

THE NEW TIMES

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

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LIFE AND DEATH

With every new day come reports of events, which confirm that Western Civilisation is disintegrating. It is natural in an era of instant electronic communications that most media reports concentrate upon events, which lend themselves to sensationalism; although it must be admitted that many events, which would have caused public outcry in past years, now occur without much outward reaction. Society has been brutalized to the point where, like drug addicts, many require even greater doses of shock in order to produce a reaction.

Currently, however, there is evidence of growing public concern about for example drugs and crime. But can the effects of an underlying cause be combated without directing attention to the necessity of dealing with basic causes? And is the obvious disintegration so disastrous and inevitable that there is no hope in the situation?

Seen against the broad sweep of history, the decline of the great Roman Civilisation did not result in a final death. Even as that Civilisation was dying the process of re-generation was taking place. The main stimulation of the process of new growth was Christianity, which not only brought a revelation of new Truths, but which helped to re-animate old Truths, which had been forsaken. When a seed falls to the ground and decays, new life springs forth. So long as the inner life force of the seed is not destroyed, decay of the seed does not mean death.

There is a vast literature outlining the decline of the Roman Civilisation, perhaps the most famous being that by the British historian Gibbons. But most of this concentrates upon describing the many manifestations of disintegration with little or no reference to basic causes. The social problems were similar to those of today. But so were the basis causes: escalating debt, crushing taxation, monetary inflation, and the creation of a vast bureaucracy as progressive centralisation was attempted. The erosion of a predominantly homogeneous society helped to aggravate the disintegration. As C.H. Douglas has said, the break up of the Roman Civilisation was an example of the defiance of the principles governing human associations. These principles are not man-made, but are of reality, of the natural order.

EFFECTS AND CAUSES

It is proper that attention should be given to the effects of our dying Civilisation, but the Social Creditor brings a new dimension of understanding by demonstrating the re-generation requires steps to remove the causes. Tearing people up from their cultural roots, of brutalising them in many different ways, including the imposition of economic activities, which are destructive of both material things and the human spirit, inevitably results in many manifestations of the drug problem. The Communists charge that this problem is one of the manifestations of a "decadent capitalism", ignoring that the Soviet Union has its own drug problem in the form of alcoholism. Excessive consumption of vodka is an attempt at escapism. Not even the police state can repress Soviet drug consumption in the form of alcohol.

As the witty G.K. Chesterton said, the man who continues to defy the law of gravity and jump over the cliff, not only violates the law, but dramatically confirms the truth of the

law. Reality is the great disciplinarian. But reality also offers man the opportunity to cease trying to defy that Reality. When Douglas said that "practical Christianity" was the answer to man's problems, he pointed in the direction required for re-generation.

Those with the grasp of reality provided through Social Credit are not dismayed by talk of an impending collapse of the international financial system or the question of international debt. Finance is an abstraction and belief in it a surrender to Black Magic. The most devastating answer to Black Magic is to cease believing in it.

We believe that the life more abundant will follow the death of our disintegrating Civilisation. So far from despairing about the plight of that Civilisation, we believe that our task is to continue bearing witness of the Truth and demonstrating that every individual can seek the Kingdom of God here and now, and by so doing ensure the birth of a New Civilisation out of the one which is passing.

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.

THE LEVER OF TIME AGAIN

By Elizabeth Dobbs

Those privileged to hear Mrs. Elizabeth Dobbs at the Calgary and Vancouver Dinners were fascinated by some of the intimate word pictures she provided of Douglas and Social Credit history. Mrs. Dobbs was at one time Secretary to the Social Credit Secretariat and this at the year of Social Credit history during its early unfolding.

Ladies and Gentlemen, social crediters — friends,

It is a great pleasure to be addressing you tonight, here in Alberta where so much was tried in the attempt to introduce social credit, and in the process so much was revealed.

You must understand that when Douglas set out round the world in 1934, fifty years ago, I was only just a social creditor (by grace of my father, Hewlett Edwards) in the very lowest circles of the movement in London. Incidentally, Douglas's journey was the occasion of the start of the Social Credit Secretariat. I remember Mr. Bardsley, the first secretary and one of the very ablest social crediters, used to say that the Secretariat was set up simply to answer Douglas's letters while he was away. Later, of course, it developed into something very much more.

All these great and grand people were at that time just names and faces to me, people of whom I was in awe, and very, very shy. Had I known that fifty years on I would be talking to social crediters a quarter of the way round the world about those times, I would have been amazed to the bone.

And now let me say that I bring greetings from one of them: Mrs. Beatrice Palmer, now in her 92nd year, whom I remember then and who now is a dear friend, sends her very best wishes. We have just been staying in Victoria with Mrs. Janet Byrne, Denis Byrne's widow. She too sends her good wishes.

But I want to begin even further back, with the sunburst of energy that accounts for all of us and our astonishing movement around the world, the genesis of social credit ideas.

THE FIRST SHATTERING GRASP

I was once told — was it by Lourival Bardsley, or Colin Hurry, or Tudor Jones? — what Douglas said of his first shattering grasp of the series of ideas that has become known as social credit.

In the course of his work Douglas had observed discrepancies in financial accounting, the misuse of the money system. He had thought about it for a long time and puzzled over them: Douglas was always deliberate, never hasty — engineers have to be that way — and one evening, as he considered these matters, something happened. Like a clap of lightning, a tremendous brilliance, coming it seemed from quite elsewhere, he suddenly *saw* how it all fitted together, what it meant, the far-reaching implications. He spent the rest of that night with a wet towel round his head, he said, frenziedly working out those implications and their possibilities, trying to write them down. It was a unique and nightlong inspiration. From it came the book *Economic Democracy* and all that followed.

And what an amazing series of ideas, books, addresses, strategies, tactics, advice, Douglas developed from this insight during the next 35 years!

THE STEADY POLICY

His policy remained unchanged from first to last. He stated it in 1917 in the first chapter of *Economic Democracy*:

" . . . The primary requisite is to obtain in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism that by their aid he is placed in such a position of advantage, that, in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him."

In 1947 he said of it:

"The set of ideas which became known as Social Credit, began with an examination of the problem of the relationship of the individual to the group; and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination. It is evident that the essential nature of the problem, not merely has not changed, but has become more sharply defined."

All the strategies and tactics he proposed were bound back on the one hand to this policy, and directed onwards, on the other hand, to the immediate circumstances.

Thirty years and more ago the world appeared to be hurtling to disaster. It is still hurtling: the brink of catastrophe seems much, much nearer, its nature much more calamitous.

And yet — I find myself again and again thinking about some words of Douglas spoken on a brae-side above Loch Tay many years ago. I have referred to them before, but with your permission I shall repeat them.

He said that the speed of events in this century had bred a tremendous momentum, which no oppositions could halt. We must accustom ourselves to thinking in longer terms, and must apply our relatively small forces as it were on a long lever of time, that is, aiming at a place ahead of, and beyond, the immediate momentum of events, where it could be effective. Events would then do our work for us, he said, and we might well have an essentially social credit society much sooner than we expected, and we might not even recognise it when it came, since physical necessity might in the end force it on us.

In those days, I must admit, I didn't in the least see how this could happen. It seemed a matter of mystical faith. But now, thirty-five years on, I do begin to understand how it could come about.

THE PRESSURE OF EVENTS

Given our policy, provided that the strategy and tactics are designed to be entirely consonant with what Douglas in another context called the warp and woof of the universe, and provided that they are based on accurate analysis of the policy behind the flow of events — then this could indeed be so. Strategies 'bound back' realistically to the fundamental nature of the universe, and of society, are tossed and battered by succeeding waves of events, but do not founder.

But one after another those based on false premises are sooner or later snagged on the reefs of reality. This leaves only the true — or the unthinkable.

I would have liked to illustrate this from the history of, say, the National Dividend. How Douglas invented it as a measure to close the price gap. How in the 30's we publicised it in the Campaign to Abolish Poverty, and it was still rejected. How Beveridge incorporated a twisted version in his blue print for a welfare state. How this is failing abysmally under the pressure of massive computerised productivity. How unemployment is now such that quite clearly taxes from the wage-earning worker *cannot* pay them a credible. But there is no time to go in to these matters. In short, the factors which make the dividend the only proper and effective solution have increased so vastly, and polarised so extremely, that it is now quite obvious that if we don't have a national dividend we must accept the absolute and detailed control of our activities by a communist state. Alleviations have been tried and failed. Faced with this bleak alternative the measures proposed by orthodox sources edge continually closer to social credit. A suggested social wage hovers on the edge of a national

dividend, and other initiatives of Douglas are surfacing again. But I cannot go into them here.

The pressure of events is forcing their reconsideration after many years, the sanction being a common instinct alarmed at the threat of extreme communism.

So the long lever of time is having its effect. The question is how can we help it? Can we give it a nudge?

Our forces are still not very large. Compared with the opposition they are minuscule. But we do have special tools of thought available to us, those worked out by Douglas. We do have his analysis of the organic unity of religious continuity between belief and fundamental policy. We have his exposition of the functions within this continuity of means and ends, of the nature of policy, administration and sanctions. We have his grammar of strategy, and how to manoeuvre it in time.

USING THESE TOOLS OF THOUGHT

How can we use these tools of thought to produce new insights, new initiatives, in the Douglas tradition, bearing on the present problems, but geared also to take effect ahead of time? That is the question.

Now one characteristic of Douglas's genius is that he thought consciously, in at least three different fields at the same time: that of religion and philosophy, that of practical economics, and that of energy, the will to movement in affairs. (He also wrote in the three fields simultaneously, which makes his writings difficult for some). The result was that his initiatives and strategies and practical tactics, all cut right across the current modes of thought and the current practice of politics. Many of them are new inventions. Always relating to the real power structure within groups, as well as to the psychology and behaviour of the people composing them, they are particularly effective.

That is, until the opposition grasps what is happening, and can bring to bear his greater forces.

THE CHALLENGE

"Nothing we have said is obsolete," Douglas said towards the end of his life, "but we have constantly to shift our ground so that the opposition does not know where he will meet at next.

And, "All my present observation convinces me that the saving of the situation, if it is to be saved, and I think it will be, will come from the cumulative effects of countless disconnected efforts which may have, though not obviously, a common philosophy. I think that the main objective of people like ourselves should be to identify people with the right instincts, rather than some special policy, and urge them to give their instincts expression in whatever way turns up for them, but not to compromise on their instincts . . . "

And again, "Our task is not to capture politics, but to fragment them."

So here is the challenge: in order to make headway, we have to use these unique tools of thought worked out for us by Douglas to make social credit *grow on*, particularly remembering, it seems to me, this idea of the lever of time.

Which means that we shall have to think as closely as we can, and as practically along the true grain of the universe, and ahead of events.

And where is that true grain to be found?

In 1947 Douglas wrote:

With full appreciation of the gravity of the statement, we affirm that there is no philosophy, and in consequence, no policy, which deviates less from the philosophy of Christianity than that of Social Credit. The foregoing statement is worded with care; we do not affirm the exclusive possession of the law and the prophets; but we do claim a rather disinterested pursuit, by a body of individuals, of the truth as it presents itself to those whose primary question to Christianity is 'Is it True?' "

We go on from there.

THE STRATEGY AND TACTICS OF SPIRITUAL WARFARE

By Geoffrey Dobbs

The following thought-provoking address was given in Melbourne during Dr. Geoffrey Dobb's recent tour of Australia.

We social creditors habitually think of ourselves in militant terms, as people at war with an enemy. There is some truth in the analogy, but also danger, because the 'war' in which we are engaged differs fundamentally from any other conflict, which is called by that name.

What we are engaged in is a *spiritual* warfare, that is, a conflict of purpose, or as we have learnt to call it, *of policy*. In a sense, all wars are about policy, but they are conflicts of the same policy — each trying to damage the other, to attack and enlarge the weak points in the other and to impose its will by fear upon the other — even though the war may have started (as did World War II) with aggression on one side, defence on the other, it ends with 'unconditional surrender', and the 'Atom Bomb' inaugurating a new era of mass-intimidation.

Such warfare is an expression of Monopolism — perhaps its ultimate expression — whether in the form of Monopolothism (belief in a unitary Dictator-God, as in Judaism and Islam) or in the form on Monopolo-humanism (Man is the Ultimate power, which is wielded by the Top Men). But it is of the nature of Monopolism that it generates Dualistic conflict. For if 'We' (the Monopolists) alone are 'good' and have a sacred right to power, any others who challenge us are 'evil' and must be destroyed. In a monopoly there is room for only one at the top.

Hence the focus of militant monopolism in the near East between the Chosen People of Allah and of Jehovah, each with its 'sacred right' to impose its will on others (as, in former times between monopolistic forms of Christianity). But since

these conflicts are about human power, the divine pretext for them can easily be dropped in favour of pure humanism, of which the most organised form is Marxist-Leninist communism — a religion of human power, based upon a philosophy of conflict as the means of human advance — essentially Dualistic or Manichaeian.

TRINITY OR MONOPOLY

Now let us look at our own religion of Trinitarian Christianity, with its doctrines of Creation, of Original Sin, of the Incarnation and Resurrection, and of Divine Grace. One of these, Creation, we share with the other monotheisms, while some of the others may be claimed (especially by religious Jews) but are not a consistent part of their faith.

To start with, the Blessed Trinity saves us from the Manichaeian view of life as a conflict (even though conflict inevitably occurs in life as a means of survival). For instance, the Family can be seen as a unity-in-trinity of three natures; fatherhood, motherhood and childhood, the unity not to be disrupted, the natures not to be confused, rather than as an eternal battle of the sexes, spewing out disposable embryos as a by-product.

The essence of the Christian Doctrine of Creation is that God is good and his works are good — that is, what we call reality and goodness are the same thing.

As a consequence it follows that God did not create evil. The nature of evil is most clearly conveyed by the great myth (or story) of Lucifer, the greatest of the angels, created good

by God, who fell through pride (the same pride as that of men who set themselves up as God) as set forth in that great poem *Paradise Lost* and summed up in the Bible in that lovely flowing hexameter: "How art thou fallen from Heaven, O Lucifer, Son of the Morning."

NO BAD THINGS: ONLY BAD USES

In other words, evil is not a power in itself though it sets itself up as such. It is goodness, fallen, an *intention* which perverts or inverts reality from which it draws all its strength. There are no bad things, only bad uses of things.

Douglas quite often quoted the Latin tag: *Daemon est Deus inversus* as a useful indicator of the way evil often completely inverts reality, turning, for instance, Life more abundant into death more abundant. But the phrase is capable also of a Manichaeian interpretation: that the Devil *is* God, upside down, that there are two rival forces or realities, of Good and of Evil, in eternal conflict, that Evil can incarnate itself in reality, as can Good, that Evil can create, and not merely twist reality.

Does this really matter to the ordinary man, or is it just a bit of theological theory of no practical significance?

Indeed, it does have enormous practical significance in all dealings with evil, that is, in the major strategy of our spiritual warfare; for if evil is a twist given to reality, what we have to look for in combating it is the reality, which has been twisted. You cannot 'fight' distortion without reference to the thing distorted; you are merely fighting an abstraction.

The Doctrine of Original Sin tells us the same thing, but *about people*, that they were created good, but are corruptible (and how!). Some Christians have been much troubled by statements in some of Douglas's earlier writings that he did not believe in original sin. But it is clear from his explanation (e.g. in *the World after Washington*, p.4) that he was not using the term in its correct theological sense, but as a popular synonym for Puritanism: the general attitude "Go and see what Johnny's doing and tell him not to!" In his last book: *The Realistic Position of the Church of England* (p.9) he states clearly: "It is not necessary to go outside the experience of an ordinary lifetime to learn that the doctrine of original sin has a real meaning . . .".

That same booklet contains the tremendous sentence: "It must be insisted that Christianity is *either* something inherent in the very warp and woof of the Universe, *or* it is just a set of interesting opinions . . .". Notice that he, typically, puts it as a choice for the reader, not merely an assertion.

PRACTICAL CONSEQUENCES

'Reality' or 'opinion' — which? The choice has massive practical consequences.

In that excellent little book, *Introduction to Social Credit* by the late Dr. Bryan Monahan, you will find the following Statement in the last chapter: "The Tao is the transcendental Good. But there is also the transcendental Evil, with the same possibilities of Incarnation." This is an assertion of Manichaeism, not of Christianity, and explains much, especially that preoccupation with evil, which dominates our minds and appears to bestride the World, mainly through our wholly symbolic money system and the sounds, symbols and images of the public 'media'.

Unlike some of the oriental religions, which hold matter to be a coarse and evil burden upon the pure spirit, the Incarnation has shown us that matter is, in itself, good and holy. All evil is in the spirit, which is why this is a spiritual war. The only thing which conquers evil is good, that is, reality. In all war the winning tactic is always to bring greater force to bear *at the time and place of contact* with the enemy.

What I learnt during my sojourn, during World War II, at Toynbee Hall, one of the cradles of the Fabian Socialist Welfare state was that it is not the evil in our opponents which is defeating us, but their good qualities, their courage, intelligence, persistence and single-mindedness in pursuit of their objectives.

WE SEEK INTEGRITY

It is no good 'fighting' these good qualities. Our strategy is to seek that *integrity* which will perceive when and how the good aims which engaged these qualities have been perverted, and so engage them upon 'our' side, since they are also ours, in so far as we also have integrity and have not allowed our aims to be perverted from reality.

In this connection it is worth remembering that the people who first accepted the truth of Douglas's ideas and gave them the publicity which enabled them to spread, were the Fabian Socialists of the *New Age* journal under the great editor A.R. Orage, who had the integrity to see where State Socialism was leading.

Socialists are in the vanguard of the human mob, rushing towards slavery and disaster. Conservatives are in the rearguard, but all heading the same way. The way to head off a mob, whether of people or cattle, is to divert the leaders, not the tail end. When we get involved in confrontation, still more in actual conflict, we are fighting the good in our opponents, the truth which has been twisted round against us. When such conflicts have been forced upon us we may have to fight for survival, but the Enemy has already won a victory, and such conflicts should never be sought. "Truth", as has been well said, "is the first casualty in War."

OUR MAJOR STRATEGY

So now, what is our major strategy as Christians in the spiritual war?

It is *resolution*, not revolution, or confrontation.

We have our orders: "Love your enemies! Do good to them that harm you!" This is often dismissed as impracticable idealism, but it is the very reverse. It is hardheaded, practical common sense. It is the only thing that actually works and defeats evil provided, of course, that is bound back to reality in practical detail every time.

For instance, how can we love our enemies if we do not identify them, meet them, mix with them, and discover what sort of people they are, why they are our enemies, and what truth as well as falsehood there may be behind their enmity? We do not have to *like* them, though it helps if we can; but to join in the game of mutual denunciation by groups of people beating the air with spoken or written words of fury at the evil of others mostly directed at those who agree with them, divides the truth, and gets us nowhere except into a morass of futility.

"Doing good" does not mean "do-gooding", a perverted word for a horrible perversion of the instinct of compassion, meaning the denial of sin and therefore of forgiveness and the indulgence of corruption, taking away free will and responsibility. On the contrary, it means appealing to and stimulating the qualities of integrity, responsibility, intelligence and courage. It means sympathising with and sharing other people's real aims and helping them to achieve what *they* want, in the world of reality, rather than what we want.

This being our strategy, let us now try to apply its principles to the tactics of our actions in the current world. If we think it over we find that, as social crediters, we have something vital and constructive to offer to the resolution of practically every 'problem', which besets our fellow men, and once this is realised we soon find we have very little time for anything else.

EVENTS — AND DOUGLAS

The best-known contribution we have to offer is, of course, in the economic field. Douglas's analysis of over 60 years ago can no longer be dismissed with any credibility as 'a fallacy', mistaking temporary fluctuations of the trade cycle for a permanent feature, etc. The permanent and growing time-lag between incomes and prices, as demonstrated in his A + B Theorem and rejected with ridicule, is now an inescapable fact, established on a vast scale by the essential part played by various forms of consumer credit in the economy without which it would collapse. Such a thing had barely been heard of

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when Douglas first published; it came in only gradually during the 1930's under the name of 'hire purchase'. Inflation, as a permanent, built-in feature of the World Monetary System, as seen to be logically inevitable, is now a dreary fact of everyday life, while the accelerating displacement of human labour by technology, as perceived by Douglas, himself a pioneer in automation (the Post Office Tube, 1914) is at last forcing itself upon public awareness, and intensifying the economic war for export markets in a World in which international debt is perennially at crisis level.

All the Douglas chickens have now come home to roost, and all the consequences of ignoring his insights, in labour troubles, strikes, violence and social division, have now more than fulfilled the logical expectations of his many sane and intelligent followers, whose knowledge of at least some of the means of resolution of these miseries, inherited as a legacy from Douglas, places upon them a duty to make them known — to ensure that they have currency and give people a choice of a better alternative.

But how can we do this if we ensure rejection by starting with a wholesale condemnation of prevailing aims and policies, (commonly called socialism) including, or not excluding, those genuine objectives which induce people to become socialists, and which have a historical basis?

THE HISTORICAL ROLE OF SOCIAL CREDIT

In an earlier talk, which has appeared in The New Times I, stressed the historical role of Social Credit in the main stream of the advance of Christian civilisation. Among other things it offers, at last, a rectification of that great social injustice which in the 18th and early 19th Centuries allowed a major increase in wealth and productivity to deprive people of their independent subsistence on the land and in their home industries, and drive them into the towns to become a property-less, money less, employer-dependent proletariat. It was a combination of paper debt-money (available only to employers) with Puritanism in its meaner aspects which inflicted this new form of serfdom upon 'the lower orders', henceforth to be called 'the working class' (born to be hirelings) and which gave rise to the policy of 'employmentism' which is the essence of socialism.

THE TWO DIRECTIONS

But there are two directions in which to move from this injustice of growing poverty and dependence in the face of growing wealth and independence. The normal, sane, direction is surely to insist that, in the face of growing abundance this dependent proletariat should be abolished by their inclusion in our common inheritance of cultural and technological advance. This satisfies all the legitimate demands of the Left, which are compatible with our Christian civilisation: for social justice, for equality (since work or merit does not come into it) for the dignity of labour and the right to work by choice rather than the compulsion of poverty. It satisfies also the requirement for a true, free market in labour, from which the wholly job-dependent are at present excluded, as well as the desire of both employer and employed for freedom of association in work, i.e. both the right to sack as well as the right to contract out, without the direst penalty of poverty.

The other direction is that taken by the Maxists: to glorify the status of dependent hired underlings; to maintain that it is 'unfair' that any should be independent, that for a 'worker' to have a choice of employers, or to make his own contract and decide for himself when to work or to withdraw his labour, is to be a 'scab', a traitor to the working class. All should be totally dependent upon the one employer, the State.

There are many socialists, and others too, who follow this line simply because the alternative has never occurred or been put to them. As the great St. Thomas Aquinas said: "It is useless to argue or discuss with opponents except on tenets that they accept." If we discuss anything with socialists, it should always be from the Left, with Conservatives, from the Right, of their position, appealing to those who are sincere in

their aims. The rest will expose themselves.

REAL SOCIAL JUSTICE

Rather than attacking the concept of 'social justice' because of its perverted use, we should ask: "Where is the social justice in taxing the workers to supply the non-workers when technology can now supply more than enough for all?" Where is the 'fairness' in refusing the right to work and supplement their income to the unemployed and pensioners? Where is the 'dignity of labour' in insisting that it takes thousands of forced and intimidated units of the hired-underling class to bargain with one employer? Would not a national dividend, providing access to the wealth and productivity now wasted or sabotaged because human labour and wages are being replaced by electronic devices provide everything that any genuine champion of the poor and the oppressed could hope for?

In many public controversies the social creditor will find himself aligned with the genuine aims of both sides, those which attracted people in the first place to join a Group or a Party, and in such cases it betrays our own duty of resolution wholly to take sides, though of course there are false 'controversies' promoted by the media for purposes of sensation in which, in a sane world, there are not 'two sides' (e.g. drug-pushing, child-sex, political murder) and it is fatal to accept the pretence that there are.

RACE, SEX AND PERVERTED VERBIAGE

For instance, the howling confusion of perverted verbiage about race and sex is particularly susceptible to resolution in the light of Social Credit analysis. In the matter of race it is our awareness of the cultural and genetic inheritance, which is applicable. It is obvious that the word 'discrimination' in its correct meaning of the accurate and loving discernment and appreciation of the essential differences between things, and especially between people, is the key to all social, and especially to racial harmony. The first step, therefore, is to re-invert the word 'discrimination' from its viciously, and even legally, inverted sense of its precise opposite (action based on prejudice, i.e. lack of discrimination) to its proper and traditional sense; and having done so, to draw attention to the fact that at least 90 percent of the racial prejudice which is being promoted on the media is being done under the cover and excuse of 'anti-racism'.

Consider, for instance, the frequency with which 'race' is dragged into the human consciousness by our opinion-manipulators in an antagonistic way, crudely flogging up racial prejudice on the widest possible scale by constant, indiscriminating reference to human beings in bulk as 'blacks', 'whites', etc. as if skin-colour, and nothing but skin-colour, was the only important characteristic of men and women. Compare the quantity and publicity given to hate-propaganda against hate-propaganda, with that of its alleged hate-object; the frequency with which the ordinary citizen hears genuinely felt abuse of other races as against the wholesale broadcasting of it by its alleged opponents, so that something that might perhaps have offended one person now offends a million, with all its massive repercussions.

While at the core of this 'anti-racists' racism are those who enjoy the power that it gives, who seek to extend the sense of grievance on one side and of guilt on the other and even encourage the making of complaints and complain when there are not enough of them, the vast majority who go along with it do so because, like ourselves, they instinctively dislike racial prejudice, but have been confused by perverted language. These people are our natural allies in restoring a sane and discriminating attitude to race, or perhaps it is better to say, we are theirs.

Much of this racial question is concerned with the denial of freedom of association in work — the basis of all social credit — and with the glorification of State-forced contact and friction (backed by threats of fines and prisons) between people who are incompatible or even may detest each other. This has now reached the ridiculous stage of making it a crime to advertise for the sort of person one prefers or feels one can

work with (even, in New Zealand, for a fellow-Christian) In this matter we social crediters have a special background and duty to expound the truth.

The extension of this fanatic dictatorship to cover that half of the human race which is female in an attempt to deprive them of such independence as they have in the home and enslave them to 'the labour market', just when human labour is being displaced by a technology which can make use of machine operators, is a subject which requires separate treatment as a special aspect of Social Credit. Again, the national dividend would provide all the legitimate objectives of the 'Women's Lib.' movement: the financial independence, the equality, the freedom of choice between the home and the care of children and the external work or career.

PEACE AND EMPLOYMENT

The 'Peace Movement', which has so exploited the natural instincts and emotions of women even more than those of men, is another example where Social Credit provides the clue. Of course all sane people desire peace and fear nuclear war, but mere verbal protests or demonstrations are futile so long as 'employmentism' rules our minds. So long as we insist that, in this age of technological abundance, access to the bread-and-butter of living shall be obtained (directly, or indirectly through taxation of others) only through 'jobs', there is only one solution to the demand for 'jobs for all' and that is the wholesale destruction provided by war and the wholesale waste provided by the preparation for it. It is an illusion to suppose that, without infringing the 'sacred' convention that all new purchasing power must be provided as debt, any sane production of wealth could distribute its products.

Those who are really concerned with peace will tackle this subject, and those who are concerned mainly with expressing their emotions regardless of the consequences, will not.

Another controversy in which it is inadvisable to take sides is that about nuclear power. It may well be that the immediate dangers associated with the production of coal or oil are both greater and more obvious than those associated with nuclear power, which are potentially so devastating as well as being undetectable without instruments that they require far greater and more intricate precautions. But the one thing about nuclear power which should strike a social creditor is that it expresses in physical terms the ultimate limit in 'time-lag' or 'debt' economics: consume now; pay later — landing upon future generations the 'debt' of having to cope almost indefinitely with the potential radiation-danger of 'hot waste'.

THE 'ECOLOGISTS' AND THE LAND

The capture and perversion of the 'Green', 'Ecology' or 'Conservationist' Movement by the dictatorial, Marxist Left for lack of understanding of the part played by Money Power and bureaucracy in the squandering of the Earth's resources, should not be allowed to precipitate head-on conflict between farmers and land-owners on the one hand and the genuine Conservation Movement itself, as if there were no case for sane and economical use of resources or the protection of the variety of life; as if also land-owners and agriculturalists under money-stress were guiltless of the misuse of the land. It is quite apparent that there is truth as well as falsehood on both sides, and that the conflict can be resolved only by an understanding of the impact of our debt-and-employment structure upon the use made of the land, with its living and non-living resources. The attempt to counter this overwhelming pressure by bureaucratic regulations, arbitrary acts of preservationism, and forced dispossession and exclusion of those who actually live upon and know the land, is absurdly doomed to failure, while a mere 'confrontational' approach to it is self-defeating.

Scale is the clue to all human operations on the land, which needs permanent, detailed, personal knowledge and attention, as shown, for instance, by the English countryside at its best, the product of centuries of personal care by innumerable people. This is in contrast to large-scale land-planning by a few bureaucratic or academic brains, whose assessment at the very best must be crudely vague and generalised, whether it

results in vast damming, flooding or irrigation schemes, monster collective farms of wild inefficiency, or the allocation of huge areas to Parks or Untouched wilderness.

FLUORIDATION AND THE NATURE OF DEMOCRACY

The fluoridation issue offers a relatively simple opportunity for demonstrating in practical terms the negative nature of any genuine democracy (the right to contract out) and the importance of sticking to policy and not being involved in technical arguments in the political sphere. It shows also the need for 'a civil service of policy', i.e. of a few people with enough technical knowledge to expose the use of phoney or irrelevant technical arguments to cover the imposition of an unwanted policy on the public.

Fluoridation is, to date, the most extreme example of practical communism or collectivism so far inflicted upon human beings. It is described, even by 'Conservative' Mrs. Thatcher as 'a community measure' requiring the State-nominated 'Health Authority' to decide whether the alleged 'advantages' (to teeth) balance the loss of individual freedom by objecting water consumers. That is to say, the most vital and fundamental question in all politics — that of personal choice as against State dictatorship even in the extreme case of what one takes into one's own body — is to be decided on a technical basis of the interpretation of dental statistics, by an unelected body having no brief or competence even to consider the basic questions of politics.

The toxic qualities of fluoride have no relevance except in so far as they provide a reason for objection to having increased intake force upon one, and the endless wrangling of opinions as to whether fluoridation is associated with a statistical increase in cancer or other diseases among the units of population betrays the real issue by implying that if it cannot be convincingly shown to cause such effects there can be no objection to treating people in bulk, as farmers do crops or poultry.

Since the whole thing has been forced upon the public and their representatives on the grounds that 'Health Authorities; act upon 'expert advice' from dentists and doctors not available to the rest of us, it is important to realise that no 'expert' or specialist of any profession whatever recommends fluoridation on grounds within his technical competence. No water supply expert recommends fluoride as a water treatment additive, no 'health' professional of any sort can prescribe an increased fluoride intake for unknown people on 'health' grounds, no dentist can recommend more fluoride for unknown water consumers irrespective of their age, state of health, or intake from other sources, whether or not they have

1985 BRITISH CROWN COMMONWEALTH CONFERENCE

The 1985 British Crown Commonwealth League of Rights Conference will be held in London, England, during the first weekend in November. The conference will be hosted by the British League of Rights, and those seeking full details should contact Mr. Donald Martin, National Director of The British League of Rights, at 26 Meadow Lane, Sudbury, Suffolk, England. C010 6 TD, United Kingdom. Telephone: National — Sudbury (0787) 76374; International: + 44 787 76374.

Australian and New Zealand readers who may consider attending the London Conference, and at the same time take the opportunity to have a holiday in the United Kingdom, should contact the Australian League of Rights which will, if there is sufficient interest, explore the establishment of a composite group tour packet, enabling League supporters to visit the United Kingdom at the lowest possible financial cost.

artificial dentures.

The 'expert' argument is therefore a piece of nonsense used to cover an act of political collectivism, and the correct tactic is to expose to our political representatives the fact that their function is being usurped under cover of technical advice and to identify the officials concerned. Whatever the outcome the growth in understanding of the workings of democracy will be valuable, and essential for further action.

In our warfare of policy as in all other forms of war, it is essential to keep a constant eye on our opponents' reaction, rather than blasting off into the void without noting and adjusting the fall of shot. An example is the continued use of the word 'conspiracy' which has now been strongly defended so that it has a negative effect. In any case, what we are now up against is a blatant and obnoxious tyranny, which should be labelled as such.

JUDAEO — CHRISTIANITY

The Jewish Question is more than a heavily mined site. It is a trap into which it is foolish to blunder without careful preparation, location of the mines, and weighing of the advantages to be gained, if any. The word 'Jew' itself should not be used without precise definition of its meaning: ethnic, national, or religious: Biblical or Talmudic; for or against

Christ and the prophets. As we know, 'anti-Semitism' is mainly a device of the Anti-Christian Overjews and their numerous allies in policy, not only to defend their policy, but to control the 'Underjews' within a rig of gentile fear and resentment; and it is uncharitable lightly or unnecessarily to activate it.

It was in this rather specialised sense of a policy group that Douglas frequently referred to the Jewish element in Finance, in bureaucracy, in Communism, and in the media, in order to point the contrast with the policy of Trinitarian Christianity with which it is entirely incompatible. In so far as the Christian Churches are now being linked with Judaism under the title Judaeo-Christianity and are being invaded by a form of Liberal Judaism which rejects or confuses the Incarnation, this issue is vital and cannot be evaded, even in the face of smears of anti-Semitism, provided there is no truth in them. But there is nothing but loss and confusion to be had from mere confrontation.

Our general strategic order to love our enemies makes it perfectly clear that the Jewish Question should never be touched on lightly or ignorantly, or dragged in unnecessarily. It should always be treated on a religious policy basis, where it provides an opportunity to expound the binding back of Christian doctrine in the world of today in contrast to the policy, which at present dominates the scene, and reflects many of the beliefs of Judaeo-Christians.

THE ZIONIST — CHRISTIAN COALITION

Dr. Alfred Lilienthal, the distinguished American anti-Zionist Jewish authority on the Middle East, has provided an intimate picture of the realities of Israel in his publication, "Middle East Perspective", following a visit to Israel last year. The following extract from his December issue of "Middle East Perspective" (P.O. Box 154, Springfield, VA 22150, U.S.A.) provides information on how Zionists exploit many misled Christians.

One cannot escape from the reality of Israel's unbelievable situation. They are living in a world, which changes minute by minute as to their currency; nothing is steady. In 1940, the Israeli pound was equal to the English pound, or \$2.80. (At this writing, the dollar is officially 580 shekels, an unbelievable devaluation.) Everyone takes out their computer if paying even for a bottle of aspirins or a ticket.

From the Hilton I stopped at the Palestine News Service briefly for the latest news on the elections, and then set off for West Jerusalem with two young Palestinians and a minister as guides. We had heard a lot about the International Christian Embassy, an invaluable adjunct to the Zionist movement. This evangelical Christian front was set up at the Chilean Embassy in 1980 when that and ten other embassies moved from Jerusalem to Tel Aviv after the annexation of the Old City by the Israelis. It was widely alleged, and brought out in a court hearing, that New Zealand, Austrian, Dutch and American money poured into this embassy and was then passed on to militant Israeli groups to help them throw out the Palestinians and prepare for the bombing of the Al-Aqsa mosque.

Upon entering the building we were greeted by a lovely Indian young woman, Roalie, who seated us in the sumptuous reception room where there were several beautiful Eurasian girls, Oriental furnishings adding to the Embassy's glamour. While waiting to see the "Ambassador," we were given well-printed, small pamphlets to read, "Why Israel Must Keep Judea and Samaria," and another, "Why We Must Help the Jerusalem Settlements." The well-run operation has twenty-seven full time volunteers who look to the "Ambassador" as their God in the same adoring way that Moon's young followers look to him.

We were escorted into the attractive office of Job William Vanderhoeven. Of Dutch origin, like so many evangelical and fundamentalist preachers in the States, he is well-groomed, pleasant looking and tends to overawe you with a slightly condescending manner. I introduced myself as an American writer, used a pen name "Stanley Lane" and during the first twenty minutes did not interrupt him as he rambled on in this

exposition of his "sacred mission" to advance Israel's cause. Israel's insecurity today, he claimed, was due to the terrorism of the PLO, which, among other crimes, had destroyed Major Saad Haddad's churches in South Lebanon. This led to a fierce attack on Arafat and the Palestinians and on "the evil forces of Islam led by Khomeini and Quaddafi."

To my question regarding his complicity in the effort of militant Jewish groups to push out the Arabs, he vehemently denied the allegation; even claiming that one of his principal goals is to bring about reconciliation between Arabs and Jews. In the midst of his grandiose exposition of Christian fundamentalism, I could not help but interrupt to remind him—without revealing who I was—that most Jews of today are not descended from Abraham and cannot claim to be the

BASIC FUND SLOWS

During 1984 the Australian League of Rights was subjected to the most intense campaign of smearing in its history. The campaign was intensified during the election and referendum period. But the League came through the campaign triumphantly, making a significant contribution to the election and referenda results. These results have provided Australians with a "breathing space". Every effort must be made to take advantage of the situation. Adequate finance is essential. A moderate Annual Basic Fund is the financial foundation upon which the League builds. The 1984-85 Fund was set at \$50,000. The initial inspiring response soon carried the Fund past \$35,000. But during and after the holiday period there has been a marked slowing down of support. An estimated \$12,000 is still required. Contributions from the great majority who have not contributed would soon achieve the target set. Failure is unthinkable as this would be the betrayal of all that has been so painfully created.

Send YOUR Basic Fund contribution TODAY.

"chosen" people who must be returned to the Holy Land before the Ultimate return of Jesus. He blustered a bit, but had no oral reply to this.

I dare say that he began to suspect then that I was not just an anonymous reporter merely seeking information. It had been very difficult to restrain oneself when he talked about Jewish rights to the Temple Mount and ignored the fact that this was the Harem El-Sherif, one of the three most sacred shrines in Islam.

To my question, "Why did the Palestinians in East Jerusalem not have the right to vote?", he responded, "Because they have chosen not to be Israeli and therefore do not have the right to vote." And he fiercely added: "At least Arabs in West Jerusalem have the right to vote for the Knesset. What electoral rights do Jews in Syria have?" To his allegation that Syrian Jews were persecuted, I vigorously denied that these Jews were second class citizens as the Palestinians were second (or third class) citizens in Israel, pointing to the two "Thirty Minutes" telecasts by Mike Wallace, certainly no Arab lover.

Taking off my gloves, I spoke of Sabra and Shatila and the totally unJudaic treatment of Palestinians in general. Attempting to find some justification for the refugee camp massacres, he said, "What right do you have to criticise the Israelis. Look at what you Americans did to the Indians." And he asserted, "If anyone wanted to criticise Israel then he should become an Israeli. Otherwise, he should keep his peace." He actually shouted at me, "Don't tell us Christians what we have done wrong." Again, turning to his alleged tie with violence being committed by militant Israelis and Zionists, he said, "God needs violence to bring justice. This will be inspired by the rights of the Jewish people. The only hope can come from here in Israel. We will inspire the world to disarm."

Any attempt to instill a consideration for the Judaic principles of the Hebrew prophets, particularly of Amos, only brought this response, "Amos became a part of the land and lived there."

"Ambassador" Venderhoeven is extremely arrogant and reminded us of so many of the Christian fundamentalists and rightists whose support has been such a boon to Israel and Zionism. He boasted of twelve embassy branches that have been established around the world since he began his mission four years ago. Obviously he has very close ties with wealthy Zionists, particularly in the U.S., who have been pouring in money in his efforts to help undermine the Palestinians. Neither he nor they will apparently be satisfied until the ancient Jewish Temple is rebuilt, the Islamic sacred places in that vicinity are destroyed and all Palestinians are removed.

This Christian racism picks up where Israeli Zionist, Drubbe, left off: "The Arabs are a cancer in our midst," which has been brought up to date by the remark of former Chief of Staff Eytan, referring to Palestinians as "cockroaches in a bottle." This extremism is echoed by Rabbi Meir Kahane and his fanatical followers of the Kach Party who were sufficiently strong enough to assure him a seat in the new Knesset.

ENLARGE AND ANNEX

The "Ambassador" and his assistants insist that they represent a wide number of individual Christians around the world. On the reception room wall were large posters "Comfort ye, my people." And, of course, they have a widespread program and much literature on Soviet Jewry. A nameless young lady from Denmark who heads up this bureau in the Embassy said the "they hope Soviet Jewry will be allowed out. Israel will be ready for three million—although this may be a difficult task."

Both the Ambassador and his assistants denied they had any tie with the United Jewish Appeal, but admitted working with Jewish organisations, particularly with those social organisations established in Israel. One of their current

SOCIAL CREDIT CORRESPONDENCE

Over the post Second World War Course years large numbers of people interested in Social Credit have benefited from the eight-lecture training course prepared by Eric D. Butler. This course was highly recommended by the late L.D. Byrne, one-time adviser to the Aberhart Government in Alberta.

This Social Credit training course can be taken through a correspondence course under tutors. A charge of \$10 covers notes and postage.

New Zealand readers may along with Australians make use of the Australian panel of tutors, and should write to Box 1052J, G.P.O., Melbourne. British and readers from the U.S.A may make use of the Canadian service. Prospective students should write to Box 2797, Vancouver, B.C., Canada. V6B 3X2.

projects is to establish a prayer chain of followers around the world who will pray for Israel's security. One young lady from India claimed, "Jews have received the blessings and heartfelt love from Christ more than any other people."

The increasing influence of this "Christian" movement became more apparent after talking with Ibrahim Matar, who is in charge of the Menonite Middle East operations. Born in West Jerusalem, he referred to the Palestinians as "the last victims of Hitler." Ibrahim pointed out how the tactic of the Israelis was to first enlarge the boundaries of Jerusalem and then annex the area. They maximized the open land areas and minimised Palestinian holdings which were to be included in the East Jerusalem area. The Israelis saw to it that villages such as Beit Haishiq, whose lands had been incorporated into East Jerusalem, were not considered part of that territory, but of the West Bank. They did this with a view of eventually creating a Jewish majority in the enlarged East Jerusalem where there are already some 75,000 Jews in resident settlements compared to 110,000 Palestinians.

Under construction are new settlements, such as the Neve Jaacov, which is being planned for 10,000 apartments so that by 1986 in its enlarged boundaries, there will be a Jewish majority. Ibrahim pointed out that all of this had been started under Labor—settlements not only along the Jordan Valley, but in and around Jerusalem, Likud only carried out and accelerated the planning begun by Labor, as the dispersal and dispossession of the Palestinians went forward. Both parties competed as to who could better handle "those aliens in our midst."

LEGACIES

The author of Social Credit, C.H. Douglas, pointed out how, after realising that those who controlled centralised power were going to oppose in every possible way his proposals for decentralising power, he had embarked upon a battle which would not only last throughout his own lifetime, but throughout many lifetimes to come.

Each generation depends upon that which has been inherited from past generations. Social Crediters are privileged in that they have been freed from the Black Magic of financial and economic orthodoxy. They have a special responsibility to ensure that the Social Credit movement continues to grow into the future.

Over the years the work of The Australian League of Rights has been assisted by the legacies of past supporters. Some of our readers may care to do likewise. The League may be contacted through Box 1052J, G.P.O. Melbourne. 3001.