

THE NEW TIMES

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

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"DICTATORSHIP BY TAXATION"

In his 1936 Belfast Address, "Dictatorship by Taxation", C.H. Douglas quoted the statement by one of the Directors of The Bank of England, Sir Josiah Stamp, who said, "While a few years ago no one would have believed it possible that a scale of taxation such as that at present existing could be imposed upon the British public without revolution, I have every hope that with skilful education and propoganda this scale can be very considerably raised."

Since Sir Josiah Stamp made his frank statement, the taxation screw has been progressively turned to the stage where the victims have been increasingly resorting to a wide variety of tactics to avoid some of the oppression. This has resulted in the engagement of more taxation officials and the erosion of the common law rights of individuals. Now Australians are being told that the taxation system must be "reformed." Allegedly President Reagan is also "reforming" the American taxation system. But the end result of such "reforms" will be a higher total burden of taxation.

One of the most revealing aspects of the taxation question is the attitude of government spokesmen. This attitude reflects the totalitarian view that individuals not only belong to governments, but that their money also belongs to the government. Those who contribute as little as possible to governments are charged with "defrauding" governments. And one section of society is played off against other sections by government claims that it is the "tax cheats" who are responsible for governments increasing the burden on those who find it difficult to avoid paying taxation. But it can be predicted with complete certainty that both in Australia and the U.S.A., the emphasis on the necessity for greater indirect taxation will not result in any reduction in total taxation.

AN INSATIABLE APPETITE

When Australia's Federal Treasurer Mr. Paul Keating says that "tax avoidance" is "costing" the government millions of dollars, he is claiming that if only government officials were spending this money, they would spend it much more wisely than those who are declining to meekly hand it over. Big Brother knows best. Natural law always ensures that more money governments can take from the taxpayer, the more they will spend. Some individuals may arguably spend their money unwisely, but they must accept the personal consequences of their actions. But there is no such sense of responsibility amongst governments, of which the politicians are only a minor part. The growing army of non-elected bureaucrats is the really effective government. And that army has an insatiable appetite, constantly seeking ways and means of taking more money from the individual.

There is no way in which the total level of taxation can be reduced while the policy of debt finance is maintained. High taxation is required at all levels of government simply to meet interest charges on debt. Under present financial policies, all levels of government operate with deficit financing. Municipal governments borrow against the properties of rate-payers, who are then forced to pay rates, which not only meet the cost of running the Municipalities, but also service the debt. National governments pawn the nation's national credit in order to run deficit budgets. The capacity of people to pay rates and taxation is governed by financial policy. If there is a reduction in the rate of credit-money creation, it becomes impossible for many to pay their rates and taxes. This helps

to drive many to bankruptcy.

THE U.S.A. "RECOVERY"

The relationship between what is called "economic growth" and monetary policy has been clearly demonstrated in the United States. The much-publicised American "recovery" which took place under the first Reagan Administration, was the result of a massive increase in the national debt, the "conservative" Reagan embracing the financial teachings of John Maynard Keynes. But the debt chickens have started to come home to roost, and the American economy is now slowing. The farm sector is being hard hit by falling farm prices, this helping to produce a fifty-year record number of bank failures in one day. A recent report states that it is now expected that the number of bank

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.

failures this year will exceed last year's tally of 73. Desperate American farmers are not impressed with President Reagan's taxation "reforms".

No genuine reform in taxation, that is, a total reduction in taxation, is possible until the reality is faced that taxation can only be justified if a community requires every able bodied person to work full time to sustain that community. In order to pay for non-productive activities like those associated with government then it would be essential that those in production either produce more or consume less. But as clearly demonstrated on all sides today, there is a glut of actual or potential production. There is no need for any to go short. Adequate retiring pensions, widow's pensions, war pensions and similar pensions could be paid without increasing taxation. Physically it is beyond dispute that there is no need to take from any to pay proper pensions, which should be made available as a right without any form of means test. But the Big Idea is to ensure that no one has access to the means of life without the permission of Big

Brother. Taxation is being increasingly used as an instrument of dictatorship, to strip people of their assets, to drive them down the scale of existence. It has no relationship to the proper role of government.

AN EFFECTIVE TAX REVOLT

An effective tax revolt requires that sufficient people can unite on some specific demand and start to apply sufficient pressure to politicians to force some alleviation. The growing campaign in Australia against the latest increase in petrol prices, with more increases to come if Treasurer Paul Keating can impose his consumer tax system, is one, which offers success. It is a limited objective, but a successful revolt against one manifestation of the taxation tyranny must encourage further campaigns. And such campaigns introduce a growing number of people to the realities underlying the modern taxation systems.

We strongly recommend that as many people as possible read and closely study Douglas's booklet, *Dictatorship by Taxation*. It is most appropriate.

A CHRISTIAN SUBMISSION ON TAXATION

The Christian Alternative Movement, which may be contacted through P.O. Box 1, Preston, 3072, Victoria, has made the following submission on taxation to Australia's political representatives:

How much tax should society contribute towards the maintenance of Government?

This is a Christian submission. The answer to the above question can only be resolved by answering a further question. Under the authority of Jesus Christ is government our servant or our master? If Government, once elected, is our master, how is that government answerable to Christ? The only possible answer Christians can accept is that if they were elected to Government it would be as servants of Christ, which means servants of their fellows.

What then should a servant extract from his fellows in the form of tax? It certainly should not be such as to advance his own well being, or to enable him to show favours to others, or to advance the well being of one section of the community at the expense of another section. The role of a Christian servant must surely be to ensure that the will of Christ in Government is done.

What did Christ think about taxation? The answer is clearly given in Matthew 17: 24,27. Here he teaches that taxes are only paid by those who are either enslaved or conquered. What would he say about a Government who demands nearly 50 cents in the dollar in direct and indirect taxes? He certainly would not classify it as a servant government.

Christ did not have too much to say about government. He told the Pharisees to "render unto Caesar the things that are Caesar's, and unto God the things that are God's." A statement, which he put into its proper context by telling his disciples, "All power is given unto me in heaven and in earth." Governments are therefore answerable to Christ, and the whole question of taxation and its level of importance must be seen in the context of the economic policy Jesus Christ so clearly laid down as his desire for all people. By any assessment of that policy taxation is of no account, and could easily be dispensed with. Modern governments want it for two reasons'. The power it gives them over people, and because they have accepted without question the belief that money cannot be created except as a debt, and therefore governments must levy taxes to repay debts, which by their nature are irredeemable. In the instance already referred to in Matthew 17:24,37 Christ refused to be party to either consideration. He created his own money supply, and he created it debt free. He wants no more, and no less, for each individual.

Financial policy to Jesus Christ is only incidental to his economic policy, the supply of goods and services. His economic policy is one of his creation fulfilling every physical

need of every individual, never ending abundance, renewable, without any limit. Assets tests, means tests, pensions, do not belong to the vocabulary of Jesus Christ's economic policy. It is all laid out in Matthew 6:24,34. Assets tests and means tests are the policies of mean little men without belief or faith, men who harbour animosity towards their fellow men, and while grasping their own portion seek to limit others access to God's gifts. They will have their reward!

If taxation is to be just, it should therefore come from financial resources, which have no power over the people. Such finance would be merely symbols representing the never-ending abundance of God's creation. It would be debt free; there would be no thought of usury. People would gladly subscribe to the administrative costs of their servant government. There would not be hordes of petty officials levying tax on this item and that item. Officials armed with power to investigate and interrogate, piling up hours and hours of useless work while they harass and intimidate their victims.

If our politicians want a just taxation policy, then let them set in motion the administration and distribution of debt free money created against the ability of God's servants to draw upon the never-ending credit of God's creation.

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.

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A PROGRAMME FOR SURVIVAL

The following are the notes of a Paper given by Mr. Eric D. Butler, National Director of The Australian League of Rights, at the Annual Queensland Seminar of The Australian League of Rights, at Toowoomba on May 25. Following the Seminar a number of action committees were formed to help develop a growing national campaign against the latest increases to the fuel tax.

The first two Papers presented at this Seminar have highlighted the enormity of the crisis now threatening the very future of the nation. The nation has come to a watershed in its history and what happens in the near future will decide our fate. The "she's right mate" philosophy must be discarded in order to survive as a free nation.

Australia is engulfed in a revolution, which is affecting every section of society and eroding both the undergirding values and institutions of that society. In considering a programme for survival it is essential first to consider priorities and what is realistically possible, both from a short term as well as a long-term view.

It will be helpful if we start by briefly outlining our assets. We have a population, which, in spite of the multi-racialists, is still basically homogeneous and reflects Western European values. While an increasing number of Australians do not identify with any Christian Church, the great majority still describe themselves as Christians. They still believe in freedom and rights for the individual.

While the institutions of Australia have been allowed to become rusty through lack of effective use, they still remain. A growing contempt for politicians has, fortunately, not spread to contempt for parliamentary institutions and the development of any totalitarian movements, which seek to establish an open dictatorship. In spite of the persistent campaign to denigrate the Monarchy, the majority of Australians still feel, perhaps instinctively, that it is a major stabilising influence and a safeguard against all-powerful governments. A majority still supports the symbols of our national heritage, such as the flag.

UNLIMITED WEALTH

Australians are blessed with almost unlimited natural wealth and would have no difficulty in surviving if the rest of the world disappeared. Not only in the field of primary production, but in the development of a sophisticated industrial system, Australians have demonstrated that they are a practical and resourceful people. The challenge is, can Australians now apply their resourcefulness in the field of production to the field of the abstraction called finance. Can they come to grips with a philosophical challenge which threatens to erode an understanding and belief in the values upon which their nation was developed?

The basic battle is philosophic, not physical. The physical upheavals now wracking the nation are but a reflection of the philosophical break down. St. Paul did not say that money was the root of all evil; he said that it was the love of money that was the root of all evil. The love of money is the worship of an abstraction, elevating an abstraction to being more important than reality. A financial symbol, evolved by man, is rated as being more important than the reality it should merely represent. If we had proper respect for reality instead of worshipping money symbols, we would not be tolerating the Hawke-Keating programme of brutally oppressing large number of Australians, particularly at this time the widows and the elderly, the most defenceless section of our community, with assets tests.

THE WORSHIP OF SYMBOLS

It is important to grasp that our financial witchdoctors are not saying that they are imposing an assets test in order that, for example, a person owning a farm, should attempt to make it more productive, or should make it available to someone else who does not have a farm, but to prevent that person from obtaining sufficient money symbols in the form of a pension with which they can enjoy moderate comfort. Underlying this attack on those who own assets is the view

that there is a limit to the number of money symbols and that those with assets should have the number being received either severely limited or completely withdrawn.

The assets issue is a striking example of how the worship of the abstraction known as money leads inevitably to the collectivist socialist society. The Socialist movement, irrespective of whether it is openly Marxist or Fabian Socialist, has been in the forefront of the opposition to any attack on financial orthodoxy. It is not without significance that the Socialists regard the League of Rights as the only effective opposition they have in Australia. They have no need to worry about their party political opponents when Shadow Treasurer John Howard applauds most of the financial policies of Treasurer Paul Keating, including the latest savage increases in fuel charges.

Those who have freed themselves from the black magic of financial orthodoxy can readily grasp the type of national survival programme that is physically possible. If, for example, we genuinely desire to preserve not only our primary industries, but the whole way of life associated with those industries, including the towns and provincial cities which provide not only physical services, but which make possible a complete range of cultural activities, then there must be a national policy to ease the burden of debt. Not only could the existing rural debt be restricted, on a much longer, low interest basis, but the same policy could be applied to Municipal Government, permitting it to maintain or even increase existing services while at the same time reducing rates.

A CREDIT POLICY

The present policy of escalating the national debt burden, along with high taxation to service the debt, could be easily changed to a credit policy. If, for example, \$10 billion created to finance a deficit budget were issued as a credit, at the cost of administration, they would make it possible to completely abolish one of the most inflationary taxes, Sales Tax. Falling prices would automatically result in increased purchasing power without fueling more inflation. This concept of abolishing Sales Tax, along with the re-introduction of the consumer price discounts used so successfully during and after the Second World War, was put forward ten years ago by the Queensland Premier, Jon Bjelke-Petersen and became widely known as the "Petersen Plan". The financial witchdoctors and even many of the Premier's own colleagues, smeared the "Petersen Plan" and insisted that their policies were working. Ten years later the catastrophic results of those policies can no longer be disputed.

The proper use of credit finance instead of debt finance would enable the present destructive burden of taxation to be drastically reduced, this healing the present divisions in society.

Building national assets, which may last for 50 or more years, out of taxation, forces the present generation to meet the financial costs of assets, which are going to benefit generations in the future. If these assets were financed out of new financial credits, issued on a long-term basis, approximating the estimated life of the asset, at the cost of issue, total taxation in Australia could be reduced by at least 20 per cent.

Taxation in Australia certainly wants reforming, primarily to ensure that it is reduced, not reallocated as now proposed, and also to ensure that taxation contributed is allocated to specific purposes. The mounting controversy about education could be resolved by providing all parents with an education voucher, equivalent to that collected to finance Australia's

education system, which they could then use to pay to send their children to the school of their choice. The schools would then submit their vouchers to the government for payment.

BRINGING POLITICAL INSTITUTIONS UNDER CONTROL

While it is relatively easy to advance a number of financial policies, which would start to move Australia off its present disaster course, no such policies will be implemented unless sufficient Australians grasp that they must first bring their political institutions under their control. Here we come back to the basic philosophical issue, because the modern philosophy undergirding government is that it exists to manage the individual and his affairs. Big Brother insists that he can spend the individual's money and allocate his nation's financial credit much more wisely than he can. No programme of national survival is possible, which does not challenge the view that individuals belong to governments. Survival demands that sufficient people insist that governments exist to serve them, that the powers of governments should be strictly limited, and that each Member of Parliament should be primarily responsible to his or her electors. The correct master-servant relationship between electors and parliamentarians must be established before any effective change in financial policy will take place. Those who exercise power now are not going to relinquish that power unless forced to do so by electors united to make their demands known.

It was the wise Confucius who said that the longest journey must start with the first step. When a high-powered car is careering towards an abyss, the first essential is to stop the car. Only when this has been done can a reversal take place. What is desperately needed at present is a programme of

action uniting the electors to say "No" on one specific issue. A successful programme on one issue would lift national morale and help to convince people that they have the power to force a reversal to present destructive policies.

AN ISSUE ON WHICH TO UNITE

The Government has provided an issue on which all Australians can readily unite. Applauded by Shadow Treasurer John Howard, the Hawke Government has imposed a further increase in fuel charges. Not only will the rural community feel the impact of this new imposition, but as all transport costs rise, so will there be another stimulus to inflation, with people in the cities paying more for what they buy. Here is an opportunity for the rural and urban communities to come together to instruct their Members of Parliament "enough is enough." These instructions can be easily conveyed by voting forms instructing the individual Member that for a start they want the government to start reducing the price of fuel in accordance with the promises made before the 1983 Federal Elections.

If millions of Australian taxpayers unite in this one constructive step, they will be taking the first essential step towards national survival. If they cannot unite in this way, then they are doomed. It is difficult to believe that Australians are today so devoid of moral fibre that they cannot grasp that their destiny and that of their children, is in their own hands.

Many say, correctly, that only a religious revival can save Western nations. But religion is more than an expression of faith. Faith without works is death. A genuine religious revival requires that people translate their faith into a constructive programme.

THE WRONGS OF BILLS OF RIGHTS

The following is an edited article, which appeared in "The Chronicle", Toowoomba, Queensland, on May 18: The author is Richard Stanley, a journalist.

Australia is headed for disaster if the Commonwealth Government continues with its proposals to introduce a Bill of Rights.

There is no successful historical precedent for a government-led-introduction and, in fact, history records that wherever an administration has sponsored such a move, removal of human rights has always followed.

In the Western democratic system, no human rights declarations have ever been initiated by government. They have instead been pursued by popular moves to curtail arbitrary abuses of the system by government.

Any Bill" of Rights, or declaration of human rights, is by necessity bound up in the Constitution because it addresses the rights of people and the responsibility of government.

By definition, a constitution is a document of enumerated powers that by its nature is meant to limit the power of the government. A constitution is a legal covenant between the people and the government under which the government agrees to accept limited power within specifically prescribed borders.

A government-led proposal to change the rules under which it is allowed to operate is dangerous to the ultimate degree, and that is why Australians by and large have rejected attempts by any Commonwealth Government to change the Constitution. The people understand that over-government lends itself to authoritarianism and an erosion of those rights, which we have come to consider "inalienable".

To outline anything, to define anything, is to limit it. When a landholder fences his property, he defines what belongs to him and what does not; when you define the terms under which a Royal Commission or a judicial inquiry is to be held, you limit the commission or inquiry to those definitions; when you define a course of study, you limit yourself to

certain subjects; when you define human rights, you limit them to that particular groups of rights outlined on the document.

Framers of past Bills of Rights or Declarations of Human Rights in the Western democratic tradition have never used that formula.

Every Bill of Rights (Magna Carta, English Bill of Rights, or the American one) has addressed itself to the abuses of government and was meant rather than to define the rights of human beings, to define the limits of governmental power. The Bills arose only after a lengthy period of governmental abuse of the system and were directed at the government, not the people. The Bills were popular moves to limit government.

The English Bill of Rights of 1688 was composed to correct specific abuses committed by James II, when he declared that he, as the recognised government, was "above the law" and answerable to no-one. The charge against James was that he had subverted the laws of England and was thereby undermining the rights of the people. The Bill of Rights addressed only those specific rights of the people, which James abused.

The American Bill of Rights less than 100 years later was based on the English document and again, it was to correct fundamental abuses by the British Government under George. The American Bill of Rights, drafted by the colonialists, does not list the rights of Americans as much as outline areas where the government cannot enter, and where it has tried to enter in the past.

The Magna Carta of 1215 was drawn up not to outline the rights of the people but to outline specific areas of abuse which King John was guilty of and which needed correction. The Magna Carta was a legal document, which John signed

in which he was legally bound to cease what had previously been abuses committed by him.

On the other side of the coin, Russia has a document, which outlines human rights, sponsored by the government. The result is arbitrary and systematic abuse of human rights generally (no freedom of religion, speech, assembly and of the press).

In France, a ruling elite of revolutionaries formulated the Declaration of the Rights of Man in 1792 and the ultimate result was the bloody reign of terror, which within 10 years led to the despotism and tyranny of Napoleon.

Australians need to be careful of accepting any government-sponsored Bill of Rights because ultimately, the Government will arbitrate on what is or isn't a right. In a democracy, the people are the arbiters of what are individual rights and the government is limited.

Should the Government be given the opportunity to decide what is and what is not a right, this will limit the people and give a government an open chequebook to determine laws, which affect the past it has had no right to do.

The Bill of Rights must define the responsibility of government, not the rights of the people. The people must resist at all costs attempts by government to legislate on their rights. It is unconstitutional and undemocratic and full of major pitfalls, which will see, in the final analysis, an erosion of the very civil liberties the legislators of any political colour say they're trying to protect.

"PEACE" IN SOUTH AFRICA

It's jolly decent of Bishop Desmond Tutu, Bishop of Johannesburg, to try and restore peace between the United Democratic Front and Azapo (the Azanian People's Organisation).

After all, the warring between the two is not very edifying, what with houses being petrol-bombed and people being killed.

One does expect something more civilised from organisations that claim to be fighting the cause of the Blacks, each in its own way, though neither accepts the ideologies or strategies of the other.

Trouble between the two organisations flared during the visit to South Africa of Senator Edward Kennedy, the visit being co-hosted by Bishop Tutu and Dr. Allan Boesak, chief patron of the UDF.

Azapo staged demos against Senator Kennedy, accusing him of being a representative of American imperialism and telling him to go home.

We can understand Azapo's aversion to Senator Kennedy — an aversion we share, though for different reasons.

We think Senator Kennedy is a posturing, hypocritical, overrated politician who sought to make political capital for his own purposes out of South Africa's troubles.

Azapo is a militant Black Consciousness movement that excludes Whites and seeks a Socialist South Africa.

It opposed Kennedy's visit because, as its placards claimed, "Kennedy equals capitalism."

This week Bishop Tutu admitted: "Senator Kennedy's visit did not exactly increase love between them" (meaning Azapo and the UDF). Which is putting it mildly.

The simmering feud between Azapo and the UDF, which, unlike Azapo, believes Whites should form part of the struggle against apartheid, came into the open this year.

Members of the Congress of South African Students (a UDF affiliate) clashed with Azapo members at Tembisa.

At a funeral at KwaNobuhle of 29 unrest victims, youths wearing Azapo T-shirts were ordered by members of UDF affiliates to cover up the T-shirts, or take them off, or leave

"the funeral service in the township's stadium.

The president of Azapo, Mr. Ishmael Mkhabela, accused the UDF of "hijacking" the funeral.

Then followed attacks on Cosas leaders, followed by attacks in the Eastern Cape on Azapo members, leaving at least three people dead and several injured.

The UDF, in turn, claimed attacks OR some of its own leaders in the Eastern Cape.

And the homes of two of its leaders on the Reef were firebombed, though the two victims claimed the attacks were the work of "the system" and not members of Azapo.

Bishop Tutu meanwhile began his mission to restore peace between the two organisations.

However, we cannot understand why he hasn't done anything to restore peace in the townships.

After all, in the Vaal Triangle, when there was such terrible violence, a couple of leading town councillors, including a deputy mayor, were killed, homes were set on fire, shops destroyed and other buildings damaged or burnt out. Bishop Tutu did not intervene as a peacemaker.

The Nobel Peace Prize winner did not use his considerable influence to end the violence in the Eastern Cape, where a town councillor and his sons were burnt to death and the mob danced on the councilor's remains, the homes of councillors and police were fire-bombed, and death and destruction became almost commonplace.

Indeed, while peace between Azapo and the UDF may be deemed desirable by Bishop Tutu, there is a greater need to ensure that the savagery of recent months is ended, that the homes of community and town councillors and Black policemen are not attacked, that men, women and children are not burnt alive, that there is no mob violence.

Peace, Bishop Tutu, is indivisible like freedom. It must be the peace that prevents all violence, not just violence between two Black organisations. Johannesburg

— *The Citizen*, South Africa, May 13, 1985.

TAXATION VIA THE PETROL PUMP

Regular readers will recall how the League of Rights was the only organisation in Australia to expose the myth about the "energy crisis". The propagandists cannot now keep up the story about the "crisis", as the world is swimming in an oil glut. New discoveries are made every day.

But the Hawke government is determined to continue using the oil industry to raise desperately needed revenue to attempt to cope with the deficit.

The latest increase in price will provide the government with approximately an extra \$500 million from locally produced oil. The rural industries will contribute over \$70 million extra, this at a time when rising costs are driving increasing numbers of primary producers off their properties.

It is estimated that the government will now take at least \$4000 million a year from the Australian people in taxes on oil. Fortunately there appears to be a national revolt developing. Increased petrol prices are guaranteed to give inflation another stimulus.

Incentives for oil exploration can be provided without increasing oil prices in Australia. It is common knowledge that the price of oil is falling on world markets the result of a glut.

Taxpayers should note that the official policy of the Opposition, as expressed by former Treasurer John Howard, is the same as that of the Government. The one-party State has almost arrived in Australia. Electors must make it clear to their individual Members that they have had enough.

TO THE POINT

It is encouraging to learn that Britain's outstanding statesman, Mr. Enoch Powell, whose warnings over the years have been confirmed by events, has recently stated at the conclusion of a major address on the Common Market question his faith in the ability of the British to regain control of their own country again. As the disastrous results of centralisation become increasingly obvious around the world, there is a growing demand for more effective local control. There is even a mounting criticism of what was once regarded as the holy of holies, the United Nations.

The French Baron Guy de Rothschild is ending his self-imposed exile in the United States and returning to Socialist France. The Baron says he no longer feels the rancour he expressed when his Banque Rothschild was nationalised in 1981, after President Mitterand came to power. At the time of the bank nationalisation, Baron Rothschild said that he had had enough of being considered "a Jew under Petain, a pariah under Mitterand." Baron Rothschild was one of the many prominent Jews who managed to survive during the period when Hitler had control of Europe.

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At the same time that he was criticising Australian cricketers preparing to play in South Africa, Australian Prime Minister Bob Hawke was warmly welcoming to Australia a top-level Soviet delegation, the first to visit Australia since the Soviet invasion of Afghanistan in 1979. The delegation included two members of the Central Committee of the Communist Party of the Soviet Union, Mr. V. Afansiev, Editor-in-Chief of *Pravda* and Mr. G. Bartosevich, Second Secretary of the Communist Party in Byelorussia.

The Soviet massacres in Afghanistan continue with large numbers of refugees. There are no African refugees streaming out of South Africa to "liberated" Africa. Mr. Hawke is making noises about banning trade between Australia and South Africa, but apparently has not noticed the close trade tied between his beloved Zionist State of Israel and South Africa.

Mr. Hawke not only has no problems with trading with the Soviet Union, but also seeks closer trade ties with Communist China and Vietnam. As yet Mr. Hawke has not proclaimed that cricket with Sri Lanka must stop because of the brutal oppression of the Tamils, and that there will be no more playing with India until the caste system is abolished!

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The Australian Commonwealth Public Service Board has agreed to a union suggestion that employees be given paid time off to attend classes aimed at helping them give up smoking. While learning how to give up smoking, bureaucrats would be engaged in more constructive effort than trying to control the lives of their fellows.

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Dean Shelton of Sydney has said that the riot of soccer fans in Brussels was yet another sign of the increasing decadence of Western Civilisation. The Dean said, "Young people fed on violence in films, fights in the family, grasping selfishness and youth unemployment easily develop into anti-social menaces."

The Dean also said "Christian courtesy and common decency are being expunged from the Western way of life, leaving a dangerous void to be filled with the inadequate philosophies of secularism, materialism, hedonism and tribalism."

All this is very true, but does not direct attention to the basic cause of the emergence of the anti-Christ, the manipulation of financial symbols to foster centralisation of power over the individual to the point where the creativeness of the individual is killed. We were warned over 60 years ago by C.H. Douglas that the pursuit of orthodox finance-economic policies must end with the disintegration of

Civilisation. Mob violence, teenage suicides, are the price we are paying ignoring what Douglas warned about.

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Amidst all the comment and speculation about Australian media mogul Rupert Murdoch, few references are made to where Mr. Murdoch obtains the hundreds of million required to finance his many media purchases. S.G. Warburg could shed a little light on this matter. Mr. Murdoch and his colleague Sir Peter Abeles are also moving into other areas. Sir Peter, who came to Australia as a penniless refugee after the Second World War, is now offering to help Communist China modernise its transport system, while Mr. Murdoch is also moving in with his media organisation. Now Ansett Airlines, controlled by Sir Peter and Mr. Murdoch, are moving into international aviation. Ansett Transport Industries is to spend over a billion on international expansion. New planes are being obtained for an Ansett-owned commuter service in the United States. Mr. Murdoch is now being described as a "citizen of the world". In order to advance his monopolistic policies, Mr. Murdoch now seeks to become an American citizen. Like his financial backers, Rupert Murdoch has risen above deep national loyalties.

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Australia's per capita debt now exceeds that of Mexico, Chile, Poland and Argentina. By next year Australia will be paying more interest on public debt than the total spent on education, defence or health.

This is why the Hawke Government is "reforming" the Australian taxation system — to increase the total amount of taxation.

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The statement by the U.S. Secretary of Agriculture, Mr. John Block, that the U.S. could offer almost \$3 billion in surplus food stocks at no charge to overseas buyers during the next three years, has sent shocks through the ranks of Canadian, New Zealand and Australian primary producers. The U.S. Policy would appear to be part of the global programme to force more farmers off their properties, and to "rationalise" those who survive.

50th ANNIVERSARY DINNER

This year's annual "New Times" Dinner will commemorate the 50th anniversary of "The New Times", launched in May, 1935, by a group of Melbourne business and professional men, and published continuously ever since. This is a remarkable achievement and testifies to the vitality of the journal's central message.

The Anniversary Dinner will be in Melbourne on Friday, October 4, and will be a memorable occasion, which our readers, both old and new, will want to attend. 50 years of stirring history will be recalled. We have no doubt that it will match the great Douglas Centenary Dinner of 1979.

Make a note of the date now. Early bookings will be accepted.

THE POWERS BEHIND REVOLUTION

The following chapter from C.H. Douglas's last major work, "The Brief for The Prosecution", is most relevant to the plight of the world today, particularly of the English-speaking peoples.

CHAPTER IV

THE POWERS BEHIND REVOLUTION

WHEN Karl Marx (Mordecai), in his Message to the First International in 1870, observed, "The English are incapable of making a Socialist revolution, therefore foreigners must make it for them," he placed on the record a statement of high historical and practical value.

Whatever the ultimate result may be, it is a simple statement of fact that social disturbance, economic and industrial distress in Great Britain can in almost every case be traced to alien influence. The native English, in particular, have their own methods of dealing with a distasteful situation, as anyone intimately conversant with the tragi-comic breakdown of the alien billeting system in 1939 can testify. But revolution is not one of them. The immense stability underlying race homogeneity is the main factor in this characteristic, a sense of proportion contributes its quota, and a curious corruptibility, which is always ready to accept an immediate benefit rather than persist in a long term vision, helps to make the way of the social incendiary one of successive disappointment.

But this latter feature has taken on a new aspect in the present century. Social revolution has itself become a profession in place of being a religion, paying, in its higher branches, and subject to compliance with a code, high dividends both material and social. Socialism is a highly organised business, showing marked resemblance to the chain stores, which it favours, and its various activities, political and economic, provide lucrative careers, not least to the private owners of businesses engaged in furthering its propaganda. As it is completely parasitic, living off a production process to which it contributes nothing, it is quite possible that the most realistic approach to an understanding of it is to regard it as a disease of that system, to be cured by indirect methods. The effect of this parasitism has been to create, primarily in London, but to a less extent in all the larger towns, what can only be described as an alien culture, in the main bureaucratic, but linked with mechanical industry by the Trades Union official. This culture also has its own type of Art. It is not an exaggeration to state that if the whole population *outside* these circles were to cease work, the social revolutionaries of the Fabian and other varieties would starve to death in a month, while on the other hand the disappearance of the Socialists and bureaucrats would hardly be noticed except with general relief.

Yet it is beyond argument that the bushy and somewhat foreign-mannered tail wags the rather bewildered British dog, even if contributing little to his sustenance. The indigenous culture is one of tolerance combined with a strong desire to mind one's own business directly, rather than by pooling processes. Once given access to the sanctions of the state, an alien culture can be imposed on such a national temperament with comparative ease. Whether it can be maintained is another question, but it has been demonstrated that the centralised state, once achieved, is difficult and costly to dislodge.

Without carrying the German conception of *Blut und Boden* to the absurd lengths characteristic of its protagonists, only the type of mind, which has absorbed the abstractions of Bloomsbury, would dispute the large element of truth, which it embodies. A nation is amongst other factors a culture, and while a culture probably contains many components, which do not derive from the soil, it is certain that no culture, which is not rooted in the soil and racially related to it, has the character of permanence. The astonishing resistance of nationalism to the massed forces of international finance, cartelism and Freemasonry seems to have put this question beyond further argument, and the chameleon-like element in Jewish behaviour no doubt has its explanation in the Diaspora.

If this conception were accepted as broadly representing reality, then the efforts of the foreigners mentioned by Marx, and their employees in various gainful occupations in this country, take on a somewhat different and more sinister aspect. We have not to deal with a mere propagandist endeavour to introduce the latest improvements into administrative machinery, which might conceivably be well intentioned, even if demonstrably wrongheaded.

The spiritual life of the country and the nation, which is its culture, is being subjected to a deadly attack. There can be no peace until one side or the other is defeated.

No civilisation is tolerable which suppresses agitation from within its own borders against an existing condition, however mistaken that agitation may be. *But no civilisation can survive which will permit members of an alien culture to settle within its borders in order to make the exploitation of grievances real or fancied into a highly lucrative profession.* It is remarkable that the British Dominions overseas are in the highest degree sensitive to any suggestion of interference from the *official* British Government in London, while tolerating barely concealed attempts to impose, *via* specially trained representatives of the London School of Economics working in conjunction with the Central Banks, a comprehensive tyranny entirely foreign in its origin and character. . . .

The position is admittedly one of great difficulty. It was recognised by William Cobbett, probably one of the greatest Englishmen of the past three hundred years. His general contention, implicit if not explicit in all his writings, is just as true today as it was a hundred years ago. Almost any social and economic system is or rapidly becomes tolerable if it is homogeneous and indigenous. The old saying "Let fools for forms of Government contest. That which is best administered is best" is profoundly untrue as it reads, but it does contain an element of potential truth—that the system will rapidly be modified *if it is native*. In 1290 Edward I expelled the Jews from England, and twenty years afterwards suppressed the Knights Templars, the direct ancestors of Freemasonry. It is significant that the Laws of England, which are regarded as "good law" to the present day unless specifically abrogated, date from Edward I.

The modern British individual in the main has a totally false idea of the intelligence of his ancestors of that date. Seven hundred years is but a moment in the life of a race, and the inspection of documents relating to the management of either England or Scotland in the time of Edward I will convince anyone that we have perhaps not learnt so much of real consequence as we have forgotten. But it is certain that we are faced with a situation, which was threatening England with disaster then, and it ought to be obvious that the first step to take is to restrict drastically alien immigration, and to make naturalisation a rare and exceptional concession. It is desirable to emphasise the wide difference between free circulation and easy naturalisation.

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.

BEHIND NELSON MANDELLA

The international campaign to have Nelson Mandela, the South African black Communist, freed from prison, resulted in South African State President Botha offering early this year to release from his life sentence if Mandela promised to renounce violence in the pursuit of political objectives. As yet Mandela has not responded to this offer, but as a dedicated Marxist he will reach his decision on the basis of what will best assist Marxist strategy in South Africa. And he will be advised by those whites that have always been the brains behind Marxist activities in South Africa.

Those who heard Mandela during the famous 1964 Rivonia trial were impressed with the bearing and ability of the black Marxist, as have those who have interviewed him in prison. Born in 1918, a member of the Transkei's Tembu Royal House, Mandela was provided with an advanced education by the "oppressive" South African government obtaining a law degree at the Witwaterstrand University. Arrested in 1952 he was given a suspended sentence under the Suppression of Communism Act. In 1961, after a long trial he and 30 others were acquitted on a charge of treason, a demonstration of the impartiality of the South African judiciary.

It was in December of 1961 that Mandela became prominent in the recently formed armed wing of the African National Congress. This was known as Umkhonto we Sizwe (Spear of the Nation) and began a campaign of sabotage. Mandela evaded the police for eight months, but was eventually caught and brought to trial in August 1962. He was imprisoned for five years. In 1964 Mandela was back in court as a result of a police raid on the secret headquarters of the Communist Party in Rivonia on the outskirts of Johannesburg.

One of the documents presented to the court was entitled *Operation Mayibuye*, which stated in part, "As in Cuba, the general rising must be sparked off by organised and well-prepared guerilla operations during the course of which the masses of the people will be drawn in and armed." Notes found described the visit to Communist China by one conspirator, where he negotiated for arms and had discussions with the Chinese Ministry of Defence on methods employed by the Communist take-over of China.

Mandela attempted to use the court as a stage from which to publicise his message. He frankly admitted his guilt and told the Judge that he had planned Sabotage "After a calm and sober assessment of the political situation that had arisen after many years of tyranny, exploitation and oppression of my people by the whites."

Mandela and seven others were imprisoned for life. This immediately triggered an international campaign. The *New York Times* claimed that most of the world regarded Mandela and his colleagues as heroes and freedom fighters, "the George Washingtons and Benjamin Franklins of South Africa." London's *Guardian* protested, "These men are not scoundrels and eccentrics. Some at least of them would be among the pillars of a just society." The *Guardian* did not discuss the question of how much justice there was in the Communist society Mandela and his colleagues were attempting to establish.

Prime Minister Verwoerd told Parliament, "These people are criminals . . . Supposing they had succeeded, what type of government would have been established in South Africa? . . . the tyranny which would have arisen would have been similar to the tyranny of the communist countries. Then freedom in South Africa would have been doomed, not only for the minority groups — the whites, the coloureds and the Indians — but also freedom for the black man in South Africa."

The leader of the South African Opposition at the time, Sir de Villiers Graaff, said, "I want to say quite clearly that we of the Opposition want it on record, so that not only this House

will know but that the outside world will know too, that we are convinced that the verdicts in the trial were just, that they were necessary and that they were right in view of the actions to which the accused themselves pleaded guilty."

Over the years there have been many "Free Mandela" campaigns. Early this year Lord Nicholas Bethell, vice-chairman of the European Parliament's Human Rights Committee, requested and was given permission to visit Mandela. On January 27 in London's *The Mail on Sunday* Lord Bethell was quoted as saying that he found Mandela in good health in a prison "that looked like red brick university." Mandela said he had no complaints about his prison conditions and treatment, but insisted that he was still committed to violence.

But while the world's media has featured Mandela and other black revolutionaries, it has studiously ignored the formidable white forces, which have managed to shelter behind the blacks. The Rivonia hide out of Mandela and fellow revolutionaries had been purchased by Vivian Ezra, and lease to Arthur Goldreich who, together with Harold Wolfe, later escaped from detention by bribing a young policeman.

In his books, *Jew and Zionism: The South African Experience 1910-1967*. Dr Gideon Shimoni comments on how that all the five whites arrested at Rivonia were Jews: Arthur Goldreich, Lionel Bernstein, Hilliard Festenstein, Dennis Goldberg and Bob Hepple. Dr Shimoni remarks on "the extraordinary salience of Jewish individuals in the White opposition to the regime of apartheid."

Dr. Shimoni writes: "Throughout this period (the late 1950s and early 1960s) Jewish names kept appearing in every facet of the struggle; among reformist liberals; in the radical Communist opposition, in the courts, whether as defendants or as Counsel for the defence, in the lists of bannings and amongst those who fled the country to evade arrest. Their prominence was particularly marked in the course of the Treason Trial which occupied an important place in the news media throughout the second half of the 1960s . . . Twenty-three of those arrested were whites, more than half of them Jews . . . To top it all, at one stage in the trial the defence counsel was led by Israel Miasels while the prosecutor was none other than Oswald Pirow. The juxtaposition was striking: Miasels, the prominent Jewish communal leader, defending those accused of seeking to overthrow white supremacy."

One of the most important of the whites directing the anti-South African revolutionary movement was the lawyer, Abram Fischer, the Communist Party's underground leader.

It would be instructive to know what has happened to those whom Dr. Shimoni said "fled the country to avoid arrest." How many are in Australia and New Zealand, influencing the mounting campaign against South Africa?

Nelson Mandela is but the black symbol being exploited internationally in an international campaign to reduce South Africa to the same plight as the country formerly known as Rhodesia.

COMING BIG LEAGUE EVENTS

Wimmera-Mallee Regional Dinner. Hopetoun. Vic. July 3.

Gippsland Regional Dinner. July 9. West Australian State Dinner and Seminar. August 10. South Australian State Dinner and Seminar. August 17. "New Times" (50th Anniversary) Annual Dinner. October 4.

League's Annual National Seminar. Melbourne. October 5.

League's Annual National Action Seminar. Melbourne. October 6.