearts, which is implied, then the two statements are in agreement and the same pessimistic conclusion is common to both. At least this would be so but for the fact that the author appears optimistic about the good resulting from conflict. "Total warfare", he says, "is our primeval condition and accompanies every step we take. Our most authentic powers, our most vital impulses, are far from being in spontaneous harmony. Yet it is for this very reason that we progress at all". This last statement would seem to argue that a state of harmony would be inimical to progress. But, in fact, the statement is not true. Man progresses by the search for, and adherence to the truth. His discoveries and inventions are the result of patient investigation of nature's

laws — of thought — of meditation — of what, in short, is referred to elsewhere in the article as "the activity of contemplation". But this activity requires the unity of man's powers and impulses and cannot be profitably pursued in a condition of disharmony and discord. That the results of this activity, which could be used for man's advancement and emancipation, are so often turned against him and used to destroy and enslave him does not alter this fact.

Coming down to the political and economic plane, the author, writing of what he alludes to as "the legitimate necessity of planned economy" appears to believe that the danger of complete totalitarianism could be avoided by "formulating a 'free zone' for man's better part alongside the 'directed zone'". This situation would provide the perfect condition for the activities of the "cloven hoof"; for what would happen should the "better part", the "free zone", disapprove of the directions given to it by the "directed zone"? In such a case — of variance between the zones — a state of warfare must ensue, either within the individual, or between the individual and the directing power. But the author appears not to face this dilemma. It is important however, for the division of the individual into zones, one under the jurisdiction of his "better part", and the other under the state, raises the question of personality. However one may define personality — "personality . . . for which even the Heavens wait", as Maurice Nedoucelle has called it — it is characterised by wholeness, by integrity. You cannot divide it into zones, with separate allegiances. "Split personality" is really a contradiction in terms, for the split involves loss of personality; it is "this body of death" from which Paul cried to be delivered.

In view of the foregoing the author's analysis of academic Marxism set forth in the article is of particular interest. He shows how the aim of perfectionism of the Marxist — "the withering away of the State" — the leap of the human race from "the reign of necessity into the reign of liberty" is impossible of realisation. He supports the contention of pointing to the flaw inherent in the Marxist dialectic in which no logical reason can be found to suppose that the contradiction will ever be overcome and a final synthesis achieved. "Who guaranteed that, little by little, contradictions would wear themselves out?" he asks, and states, "Not all Marxists have failed to perceive the inconsistency. Many refrain from thinking about it. Others throw it overboard".

According to this argument then, one may say that the Marxist and the Christian have this in common that they both believe in the coming of the Kingdom; also — though the Marxists disavow it in his case — the realisation of this kingdom is impossible in this world because of the reign of the "cloven hoof", the existence of the cleavage, the contradiction, and the consequent and recurring conflicts — wars or revolutions can never be overcome. However, the Christian scores over the Marxist by his faith in what the Marxist derisively and contemptuously refers to as "pie in the sky". The Marxist is barred, anyway, from this belief by his atheism, his denial of the transcendental and the supernatural, his absolute imminentism, his faith, that is, that man can, by his sole efforts, compass his own salvation. So the Marxist's contempt for "pie in the sky" smacks a little of "sour grapes".

Yet one may reasonably ask if, as the author says, "... opposition breeds and perpetuates itself and final harmony cannot be born by contradiction", how a condition of "strife and contradiction to the last day" can be regarded as a fitting or indeed fitting prelude to entrance into the Kingdom of

Heaven?

But the importance and gravity of the author's argument lies, not in the exposure of Marxism, but in that it constitutes, virtually, a denial of Christianity, and if it represents the Church's attitude then the Christian is faced with the choice between faith in the Church, and faith in Jesus Christ.

For, in brief, what constitutes the paramount claim of Christianity on man's allegiance? Did not Christ's advent above all signify His claim to establish the Kingdom on earth? If not why the prayer, "Thy Kingdom come on earth as it is in Heaven", why the command, "Be ye perfect"? If Jesus Christ did not come to restore, to heal, to put an end to warfare, to reconcile and unite, why did He come? For the hope of a life after death in which man's aspiration after happiness, after perfection, may be realised is not specifically or exclusively Christian. What is one to make of the statement that the Kingdom of God is within you? How can one square it with a condition of "strife and contradiction to the last day"?

The contradictions in a Christianity that ignores these questions become apparent as the author's arguments proceed. Though he distrusts the perfection ostensibly aimed at by a planned and directed economy — "a condition so perfect in its limited reality . . . that there would be no chink through which it could communicate with the mystery of being..." yet he believes, as pointed out, in planning and direction up to a point.

He believes that "a state of society which is **too** (my emphasis) wretched or unjust shuts man off from the life of the spirit". This seems to suggest that it is desirable to maintain a measure of wretchedness or injustice; enough at least to prevent man reaching that "so perfect" condition he distrusts. Yet then we read, "We should have no misgiving about working wholeheartedly for the healing of mankind and for its progress along all lines. Nor need we fear to go too far; we can never succeed to an extent that the noble wound will heal".

"Christian realism", we are told, "is the realism of fulfilment". But fulfilment of what — and when — and where? Again, we are reminded that "Man's task . . . is not to escape from the world but to accept it". One has met with this gospel of acceptance elsewhere. Dr. Julian Huxley preaches it in his book *Reverent Agnosticism*. It is an ambiguous and non-committal exhortation. Precisely what world is it we are told is our "task" to accept? And why must we accept it? And on whose authority? Is it the world that man, in bondage to the "cloven hoof" had made of it; the world of conflict and warfare, of wretchedness and injustice, or the world of life and more abundant life that Christ came to bring to mankind?

The Medieval Church taught man to despise and reject the world. The modern Church teaches him to accept it. But Jesus Christ said, "I have overcome the world".

In the end one is driven to ask if the "Christianity" presented to us here by the author is the "Christianity" against which "the gates of hell shall not prevail".

The answer is — they are prevailing.

The ordinary rank and file communist is not concerned with *Das Kapital*, he has probably never read it, and even so, is unlikely to have understood it. He is not troubled about the dialectic and probably not much about equality. But he is concerned with doing away with misery and injustice, with, in short, refusing this world as he sees it and making a better one of it that is with realising the "Kingdom" on earth. And his instinct is right. The fact that those who lead him are working for his virtual destruction, that that state far from withering away is becoming stronger and stronger; that the "leap from the reign of necessity into the reign of liberty" prophesied by Engels is a prospect that rapidly recedes as individual liberties are increasingly encroached on, merely turns him into a fanatic, with all the strength and ferocity of the fanatic who clings the more tenaciously to an idea the more facts and reason are against him. He and his like, however, compose the

innumerable army of dupes and stooges without which no dictatorship can hope for long to hold and maintain its power, but with which it can become indomitable.

And what, briefly, has the Church to offer these in place of the hope and expectation of this materialistic, planned and man-made paradise, this "perfectly controlled machine", this "dungeon" she fears and despises? Part planning, a measure of social reform — that is she is prepared to go some of the way with the enemy — and for the rest — a state of warfare to the very end, with a hope of heaven hereafter.

One may, perhaps, be excused for suspecting that the "cloven hoof" is useful even to the Church; that she fears without its operation and activities, the warfare and the conflict, and the trouble arising therefrom, without a measure of wretchedness and injustice, her power and prestige, the pomp and circumstances of her organisation might decline.

Otherwise why does she preserve silence on the question of the truth claimed to be revealed by Social Credit? She cannot justify herself on the ground that what Social Credit deals with are not within her province. Her interest in mundane social reform, and even her somewhat reserved interest in monetary reform today, would make such an excuse invalid.

The answer is to be found in the nature of Social Credit itself. For Social Credit is not concerned with reforms, either social or monetary. It is concerned with restoration, with rectification and with rectification not by constant and repeated efforts to repair the results of an error, but by a righting of the error itself. Evil can only be defeated by abolishing it; reform, as the word itself denotes, only effects a change in its aspect.

If, as maintained, and as Social Credit reveals, the evil is due to a cleavage, a split, a gap, then it can only be repaired by a joining, a uniting of the separated parts. The real work of healing can then begin.

But reforms are useful to the power of the "cloven hoof" for they can be used to direct attention away from causes to effects, and to the mitigation of these while leaving the real evil untouched. Indeed the whole history of reform is mainly one of mitigation and amelioration, which can and does conceal the real nature of that which reform sets out, ostensibly, to cure. And in this work of reform the Church has been, and is, a useful partner to the state; for by her criticism, or approvals, and by her own reforming activities she endorses this principle of mitigation, of camouflage and concealment. Moreover, her professions of belief in vocation, in personality, in the importance of the individual, and in freedom as a necessary condition for the exercise of choice and responsibility, in all these things, in short, which the power of Anti-Christ is seeking to destroy, savour of rank hypocrisy while she ignores the one man who has shown how these ideals could be actualised.

It will no doubt be said in refutation of this charge that (1) technical matters are not the concern of the Church, (2) that, in any case, no radical change can be expected to take place by

THE PROBLEM OF POWER

" . . . the tyrannies and cruelties that have been practised in modern Europe by private enterprise are trivial in comparison with the tyrannies and cruelties that have been practised by statesmen. The question is whether in our passion to get rid of the rich we are not raising up for ourselves new and worse masters."

British Conservative MP, Christopher Hollis, in 1947, at a time when the British Socialists were insisting that their "Brave New World" would be created by eliminating the private monopolists. Many of these monopolists increased their powers, and reduced their responsibilities, by joining with the State Monopolists.

a mere rectification of our accounting system; that the change must be looked for to take place in the human heart.

With regard to (1) this excuse appears somewhat thin when it is recalled that at one period in her history the Church concerned herself with the question of the "Just Price". However, Social Credit is not primarily a question of technique. Primarily it is based on a claim to have detected an error, and revealed a truth, and this is one the Church cannot ignore without incurring guilt and peril.

For she preaches the word of one who claimed to be the Truth, and who said, "Ye shall know the truth and the truth shall make you free".

Regarding (2) the innocent victims of the operating lie — their name is legion — cannot be held responsible for their sufferings, wrongs and injustices, on the ground of their need for a change of heart. It should be remembered that Jesus did not condemn the multitude because of the evil in their hearts, but had compassion on them because "they were as sheep having no shepherd".

But responsibility exists, and must be laid upon those who know, but keep silent, and those who do not wish to know, or who will not know, and upon those who will stop at nothing to conceal the truth from whosoever might be ready, willing and glad to hear it.

ISRAELI REALITIES

Increasing numbers of people, including Jews, are starting to adopt a much more critical attitude towards Zionist Israel and its expansionist policies. Members of a Canadian parliamentary delegation who recently returned from Israel and were all agreed that they were "surprised and appalled by the Israeli treatment of Palestinians".

Syndicated American columnist, Georgie Anne Geyer, writing in *The Patriot*, Harrisburg, Pa., on February 10, made comments of the type, which can be increasingly heard throughout the USA:

What exactly is going on in these extraordinary exchanges between Israeli troops and American Marines in Beirut? How is it possible that an "ally", who has been spared hundreds of deaths by our very presence, should treat the symbol of America in this manner?

It is easy to get mad. It makes more sense to go to the dictionary and read the definition of "quagmire". It reads: marshy ground that gives way under the foot, bog, a difficult situation.

Lebanon is a quagmire — for the Israelis and for us. To review the situation: There have been, as of this moment, six potentially fatal encounters between Israelis and Americans, all most definitely initiated by the Israelis. The United States probably mistakenly played them down until the last incident, when an American Marine, Capt. Charles Johnson, was forced to jump aboard an Israeli tank to stop it.

The Israeli establishment has responded with a disdain for Americans that borders on hatred. Not only did the military spokesman say Johnson was "lucky the Israeli tank commander had not dealt harshly with him", and not only did the commander say the American action "made me laugh", but the Israeli government then tried to paint Johnson as a "drunk".

It would be easy to question whether these are the words and acts of an ally or those of an adversary, but it makes more sense to see what strands can be pulled together to save an increasingly bitter relationship.

In Israel itself, several areas are developing that could lead to change. Zeev Schiff, the brilliant military correspondent for *Haaretz*, the major newspaper in Israel, wrote in his column this week that Israel should withdraw from Beirut to the 45-kilometre line within Lebanon that Israel originally claimed was necessary for security.

When I spoke on the phone with his superior analyst in Tel Aviv, he told me that this idea is definitely growing among Israeli experts.

"The confrontation with the Marines shows that we are all in a quagmire", Schiff said. "The Palestinians have found it fertile soil for intrigue and for provoking both sides".

There is a second marker for change: For the first time Sunday, in the bitter Phalangist-Druse fighting, the Israeli-supported and armed Phalangists blamed the Israelis for their losing the battle.

Still a third factor: In Israel itself, it is expected that the report of the Commission of Inquiry investigating the Sabra and Shatila massacres could jeopardise the imperial illusions of Prime Minister Menachem Begin and the increasingly mad actions of Defence Minister Ariel Sharon.

If anyone still doubts their intentions, he has only to listen

to the words of Begin quoted by fundamentalist evangelist Jerry Falwell. Begin told him, Falwell reported last weekend, that the future Israeli empire would stretch from Egypt to Turkey — and the recent well-publicised Israeli military directive to harass and beat up Arabs on the West Bank is another indicator of the plans for that hallucinatory "empire".

But the suicidal nature of the Begin-Sharon axis can be seen most clearly in the harassing of the American Marines — and the deliberate and systematic insulting of America and the American presidency over the last month.

For this is behaviour that would be acceptable from no enemy, much less an ally. By directly challenging and then deliberately insulting American fighting forces, the Israeli establishment ought to know that it is arousing the most atavistic reaction from America. Whether it likes it or not, that is human nature.

The United States and Israel have shared a precious relationship through the years, built upon shared values and upon trust with a great people.

But many courageous Jews, within Israel and without, have been warning that Israel's present hubristic policies and actions are leading to tragedy. Edgar M. Bronfman, president of the World Jewish Congress, courageously stepped forward recently, saying, "When our children ask us about policies that seem inconsistent with the Jewish ideal they have been taught, can we answer that we must not question, only obey? I think they expect much more from us".

It is those who refuse to recognise these difficulties, and who uncritically accept every act of the Begin and Sharon government, who will finally turn the present quagmire into devouring quicksand.

THE COMMONPLACE MIND

"The characteristic of the hour is that the commonplace mind, knowing itself to be commonplace, has the assurance to proclaim the rights of the commonplace and to impose them whenever it will . . . The mass crushes beneath it everything that is different, everything that is excellent, qualified and select. Anybody who is not like everybody, who does not think like everybody, runs the risk of being eliminated. And it is clear, of course, that 'everybody' is not 'everybody'. 'Everybody' was normally the complex unity of the mass and the divergent specialised minorities. Nowadays, 'everybody' is the mass alone. Here we have the formidable fact of our times, described without any concealment of the brutality of its features."

Ortegay Gasset in *The Revolt of the Masses*

TO THE POINT

Over thirty years ago Bertrand de Jouvenal, the distinguished French statesman and philosopher, whose classic work *Power* is a major contribution to the history of power, was observing that "We live in a time when nothing is too stupid to be spoken, and I remember to have heard talk of 'an international of nationalism'. The absurd has no lack of champions". But even de Jouvenal would be astonished to note how absurdities have reached the level where in Britain attempts are being made to abolish all references to "black". To talk about a "blackout" is, apparently, a manifestation of "racism"! One ray of light in a world gone mad is that the British are still capable of producing satirists capable of puncturing insanity with humour. Planners generally lack the capacity for good healthy laughter, a manifestation of sanity.

It has been observed that it is no accident that the decline of Christianity should coincide with a decline of classical culture. Much of what passes for education today is designed primarily to produce technical barbarians capable of operating modern technology, but without any capacity to question the true purpose of an economic system. Knowledge of classical literature provides a glimpse of periods when men at least were free from the hypnotic influence of the "Full employment" dogma. Work was seen as a means to an end, not an end itself. St. Thomas Aquinas and his contemporaries would have been appalled to see today's Christians joining in the chant for "full employment"

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Looking through some old press clippings we note that back in 1949 the Bishop of Chelmsford (England), Dr. H. Wilson, was quoted as saying in his *Diocesan Chronicle* that slogans calling on people to work harder and increase output had no more effect now than the mumblings of the club bore. The Bishop said that to whip up the labour horse to make him go faster in the face of ever-growing foreign competition meant that eventually the horse either dropped in the shafts or kicked the whole outfit to pieces.

St. Thomas Aquinas said that confusing ends and means was a major sin. If the Christian Church today could give some realistic direction on this question, it would find that a growing number of people would start to take Christianity seriously.

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The alleged conflict between the Political Zionists and the Soviet Union has all the hallmarks of a dialectical play designed to confuse the peoples of the Free World. If the Soviet leadership is implacable "anti-Semitic", which is a swear word used in place of anti-Judaic, why then does it maintain such friendly relations with influential Jews in the non-Communist world? Perhaps the best known of these Jews is Armand Hamer who has never attempted to hide his long-time connections with Moscow. It is only in recent years that the close link between Mr. Harry Oppenheimer of Anglo-American, the diamond and gold monopolists, has become more widely known. Then there are the Rothschilds, who help provide the financial credits the Soviet so desperately needs to purchase Western grain and technology. Mr. Michel Fribourg, one of the world's small group who monopolise international grain dealings, also has close relations with the Soviet. According to the Washington weekly, *The Spotlight*, Hamer, the Rothschild brothers, Oppenheimer and Fribourg do not require visas to visit the Soviet, are provided with a permanent luxurious residence and treated like royalty, with ready access to whomever they want to see.

Spotlight says that during his last visit Oppenheimer was entertained by Yuri Andropov and Victoria Brezhnev. Victoria Brezhnev is Jewish.

* * * * *

The establishment of South-East Asia's first Islamic Bank, in Malaysia, has aroused considerable speculation. In accordance with Islamic principles, the bank will not charge interest on loans or pay interest on deposits. Prime Minister Mahatir has given an assurance that the Government was not dispensing with Western-style banking, claiming that it will

satisfy a group of Moslems who feel that it is wrong for them to accept interest. Dr. Mahatir indicated a limited knowledge of banking with his suggestion that all that the Islamic Bank would be doing was to "mobilise" funds currently lying idle, and make them available. Unless it is merely some type of co-operative credit union, the new bank will, of course, be creating new money in the form of bank credit. The chief executive of the new bank, Dr. Abduhl Halim Isimail, an Oxford-trained economist who at present is a top executive with a leading local bank, has already sought to dispel any suggestion that any free money will be available, explaining "All funds have a cost whether they are Islamic or Western banks. In non-Islamic banks the cost of funds is interest. In Islamic financial institutions it is profit". Mr. Isimail explains that his bank will make refundable loans to individuals, companies, statutory authorities, Government agencies, and to the Malaysian government itself. If loans are profitable the bank will get a share of the profits they help generate in the form of a dividend or equity or both.

As the Islamic bank will be creating credit under Malaysia's central banking system, it will be in the happy position of being able to invest without any fear of losses. Calling payment profits instead of interest would not alter reality. The established trading banks in Malaysia should have little to fear from the Islamic Bank.

* * * * *

It is generally agreed that the Moral Majority Movement in the USA played a major role in the election of President Ronald Reagan. The strategy of uniting diverse groups on certain issues on which they all agreed, was successful as far as it went. But the Moral Majority made no attempt, obviously through lack of knowledge, to have financial and economic policies subordinated to any moral test. Not surprisingly, President Reagan's disastrous economic policies have produced growing disenchantment with the Moral Majority, as witnessed by what happened at the recent Congressional Elections, when the influence of this movement was far less obvious. We hope that the Moral Majority has started to realise that it must, to be effective on basic issues, widen its approach. If it has not learned this lesson, then it is futile for it to come to Australia with a view to encouraging a Moral Majority Movement before the next Federal Elections.

* * * * *

The Australian Broadcasting Commission has published the whole text of Mr. Peter Jay's Copland Memorial Address. The former Economics Editor of *The Times*, now head of the Economist Intelligence Unit, correctly says, "The history of the twentieth century is that big capital causes big labor, causes big government, causes big failure". But nowhere does he deal with the role of Big Finance and the policy of never-ending debt. Jay's solution to the growing crisis is the creation of co-operatives, arguing that wealth-creating organisations should be owned by those working in them. Jay makes no mention of the basic fact about the modern production system, that the major factor in production is inheritance, not only of capital in various forms, but as accumulated knowledge.

Relatively few people are interested in owning production systems if they can readily buy what is produced. The production system can be effectively controlled by consumers who have adequate purchasing power.

"DISPLACED PERSONS"

. . . Today, however, we live in an era of displaced persons. Families, tribes, races have been uprooted from the places in which they have exercised their civilising power for centuries, and have been cast adrift across the face of the earth. They have not even the anchorage of herds of sheep or cattle. They have no property. They do not even always desire property so long as they have money in their pockets. The war has accentuated the problem into a violent crisis by the way it has uprooted millions of people in Europe, and the term "displaced persons" has been coined to designate this particular type of moving population. But although with these poor homeless families the circumstances are so very much more acute the process of uprooting has been proceeding apace since the rise of industrialism. Wherever great industrial ventures have been on foot "labour" has been imported from any locality where it could be procured. Factories, mines, mills reared up their dark and smoking heads and the trek towards them began at once, thousands upon thousands of men and their families setting off as though bewitched. Local traditions, culture, civilisation are thus inevitably abandoned. A minority of the workers become integrated in the new locality in which they find themselves as their children go to the local schools and mix with their new neighbours. But often the new place is small or weak in its human links and the old traditions are swept away and nothing new exists to take its place . . .

That is why Communism is inevitable in this age of displaced persons. People often wonder how men can cheerfully receive orders from a foreign power and work with such enthusiasm against the well being of their own country. These people must remember that communism is organised at its centre by Jews and Asiatics whose nomadic origins make loyalty almost meaningless. These men think naturally in terms of world domination, just as the Jews in the time of Christ were expecting to be given power over all the earth. They are never properly integrated in any country: their natural instinct to exercise power dominion over lower creation is not localised . . .

The men gathered under the Communist banner are displaced persons. Since the war the Russians have in fact seized every opportunity for displacing persons of all nationalities and localities. The result is practically inevitable . . .

-*Blackfriars* (England) August 1948.

During the thirty-five years since the above comment was made, the number of displaced persons has grown. The programme of creating and moving displaced persons is dignified as one of fostering "multi-racialism and multi-culturalism". Those opposing this programme, primarily because they wish to preserve their local culture and sense of identity are abused as "racists".

THE FALKLANDS AND ANTARCTICA

The following article from the *Christian Anti-Communism Crusade* newsletter, provides further background material on the Falkland Islands issue:

The Falkland Islands, or Malvinas, do not constitute, the sole source of potential conflict between Argentina and Great Britain. Dispute over Antarctica is also possible, if not probable.

On June 14, 1982, the day that the Argentine occupying forces in the Falkland Islands surrendered, British and Argentine delegates sat down together to discuss the future of the Antarctic.

With the representatives of the 12 other countries that are full participants in the international regime established under the 1959 Antarctic Treaty, they began a conference in Wellington, New Zealand, aimed at negotiating a convention on the exploitation of the region's mineral resources. A week

THE MONEY POWER VERSUS DEMOCRACY

by Eric D. Butler.

First published early in the Second World War, this work has stood the test of time. Examines the use of centralised finance to destroy democracy, and what must be done to make genuine democracy work. New edition with introduction by author. Price \$1.10.

later, while the Wellington talks went on quietly behind closed doors, British forces completed the repossession of the Falklands and their associated dependencies by taking over the Argentine naval outpost on Morrell Island in the South Thule group at the southernmost end of the South Sandwich island chain.

The policies, economy, and administration of Antarctica and the Falklands overlap. Consider these examples.

1. The Antarctic Treaty countries (which include the United States and Russia) have already negotiated a fisheries convention, which applies to a sea area stretching as far north at 50° in places and including the waters around South Georgia and the South Sandwich Islands.
2. Britain formally created a separate British Antarctic Territory in 1962 and assigned to it those parts of the Falkland Islands Dependencies that were south of 60° and thus covered by the Antarctic Treaty. The post of high commissioner for the new territory was in practice combined with that of governor of the Falklands. So when the invading Argentine forces deported Mr. Rex Hunt from Port Stanley in April, they deprived the Antarctic territory of its chief official and of its closest link with the outside world. The territory's present British population consists of only the small teams at four research bases; but its modest administrative structure is based on Port Stanley.
3. Argentina, although a party to the Antarctic Treaty, has in practice tried to promote its claims south of 60° as well as north of that line. One of its more eye-catching practices has been that of flying in pregnant women to have their babies at the Antarctic bases. The evident purpose of this is to support its territorial claim in Antarctica (which overlaps with both the British and the Chilean claims) by producing a crop of Argentine citizens who have been born in the disputed area.

The Argentine bases are under military control, and while this is not a violation of the letter of the treaty, it does not conform to its spirit. Argentina seems to be preparing for the expiration of the treaty, which "froze" all national claims, with a view to asserting its claims on the basis of "occupation" as well as of propinquity. It has established nine bases, compared with the four British ones, in the disputed area.

The Falklands and the neighbouring sub-Antarctic islands could play an important part as natural links between the true Antarctic and the outside world. A satisfactory settlement of the Falklands problem may thus prove to be necessary for the development of Antarctica — and the Antarctic context may prove to be the only one in which the Falklands problem can be settled.

"Meaningless Fictions?"

"If Departments can today legislate beyond the reach of Parliament, and if, as they do constantly, they exclude the jurisdiction of the ordinary courts, substituting for it the jurisdiction of their own departmental tribunals, is it not clear that they have effectively excluded the rule of law and the control of Parliament from increasingly wide areas of the subjects' social existence? If this is so, is it not clear that 'the rule of law' and 'the sovereignty of Parliament' have both become polite, and increasingly meaningless fictions?" — Professor G.W. Keeton in *The Passing of Parliament* (1952)

THE MONARCHY AND AUSTRALIAN REPUBLICANISM

The recent tour of Australia and New Zealand by the Prince and Princess of Wales was beyond doubt one of the most enthusiastic Royal tours both countries have seen. Prince Charles was, of course, well known, *but* his tour with Princess Diana, ultimately to become Queen of both countries, produced a reaction, which demonstrated deep instinctive feeling in support of the Monarchy. Even cynical and critical British journalists were forced to concede that Princess Diana proved a tremendous favourite.

One relatively unfeatured aspect of the Royal tour of Australia was the number of Labor Party politicians who used all their influence to ensure that they and members of their families either met Prince Charles and Lady Diana, or were present at functions where they could see the Royal couple.

Press reports state that the Queen was delighted with the success of the tour and particularly pleased with the manner in which Lady Diana handled herself.

Peter Smark was reported in *The Age*, Melbourne, of 5th May as follows: "The Queen cares deeply and personally about the continuance of the constitutional role for the monarchy in Australia. The Queen still sees Britain's closest friends still as being the US and the 'old Commonwealth' . . . the ending of a Royal role for Australia would be painful, and sad . . . she wants no avoidable diminution of Britain's role in the future of Australia..."

But some Australians have been quick to point out that some of the Republican sentiment in Australia is the result of the fracture of the "old Commonwealth" following Britain's entry into the European Economic Community. They have pointed out that it was the British Conservatives, allegedly the strongest supporters of the Monarchy and the maintenance of close links with the "old Commonwealth", who played the decisive role in hoodwinking the British people into accepting the Common Market. It has also been noted that it was Mrs. Thatcher's government which was willing to sacrifice one of the loyalest groups of the "old Commonwealth", the Rhodesians, and which continues with an anti-South African stance.

Commenting on John Smark's *Age* report, one correspondent made some telling points in a letter of 10th May; points which reflect the feelings of many others:

"Somebody ought to tell the Queen that there is now a thing called the EEC, of which Britain is a member, the aims and procedures of which Britain is a member, the aims and procedures of which are quite incompatible with her nostalgic view of the 'old Commonwealth', and it is not winning her many hearts and minds in Australia.

"One of the aims of the EEC is to unite the people of Europe, ultimately forming a 'United States of Europe'. EEC citizens; are allowed and encouraged to live and work in each other's countries, but Australians without recent British ancestry are shut out, treated the same as the Ethiopians and Outer Mongolians by the present watertight British immigration rules.

"As might be expected, the British people prefer to migrate to Australia where the language and the way of life is much the same. We accept them by the thousand, year in, year out, we have paid their fares, we allow them generous family re-union provisions, they can sponsor their mothers, their brothers, their sons and their daughters, but Britain takes no such 'humanitarian' view of us Australians.

"If we have no British parent or grandparent, or £150,000 capital with which to buy the right of residence, then we are ruthlessly excluded no matter what the circumstances.

"Britain, as always, wants it both ways. If she wants to have the advantages of EEC membership and 'Commonwealth' too, then there will have to be some tangible concessions to Australia by Britain. Royalist sentiment is a devalued currency which has now been flogged to death."

On the same day that the above letter appeared in *The Age*, Peter Smark reported from Paris that Australian Foreign Minister Hayden told a senior British Cabinet Minister, Mr. Nigel Lawson, in course of an international energy meeting in Paris, that there could be a new spur to Australian Republicanism if there was significant support for the Tasmanian and Queensland Labor governments' opposition to the Federal Labor government's plans to cut all State links with Britain. This is part of Labor's strategy to erode all State rights, including the right of appeals to the Privy Council.

The Smark report referred to what happened concerning the campaign by the Trudeau government in Canada to have the British parliament repatriate the Canadian Constitution under conditions, which weakened the powers of the Canadian Provinces. Prime Minister Hawke and Prime Minister Trudeau share the same type of Republican views.

The future of the Monarchy in Australia can only be threatened seriously by British policies. Appropriate Australian letters to the Queen from Australian loyalists would not be out of place.

AUSTRALIA'S FARMING DISASTER

Recent issues of the *National Farmer* have pointed to the continuing exodus of primary producers. While the rural crisis has been compounded by drought, the real problem is financial. Over the years the constant rise in prices and the cost of borrowing has totally eroded the resilience that primary producers need to meet natural disasters such as drought or flood.

Ever since the late 'sixties, the League has constantly warned that the family farm in Australia was doomed unless the financial question was tackled. While many farmers understand and agree with this warning, farm leaders and organisations have found the issue "too hard to tackle". Instead they have opted for marketing controls and supply management as solutions. The current disaster in the Cane Industry shows quite clearly that controls make no impression on depressions. Unless Farmers are provided with cost stability and long-term, low-interest finance, their future is limited.

On 19th July 1979, the *National Farmer* set out a table of projected cost increases for a 20-year period. Looking back, it is instructive to see how accurate and conservative the figures really were:

ITEM	1989 \$	1979 \$	1969 \$
1 tonne single Super	176	56	17.65
1 tonne Urea.....	486	187.55	59.13
1 litre petrol	78c	30c	9.8c
Tractor, 60 h.p	24,152	9,312	3,325
Utility	16,859	6,500	2,600
Fencing, (500m/4mm)	70	26.90	10.48
Pump, 70p.s.i.....	1,063	410	—
Tank, 9000 litre, iron	1,193	460	—
Poly pipe, 200m 1"	137	53	—
Tools, 350-piece set.....	3,112	1,200	—
Drench, per 10kg lvevt	0.05	0.02	0.01
5-in-1 vaccine, 500ml	45	17.44	9.25
Labour			
Station hand/week	354	136.50	46.70
Shed hand/week	501	193.25	66.11
Contract harvesting, class 3 per hour	233	90	46.80
Wheat freight rate — 1 tonne			
— 200kms (NSW)	26.69	10.29	4.32
TOTAL FARM COSTS/YEAR ...	85,100	32,816	12,076
(Australian average)			

In some cases, costs have advanced more rapidly than that estimated. Rates and taxes have not been included, and would give an even starker picture. Private ownership and free enterprise cannot coexist with the current financial system, which is designed to develop the monopolistic idea.

Enterprise

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JUNE 1983

How did they build those gothic cathedrals?

(The following article originally appeared in the September/November issue of *Heritage*, P.O. Box 16, Inglewood, 6052, W.A.)

Dotted throughout Britain, France, Germany and the Low Countries, the great cathedrals stand today as they've stood for 700 or 800 years. Of Europe's 180 odd Gothic Cathedrals, 80 are in France and 35 in England — although two of those were destroyed, St. Pauls in the Great Fire of 1666, and Coventry in the 2nd World War. St. Pauls was rebuilt by Sir Christopher Wren, and Coventry in modern style, in the post-war period.

Including the two rebuilt, only five of Britain's Cathedrals were erected after the 300 years linking the Middle Ages with the Elizabethan period.

There they stand — giant Churches of amazing beauty and symmetry, filled with exquisite carving and the most delicate fluted arches. With all the technical knowledge and mechanisation of our period, there is no 'know how' in the 20th Century capable of achieving what our ancestors accomplished with the hand tools of their period.

WORK OR LEISURE?

Even more astounding, they were built without pay, as a form of consecrated leisure activity. There were no tenders, contracts, mortgages, over-time strikes or union confrontations.

How did they do it? One would suppose that far more effort was required to provide food, clothing and shelter than today. What time would such communities have for the intricacies and detail involved in building such beautiful cathedrals?

Many will be amazed to learn that there was, contrary to general belief, a great deal of leisure time. Thorold Rogers, Professor of Political Economy at Oxford University in the middle of the 19th Century, wrote: "At that time (i.e. the Middle Ages) a labourer could provide all the necessities for his family for a year by working 14 weeks."

Lord Leverhume, a prominent figure in the "Industrial Partnership Movement" of the 18th Century, wrote: "The men of the 15th Century were very well paid."

Sombart, in his study of agricultural conditions in Central Europe in the 14th Century, "Found hundreds of communities which averaged from 160 to 180 holidays a year".

THE LAWS OF ENGLAND

Fortescue, appointed Lord High Chencellor by Henry VI, in his book *Le Laudibus Legum Anglicae* (Praise the Laws of England) said: "The King cannot alter the laws, or make new ones, without the express consent of the whole people in parliament assembled. Every inhabitant is at his liberty fully to use and enjoy whatever his farm produceth, the fruits of the earth, the increase of his flocks and the like. All the improvements he makes, whether by his own proper industry, or of

those he retains in his service, are his own, to use and enjoy without the let, interruption or denial of any. If he be in any wise injured, or oppressed, he shall have his amends and satisfaction against the party offending. Hence it is the inhabitants are rich in gold, unless at certain times upon a religious score, and by way of doing penance. They are fed in great abundance with all sorts of flesh and fish, of which they have plenty everywhere; they are clothed throughout with good woollens; their bedding and other furniture in their houses are of wool, and that in great score. They are also well provided with all sorts of household goods and necessary implements for husbandry. Everyone, according to his rank, hath all things which conduce to make life easy and happy."

MAGNA CARTA

It was in this period that the mighty Magna Carta was written; establishing the profound truth that the individual leases his life from God, sooner than Caesar or the State. Perhaps a Frenchman, Emile Lousse, Professor of History at the University of Louvain in 1955, best sums up what many Englishmen have forgotten:

"What touches all should be approved of by all. The free man must also be protected in the peaceful enjoyment of his goods. He cannot be deprived of them, without his prior consent, even by the indirect method of excessive taxation or offensive war abroad. His person and his property, including his home, are inviolable. The famous Chapter 39 of the English Great Charter sums all this up for us."

MONASTIC LIFE

The monasteries were the focal point of a deep spiritual ethos that pervaded the land. Cobbett, in his *History of the Reformation*, records that often 100,000 pilgrims at a time journeyed to Canterbury. Besides the great Cathedrals, there was a parish Church to every four square miles throughout the Kingdom. Turner, in the 2nd volume of his *History of England*, claimed: "No tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of the monasteries."

The Precosium of Bishop Fleetwood gave an idea of current

prices at the time:

	£	s	d
A pair of shoes	0	0	4
Russet broadcloth, the yard,	0	1	1
A stall-fed ox.....	1	4	0
A grass-fed ox.....	0	16	0
A fat sheep unshorn,	0	1	8
A fat sheep shorn	0	1	2
A fat hog 2 yrs old.....	0	3	4
A fat goose	0	0	2½
Ale the gallon, by Proclamation.....	0	0	1
Wheat, the Quarter.....	0	3	4
White wine, the gallon	0	0	6
Red wine	0	0	4

THE JUST PRICE

Prices varied little, and often fell in times of plenty. G.N. Clark, in his history *The Wealth of England from 1496 to 1760*, gives this picture of prices at the end of the Middle Ages:

"Conscious planning played a very modest part in the economy of this time. In the main the Church, the King and his servants, the municipalities, or the guilds used their limited power of social control, not to impose economic plans, but merely to prevent breaches of traditional rules and standards . . . There was a certain stock of economic ideas. They were good ideas, though they were simple and general. Like most systematic thought at the time, these ideas were a branch of a comprehensive interpretation of the whole universe. The Church was the custodian of this interpretation, although laymen wrote pamphlets on commercial policy. The main doctrines had to do with economic justice, the principles of fair dealing. There was the doctrine that in all transactions a just price ought to be paid. This might be explained so as to mean very little more than that a seller committed a sin if he took more than the correct price, the market price; but it was often explained so as to condemn something more than simple cheating. If it penetrated a little into economic analysis, it meant that the market price itself ought to be just, and that meant, roughly speaking, that it ought to depend on the cost of production and not on unfair competition or on the power of a monopolist. There was one special sphere in which the doctrine of a just price took a form very natural in a peasant society: in the sphere of finance it took the form of condemning usury. There were texts in Scripture and in Aristotle which seemed to mean that all loans should be made without interest; and this was the official theory..."

Indeed, Magna Carta had much to say about the evils of usury, and sought to protect the property of the widow, the weak and the helpless from the moneylenders.

Thus it was that the fiery 19th Century historian William Cobbett, after visiting Winchester Cathedral and marveling at its beauty, told his son: "That building was made when there were no poor wretches in England called paupers; when there were no poor rates; when every labouring man in England was clothed in good woollen cloth; and when all had plenty of meat and bread and beer." (Recorded in Cobbett's *Rural Rides*).

CULTURAL ACTIVITY

Thus we have a picture of a well-fed, prosperous community, working commercially or for gain about one-third of each year, and with, as Sombart says, "160-180 holidays a year".

It was a period, which produced an explosion of cultural advancement. It was in this period that our parliamentary system was born; that we received the great Magna Carta; trial by jury; the independent judiciary; the offices of sheriff

and justices of the peace; and, of course, the great Cathedrals.

It was a period where the function and value of private property was well understood and protected. Once again, in Cobbett's words, "You may trust the word freedom as long as you please; but at last it comes to quiet enjoyment of your property, or it comes to nothing.

It was a period which men were pleased to call "Merrye Englande".

THE GOTHIC STYLE

It was in France that the first examples of Gothic architecture could be seen. In Paris the magnificent Notre Dame was commenced in 1163, and throughout France the creative explosion followed — with names like Beauvais, Laon, Amiens, Reims, Chartres, Bourges. Each was different to the other — even to the stone used. Notre-Dame is white, Strasbourg pink, Reims bright yellow, Chartres a bluish-grey.

In each there is an awe-inspiring impression of space and light when entering. Delicate arches leap to meet the carved vaults high above. The problems encountered in Saxon times regarding narrow roof spans, which had caused much trouble, were overcome by the development of the "ribbed vault" - a discovery which showed that a pointed arch will support far greater loads than the round arches used by the Romans, or the limited wooden beams of the Saxons.

Crossed arches became ribs able to support roofing structures of greater width, and with their flowering sections brought symmetry and lightness as a further enhancement. The first of all Gothic cathedrals, Saint-Denis, in Paris set the example, which others enthusiastically followed. As the choir of Saint-Denis was completed in 1144, the Abbe Suger exclaimed, "a wondrous and unbroken light pervaded the sanctuary!"

And this was the whole revelation of the Gothic period — light. Was not the Christ the Light of the World? And did not men pray "Lighten our darkness, we beseech Thee O Lord"? The fervour, which this new style attracted, was surely a light indeed.

VOLUNTARY EFFORT

Historians of the period tell us how the whole community joined in the task of building. Thousands worked to erect Chartres, often harnessing themselves to carts that carried blocks of stone to the construction site, singing hymns as they toiled. Others donated gold and jewels. Thus, Chartres was built in less than 40 years, with an average of 250 workmen right through that period. Others took longer, requiring generations of fund-raising and labour.

The architects, rather than the primitive yokels often depicted today, were master craftsmen and men of great learning. Their techniques for calculating the stresses and strains, the loads to be carried and the geometrical form of their new style is unknown. These techniques, placing the colossal weight on the uniquely shaped pillars, allowed the use of light as never before.

COLOURS

This in turn allowed another set of craftsmen a scope they had never had previously — the makers of coloured glass windows. A riot of beautiful colours filled the naves and choirs, and illuminated the intricately carved altars. The glaziers set up their kilns at the cathedral sites, and plied their craft — mixing mineral pigments into the hot liquid mass before it hardened. Thousands of pieces of glass, seldom larger than a hand, were joined by thin strips of lead into designs and pictures, capturing in colour the gospel, the acts

and the miracles of Scripture.

And in fact, since many were unable to read, the Cathedrals became "living scriptures", the Bible story being captured in the radiant colours of the stained glass windows, and the beautifully carved gargoyles and stone figures still seen today.

ENGLAND FOLLOWS

Hardly had the Gothic style developed in France, before it was taken up by the "Ecclesiastica Anglicana". With the same craft and diligence, the same voluntary effort, the great English Cathedrals were commenced, and the spires and towers pierced towards the heavens. The great names are well known — Canterbury, of course, and York; Durham and Exeter; Lincoln and Wells; Winchester and Ely; Oxford and St. Albans; and so the names roll off the tongue; each magnificent and unique. A variety of original design was captured in the disciplined dignity of those great buildings, and then spilled over into the whole range of architecture — Corn Exchanges, Guildhalls and even the cottages and mansions of the time.

The faith of the period did not confine itself to building churches and cathedrals. This was the period when the first of the Public Schools were founded, and in each the notion of "Christian education" was the first priority. Both Winchester College and Westminster School make claim to being the first — but whichever is right, they were quickly followed by others — Eton, Harrow, Malborough, Rugby. Winchester was founded by a Parish Priest — William of Wykeham, who also endowed a College at Oxford, and coined Winchester's famous motto "Manners Makyth Man".

And all without debt or usury, which was banned in the great Magna Carta.

WHAT OF TODAY?

What would they think of the British people in the 20th Century, those fervent builders of the Gothic period? How would they view the concrete petrol stations and the Coca-Cola signs? What would they think of the enormous crowds worshipping the gods of football, or the pop idols? Their crowds in those days went a different way —

"And specially from every shires ende

Of Englonde to Canterbury they wende

The holy blisful martyr for to seeke

That them hath holpen whan that they were seeke."

But the great Cathedrals still stand. Perhaps in Britain's hour of need they will once again become the focal point of spiritual fervour. Perhaps the story of how they were built, and the economic climate, which freed men to "labour for love", will challenge the modern preoccupation with the "balance of payments" and progressive taxation.

For there is a glory about those Cathedrals which transcends time.

COMMENT:

Contrast the picture above with that of England today. In 1694 the Bank of England was founded, setting in motion a National Debt, which threatens the final extinction of freedom. To the simple usury of interest charges has been added a much more heinous and punitive perversion — that of creating out of nothing all money — both cash and credit — as an interest-bearing debt to be charged into the prices of all goods and services, whether government or private. The new temples are not Cathedrals, but banks. Socialism offers no answer to the monstrous evils of Capitalism, for it leaves the control of money creation unscathed.

In the following article, reprinted with acknowledgement from the February 1983 issue of *The Illustrated London News*,

the noted historian Sir Arthur Bryant shows what the once "Merrye Englande" has now become, and offers a solution deserving the most serious attention of all thinking people.

Restoring honesty to the economy

by Sir Arthur Bryant

To live on borrowed money and perpetually to borrow more is not a state in which either man or nation can thrive. Yet this is the position of Britain today and one in which, though to a lesser degree, she has been ever since the two World Wars of the first half of the century, which were paid for by borrowing on the future. And for the past 20 years, though in peacetime, to pay for the Welfare State successive governments have been creating money by increasing borrowing on the "never-never", the interest on which has to be met by ever-rising taxes, price increases and charges for public services. In a quarter of a century the annual interest on central government debt has risen more than tenfold from £705 million in 1955 to the staggering total of £8,661 million in 1980 — more, that is, than the annual cost of either defence, public health or education. In 1962 the national debt of the United Kingdom stood at £28,674 million — or roughly four times what it was in 1914. In 1980 it stood at £91,245 million. By 1981 it had risen to £112,780 million.

The consequent rise in the interest charges payable by taxpayers and all producers of real wealth has caused an inflationary fall in the value and purchasing-power of money, so that everything today buys only a tenth or less of what it could buy 25 years ago. At no time has there been such a rapid and socially disturbing fall in the value and buying power of money. Today a Government deeply and sincerely dedicated to the restoration of economic honesty in our public and economic life, and striving desperately to achieve it is having to rely on money which in little more than 20 years has lost nine-tenths of its value. It is, in fact, the most inflationary — and, therefore, dishonest — money ever issued in our history, even more than that caused by Henry VIII's debasement of the coinage through clipping it.

Yet when I was a boy in the first years of the century there was no inflation and had been none for many years, and the pound bought as much as it had bought in my grandfather's time, 50 years before. For the sole cause of our present-day inflation has been the creation of money, as distinct from real wealth, by State borrowing at interest which has subsequently to be paid by taxes on the producers of real wealth, who are forced, as a result, to recoup it by ever higher prices. This results in a general insufficiency of purchasing power in the hands of the consumer who, like the producer, has to be taxed to pay the interest on such State borrowing with the disastrous social consequences of simultaneous under-production and under employment.

At the root of this absurdity lies an inability on the part of both economists and the public to distinguish sufficiently between the real wealth needed to support and improve human and national life, and the money-values, which, in a free country like ours, are needed to bring that wealth into existence. For money has a dual purpose. It is not only a measure of the price demanded for the production of real wealth. In a society in which men are free to choose their own employment and consumer goods it is the necessary instrument for setting the wheels of productive industry turning and getting wealth produced. It is the elastic instrument by which free men translate their needs into the production of the goods they require. And in a free nation only one thing can keep the wheels of its factories turning and its farms in full production — effective purchasing power in the pockets of its people. If,

as a result of excessive taxation and inflationary price-rises, there is an insufficiency of such effective purchasing-power, factories cannot be kept in production and the goods people need made in sufficient abundance. And, as a result, millions have to be left out of work and wages while in need of the very goods and services they could otherwise buy and make.

The cure for this tragic state of affairs is not, as the Government's critics vociferously demand, to increase, as in the past, the amount of State borrowing by further borrowing at interest, but to reduce taxation and, by doing so, render unnecessary the ever-rising costs and price of the real wealth the public needs and which trade unions, to protect the living standards of their workers, continually demand, though at the expense of further increasing unemployment. The correct answer to this otherwise arithmetically and politically insoluble problem is not to continue borrowing money at interest, with consequent cumulative taxation and rising prices, but to create it by exercising Government's inherent historic right to create whatever money is necessary.

What seems required, as I have earlier suggested on this page, is a public body, removed and divorced from political pressure, staffed by expert Treasury officials, invested by Parliament with the duty of creating, free of interest, as much money for necessary government purposes as the country at any given time should, in their considered judgment, need to ensure the maximum possible employment of its productive resources. The amount of interest-free new currency or credit brought into existence would have to be based on a carefully calculated estimate by the Government's expert financial advisers of the precise amount of debt-free money which could be safely injected into the economy at any given moment without depreciating the value of the currency already in circulation. Unlike the Treasury's present practice of continually borrowing vast sums — the extent of which, far from being based on any exact calculation of the country's future ability to pay the interest on them, seems to be dictated solely by the State's hand-to-mouth financial needs — it would be based on a considered judgment of how much monetary expansion the economy could safely sustain to promote increased production and employment.

This would be no irresponsible resort to printing paper money unbalanced by any potential and realizable production of real wealth, like the deliberate and reckless hyper-inflation of the German currency in 1922-23, which has been the bugbear ever since of any suggestion that the creation of interest-free money based on a country's potential production could prove a more economic and scientific way of ensuring full production and employment than perpetually borrowing on the never-never. Yet, why should it be considered more inflationary to issue a carefully calculated amount of money with no interest-bearing debt attached to it, than to print an unlimited amount of money charged with heavy interest-rates payable in future taxation, forcing the manufacturer and public services to keep raising their prices?

The exercise of the right inherent in every sovereign state of creating and issuing a sufficiency of money to make financially possible what is physically possible and morally desirable, would enable as much real wealth to be brought into existence as, with its immense inventive and scientific potentialities, the nation is capable of making. It would give Government a freedom of action, which its present dependence on borrowed money denies it. By simultaneously allowing and anticipating a corresponding and carefully calculated reduction to be made in the taxation, which would otherwise be needed to pay the interest on further Government borrowing, it would allow industry to stabilize, instead of having to raise, its prices. And wherever Government wished to help an industry or Public Utility, by doing so in the form of an interest-free loan, that

industry or Public Utility would no longer have to raise the price of its products or services in order to pay interest. It would make it possible for Government both to lower taxation and the rate of inflation simultaneously, and by reducing both taxes and prices, to control the money supply. I am not suggesting that all this could be done at once. It could only be done gradually without damaging the existing commercial institutions of the country. And it would require the active co-operation of our highly efficient banking system which at present, in order to help its hard-pressed private clients in a time of recession by exercising the Government's historic monopoly of creating not only cash but credit, is injecting vast sums of debt-laden credit into the economy without Government being able to check and control it. But I believe that, with a general election approaching which may well decide our future as a free country, the time may presently prove ripe for a far-sighted and forward-looking Prime Minister to crown her four years' heroic struggle to restore honesty to the economy, by indicating a way in which, little by little, underproduction and unemployment may be eradicated from the economy and the life of our people.

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The Root of all Evil

Eric D. Butler..... \$1.50 posted

The Crime and the Cure \$1.00 posted

Enterprise No. 32 "Economics and the Church" (December 1977) 80c posted

**From: The Institute of Economic Democracy,
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