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

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## THE CHURCH AND ECONOMICS

**It was the famous Christian philosopher St. Thomas Aquinas who said that the elevation of means into an end was a deadly sin. Practical Christianity requires that man's political, social and economic activities are directed towards serving God's purpose for man, which traditional Christian belief accepts as freedom. Freedom is a spiritual necessity, because it permits the individual to make free choices. Without free choices the individual is little more than an animal.**

While the Christian Church created the climate in which constitutional safeguards of the rights and freedom of the individual were evolved, it has failed to give the necessary guidance concerning how the unlocking of God's abundance by the Industrial Revolution and its subsequent developments, could be placed at the direct disposal of the individual. Technology has made possible an expansion of real freedom on a scale previously unknown.

As C.H. Douglas has pointed out, with all its imperfections, the private enterprise economic system, based on private ownership of property and the profit motive, had during the latter part of last century demonstrated that there were no more problems about providing physical abundance for all. A realistic financial policy, rooted in the Christian philosophy concerning the supremacy of the individual over institutions, would have ensured the future of Civilisation. It was the failure to evolve a realistic financial policy, which enabled the forces of revolution to erupt into the open as a result of the First World War.

Leaders of the early Christian Church did attempt to take heed of Christ's warning that it was impossible to worship both God and Mammon, with some criticism of what came to be known as usury. The concept of a "just price", as distinct from the fixing of prices by the Oriental system of haggling in the market place, was promoted. A few even grasped the evil inherent in permitting individuals and institutions to create a community's money supply, irrespective of what form it took, and by only loaning the money said in effect that it belonged to the creators. Several far-sighted Church leaders were amongst the critics opposing the establishment of the Bank of England in 1694 and the introduction of a national debt.

### W.C.C. FILLS VACUUM

But during this century of violence and destruction on a scale dwarfing anything suffered in the past, the Church first tended to ignore politics, but then with the establishment of the World Council of Churches, started to adopt the philosophy of Marxism. The tragedy about the World Council of Churches is that those manipulating it have subtly appealed to those Christians who have felt that the Church should do something practical about the plight of the world. They have filled a vacuum. It was the failure of supporters of the free enterprise system to put forward constructive financial policies during the Great Depression years, which resulted in large numbers becoming convinced that Marxism did offer a hope for the future. It was this failure, which led to the recruiting of the many influential traitors who welcomed the Second World War as a major step towards establishing some type of a World State.

The growth of the collectivist philosophy inside the Christian Church has been demonstrated in Australia with a

"Social Justice" statement endorsed by representatives of the Anglican, Uniting, Catholic Churches and the Australian Council of Churches. A reading of the document entitled, "Changing Australia", creates the impression that one has read it all before — in the Communist press. Increased taxation, in the form of a capital gains tax, unemployment, disarmament, discrimination against women and Aborigines, and similar issues. Not a word about the greatest evil of all, the robbery of the individual by the credit monopolists.

The Primate of the Anglican Church in Australia, the Most Reverend Sir John Grindrod, correctly said that the Church should involve itself in social and political issues, and that the social justice statement should not be regarded as holy writ. But while the document refers to the subject of power, there is no acceptance of the truth that the role of the Church is not to become involved in mechanics, but to pronounce on the moral implications of power. There is no mention of the Australian constitutional revolution, whose promoters nakedly seek to centralise all power. So far from criticising the centralisation of power as being anti-Christian, the impression created is that the further centralisation of power is desirable.

However, the Australian social justice document does at least make it possible for informed Christians to offer constructive criticism, to draw attention to basic questions, which the document ignores. It also provides the opportunity for discussion concerning the correct role of the Church in relationship to the abuse of power at the expense of the individual. The decline in the authority of the Church has coincided with

## PUBLISHED AT LAST!

### "THE ZIONIST CONNECTION"

At long last a paper back edition of Dr. Alfred Lilienthal's great classic, *The Zionist Connection* has been published. This is the book the International Zionist machine successfully managed to keep out of widespread circulation ever since it was first published. Only a trickle of the expensive hardback first edition ever was available. Now the situation has changed as the result of Dr. Lilienthal finding an enterprising publisher who could make a paperback edition available at a reasonable price.

The paperback edition now available has been updated by the author to cover the Beirut holocaust. Dr. Lilienthal was in Beirut at the time of the Israeli invasion and the subsequent massacre of Palestinian refugees. *The Zionist Connection* may be ordered from all League Bookshops. Price \$15 posted.

the disintegration of Civilisation. The disintegration is not going to be halted by social justice statements, which suggest that a Christian society is going to be created by increasing the power of the State.

### BASIC QUESTIONS

Before those who claim to speak for the Christian Church make any more pronouncements concerning Christianity, economics and social issues, they should be asked to provide answers to the following questions:

1. What is the true purpose of the production system?
2. If technology, the discovery and application of God's

truths, makes it possible for a decreasing number of people to produce adequate for all, why is "full employment" a desirable objective?

3. As money is in essence a licence to live, then why should these licences be issued as an interest-bearing debt owed to those who create the debt?
4. Why does not the Church condemn the theft of that which rightfully belongs to the individual, the real credit of the nation, its productive capacity?

When Christians start to face questions such as these, they will be in the position to set about the regeneration of a sick society. They will not be assisted with Marxist-type social justice statements.

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## INCOMES AND PRICES

By Bryan W. Monahan

**While the politics of the deepening world crisis must now take precedence over technical questions, the flaw in the financial-economic system discovered by C.H. Douglas, and the methods used to exploit that flaw in the furtherance of centralised power, is still a basic feature of the crisis. The following article by the late Dr. Bryan Monahan, originally published in *The Australian Social Crediter* of 3rd July, 1948, provides a clear explanation of how the flaw occurs and its relevance to the present economic situation.**

In 1918 Major C.H. Douglas, a Scottish engineer with a first-hand knowledge of modern factory production and accounting procedure, published a short article in an English periodical, contending that factory production did not distribute sufficient money to enable the purchase of the goods produced. This thesis was subsequently expanded in a series of books, and together with the analysis of the whole social system, to which it gave rise, became widely known as the doctrine of Social Credit. Controversy, however, has centred almost entirely on the proposition now commonly known as the A plus B theorem, that incomes distributed in the course of production were less than the cost, and hence price, of that production. Many officially recognised economists have denied the proposition publicly and explicitly, and it appears to be a fact that public economic policy is based on the contrary proposition — i.e., that industry automatically distributes sufficient money to enable the purchase of the whole of its output at a profitable price. This proposition is explicitly maintained by Professors Mills and Walker in their book *Money*, which is prescribed as a course of study by the Commonwealth Institute of Accountants, and consequently it is a matter of some consequence whether Mills and Walker are correct in their contention.

In the section of their book where they deal specifically with this matter, they do not state exactly what it is that Major Douglas contends. They say "Some people believe that there is an ever-present flaw in the monetary system as generally constituted, so that industry cannot distribute enough money to consumers for them to be able to buy the products of industry at prices which will cover costs . . . This belief is advanced as a theoretical justification of the so-called 'Douglas credit proposals'."

At the time when Douglas first put forward his analysis of the situation, it was commonly believed that there was only a fixed quantity of money in the world (or a quantity which increased only slowly through the mining of gold, etc.), and that this money circulated through industry. A manufacturer got hold of some of it, in the first place perhaps by saving some of his income, and then he paid it out as wages to his employees for producing goods. If we were to look on the manufacturer's profit as wages to himself, we could say that all **costs** were represented by **wages**, and consequently wages were equal to costs. Professor Copland, following J.M. Keynes, puts this proposition thus: "Let X be equal to the costs of production of all producers. Then X will also be equal to the incomes of the public".

In fact, however, this proposition is simply and obviously not true. Every factory, even the simplest, adds to the cost of

wages a charge for the use of plant — a charge to cover depreciation of the plant. This charge may vary from a very small amount, as when a workman using his own tools has to include in his cost of living a sum to cover the replacement of the tools when they wear out, to the high charges of a heavily equipped factory where the plant charges may amount to several times the direct labour costs. The essential point to bear in mind is that every factory, whatever it is making, is including these plant-charges, or overheads, in the cost of its production. But they are not **income** for anybody; they are not distributed. They are figures added to the direct wage cost.

Now if we consider series — production — i.e. production through a series of factories (as from the growing of wool through spinning, weaving and tailoring to the finished suit of clothes, to take Mills' and Walker's example) — there is no sort of manipulation that will get rid of these overhead charges. They are carried forward through each stage of production, and the total plant-charge when they reach the market. Perhaps the simplest way to grasp this matter is to regard all the factories of a country as one single factory; the total cost of its product is made up of the wages paid to the workers, **plus** a charge for the use of its plant. The incomes of the public consist of the wages; but the cost of the product consists of the wages plus the plant-charges. And as the total amount of plant increases, so the absolute size of the charge for its use increases. If we assume that the wage-rate, and number of workers, remained constant, clearly the ratio of plant-charge to wage costs would become ever greater, so that the wages distributed would buy an ever-decreasing proportion of the output. This process could be off-set in two ways — by increasing wages, and so lessening the ratio of plant charges to wages; and by improvement of efficiency — i.e., by distributing the fixed plant charges over a greater volume of production. But both these possibilities are limited; and if it were true that the amount of money is limited by the amount of gold or other metals mined, it is clear that the system would soon choke up and come to a stop.

Now what Douglas actually said was that the process of production could only be carried on **if there was available a source of income which was not included in the cost of the production for sale**. There is such a source — bank-credit. When a bank makes a loan, it actually increases the amount of money in existence; and when that loan is repaid, that extra money goes out of existence. But over a period of time more loans are made than are repaid, so that there is a net increase in the amount of money in existence over that period. Now advances of credit by banks are predominantly made to finance new production, and it is the financing of that

forthcoming production, which provides the money to buy the existing produce of industry. The plant-charges on account of existing plant are met by the distribution of income in connection with the construction of further plant, the operation-costs of which are not yet an item in price. So long as there is occasion to expand industrial plant, so long will the deficiency in income be masked; but as saturation point in the number of factories is approached, so is the pressure of plant-charges felt. This is the point where it is said that private enterprise has 'failed', and that the Government must take over; and the contemporary expedient is the construction of public works to 'give employment' — which really means 'distribute income'.

It should be clear that this process is like a dog chasing its tail; there is a great deal of activity, but the gap is never closed. The works, whether private or public, represent **future** costs; they enable the distribution of existing production, but aggravate the problems of future production. Public works represent public debt, which is reflected in increasing taxation, and this is exactly equivalent to the plant charges discussed previously. It should, perhaps, be pointed out that it is not primarily the interest on the debt, which matters, but the fact that the debt has to be re-paid. Plant-charges and public debt represent a cost to the public, which can only be met by the creation of new money (bank-credit); and the creation of this new money is governed by what Mills and Walker term "monetary policy".

The use of this term "monetary policy" really constitutes an admission of the validity of Douglas's contention. "Monetary policy" says that before the distribution of existing bread and clothes can be undertaken, new factories or public works, or production for export (which distributes incomes, but removes the goods from the local market) shall be put in hand. Building new factories does not affect the **existing** amount of bread or clothes, though it may increase the future supply; but it does distribute incomes, which either make good an existing deficiency of income in relation to costs, or are purely inflationary. Douglas's proposal is that this money should be applied in such a way as not to be reflected in future costs. His view is that neither factories nor public works should be built "to keep up employment" to make up income; once sufficient factories have been built, an accounting adjustment should be made so that plant charges, and other overheads, can be met without piling up debt. Only in this way, he says, can the public secure control of the programme of production, and ensure that capital and export production is subordinated to the production of a satisfactory volume and diversity of **consumers' goods**. The present system ensures that every generation works unduly hard to posterity; the benefits of improved process, which ought to be distributed in the form of increasing leisure, at present go into the excessive production of non-consumers' goods. That is why re-armament, for example, can end a depression, or create a boom; wages are paid for goods, which do not come on the market. But while armaments may be indispensable for public security, of themselves they do nothing to raise the standard of living; they are not available for purchase by the public.

The essence of Douglas's view on this matter is that the monetary system should not be used as an instrument of policy at all, and particularly that it should not be used to enforce a policy of "full employment". The true nature of a monetary system should be that of an accounting system, and as such it should reflect the physical facts; and these are dominated by the fact that every harnessed horsepower of energy is capable of replacing ten man-hours of "employment". Now if we consider a country starting industrialisation from scratch, the present monetary system, by removing from consumers (workers) all the money they receive, whether this is paid for work on capital, intermediate, or consumer goods, ensures that the workers must continue working, and in particular, that they must continue working on capital production in order to ensure the distribution of consumer goods. But the limit of industrialisation would be a system where all pro-

duction was achieved by fully automatic and self-renewing machinery, with man power completely displaced, and then there would be no mechanism for distributing purchasing-power in return for employment. While this limiting condition is unlikely ever to be reached, we obviously lie somewhere between the two limits of no industry and fully automatic industry, and are moving towards the latter; and if the **true** benefits of machine power are to be distributed there must be a distribution of purchasing-power which does not depend on employment, and does not enter into, and inflate, prices. That is to say, once the basis of industrialisation is laid, the process of further industrialisation should be slowed down; otherwise we are merely sacrificing this generation to some succeeding generation which will reap the benefits when the rate of industrialisation is slowed down.

The most faithful reflection of this situation would be the steady increase in the purchasing power of the unit of money, which could be achieved just as automatically as the depreciation of money is achieved under the present policy. Such an appreciation of the value of money would pass on to the consumer directly and smoothly the increasing benefits of improvement of process, and would bring about a transition to that age of leisure which machine-powered replacing labour should make possible. It is this, as opposed to "full employment", which Douglas's proposals are designed to secure.

The existing monetary system delivers a relative trickle of consumers goods, and progressively diverts labour into an expanding programme of capital production, and production for export; and that is "full employment". If Professors Mills and Walker think that is economically necessary, they are wrong. If, however, they think it is morally desirable, that is another question. What is certain is that the general public considers it is pragmatically undesirable — hence the strikes for shorter hours and higher wages, and the social friction generally. There is an ever-growing discrepancy between the actual and the possible standard of living; and the real depressant of the standard of living is excessive capital production. This is the result of the point of view defended by Mills and Walker; and if, as seems increasingly likely, it leads to a social upheaval, they must accept their share of the responsibility for it.

## SOCIAL CREDIT LEGACIES

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

# The Christian Ethic

The Social Crediter, May-June, 1980.

A correspondent writes: "While I appreciate the drive for realism, and I do not underrate the serious nature of the present world situation, I believe there is only one answer, namely, real Christianity, which, of course, includes complete trust in the Almighty. . . . I believe that without this vital trust, no effort of ours to avert disaster will ultimately prevail. I should welcome some such admission in your News Sheet."

We cannot answer our correspondent's request better than in the words of the late C. H. Douglas, published in this journal nineteen years ago:

"The speech of the Earl of Darnley in the House of Lords on July 10, 1946, affords an outstanding instance of a little recognised, but formidable problem. Perfect in form and manner, it was a moving appeal for the replacement of Power Politics by the Christian Ethic and the Golden Rule. Where, it may be asked, is there any problem in that, other than one of wholesale conversion? Let us, in order to elucidate the difficulty, compare Christianity to the Theory of Thermo-Dynamics, and assume for the purposes of the argument, that all the essentials of that theory were widely known two thousand years ago. It is not difficult to imagine that those who grasped the implications of it might say 'Here is the key to a better society. Here is the title deed to a leisure world. Disregard all else, and apply thermodynamics.' Remember that we are assuming that James Watt was still to be born. And the world at large would have said 'this man says the magic word is Thermo-Dynamics. Crucify him.'

"Now the fact, which ought to be patent to anyone, is that it is the Policy of a Philosophy which is important (because it is the *evidence* of things not seen): and that Thermo-Dynamics means nothing without Heat Engines, and Christianity means nothing without the Incarnation. You cannot drive a dynamo with Boyle's Law, or the *Queen Elizabeth* with Joule's Equivalent. This country is not now the Policy of a Christian Philosophy, and before it can again, as an organisation, put into practice *successfully* those Christian principles, for which Lord Darnley pleads, it must understand their application through proper mechanisms—not so simple a matter as he would appear to think it is. Failing that, the children of this world are, *in their generation*, wiser than the children of Light. Chivalry, 'Manners makyth Man', were imperfect Christianity: 'The Century of the Common Man' is not."

Equally, we may add, Collectivism means nothing without its incarnation—the Devil Incarnate. Socialism is the Policy of Collectivism, and is incarnated in the *active* Socialists, Communists, and One-Worlders. Socialism as a theory would mean nothing if it did not inspire Socialists to the activities which have brought about "the serious nature of the present world situation". The Communists may have complete faith in the materialist theory of history, the winds of change, and the wave of the future, and invoke Marx, Lenin and Stalin; but they *incarnate* their faith in bombings, murders and conspiracies; in subversion and corruption; in the long-range destruction of such Christian Civilisation as we had achieved. As Douglas so often said: "*Demon est Deus Inversus.*"

It is true, in our opinion, that "real Christianity" is the only one answer; but what that answer means is perhaps best summed up in the words of the old hymn: *Onward Christian Soldiers*. Faith may move mountains—through individuals utilising high explosives and bulldozers. If God is to save the world, it must be *through* saviours, their faith and works.

- B.W. Monahan: "Week to Week" notes

originally published in *The Social Crediter*. July 17, 1965 and later in *The Moving Storm*; 156 pages of contemporaneous commentaries on linked events of 1964 - 1968.



The following "Week to Week" notes by C.H. Douglas were originally published in *The Social Crediter* on the dates shown in brackets after each item and later in *The Development of World Dominion*; 131 pages of Douglas's observations, highly relevant to our present time:

We believe that there is a small number—loyal and valued members of our public—who although, because of their loyalty, they accept our views on certain aspects of the Jewish race, yet have an idea that these are an excrescence on "Social Credit" and, they feel, might have been left unnoticed. We are not concerned with the reactions of the crypto-Communists and their accusations—"anti-Semitism", "racism", "negative criticism" and other catchwords;—but we are ready at all times to explain to our friends what we recognise as a very excusable failure of comprehension.

Perhaps the simplest way in which to deal with this matter is to enunciate certain propositions.

- (1) Both Judaism and Social Credit are rooted in philosophies. Even in the case of non-orthodox Jews, race and philosophy are inseparable. Heine refers to Judaism as "the portable Fatherland"
- (2) Social Credit is Christian, not primarily because it was designed to be Christian, but because it was painstakingly "dis"-(un)-covered reality. If Christianity is not real, it is nothing; it is not "true", it *is Truth*. "Ye shall know the Truth, and the *Truth* shall make you free."
- (3) Judaism is implacably anti-Christian, and it is, by definition, an Incarnate Lie. "Ye do the deeds of your father . . . he is a liar, and the father of it."
- (4) Both philosophies have a policy and these policies cannot live together. The Founder of Christianity was quite unequivocal on the question. "I came not to bring peace, but a sword." It is remarkable that many people who complain of the suppression of vital information by the Press and the Broadcasting Agencies, will resent the exposure of Jewish policy, even if the exposure is merely the publication of statements made by Jews themselves.

Bearing these propositions in mind, it must be recognised that the practical problem, which we have to face is not intellectual it is militant. Mere conversion to an understanding of the A + B Theorem, the creation of credit by the banks, the foreign Acceptance swindle, and the whole network of International Finance *by itself*, leads nowhere. Probably ninety *percent* of the adult population of this country suspects that they are being swindled. Even if they understood exactly and technically *how* they are being swindled, it would make little difference. But it does make a great deal of difference if they know *who* is obstructing the rectification of the swindle, and who is the major beneficiary. The general population of the country has been completely misled as to the identity of its enemies, and has turned on its most effective leaders, who were far from perfect, but were incomparably better than the mixture of Trades Union careerists and alien schemers who now afflict us. Witness the state of the country, and the worse future with which we are threatened.

For all these reasons and others, we conceive it to be our



vocation to indicate, without prejudice but without favour, those whom we conceive to be the enemies of our culture and ideals; to unmask their aims. It does not make a cheerful story; many people would prefer to escape into Utopia, just as "the workers" have been hypnotised into the Utopia which is spreading over Eastern Europe; but it is our conception of Reality at this time, and only from Reality can you proceed to Realisation.

(Feb. 7, 1948.)



That the antagonism between Judaism and Social Credit is fundamental and religious could hardly be better expressed than it is in the following quotation from a review of Wernher Sombart by Dr. Jacob Fromer, in *Die Zukunft* for October 28, 1911, p. 113: —

"Nothing in the Jewish religion is done for nothing; everything has its reason and object. This original trait of cool-headed piety runs from the Patriarchs by way of Mosaism and Talmudism uninterrupted down to the present day. There are no essential differences between the service of Abraham to Jehovah and the religiosity of the pious men who predominate in the Ghetto. Both are based on a *do ut des* system, and are diametrically opposed to the Christian Doctrine of unearned grace."

Now graft a national dividend, or the theory of unearned increment, on that stem.

Most of us, because we have been conditioned to think that way, have a natural reluctance to accept "occultism" as a considerable force in world affairs. There could hardly be a greater error—it is the primary adversary of Christian civilisation. The forces of which it disposes are probably amoral; but the intention of those most evidently in possession of them is Satanic. The Jewish Cabala is one of its main roots.

(March 13, 1948.)

When, if ever, the *true* history of these times comes to be written, the feature of them, which must impress the historian, is that of selective and controlled publicity.

When Disraeli, with that peculiar inability of the Jew to avoid the risk of a boast, wrote: "And so, my dear Coningsby, you see that the world is governed by far other than those whom the public believe to be its rulers", he must have known or assumed that his statement of fact would not penetrate any mind of consequence which was not aware of it already. And so, much later, in 1852, he again wrote:

"It was neither parliaments nor populations, nor the course of nature, nor the course of events, that overthrew the throne of Louis Phillippe. The throne was surprised by the Secret Societies, ever prepared to ravage Europe."—*Lord George Bentinck*, Benjamin D'Israeli, p. 552. And the general population paid just as much, or as little, attention as it did to the clear warning contained in *Coningsby*.

Thanks to the fact that they appeared under the auspices of *The Morning Post* and its courageous editor, the Honourable Rupert Gwynn, perhaps the last of his kind, *The Protocols of Zion* did attract a certain amount of attention when they first appeared, but not nearly so much as a current tip for the Derby. And in fact, there is nothing in the *Protocols* which was not known to any serious student of the matters with which they deal, although (and that is why they arouse so much fury) they do contain a handy and understandable synthesis of matter which must otherwise be gathered from widely differing, apparently unrelated, and

mostly uncatalogued sources. What many readers of them do not grasp is that "Big Business", Socialist Government, and World Politics are merely components of Jewish Freemasonry.

Five minutes' consideration of this subject, which is either pure moonshine or the most vital subject, which affects us on earth, ought to convince anyone that a ballot-democracy can only be advocated by two kinds of persons—the abysmally ignorant or the consciously traitorous.

(June 4, 1949.)

We are not seriously concerned in regard to the arguments, which attend any mention of the Protocols of Zion since it is their correspondence with events, and not their alleged origin, which gives them significance. But not for the first time, we feel bound to protest against the word "forgery" which is constantly used by those who wish to discredit them. There is no question but that portions of them can be found elsewhere, notably in the *Dialogues* of Maurice Joly. It is improbable that they were the work of Joly, and if they were, they would be a plagiarism, not a forgery. If, as the Jews in dealing with this matter contend, there is no body corresponding to the Learned Elders of Zion and, at the same time, the Protocols cannot be shown to be claimed as the work of anyone else, the term "forgery" seems to be rather like the use of the word "murder" when there is no body, and no one is known to have disappeared.

(Nov. 2, 1946.)

It appears to us to be axiomatic that (what, in fact, its experts have always contended) religion, in the sense of a binding back of life to reality, is of primary importance. Until you have some kind of reliable chart, you are a mere waif on the ocean. Clearly religion in this sense is a seven-days-a-week matter, and requires to be distinguished carefully from "good conduct". It ought to result in good conduct, and in fact be the only test of good conduct, but that is something else again.

Speaking, then, as determined laymen, and not with greater claim than that to be heard, it appears to us that there is excessive and unnecessary controversy amongst the experts on mere words. What we ought to recognise, and what we seem in danger of losing the power to recognise is that we are playing the game of life:

*On a board untrue,  
With a crooked cue,  
And elliptical billiard balls.*

We must have a datum line. We do not overlook the claim that we have such a datum line, but the fact is indisputable that most people cannot see it. How many persons, taken at random in a small provincial town, could enunciate the Christian Doctrine of the nature of Man and his relation to this earth in terms, which would define a "Christian" agriculture? Probably very few people would accept the story of Genesis as a literal narrative of Creation, dates included; but how many can extract usable information from it as an allegory? We lack, not large generalities, but usable formulae.

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### The Monopoly of Credit

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

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

## DEADLY HISTORICAL ROMANTICISM

The Falklands Islands have been retaken with great courage, brilliant efficiency, and grievous loss. It was grandly done. As their General said, our men were fighting for **people**, the enemy for islands. When our men of words, our politicians and diplomats, failed us, our servicemen had to step into the breach — with their lives.

Now again the men of words are in the front line; and it will not be tolerable if they throw away what has been regained at such cost by still failing to make an effective assault upon the real and continuing threat to the peace and security of the South Atlantic, indeed of the Americas too. This is the incessant, all pervading phoney propaganda put out by the Argentines for territorial aggrandisement. They have no serious case, only a romantic delusion, histrionic and violently emotional, induced in the Argentine people and others by suppression and distortion of the facts. Yet this propaganda, which is as vulnerable as a house of cards, is invading minds all over the world, practically unopposed. Truth does not prevail against lies unless adequately deployed in words.

Meanwhile, similar causes have long been at work behind a far bloodier and more ruthless invasion than that of the Argentines, carried out by the Israelis into the Lebanon to protect the recaptured ancient land of Israel from the bitter hostility of its displaced inhabitants.

Of all the examples of what is called 'irredentism' Zionism is the most far-fetched and disastrous, harking back nearly 2,000 years to justify a deeply emotional 'claim' to occupy another people's centuries-old-homeland, and corrupting three great religions in the process: Judaism itself, that religion recently renamed Judaeo-Christianity, and Islam, through a bitter reaction into hatred and vengeance.

'Irredentism' is a word of Italian origin, referring to a former movement for the recovery of *Italia Irredenta*, where Italian populations had passed under foreign rule. This, at least, was concerned with **people** and their homes, unlike the Zionist claim to rule Arab Palestine, the Irish Republican claim to rule Loyalist Ulster, and the Argentine claim to rule the British people of the Falklands, based as it is upon a flimsy, 150-year-old, legalistic case which they dare not submit to the International Court of Justice. Many Argentines are of Italian origin, including the now displaced President Galtieri.

As time goes on the verbal and emotional pressure, from the same sort of people who encouraged the Argentine invasion in the first place, grows and grows to prevent any clear-cut decision from all this expenditure of life and limb, ships and aircraft and materials. It is insisted that at all costs the main cause of future conflict and hostility must be nurtured and kept alive. The issue must be left unsettled by some compromise, some vague promise implying a partial validity to this romantic delusion, which can prolong resentment by seeming to promise more than it can deliver, so that both sides can be kept in a state of anger at the apparent perfidy of the other.

Currently, this is being slyly presented as a plea for 'magnanimity' to a defeated enemy, to avoid his 'humiliation', meaning, in the corrupt jargon of politics, a truly mean and treacherous treatment of the loyal British Falklanders, as well as of the Argentine victims of false propaganda. In contrast, a conclusive rejection of the illusory 'claim', following genuinely magnanimous treatment of their defeated forces with due consideration for their dignity and Latin pride, and a robust but friendly propaganda of truth to inform the Argentine people for the first time of the real history and British connections of the Falkland Islands, are far more likely to lead to a restoration of mutual respect, and ultimately of friendship and co-operation.

As for those people, like Mr. Haughey, who demand a political settlement acceptable to both parties, the burglar and the householder, it is tempting to imagine what would happen

if Britain became 'irredentist' in the Argentine fashion. Suppose our 'Iron Lady', Mrs. Cromwell-Thatcher, gathering a junta of major-generals, suddenly invaded the Irish Republic, overwhelming the small Irish forces with numbers and weaponry, claiming the sacred rights of historic sovereignty, geographical nearness, economic dependence, strategic importance, and a sustained terrorism directed against the United Kingdom at least equal to any against Israel, and of which the Falklanders are quite innocent. Should we then hear a universal cry for peace and a settlement acceptable to both parties? What about an Anglo-Irish Condominium, or a leaseback of Ireland to the Irish? Or perhaps occupation by the UN force of 'neutral' Peruvians, Cubans, Tanzanians, etc.? It is a situation that Mr. Haughey might do well to contemplate, for if ever Great Britain were to fall under a communist or other totalitarian rule, it would not be so far-fetched a fantasy after all!

—From the June issue of the British monthly *Home*.

## LOWER QUEENSLAND TAXES SEEN AS "WORRYING"

Melbourne's morning newspaper, *The Age*, sometimes referred to as the Flinders Street "Red Rag", has editorially expressed concern that Premier Joh Bjelke-Petersen is promising lower taxes for Queenslanders. While concern is expressed about the Queensland Premier's proposals eroding the States' revenue sources, *The Age* really fears that Queensland electors might re-elect the political leader they hate and have not so long ago pronounced as a spent force.

In its editorial of 28th September, *The Age* writes: "The worrying aspect of these promises is that Mr. Bjelke-Petersen is again taking the lead in eroding the meagre tax base of the States, which lack the relatively easily expanded revenue resources of the Commonwealth. It was the Queensland Premier who, as an added inducement to the elderly to move to the Sunshine State, phased out probate and gift duty, forcing Victoria and New South Wales to follow suit and so depriving them of a source of revenue they could ill afford to forgo. Similar interstate competition has helped to limit land tax and now Mr. Bjelke-Petersen is whittling away stamp duty, the third major traditional State revenue resource."

In interstate competition helps to reduce some taxes, the majority of Australian taxpayers will be strongly in favour of much more interstate competition. The re-election of Premier Joh Bjelke-Petersen at Queensland's State Elections is a prospect, which the collectivists fear. Queensland is the State, which can yet change the course of Australian politics.

## "Futile Busy-ness "

"We are fumbling around in education because we know so little about the future and do not bother to know enough about the past. Education is not only one of the greatest human enterprises in immediate planning, with parents, teachers, 'educators,' school administrators and college presidents as its leaders. It is also a long-enduring process of cultural self-evolution. This process expresses itself through the minds of men who are interested in, and capable of, looking deeper into the nature, the needs, and the aspirations of human beings than are most people.

"As long as the daily planning, doing, and structuring in education are constantly nourished by the well-springs of the total cultural evolution, education and civilisation are in a state of health; when the contact is cut they are sick and a crisis occurs.

"We live now in such a crisis. The degree of futile busy-ness constantly increases in proportion to the loss of a feeling for cultural depth and continuity."—Robert Ulich, *Three Thousand Years of Educational Wisdom—An Anthology*—(Preface).

## REVOLUTIONARIES ACTIVE IN NEW ZEALAND

One of the most significant features of the ugly demonstration against the 1983 Annual New Zealand League of Rights Seminar and Dinner was the presence of Zionist representatives, openly associating themselves with known Marxists. Close liaison between those at the demonstration was obvious because of the background to what happened concerning the League's planning of the Seminar and Dinner.

When the original Auckland venue had to be changed at short notice because of industrial problems, a second well-known hotel readily accepted a booking for the Seminar and Dinner, even though informed that there would be a demonstration and that the police would want to check to provide security. But less than forty-eight hours before the Seminar was scheduled to start on Saturday, 17th September, the hotel cancelled the booking. It had come under pressure.

National New Zealand League Director, Mr. Bill Daly was faced with the daunting task of attempting to arrange an alternative venue, made much more difficult by the fact that those being approached had to be told that the police would have to be brought in because of the threat of violent demonstrations. It was the threat of violent demonstrations, which resulted in a number of refusals. But eventually late on the Friday a venue was obtained. At the request of both the proprietor and the police, the media were not told of the new venue, even though clamouring for information.

However, in spite of tight security, the demonstrators had the news they required in sufficient time on the Saturday morning to bring in a large contingent. There were some ugly scenes as the revolutionaries attempted to intimidate people against entering the Seminar. South African Consul-General Mr. Alan Harvey and his wife had to be brought in the back way. In spite of the big organisational problems, the conference hall was full when the first Seminar paper was given. One bonus was the TV coverage of the start of the Seminar, with a short interview with Mr. Eric Butler, who said that the mounting attacks on the League were evidence that the League was seen as a major threat to the revolutionary programme in New Zealand. One TV scene of demonstrators attempting to prevent elderly people from entering the Seminar provided revealing evidence to a nation-wide audience of the interference with freedom by those shouting they are concerned about the lack of freedom in South Africa.

In his address to the Seminar, entitled "The Organised Attack On Freedom", Mr. Eric Butler said that the revolutionaries shouting through loud-hailers outside were demonstrating how important it was for more people to understand that true freedom was only possible when there was a rule of law which all obeyed. "Unless there is respect for the rule of law", said Mr. Butler, "we finish, not with freedom but with anarchy".

The highly successful New Zealand Seminar and Dinner was a tribute to the dogged perseverance of New Zealand League of Rights Director, Mr. Bill Daly. Mr. Butler paid a warm tribute to Mr. Bill Daly at the Dinner, observing that it was most inspiring to have a young man of such dedication coming forward.

The defacing of the public hall in which the League was to have held its Action Seminar, with the lock sealed so that the door could not be opened, was another manifestation of the sick minds being produced by New Zealand's underground revolutionaries. This vicious abuse of public property, with the painted slogan that next time buildings would be burnt down, must be seen as part of a campaign of psychological warfare. This type of warfare was carried against the League when it held its first meeting in Gisborne. What had been planned as a small inaugural meeting, with little publicity, produced a highly organised mass demonstration outside the hall, with many of the demonstrators, including a number of

young people, crushing into the relatively small hall. A strong police presence ensured that the meeting did not develop into violence, with Mr. Eric Butler refusing to be intimidated by psychological threats. Members of the Church committee controlling the hall warned Mr. Butler before the meeting that no "racist" attacks would be tolerated, but then later sat through a violent anti-European address by a well-trained part-Maori activist.

With a deteriorating finance-economic situation, and large numbers of young unemployed, New Zealand is quickly moving towards a major national crisis. The League of Rights is faced with the responsibility of ensuring that growing discontents do not increase revolutionary activities, by offering electors genuine alternatives.

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## AUSTRALIA'S CYNICAL NON-VOTERS

One of the most dangerous of current views about government is that democracy prevails because people can vote. The people of Russia and other countries also vote. And when they do, the Communist dictators proclaim that they have a mandate from the people. Except in degree, the same situation prevails in the non-Communist world, where there is a type of elected dictatorship.

A democracy is only a reality when the will of the electors prevails. In which non-Communist nation are the people getting the results they really want? The overwhelming majority of non-Communist countries have voluntary voting. A feature of elections in these countries is that a very big percentage of electors decline to vote. Such is their lack of faith in the modern party system.

Now Australia has compulsory voting. Those on the rolls are liable to fine if they do not attend a polling booth and at least have their name crossed off as one who has voted. Many, of course, vote informally, probably in most cases a type of passive protest.

A new and most significant development in Australia is to the growing number of young Australians who are not bothering to register for a vote. The Electoral Office is to spend \$3 million in an attempt to persuade an estimated 500,000, about 5 per cent of eligible voters to register. A survey reveals that there is widespread cynicism amongst those who have not registered to vote.

The voting system, originally confined to what might be described as the more responsible members of the community, is a big advance on attempting to operate a society on the basis of might is right. But it is only a means to an end, and unless electors can get results from voting, there will be increasing numbers who refuse to participate.

The modern party system is the major cause of a feeling of cynicism amongst electors. The first essential for the operation of a genuine democracy is an electors' revolt against the party system, insisting that the first loyalty of their Member of Parliament is to his electors.

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## Christianity and Judaism

It may not be generally noticed that there are two ways of taking the remark attributed to the eighteenth-century modernizer of Judaism, Moses Mendelssohn when he was pressed to receive Christian baptism (That the foundations of his house were not giving way, but that if they were he would not seek refuge on the first floor). However that may be, we dissent strongly from Mr. Montgomery Belgion's reiteration of "the fact that Christianity is built on Judaism." For elucidation and validation we refer Mr. Belgion again to Mr. Mendelssohn's 'first floor.' "And Jesus said to them — "Believe me, before ever Abraham came to be, I am."

*The Social Creditor* Sept. 22, 1951.

## ANNUAL BASIC APPEAL OPENED

The Annual Basic Fund Appeal is now open, with a number of supporters already providing the type of inspirational lead to match the gravity of the situation. \$15,000 has already been contributed or pledged towards the target of \$45,000. In spite of constantly rising costs, the League last year managed to expand activities and increase support sufficient to absorb these costs. The League is confident that it can do this again this year.

Regular readers do not need to be told in detail the nature of the rapidly deepening crisis. The League of Rights has over many years correctly predicted the course, which events must take under policies, which progressively centralised power.

In a special statement opening the Annual National Action Seminar of the League, National Director, Mr. Eric Butler stressed the unique position of the League in relationship to history. Mr. Butler said that for the first time in history, during a period of a disintegrating Civilisation there has evolved a coherent body of understanding concerning basic causes of the disintegration and what is required for regeneration.

Mr. Butler said that the main question confronting the League was how to avoid standing in the main path of what was now something akin to the stampede of the Gadarene swine, to only fight on battlegrounds of the League's own choosing, and to take a long view of the battle.

What has been achieved by the League can never be lost. The dedication of its small full-time staff, backed up by an army of volunteers, has ensured the growth of the League to the stage where it is equipped to play a decisive role in the historic period now opening.

But the filling of the Basic Fund is absolutely essential. Those contributing are investing in the future of their children and their grandchildren.

Queensland and Northern N.S.W. contributions should be sent to Mr. Jeremy Lee, Ravensbourne, Queensland and Western Australian contributions to P.O. Box 16, Inglewood, Western Australia, 6052. All others to G.P.O. Box 1052.I. Melbourne. 3001.

## THE YEAR OF THE CHILD

**Our New Zealand contemporary, *On Target*, in its issue of April 26, republishes the following informative letter from the New Zealand Daily News of March 29:**

"In 1959 the United Nations passed a resolution called 'Declaration of the Rights of the Child'. In 1976 it designated 1979 as 'International Year of the Child' . . . The Women's International Democratic Federation, which originated International Women's Year, also initiated the Year of the Child. Their publication *Women of the World* is (or was) edited in Poland, published in East Berlin and their socialist philosophy is distributed worldwide. The first seminar in preparation for the Year of the Child was held in Prague, the capital of Communist Czechoslovakia in October, 1977, and speaker Marie Kabrhelova, chairwoman of the Czechoslovak Women's Union, said ' . . . long before the United Nations decided to adopt the rights of the child, socialist countries had gained vast experience in applying the ideas . . .'

"Since women's year and child rights are connected with the same people and philosophy, some resolutions passed at the

international women's conference in Houston, Texas, in November, 1977 reflected some common goals: 'Reproductive freedom' (abortion), 'sexual preference' (homosexuality), and government funded centres for children. Child rights proponents would have the public believe the goal is to help poor, underprivileged, neglected and abused children. But what do the international social planners envisage?

(1) Liberation from traditional moral values: "Day care is a powerful institution. A day care programme that ministers to a child six months to six years has over 8,000 hours to teach the child values, fears, beliefs and behaviours" (whose values, beliefs and behaviours?)

(2) Liberation from parental authority: Humanist psychologist Richard Farson gives his version of the liberated child. Freedom from physical punishment, freedom to vote and total sexual freedom.

(3) Liberation from religious views of parents: "The child shall be protected from practices which may foster religious, racial or any other form of discrimination" (Principle 10 UN declaration).

(4) Liberation from nationalism and patriotism: "As long as the child breathes the poisoned air of nationalism, education in world mindedness can produce only precarious results. It is frequently the family that infects the child with extreme nationalism. The schools should combat family attitudes."

(Toward world understanding, UNESCO publication).

"The above are just some of the aims of the Declaration of the Rights of the Child, a plan to help break up the family unit, which is the basis of our society. Last week Hiwi Tauroa released his latest report on youth and the law. Among the recommendations was immediate adoption of the UN Declaration on the Rights of the Child..."

## "CENSORED HISTORY"

By Eric D. Butler

In a relatively short booklet, the author has produced what one editor described as the most brilliant synthesis of the essence of the conspiracy against Civilisation yet written. He presents real history, tracing a continuous policy designed to progressively centralise all power on a global scale.

The nexus between International Finance and International Revolution is exposed. Revelations of the huge debts owed to International Bankers by the Communist authors has provided further striking evidence of the nexus.

The author provides overwhelming evidence concerning "The Reality of Conspiracy." He examines the explosive evidence of how from the beginning of the Bolshevik regime in the Soviet Union, it has been sustained with massive economic blood transfusions from the West, as documented for the first time by British-born research expert, Dr. Anthony Sutton. The financing of the Bolshevik Revolution is outlined.

One of the most provocative chapters in the booklet is entitled, "Who are the Jews?", this leading to an examination of the Zionist-Communist creation and exploitation of the Middle East crisis. The reader is introduced to the amazing information taken from Jewish sources, that the Zionists collaborated with the Nazi regime in Germany both before and during the Second World War.

"The Myth of the Six Million" is a telling presentation of the evidence showing that widespread acceptance of the claim that six million Jews were gassed during the Second World War, is a disturbing example of the power of propaganda to sustain The Big Lie. This lie has been used in sustaining the Middle East crisis.

The chapter, "Towards the World State," introduces the reader to an outline of the programme to create the World State. BOW openly emerging in the form of The New International Economic Order.

Easily read, this booklet is an excellent introduction to give to those who are not aware that the written history presented to them in the schools, universities and the media, is most misleading. Real history has been censored out.

Price 80c posted from all League addresses.

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