

# THE NEW TIMES

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

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## THE PHILOSOPHY OF WASTE

No genuine solution of the world's growing problems is possible unless there is a general agreement concerning the true purpose of any form of association, irrespective of whether it is political, economic or financial. Most of the comment concerning the rural crises of Australasia, North America and Western Europe concentrates upon effects rather than causes. Even after allowing for the possibility of greater domestic consumption of food if people had more effective purchasing power, there can be no disputing the fact that there would still remain growing surpluses. Either under the whip of progressive inflation, or subsidies, farmers of the free world have overproduced in relationship to genuine markets. But not only primary producers have been driven to overproduction; the economic systems of the free world have been overdriven with consequences far more serious than can be measured by referring merely to financial debt.

In his first book, *Economic Democracy*, C.H. Douglas devoted his attention, not primarily to the subject of financial reform, but to the correct principles of association and organisation. It is folly to devote considerable attention to how to change a financial policy unless it is first agreed what is the purpose of the change. Hitler and his advisers were certainly monetary reformers and broke with the financial orthodoxy of the time. But the purpose of the expansionary credit policy adopted by the Hitler regime was to provide the equivalent of guns instead of butter. Hitler at no time challenged the Pharisaical philosophy that the individual should serve the institution. He specifically accepted the view that "full employment" was the primary purpose of the production system, this in turn leading to an unnatural stress upon the importance of "export drives". The true purpose of any nation's exports should be to obtain required imports, not to help solve internal economic problems.

### THE CULTURAL HERITAGE

Man's cultural heritage, the knowledge of how to use Truth in the form of the technological revolution, can either be placed at the individual's disposal, enabling him to produce his genuine requirements with less effort and in less time, thus freeing himself for cultural and associated activities - a form of self-employment such as painting a picture or developing a garden - or the technological advance can be used as a tool of destruction. The basic issue can be studied on the farming front. By nature most farmers are conservationists. An older generation of Australian grain growers recall how good farming practices required rotational cropping, or the spelling of the soil by leaving it in fallow for a period. This helped to maintain soil fertility.

But today it has become increasingly difficult to leave land to rest. The financial pressures demand that a short-term view only be adopted. Bigger acreages must be planted to meet constantly rising costs. Modern technology, and the vastly expanded chemical industry, make it possible, in the short term to increase production. This is at the expense of soil fertility, and contributes to growing food gluts. Such is the gross perversion of human effort that primary producers in one part of the world are relieved when they hear of droughts, floods or hailstorms in other food producing countries. The overall result of economic perversion is waste of all kinds - including a waste of human endeavour. Bigger and fewer farms merely increase the waste.

### THE WASTE-MAKERS

Many years ago the American writer Vance Packard wrote a striking book entitled *The Wastemakers* in which it was demonstrated that the modern industrial system was increasingly geared to waste. Quality, long-life production has given way to "built-in obsolescence." The waste progressively mounts. But it is regarded as essential to maintain "full employment", even if most of the employment is the equivalent of bureaucrats filing pieces of paper to see how many other bureaucrats are engaged in the same wasteful activities. An enormous amount of activity in all modern industrialised nations is completely parasitical.

Acceptance of the "full-employment" philosophy is acceptance of the philosophy of Marxism: that every individual must work under central direction "for the good of society". The Christian philosophy stresses that the Sabbath is made for man, that institutions exist to serve the individual, that societies will only develop when they are an association of genuinely free individuals.

Time and time again throughout man's long history, his genuine concerns have been exploited to gain his support for programmes, which in practice mean a worsening of his position and a loss of control over his own affairs. The Big Idea, carefully promoted with all the hypnotic influence of modern advertising, is to exploit a desperate situation, the result of perversion, to advance a programme of increasing centralisation of all power. Farms must approximate the Soviet collectives. Big Business must take over smaller businesses, while nations must be amalgamated into Common Markets. And then the world's economic system must be run — all in the name of efficiency, of course — as one unit. The Holmes a Courts and others are delighted to help the process along.

And, finally, a benevolent World Government is required

### 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.**

to look after this happy state of affairs. But there is only one problem: the increasing programme of centralisation is going to result in more violent disintegration. The problem ahead is how much waste and sabotage of all kinds can be sustained without

a complete breakdown in orderly society. No genuine conservation programme is possible unless the philosophy of waste, stemming directly and indirectly from "full employment", is exposed and opposed.

## THIRD WORLD DEBTS ACCELERATE

*The Australian*, (March 23, 1986) said that Third World debts are accelerating and will pass the trillion-dollar mark this year. The magazine *South* (February 1986) described one development — the emergence of a body called the Cartagena Group, comprising 11 of the biggest debtors in Latin America. Faced with the impossibility of their position, they have bluntly told the West they will set their own interest rate ceilings on their foreign debts. Peru has already done so. The figures are horrifying:

Country	Ext. Debt (\$US bills)	Exports (\$US bills)	Debt Serv. % exports
Argentina	49.0	8.52	124.1
Brazil	102.1	25.54	98.3
Chile	21.9	4.25	113.0
Colombia	11.0	4.40	37.4
Indonesia	37.7	19.00	20.6
Ivory Coast	5.6	2.16	48.0
Kenya	2.6	1.31	26.0
Mexico	100.2	21.45	40.1
Nigeria	14.4	11.94	35.9
Philippines	27.7	5.30	35.6
South Korea	48.2	30.70	19.2
Venezuela	29.0	13.38	73.4
Zaire	6.9	1.53	14.7

How does Australia line up? Our "Treasurer of the Year" has taken Australia to the seventh highest foreign debt in the world. Over 39 percent of our exports are now required to service the foreign debt. This places Australia on an equal footing with Mexico, and in a worse position than Columbia, Nigeria the Philippines and Zaire.

Perhaps Mr. Keating could apply for Australia's entry to the Cartagena Group. It seems there's only one condition for entry — a decision to stop licking the boots of the international bankers, and their puppet instrumentalities, the I.M.F. and the World Bank.

Japan is one of the very few countries in the world with a Current Account Surplus. However, it is running a Budget Deficit of \$US 500 billion. Nineteen percent of its Budget goes in debt Service - a higher proportion than any other industrialised nation.

The difference between Japan and other nations, however, is that her debt is to her own Central Bank. She could put the Deficit into cold storage, or even write it off without incurring any international wrath. The savings in debt service could simply be returned to the Japanese people in the form of tax reductions. Why doesn't our brilliant "Treasurer of the Year" try something similar?

Meanwhile, Brazil has made the most astounding proposition. *The Australian* (March 17, 1986) reported:

"A former Governor of the Central Bank of Brazil, Mr. Carlos Langoni, is leading a campaign to persuade foreign banks to swap some of their \$US70 billion (\$100 billion) of Brazilian loans for shares in companies traded on the Brazilian stock market. The scheme would increase the flow of foreign investment into Brazil, a flow that has virtually dried during recent years, and it could prove a good deal for the banks..."

We'll say it could! Think of what has happened. The Wall Street banks have, through fractional banking techniques, created out of nothing the massive loans they have extended to Brazil. Brazil now spends 98 percent of export earnings to service the debt, and finds the going impossible. So she invites the Wall Street Banks to take over the ownership of Brazilian industries in exchange for debt relief! Brilliant! Perhaps Mr. Keating could sell all Australia's farms and industries to the same bankers in exchange for debt relief on Australia's huge foreign debt. They might even allow us to continue living here after they have accepted our title deeds. They're nice people, really, those foreign bankers!

## BIG FINANCE AND SOCIALISM

The nexus between International Finance and Socialism has been examined by a number of writers over the years. The guru of modern Socialism, Karl Marx, never attacked the debt system. International Finance and International Socialism are spiritual bedfellows, both concerned about centralising power.

When Mr. Bob Hawke was elected Prime Minister of Australia, this prominent member of the Socialist International lost no time in visiting the main citadel of International Finance, Wall Street, New York. His Federal Treasurer, highly regarded in Wall Street, lost no time in opening the doors for an invasion of Australia by foreign banks. "Opposition" leader John Howard has moaned that Mr. Keating stole his policy, demonstrating that modern party politics are largely a smokescreen behind which the permanent policy makers operate.

Further striking evidence of the realities of Big Finance and politics has been provided by the attempted take-over of Australia's biggest public company, Broken Hill, by Mr. Holmes a Court, a man clearly obsessed with the take-over mania. But like Mr. Rupert Murdoch of newspaper fame, and similar individuals, Mr. Holmes a Court can only operate with the backing of those who exercise real power — credit power. Without the backing of International Finance, Mr. Holmes a Court could not buy a pie stall. But he can calmly talk of the thousands of millions necessary for adding B.H.P. to his already huge empire.

As B.H.P. has a complete monopoly of steel production in Australia, the result of a short sighted policy endorsed by all Australian governments, a successful take over by Holmes a Court - not noted for his nationalism, could at some time in the future result in Australia's steel industry being closed down, weakening the nation's economic defences. In spite of assurances to the contrary by Holmes a Court, Trade Union leaders representing steel industry workers are far from convinced that the Australian steel industry is not threatened.

Now living in Western Australia, Holmes a Court originated from Southern Africa and is linked with Harry Oppenheimer and the huge Anglo-American complex, this backed by the Rothschilds. Like Malcolm Fraser before him, Mr. Paul Keating originally claimed that there was no way in which Australia's big diamond field was going to be controlled by "South African" interests. But, like Mr. Fraser, Mr. Keating retreated in the face of the reality that Anglo-American and the Soviet Union between them monopolise the world diamond market.

Any initial concern by the Hawke government about the threat to B.H.P. quickly evaporated. Even the suggestion that there should be some type of an inquiry was dropped, the argument being that "market forces" must prevail, a view endorsed by Liberal leader John Howard. The truth is that most monopoly is not the result of natural developments, but the product of financial policies. These policies increasingly foster centralisation of all power, a development that delights the Socialists. Lenin is credited with the view that the World Communist State could not be built without an international economic system. Big finance is the major factor in fostering the growth of the multi-national monopolies.

One of the unanswered questions of the projected B.H.P. take over is how big tax deductions would be. It appears possible that a massive legal tax avoidance scheme is planned. The present taxation policy encourages the development of monopoly. But rather than deal with this issue, the Socialists propose a further attack upon the family and continue with a programme designed to destroy small-scale business organisations. It is not surprising that there is a cosy relationship between Socialist Big Government, Big Business and Big Unions. The same development is taking place in every country in the "free" world.

The growth of monopoly in all spheres will continue until the primary source of all monopoly, the Money Monopoly, is tackled.

# VALE ALEX McPHERSON

The sudden and tragic death of Mr. Alexander William McPherson on March 20 marked the earthly departure of one of the rare spirits of the Social Credit Movement in Melbourne. He was a member of a group of younger Melbourne Social Crediters who early in the Second World War met regularly to study Social Credit in all its aspects. He was one of the founding members of The League of Rights, acting as Treasurer for a period. But Alex McPherson was primarily a teacher and many present-day Social Crediters will recall with gratitude his encouragement as a tutor for the Social Credit Correspondence Course. It is impossible to assess fully the long-term impact of Alex McPherson on the history of Social Credit in Australia.

No one was more influenced by Alex McPherson than his brother-in-law, Mr. Edward Rock, for many years Assistant National Director of the Australian League of Rights, and in more recent years a driving force in The Christian Alternative Movement. Edward Rock's address at Alex McPherson's funeral service not only was a brilliant and moving word picture of the life of Alex McPherson, but a reflection of the deep influence of Alex McPherson on his own life.

The following are the notes of Mr. Edward Rock's address:

"The death on March 20 of Alexander William McPherson of Launching Place, and late of Toolangi, brought to an end the life of an extra ordinary individual whose search for the truth which promotes freedom and personal welfare, and releases the springs of personal development and initiative inherent within his fellow man, never ceased to be a life-long passion.

The biggest impact upon his life and thinking came from a fellow Scot and a fellow engineer, C.H. Douglas, who through ascertaining the never ending depth and resources of Society's Credit, sought to make that Credit available to his fellow man in the form of serving and feeding the Trinitarian needs of each individual in Body, Mind and Soul.

"Alex McPherson became then a part of that unique fraternity in Melbourne, the Social Credit Movement. His contribution to this group played no small part in the understanding of its members of the thoughts and purposes of C.H. Douglas and the underlying truths, which constitutes the Social Credit of society. His contribution and close friendship was valued by men like Eric Butler, John Johnstone and the late Walter Carruthers. When Jeremy Lee undertook a study of Social Credit, Alex McPherson was his mentor.

"Alex McPherson, taking his lead from Douglas, sought to "make the word flesh". He continuously contended that words must be the servants of reality, and that when men worshipped words and failed to apply them to reality they were on the road to disaster. Words must be the servants of reality, and to Douglas and Alex McPherson poverty and fear amidst the plenty God provided, and the failure to apply spiritual truths to reality was an abomination against God and all His goodness.

"Alex McPherson, true to his thesis that society's credit was unlimited, "pressed down, full and overflowing" and could release every individual from fear and insecurity, fought all his life to release mankind from political and financial monopoly; from the distortion of truth by a corrupt and humanist intelligentsia in the media, education and the Church. He sought to show the beauty of truth in all these areas. Needless to say, in the face of orthodoxy and entrenched power bases his was not a popular mission with those who occupied the high positions of power.

"Not only was he an outstanding engineering tradesman in his chosen profession of toolmaker, but Alex McPherson was also a genuine poet. He delighted many audiences with his recitation of the verse of the classical poets along with his own humble contributions. Family occasions with Alex in full flight were rare pleasures. At

Toolangi he wrote verse to celebrate many notable occasions in the life of the community.

"The combination of poet and engineer imposed a strict discipline upon his reasoning. One without the other allows an avenue of escape. Engineering by itself while a strict discipline can operate within a closed circle which can be left on the drawing board or within the workshop. Combined with the mind of a poet however, one searching for those innermost truths, which emerge through the mind and soul, and govern man's relationship with God, the poet-engineer cannot take refuge in the abstract. Always reality must be faced.

"Alex McPherson continuously stressed that God supplies answers to all questions in the field of practical application. His mastery of mathematics was often used to illustrate the affinity between truth and reality. When he lost three fingers in his engineering shop, he contended this was an illustration of asking a question and getting an answer, which while painful, was the only answer in reality, which could be expected. He contended that society, which continually asked the wrong questions of God, and was offended by the answers received and was incapable of learning from the lesson, was like a willful child continuously in trouble.

"His thinking brought him into conflict with his church, which he saw as a Church which had elevated words and forms of worship into its chief end, rather than the word which becomes flesh and dwells among us in the form of ministry which challenges and defeats evil, and is a true shepherd defending the flock from danger.

"The Athanasian Creed was a revelation to Alex McPherson. After that period in his life when he attended Church regularly he suddenly discovered the creed of Saint Athanasias in the prayer book where it was never referred to or used. The description of the Trinity, its holiness and over ruling importance came as a blinding light to Alex McPherson, but he quickly discovered that the church regarded it as somewhat quaint and outdated. He responded by producing a wooden plaque incorporating the symbolism of the Trinity and the appropriate wording. He produced one for each member of his family to encourage them to never forget the truth about the Trinity in which God the Father, God the Son and God the Holy Spirit constitute the greatest reality in life.

"In all his journey through his adult life he was accompanied by his wife, Jean, who was his intellectual match and faithful companion. She acted as the perfect foil to his intellectual struggle. His family of four sons and two daughters and twenty grandchildren are a justification and a living memorial to the values he passed on.

"Christ said, "Knock and it shall be opened unto you. Seek and ye shall find." No one searched more diligently, or knocked more urgently than Alex McPherson. The door is now opened with the invitation, "Come unto me ye that are weary and heavy laden. You will find rest and food for your soul."

## THE TRUE SOCIAL CREDITER

To paraphrase George Orwell, if all individuals are unique, but some are more unique than others, then Alex McPherson was one such individual. I rate it as one of my life's great gifts that I was privileged to be a close lifetime friend. He was a true prophet, but far ahead of his time. A delightful conversationalist, his scope of understanding of a wide spectrum of subjects was extraordinary by any standards. The history of the Social Credit movement is rich with the lives of rare individuals. Alex McPherson was one of these. He was the true Social Crediter, grasping that Social Credit was neither a blueprint nor a plan, but a way of life, a releasing of the spirit, the discovery of the Kingdom within.

*Eric D. Butler.*

# HORSES FOR COURSES

By a British Correspondent

**"No one must lightly dismiss the question of race. It is the key to world history, and it is for precisely this reason that written history so often lacks clarity - it is written by people who do not understand the race question and what belongs to it."**

Benjamin Disraeli, Earl of Beaconsfield.

In the early 1920's Lenin and a Conference of the Communist Party decided that the white race must be driven from its overseas possessions and confined to Europe. This end was to be attained by the systematic use of race as a political weapon. It can be held that the history of our time since then is merely a record of how this stupendous feat was achieved.

We have seen the steady eviction of the whites from their colonies round the world. The Communist Party in Russia provided, and still provides, training, money, arms and personnel. The British and American governments co-operate eagerly in each attempt on a white possession. We have only to recall the destruction of the Dutch empire in the Far East, the Partition of India, the loss of Goa, Suez, and the results of "the wind of change" in Africa to see for ourselves the truth of this. It is clear that the Marxist—Leninist intention to confine the whites to Europe is by no means displeasing to those who rule the rulers of the two main white races: the British and the Americans. While the populations of these two countries remain as healthily xenophobic as ever, they are of course quite powerless to give effect to their wishes in this field, as in so many others frowned upon by our invisible rulers.

The only white outpost still existing in Africa is the Republic of South Africa. No sooner had Rhodesia become Zimbabwe than the West, particularly Britain and America, stepped up an undeclared but none the less bitter war on this stoutly pro-Western and anti-Communist country. It seems doubtful whether South Africa will survive. Certainly those who control the war against her think that it is virtually won. This being so, they have turned their attention to the one remaining white outpost - Australia.

## NO REFERENDUM ON IMMIGRATION

Australia's enemies have already made a promising start. Without a word to anyone, the White Australia Policy, which alone will guarantee the country's survival, has been abandoned. One would have thought that in a matter of such surpassing importance there would have been much public debate followed by a national referendum. In fact the electorate were not consulted at all. The average Australian does not like what has happened. He is as helpless to influence this decision by those who control his rulers as the whites were in Rhodesia or South Africa.

It was decided long ago to use race as the weapon by which the white man would be destroyed. It has been used throughout the world, and with startling success. It is now being used in Australia, and with equal success. But the use of race as a weapon against the white in Australia is quite different from the use made of it in South Africa, Rhodesia and the other British colonies in Africa.

The abandonment of the White Australia policy has ensured that Australia now has what it never had before - a race problem. This did not just happen. It was made to happen, and by those who wish white Australians ill. As more and more aliens flood into the country, racial problems grow more serious and racial tensions more dangerous. Exactly the same trick was worked in Britain. Britain was, until quite recently, a racially homogeneous country. Britain was famous for the respect for law of its citizens and for public order and restraint. Then happened in Britain what is now happening in Australia. Without public debate, without discussion in Parliament, simply by administrative fiat the floodgates were opened. Blacks, brown and yellows flooded in. They formed, and still form, inassimilable racial groups. Because their standards are different - not necessarily better or worse, just different - one finds racial tension and friction, the growth of slums in the cities a disregard by immigrants for a code of law designed for Anglo-Saxons, race riots and a growing dependence on the dole. This picture of Britain may remind Australia of what is happening in their own country, and well it may. The same hidden manipulators are pulling the same strings, and with the same end in view: the destruction of the white race.

As ever, the weapon used to attack the white is race. The attack is made on two fronts, both racial.

## EXPLOITING COLOURED IMMIGRANTS

Let us consider first how useful the coloured immigrants are to those who wish the white man ill. Each of them soon becomes entitled to a vote. As more and more of them reach the electoral rolls the white politicians truckle to them more and more. Their interests are not those of the white Australian. Naturally enough, when given a vote they use it to further their own racial interests. This is not to say that they are bad, merely that they are human. As the inassimilable voters increase in number, it becomes more and more difficult for the white man to act in his own interests. This is for two reasons. One is that the minorities, aided by the "useful idiots" - Lenin's phrase - and white liberals become increasingly important. It is not that they require a majority sufficient to vote down measures, which displease them. It is sufficient if there are enough of them to give a politician, especially a Minister, reason to hesitate before introducing a measure, which will displease the minorities. Add to this the tremendous hullabaloo invariably stirred up by the media whenever the white attempts to act in his own interests dictate, and one readily sees why politicians back away from trouble. Every time that white politicians back down, every time that they fail to act as white interests dictate, every act of appeasement of racial minorities leaves the whites weaker and less able to defend themselves. Add to this the scorn and contempt poured out by the media and the talking classes on any white who dares to speak out, and our enemies have a clear field.

Australians might with profit consider for a moment the enormous harm done to the British and American whites by such well-intentioned measures as the Race Relations Act, the Fair Employment Practises Commission, Head Start, "positive discrimination" - the list is endless. If Australians think that similar measures are not on their way in their own country, then they are naive to the point of idiocy. They are on the way. All of the measures listed above are carried into effect by those who profess a burning love of "mankind" and the noblest of motives. The result is always the same: the progressive degradation of the white, miscegenation, and the eventual disappearance of the white as a racial group.

The second front in the racial war on white Australia is the cause of the Black fellow or aborigine.

Until quite recently there was no aboriginal problem. However, since the intention is to destroy white rule, this could not be allowed to continue. So all of a sudden the question of the aborigine has become a "world problem".

The mechanics of the attack are instructive and interesting. The policy of the Australian government was one of racial integration. This is, of course, the policy of Britain and America. They miss no chance of stressing that they are a multi-racial society. The more the coloured peoples in both countries make it plain they do not wish to be part of such a society, the more the besotted whites in Britain and America stress their multi-racialism. Since integration was the Australian policy too, one would have expected the approval and blessing of that figment of the liberal imagination, the "world community". Anyone expecting this will be disappointed.

## DIVIDING AUSTRALIA

Suddenly the racial integration which is the policy of Britain and America - though not of Russia - while remaining desirable in Britain and America is outrageous in Australia.

Suddenly, and with unanimity worthy of the Brigade of Guards at drill, men of goodwill, "concerned liberals", the media and many other pests have discovered that it is intolerable that the Aborigine has no area set aside for him alone. Such areas must be set up at once, we are told.

Rhodesia and South Africa had areas set aside exclusively for their blacks for years and years. This was held to be, and still is, "an affront to the world community". It is intolerable, they repeat with boring iteration, that men should be kept apart by law because of their skin colour. Let them live together in one great multi-racial mess like Haarlem or Brixton and

everyone will be happy. This is just what was happening in Australia. But Australia, we learn, is an affront to the "world community" not because there is racial separation, but because there is not. For some reason a system of government, which we are told, stinks in the nostrils of decent men when applied in Rhodesia and South Africa is right and proper in Australia, and must be brought into effect at once. The "world community" finds it intolerable that a Zulu may not own land in a white area. The same "world community" can hold, without thinking it at all incongruous, that it is intolerable that a Black fellow lives in a white area. An interesting example of what Orwell called "double-think".

Separate racial areas are the very core of apartheid. The world has been taught that apartheid is utterly evil; to be eradicated at all costs in South Africa. The ostensible reason is "to restore human dignity to the down-trodden blacks", "to create a more just society" and similar high-minded notions. The real reason is to remove the white South African and thus make his country suitable for fitting neatly into One World.

In Australia, the intention is equally to deprive the white of what he has created, and for the same reason. So we suddenly learn that it is an intolerable insult to "the conscience of mankind" that in Australia there is no apartheid. Concerned liberals urge the immediate creation of separate areas for the aborigines. This will, they say, be good here while of course remaining bad in South Africa. It doesn't make sense. Unless, of course, the real intention is to split a united and racially homogeneous country into hostile racial groups, to set one against another, to divide and rule. Then it makes a lot of sense.

Once again, the ostensible reason is "social justice" for the aborigine. The real reason is the intention to destroy the white.

It seems clear now that the intention is that there shall be a New International Economic Order under World Government. The cry of land for the aborigine fits in beautifully with this intention. For we learn that when the new aboriginal areas are set up all the natural resources in them will pass to the control of the aborigines. It is difficult to think of a better way of causing racial friction where there was none, of creating and fostering disunity and strife.

We may be sure that once separate areas have been set aside for the aborigines there will be enormous pressure to grant them "aid". The result of all this will be to create racial enclaves in what was before a united country, enclaves "aided" by international money and with natural resources no longer in the control of the Australian Government. One wonders if this is really what white Australians want to see in their country? If it is, all that they will have to do is nothing.

All this would of course fit in beautifully into the New International Economic Order under the World Government, for which the United Nations is the blueprint. Such organisations cannot, of course, tolerate the existence of small pockets of racially homogeneous, intelligent and meritocratic peoples like the Rhodesians, the South Africans and the Australians. So they must be destroyed. The Rhodesians have been destroyed; the South Africans are on the rack now. The assault on Australasia has just begun. As elsewhere, race is the weapon, which will be used to bring the white Australian down. Only the manner of its use will be different.

### LESSONS FOR AUSTRALIANS

The lessons for Australasia seems clear. If they wish to survive Australians must learn from the fate of the Rhodesians, the South Africans and the white colonies throughout the world. They must cease thinking in terms of "a more just society", "social justice" and "racial equality". These are meaningless clichés, designed to delude the white and eventually destroy him. Survival for Australians now lies in thinking in terms of race, and of race alone. Australians must begin now to act as their racial interests demand, ignoring those of any other group. If they do not, they will perish. The history of South Africa and Rhodesia, to name only two countries, tells them so. Nothing else can or will save them. No reforms, no matter how far-reaching will help them, no concessions, no matter how generous will aid them, truckling no matter how abject will avail them nothing. They are whites; they are therefore marked for destruction. They must rule or they will perish. History says so.

Perhaps it is wrong that white should rule Aborigines, blacks and browns. Perhaps a decision to do so would bring hardship and trouble on the whites. One does not know. Yet the history of the last twenty-five years shows clearly that, no matter what horrors the future may hold nothing, nothing at all, can be worse for white men than black rule.

The issue is simple and stark. There are no soft options, no comfortable compromises, no easy way out. The issue is simple and it is this: to rule or perish.

Men have been obliged to face this decision often before. America confronted it in Jefferson's time. Australians should take to heart what Jefferson wrote then, because his words remain true today. Jefferson saw clearly, as Australians seem not to do, that as usual in life the choice is not between good and bad, but between bad and worse. That is precisely the position today. Confronted with this decision, Jefferson wrote: *"It is the melancholy law of human societies sometimes to be compelled to choose a great evil in order to ward off a greater evil"*.

## POLICY AND POLICE

From the February issue of "Home", U.K. 26 Meadow Lane, Sudbury, Suffolk, England. C010 6TD.

Until very recent years the British police were an example to the world of a benign, unarmed, civilian force generally recognised as the friends and protectors of the law-abiding citizens, to be feared only by a minority of criminals. Doubtless, being human, they fell short of this ideal, but their admirable approach to it was possible only because of a broad, general agreement on policy among the population, based upon their common Christian tradition, and especially the recognition that 'polities' was concerned with secondary matters which can and must be settled without violence.

This consensus, never, of course, complete, is now under continual attack on the public media. Its public image has already been largely destroyed and this inevitably is weakening the reality which nevertheless we are convinced still substantially survives among the silent majority. Daily, almost hourly, we are assured that Great Britain is now a post-Christian, multiracial, multi-cultural, multi-religious or irreligious community, and whether we like it or not, we must adapt ourselves to the new situation. This is always attributed to the natural occurrence of change, but its artificial character is daily attested by the passion and persistence with which it is sought and promoted.

In so far as there is truth in it, it follows that, for the maintenance of law and order there can be no reliance on, or appeal to, common loyalty, to ancestry or history or tradition, to a common cultural inheritance, or to religion, or morality. What remains, therefore, to bind us together and to keep the peace, which is essential for the survival of any sort of civilisation? Only the police powers of the Government, which controls the inhabitants of a given geographical area.

The State without a common loyalty to tradition, ancestry or religion is necessarily a Police State, since its police powers have to expand to impose the restraints formerly exercised through these internal influences. This inevitably changes the nature of the police force and of the State itself, and always in the direction of further centralisation, since self-control, alone, is fully decentralised. In so far as law-breaking and violence in pursuit of political aims is widely held and taught to be 'moral' even nowadays by some church leaders, a para-military rather than a civilian force is required to suppress them, and this in turn appears to 'justify' more violence — a vicious spiral which can end only in social chaos and revolution or in unchallengeable, ruthless repression; or both in succession: the totalitarian State.

This is the path, which our 'post-Christian' anti-patriots are trying to make us tread. First they create a conflict requiring police intervention. Then they complain of police harassment or brutality. The British have always had a wide tolerance for immigrants of all races, but when the numbers introduced are sufficient to take over whole districts it becomes necessary to impose race relations laws to protect the immigrants from the natives who (including the police) are constantly infuriated with accusations of 'racism'. This in turn reacts on the immigrants who, being informed daily that the natives are their racist enemies; react with violence requiring an equivalent force from the police to suppress. Even the Greenham Common pacifist women deliberately break the law for the purpose of publicity-martyrization by the police or military; while Arthur Scargill and his miners confronted the police with a motorized army of illegal pickets requiring massive para-military deployment of the police to protect the legal right of the non-striker to work. It was Scargill who then accused the Government of transforming Britain into a Police State.

In these and other ways the benign image of the British Bobby is being transformed, especially among the young, into "the hated fuzz", the 'pigs', the agents of State oppressive vio-

lence, which it is not wrong to attack with counter-violence; and this view is obtaining far too much sympathy among normally law-abiding and even 'Christian' people. In fact, in a *real* Police State, violence against the police or army would be merely a form of useless, unreported suicide. It is only against a force known to be restrained in its reaction by law, discipline and humanity that civil violence or riot can be temporarily successful, and in doing so is liable to break down some of the restraint and discipline. Meanwhile, despite all this, these disturbances are still exceptional, and our police, in general, remain very much in the tradition — a very decent body of trained men and women to whom we continue to turn for advice, help and protection in many of life's emergencies. Our lives and our local society, *as experienced* (as distinct from 'the News') continue to be reasonably stable, though gradually being invaded by the criminal attitudes encouraged by the constant assertion that we now have no common morality.

### OUR IDENTITY REMAINS

Although, since World War II we have received an unprecedented flow of immigrants they still with their offspring number less than 5 per cent of the population. Only in some districts in our great cities do they dominate the scene. Some of them are fellow-Christians who came here because they admired our Christian tradition and way of life, and are now shocked at our apparent departure from them. Many of them are Moslems whose parents were our allies in the former Empire and who have their own standard of morality. Others are Hindus or Buddhists with non-violent beliefs. There remains, indeed, the turbulent and resentful minority who get all the publicity for their criminal deeds; but it is nonsense to say that the entry of the whole lot of them into our society means that we must surrender its identity as a nation whose tradition, customs, laws and institutions were moulded by the Christian religion.

As for our being 'post-Christian' — anyone who attended a Communion Service on Christmas Eve or Christmas Day would have found the churches and even our Cathedrals packed, and the well-known carols sung with a will. Folk-religion? Yes, indeed! Showing where the people's heart and hopes still are. The emptiness of the churches of regular attendees at other times could well be a measure of their disillusionment with the churches rather than with Christianity.

Part of this disillusion may well be due to the failure of too many of our clergy to deny this 'post-Christian' nonsense, and to their tendency to adapt their Christianity to the politics of contemporary atheistic humanism, instead of stoutly asserting the continuity of this nation in its Christian tradition.

However, we are greatly encouraged by some public remarks recently attributed to Dr. Habgood, the Archbishop of York, who is reported as saying that Britain needs "the recovery of a popular sense of patriotism", and on an earlier occasion that he will "go on fighting to maintain in our nation the sense of its religious inheritance as part of its public and political life." But it will need a great surge of Christian faith and courage at all levels of society to re-assert the spiritual basis of our nation and to reverse the drift towards the Police State, which is the natural consequences of its abandonment.

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## TERROR IN ZIMBABWE

The following report is from the newsletter of "*Frontline Fellowship*", a Christian organisation operating out of South Africa. (P.O. Box 74, Newlands 7725, South Africa).

"Nobody can believe the fear we live under — Matabeleland is in the grip of terror and death." We were delivering Bibles and evangelistic materials to an evangelist who told us of some of the intimidation facing the Church in Zimbabwe. "It's never going to get better. Everything will get worse and worse."

Another man told of his sister, who was pregnant, being cut open with a bayonet. When the little baby fell out of her bleeding stomach, the 5th Brigade soldiers said — "Yes, that is what we are looking for — a little dissident."

A Shona evangelist told me of how he was tortured all night by ZANU officials who shouted over and over: "Why are you preaching the Gospel here? You are a thorn in the side of the party. You must die. — for everyone is hearing of Christ and peace and love and judgement and hell! You preach too much. You must die!" This brave man refused to renounce his faith and was beaten unconscious, and left for dead. Today he still risks

his life to proclaim the Good News of Christ throughout the farms and villages.

A Matabele tribesman told of how his father and two uncles were shot dead by ZANU. There were no questions or formalities - the soldiers just walked into the village and shot them.

"All the time we see army trucks going to that disused mine over there. They have dumped so many bodies down that mine shaft that it's a wonder it's not full yet." The Catholic priest was disgusted - "Where is the international outcry over these massacres of innocent Matabele tribesmen?"

"You know Pastor Musa - the former ZIPRA terrorist who was converted to Christ at a meeting he was meant to disrupt — he now works for the International Association of Human Rights. He has declared that over 40,000 Matabele have been killed by ZANU troops in the last 5 years. Is this possible?" I asked several influential leaders in Zimbabwe. "Not only is it possible, but it is a very conservative estimate. Many more have died." "Were they dissidents?", I asked. "Dissidents?", snorted one, "I do not believe any more that there are dissidents — that is an excuse for ZANU to suppress ZAPU. Why should ZAPU Matabele dissidents kill so many ZAPU Matabele tribesmen", was his answer. "You may have heard it", said another, "but every Matabele is a dissident!"

Many people visiting Zimbabwe may never realise what is happening in the tribal areas, and especially to the Matabele. This is due to several reasons. Firstly, the Radio, T.V. and Newspapers are all nationalised and completely controlled by the ZANU government. The country is still under a state of emergency and strict censorship is enforced. Also, because the Whites are no longer a political threat, they are generally left alone. It is true that many white farmers, like Boss Lilford, have been murdered, but censorship and government propaganda have lulled most into complacency. Over two-thirds of the whites have left the country and those who remain are crucial to the country's economy. So, while the Whites find things deceptively peaceful, it is the tribesmen who bear the brunt of the intimidation and terror.

I know of many Zimbabweans who have been locked up for some of the most trivial offences — like a joke about Mugabe - many being tortured with drugs and electrocution. The CIO have a notorious reputation, similar to the K.G.B. or Gestapo, amongst the Matabele. Stories of summary arrests and executions are widespread.

The President, Canaan Banana, has meanwhile been propagating a new theology, "Liberation Theology", with such statements as — "Every time I see a guerilla, I see Jesus Christ!" This blasphemy has been forced onto many churches, turning them from Bible-believing, praying, Christian churches into ancestor worshipping, political, Marxist indoctrination centres.

All this seems to please people like Bishop Tutu, who hailed the arrival of the Marxist ZANU takeover as "the arrival of the Kingdom of God in Zimbabwe."

And so, while Mugabe moves Zimbabwe towards the day when it will be a Marxist one-party dictatorship, people continue to be locked up, tortured and massacred — all in the name of freedom.

"We must work now while it is still day", whispered a Black pastor in Zimbabwe, "for the night is coming when no man can work."

"When is the night coming?", I asked. He looked around in fear - "When the One-Party State begins - then will the night come."

## THE PLIGHT OF THE ANGLICAN CHURCH IN SOUTH AFRICA

The courageous Father Arthur Lewis has called for a moratorium on all Anglican Synods in South Africa. Father Lewis's comments should be heeded by all Anglicans around the world, who should ensure they are not exploited in the mounting international revolution against South Africa.

July's Anglican Synod, following hard on the heels of Bishop Tutu's appointment to Johannesburg, has reduced the Church of the Province of Southern Africa

to an all-time-low. The Synod's overtly political character and its savage onslaught on the military chaplains have proved, for many Anglicans, the last straw.

With broken hearts a sizeable number of lifelong Anglicans have gone, and the loss to the Church is vastly more than their money. Others are quietly slipping away - some to no church at all. It is not plain that the hierarchy cares.

What are the rest of us to do?

First, we must commit the Church and its leaders in prayer to the Church's Lord.

Prayer, however, does not absolve us from the obligation of practical action. We cannot acquiesce in a policy, which turns the Gospel of salvation into crypto-Marxism and activist "liberation theology".

In the Anglican Church in South Africa the technique by which historic Christianity is transformed into a political ideology is simple. It is the synodical process. True synods are virtually a thing of the past. Contemporary practice is based on the belief that if you get enough people together and manipulate them on prescribed lines they will ultimately succumb to the new false teaching — and propagate it. The trick is based on

the assemblies, conferences and consultations of the World Council of Churches, and it works. Faith in the immutability of the Gospel is eroded, and the way is cleared for disguised Marxism and the promotion of revolution.

The remedy is therefore straightforward. We need a moratorium on synods. The bishops and clergy should be firmly directed back to their Bibles, their dioceses, their parishes and their work. The infiltrators will then be denied their main field of activity. The Church will be free to get on with its job.

## SERVANTS

Scriptures makes it plain that the bishop and clergy are the servants of the people of God, not their masters. The Anglican Church divided from Rome on this very point. It is now the duty of the laity to take up and exercise their responsibility. No synod can be held without the financial support of the faithful, who should make it clear that moneys will not be forthcoming for these time-wasting and subversive extravaganzas. The donor laity should assume control.

THE NEW TIMES - SEPTEMBER 1985

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## AUSTRALIAN ABORIGINAL OFFERS SOME REALISM

The emergence in Australia of a Christian Aborigine offering some realistic political and economic solutions to Australia's problems is a development which some would see as a type of miracle. The Rev. Cedric Jacobs, M.B.E., who never lived in a house until he was nine years of age, when his formal education started in a Christian mission, recently launched his One Australia Movement, rejects the Aboriginal land rights movement, and has now written a remarkable book, *"Healing a Divided Nation"*, in which he challenges financial orthodoxy, urging a Christian approach to finance and economics.

Those who have met and heard Cedric Jacobs lecture or preach must agree that he is an unusual man by any standards. Although it appears that he knows little about Social Credit, his views concerning solutions to the problems of his fellow Aborigines suggests he is what might almost be termed a natural Social Creditor. For example, he bravely suggests that the Federal Aboriginal Affairs Department should be closed and the hundreds of millions of dollars allocated to those Municipalities where there are Aboriginal people living, and that the money be administered by the Municipalities in co-operation with representatives of the local Aborigines.

Cedric Jacobs charges that only 20 cents in every dollar allocated to the Aboriginal Affairs Department reaches the Aboriginal people. Black bureaucrats are just as bad as white bureaucrats, he says. He also says there is discrimination against Christian Aborigines who reject the socialist philosophy underlying the land rights movement.

An ordained Minister of the Uniting Church, Cedric Jacobs has clashed heavily with the hierarchy of the Church, recently refusing to agree that the National Conference of the Church had his full support and then being expelled. But it appears that Jacobs does have the support of other Uniting Church Ministers.

The Jacobs approach to the land rights issue is based on the author's unswerving acceptance of the Christian view concerning the value of individuals. If the Aboriginal people are to develop they must have the right to own their own property, irrespective of whether it is a farm or a home. And they must be personally responsible like all other Australians. Using old-fashioned language, Cedric Jacobs says that God made man and female. He has no time for attempts to de-gender the language. Then comes marriage and the family.

Cedric Jacobs does not shirk the question of whether the

Christian Church should be involved in politics. He writes: "In order for true justice and righteousness to prevail, we must re-establish God in Christ as the central point around which community development takes place." He rejects the Welfare State, arguing that it demoralises both white and black. He also rejects the theme that there should be an attempted return to Aboriginal culture, arguing that Christianity has provided the basis for a more fulfilling cultural development for the Aboriginal people.

Cedric Jacobs clearly speaks for a growing number of evangelical Christian Aborigines, pointing out that the media, which only publicises the radicals, ignores these people. *Healing a Divided Nation* is packed with information and there are many examples of the author's insight. Formerly a member of the Liberal Party, Cedric Jacobs now feels that all parties are going the same way. He hopes that enough Christians can unite to elect enough Christian candidates to the Senate, to act as a check on governments, which no longer feel constrained by Divine Law.

In the final chapter of his book, Cedric Jacobs outlines some thoughts concerning a Christian future for Australia, and directs attention to the vital importance of the money question. He makes the telling observation that before the European came to Australia, his people knew nothing of financial debt, stating that when an Aborigine made a boomerang, the real cost was met as the boomerang was made. He briefly touches upon the growing burden of international debt and indicates that he has made a study of the Early Church's criticism of excessive interest charges. Obviously he has been influenced by the report concerning the Christian Doctrine of Wealth as accepted by the Congregational Union of Scotland in 1962. He also quotes from Pope Pius XI's famous Encyclical, *Quadragesimo Anno*.

Cedric Jacobs gets his basic principles correct, stating "The purpose of a Christian economic system should be to provide in the most efficient manner the goods and services required by the members of the community." There is more sense in that observation than the realms of nonsense pouring out from the numerous economic "experts". *Healing a Divided Nation* should be required reading in all the Christian Churches. It could play a major role in helping to save Australia. We highly recommend this historic work. It is \$6.00 posted from all League of Rights bookshops.

## WHEN CAESAR FEARED THE CHURCH

By The Very Reverend R.C. Crawley in "*The Rock*" described as "A journal for Anglican Traditionalists." *The Rock* may be obtained from Father Crawley, 10989 Hilsea Crescent, R.R. 4 Ladysmith, B.C. Canada. VOR 2EO. Subscription \$12 Canadian.

For the first thirty years the church was ignored by the Roman state, being considered an offshoot of Judaism - which had special privileges. But about AD 64, active persecution began and lasted, with varying degrees of ferocity until 314, a 250 year period during which the church grew steadily in spite of all attempts by the mightiest empire the world has ever seen to root it out and kill it.

The remarkable fact is that in that empire, as long as you paid due homage to Caesar obeyed the law and paid taxes, you could have any religion you fancied, and there were dozens of fancy ones around - enough to satisfy southern California! The Mithraic religion, imported from Persia, the cult of Isis and Osiris, Dianna - the patron goddess of the Chamber of Commerce - and others too numerous to mention - even Judaism was allowed. But just try being a Christian! Now why did this tolerant empire, encompassing so many tribes, nationalities, with diverse cultures, languages and religions, zero in on Christianity? The church posed no overt threat. It had no underground agenda for overthrowing the state. It did not lust to change the structures of society. The world Council of Churches had not been invented and so there was no money and other help given, say, to the Popular front for the liberation of Gaul, or protests launched for Gothic aboriginal land claims, or demos against the import of Libyan lettuce - in fact no interference with government policy. And believe me there was enough social injustice around to keep a 20th Century professional church agitator in "causes" for several life times. The church was fully aware of Roman cruelty, being itself the main victim of oppression. The Sardinian lead mines would make even Hitler and Stalin look like mild mannered reformers.

And yet the Roman state saw Christianity as a threat. They were afraid of the church, and they were right! For what the church quietly but with great intensity proclaimed, would inevitably lead to the abolition of the existing world order. For while the church was prepared to "honour the emperor" (1 Peter 2:17) and render unto Caesar the things that are Caesar's - it obeyed a Greater King and a Greater Kingdom, in other words it lived in a different reality to that of Caesar and the great Roman Empire - a reality in which all the Roman priorities and practices were doomed to extinction because they were "unreal" and transitory. The church spent all its efforts proclaiming and living God's Reality, and they did it so well that they scared the daylight out of Rome. (They numbered about 10% of the population.)

I ask you now - where in "the world" of today is the church feared by the state? Where in the world is the church systematically persecuted? Real Marxism and real Christianity cannot co-exist, because they both lay claim to total allegiance and they both claim knowledge and possession of total, cosmic reality. The western church is a pale, insipid, diluted and perverted image of the early church of Roman times and poses no threat to "world order". It is indeed time for renewal. We need not wait for the inevitable Marxist take-over - what do you call a society, which kills more babies within the past few years than during all the wars in this century. What is the ideology - religion - of a society which proclaims sodomy as an 'alternative life style' (or a "church" which condones it?) and then defends the recipients of the plague which it brings as "victims", yet condemns the scared "straight" people as heartless discriminators? What do you call a society where sexual filth and violence illuminates every screen and most magazines, and where family love and solidarity is rapidly disappearing?

What do you do about it? Condemnation and disgust and isolation from the wicked world is not the answer - certainly not the Christian answer. Neither is an endless fiddling with liturgy group dynamics, task forces, self-righteous demos for "justice" and "changing the structures". The answer is plainly seen in the glorious church of Christ being true to itself - and you know exactly where that starts and continues - don't you?

## ADDLED ART

Questions have been asked about how much money has been spent, and paid to whom, to acquire the works of Jackson Pollack, best known for his controversial painting, *Blue Poles*, currently held by the Australian National Gallery. Tom Wolfe in his book, *The Painted Work*, confirms what others have said: that much of what passes as "modern art" is artificially priced as a result of agreements between galleries, art critics and middle men on commissions.

The famous artist, Picasso, a Communist, was cynically frank about his own role in the "modern art" movement:

"The rich, the professional idlers, desire only the peculiar, the sensational, the eccentric, the scandalous in today's art. And I myself, since the advent of cubism have fed these fellows what they wanted, and satisfied the critics with all the ridiculous ideas that have passed through my head. The less they understood the more they admired me. Through amusing myself with all these farces I became celebrated, and very rapidly. For a painter, celebrity means sales and consequent affluence. Today, as you know, I am rich. But when I am alone, I do not have the effrontery to consider myself an artist at all, not in the grand old meaning of the word. Giotto, Titian, Rembrandt, Goya were great painters. I am only a public clown, a mountebank. I have understood my time, and have exploited the imbecility, the vanity, the greed of my contemporaries. It is a bitter confession, more painful than it may seem; but at least and at last, does have the merit of being honest."

### "LIQUIDITY"

**"Liquidity" is one of the many mumbo-jumbo words used by the financial witchdoctors to mask the simple realities of banking.**

Nicholas Rothwell of New York, writing in *The Australian* of June 5, describes the problems associated with America's seventh largest bank, refers to the statement by the Federal reserve was "prepared to meet any extraordinary liquidity requirements of Continental Illinois Bank".

In simple English the "liquidity" of a bank is the ratio of the bank's cash to its total loans. Loans are the result of financial credit creation. The volume of credit creation is governed by the bank's cash position. Cash is not only represented by notes and coins, these are created by Reserve Banks, but by Central Bank credit, which is treated as cash.

If there is a "run" on a bank, with depositors demanding payment in notes and coins, the Central Bank must either provide sufficient notes and coins which, in the last analysis, are the only legal tender, or let the bank collapse.

Thousands of American banks closed during the Great Depression of the thirties, primarily because of the restrictive policy of the Federal Reserve and its controllers. There was also a major amalgamation programme, after which the credit policy was eased. It appears that the Illinois Bank is to be guaranteed by the Federal Reserve until a "merger partner" can be discovered.

If the crisis with the Continental Illinois Bank was a result primarily of foreign speculators withdrawing deposits, this demonstrates the vulnerability of all national banks to international pressures. Any nation permitting foreign banks to operate inside its borders is leaving itself open to international blackmail.

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