

THE NEW TIMES

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

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ECONOMIC DETERMINISM FOSTERS CENTRALISATION

by Eric D. Butler

The debate on immigration now dominating Australian politics has demonstrated once again that conservatives are doomed to continue fighting rearguard actions until finally destroyed by a financial policy, and the underlying philosophy, which sustains it, which they refuse to face.

Unable, or unwilling, to challenge the basic flaws of the finance-economic policies of the Hawke government, Liberal Opposition leader John Howard has at last turned his attention to the issue of immigration and multiculturalism. The most revealing aspect of the heated reaction to John Howard's criticism of multiculturalism, his suggestion that Asian migration should be reduced, and his appeal for a "one Australia", was not that of Prime Minister Hawke and his colleagues, but that of the media and groups who would generally be described as conservative.

The orchestrated anti-Howard media campaign has been revealing, demonstrating for all to see that it is dominated at all levels by traitors to the real Australian ethos, which grew out of a thousand years of British and Christian history. But what are Australian farmers, the overwhelming majority of whom are of European background and the strongest supporters of traditional values, to make of the attitude of the spokesmen of the National Farmers' Federation, who deplore John Howard's proposed immigration policy, expressing the fear that it might result in the loss of Asian markets for Australian primary production? The same NFF spokesmen support the concept of a Pacific Common Market and the Closer Economic Relations policy with New Zealand as a first major step towards the Common Market concept.

In a society where the true purpose of production is consumption, the primary task of primary producers, including the producers of textiles, is to produce sufficient food and clothing for the members of that society. The true purpose of exporting surplus production is to pay for required imports of production, which cannot be readily produced domestically. But the Black Magic of financial orthodoxy insists that nations must strive to export more than they import, thus gaining a "favourable balance of trade". Financial orthodoxy, which makes increasing financial debt and inflation mathematically certain, drives both primary and secondary producers to continually try to increase production in order to survive. The drive for greater exports by all developed nations is an attempt to overcome domestic financial problems.

FINANCE AND CENTRALISATION

Financial orthodoxy, not natural developments, results in an attempt to solve finance-economic problems by a strategy of increasing centralisation, generally described as "re-structuring". As it is elementary that not all nations can have a "favourable balance of trade", that some must have an unfavourable balance; the strategy of "re-structuring" has been progressively extended internationally, the development of the European Common Market being a classic example.

Events have graphically confirmed the first warnings against the British joining the EEC, that economic centralism must inevitably lead to political centralisation and the gradual loss of national sovereignty. Attempts to impose multiculturalism merely intensifies the social disintegration resulting from centralisation, as witnessed by what is happening in Britain, and making it much more difficult for any coherent policy to be devised to reverse the centralisation.

Increasing numbers of Australians have become aware that there are no examples of successful multicultural societies in any part of the world, and have

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 politics 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.

displayed a growing concern about an Australian immigration policy which is already starting to produce tensions, and which has the potential to create violence in the future. Outstanding Australians like historian Professor Geoffrey Blainey have raised their warning voices, invariably being abused as "racists", a political swearword designed to prevent rational discussion. The deliberate fostering of multiculturalism, financed by the taxpayers, has become one of the biggest growth industries in Australia. The Hawke government has been able to ignore any criticism of the multi-cultural policy because of the tacit support of a weak Opposition. But the situation has dramatically changed with John Howard's new stance.

PUBLIC SUPPORT FOR HOWARD

Already the national debate triggered by John Howard has clearly demonstrated that the overwhelming majority of the Australian people support the proposed change in the nation's immigration policy. Some polls put support for the change as high as nearly 80 percent. Australians of non-Anglo-Saxon backgrounds, most of these from Eastern Europe, who were successfully assimilated into the mainstream of Australian life before Mr. Al Grassby and his fellow Fabians launched their divisive multi-cultural programme, are numbered among the strongest opponents of non-European immigration. And some more far-sighted Asians have also publicly said that there should be a curbing of Asian migration. The lessons of what has happened in Fiji have not been lost. Since early pioneering days, there have always been a small number of Chinese in Australia. While maintaining some aspects of Chinese culture, they generally have also been assimilated into mainstream Australian life with some making outstanding contributions.

History teaches that a basically homogeneous nation with a distinctive culture can successfully assimilate a relatively small number of immigrants of a different culture over a period of time. John Howard is being abused for allegedly wanting to revive the "White Australia" policy. It was that policy which, although it did not completely exclude non-European immigrants, ensured that Australia grew as a basically homogeneous nation with a minimum of social conflict. The social stability of the nation was demonstrated in two World Wars and during the Great Depression. There have been no attempted coups, until recent times individual rights and freedoms were maintained under the system of Common Law inherited from Great Britain.

Apart from his vociferous critics inside his own ranks, men like the Zionist smearer of the League of Rights, Senator Baume from N.S.W., John Howard has also been criticised by some of the Captains of Big Business. Many of these are members of the developing multi-nationals and dedicated to the concept of the New International Economic Order. They claim to fear what Australia's Asian neighbours may think of a change in Australia's immigration policy. There has been the absurd suggestion that the Howard policy might halt Japanese investments in Australia. Such investments are completely unnecessary to develop Australia's economy to meet genuine needs. Those who claim to fear what the Japanese or the Chinese might think apparently are unaware that Japan, China and other Asian nations oppose multiculturalism. It is impossible for a European to become a Japanese or Chinese citizen. Australians are not offended by this, respecting the natural right of every nation to preserve its own identity

and traditional culture.

WHAT IS REQUIRED

If John Howard does not genuinely believe in the changed immigration policy he is advocating, but is cynically attempting to exploit the strong anti-multicultural feeling in Australia in order to win office, the long-term effect for Australia could be disastrous. Should a Howard-led Liberal Party win the next Federal elections primarily on the immigration issue, and then not only fail to implement an immigration policy along the lines being suggested, but continue with the same finance-economic policies being imposed by the Labor Party, this would take Australia into a period even more dangerous than the Fraser years. John Howard would be taken more seriously if he and his colleagues publicly apologised for what happened during the Fraser years, and proclaimed their intention to break free of all the Fraser policies. But this would mean not only a repudiation of the Fraser government's domestic policies, but a repudiation of all international policies. This requires a direct challenge to the centralists and internationalists, including the liberals inside his own party.

Australia is better placed than any other Western nation to lead the world by example away from the centralist path on which it is treading at the moment. It has the economic base to develop an independent financial policy. The multi-cultural nonsense has not as yet badly fragmented the nation. There is more knowledge of Social Credit than in any other country, while the current grass roots political movement sweeping Australia is demonstrating that the Australians are still capable of the type of innovativeness they have demonstrated in the past.

John Howard would demonstrate himself as Australia's greatest statesman if he would bring himself to translate his "One Australia" policy into a realistic political and economic programme. He should first come out clearly in favour of restoring control of the

SECOND ISSUE OF "HERITAGE" NOW AVAILABLE

The second 1988 issue of the quarterly, "Heritage," devoted to the nation's heritage in the field of Government and Law is now out, and maintains the high quality established in the first 1988 issue. Eminent constitutional authority Dr. David Mitchell examines the 1988 referendum proposals and the history of the Constitution. Well-known libertarian John Bennett writes on "200 Years of Liberty". Air Marshal Sir Valston Hancock raises serious questions about what would happen to the control of the armed services if Australia's form of government were to be changed. An American lawyer who supports the Monarchical form of government, writes a revealing article on his endeavours to discover who is Australia's "Head of State." Eric Butler examines "The Christian Roots of the Common Law". And there is much more.

Those who wish to have the complete set of the special four Bi-Centenary issues of "Heritage" should get their subscription away immediately. Send \$15 to "Heritage", P.O. Box 7409, Cloisters Square, Perth 6000, requesting that your subscription starts with the first 1988 issue, the theme of which is "Australia's Spiritual Heritage".

Federal Constitution to the Australian people, with support for the concept of the Electors' Veto and Initiative Referendum, thus enabling the immigration controversy to be resolved by the Australian people. A "One Australia" programme would require that Australians be placed in the position where they can gain access to their financial credit as a right. Such a programme would require a challenge to the forces of internationalism.

LEAGUE THE LITMUS TEST

There is little evidence to suggest that John Howard and his colleagues are capable of implementing the type of programme suggested. But, as has been said, God does work in strange and mysterious ways, and it may be that by his attempted stand on immigration John Howard has made an unconscious contribution to the grassroots movement now taking shape right throughout Australia. That movement would never have developed to the present stage without the influence of Social Crediters. The enemies of traditional Australia are well aware of this fact, which explains the on-going highly sophisticated campaign of smearing the League of Rights. The League has become the litmus test of Australian politics, one which in the last analysis divides those who support the Christian view that the love of God, manifesting itself in trust of the individual to make free choices concerning the use of God's abundance, and those who do not believe in true freedom but worship centralised power in all its forms.

The basic battle was fought 2000 years ago. The exponents of collectivism, the Pharisees, felt that they had won when they sent Christ to the Cross. They failed to foresee the Resurrection. The spiritual descendants of the Pharisees appear to be winning again in today's world. But they can be defeated by those who hold fast to the faith that the policies of centralised power contain the seeds of their own destruction, and that the regeneration of Christian societies is possible.

HISTORIC LEAGUE SEMINAR

A professionally produced videotape of the 1988 West Australian League of Rights Seminar is available. It should be shown right around Australia, providing inspirational evidence of the special role of the League in encouraging defence of the Christian heritage as it has manifested itself in the development of the Australian nation.

The Seminar was opened by the Anglican Dean of Perth, the Very Reverend David Robarts, who set a very high standard for the Seminar with a powerful address of outstanding scholarship in which most of today's sacred cows were demolished. The Dean is a traditionalist who does not believe in change for the mere sake of change.

The first Paper was given by the Rev. Dr. Dallas Clamette, a man of wide experience and great ability. Currently Pastor at the People's Church in Esperance, Dr. Clamette is resigning his position in order to devote himself full time in the grassroots non-party political movement now sweeping Australia. He was associated with the formation of the first Electoral Council in Western Australia. A gripping speaker who insists that genuine Christians must be up front in battle to save Australia's real heritage.

The second Paper, given by Uniting Church Minister, the

Rev. Cedric Jacobs, M.B.E., a true Aboriginal leader, was electric in its effect on the audience, which gave Rev. Jacobs a standing ovation at the conclusion. Cedric Jacobs was scathing in his criticism of how the mainstream Christian Churches, including his own, had misled the Australian people on the Aboriginal land claims issue. Cedric Jacobs attacked multiculturalism and revealed how he had urged Liberal Opposition leader John Howard to stand firm in his anti-multicultural stance. A product of a tribal family, Cedric Jacobs demonstrates the liberating influence of Christianity, and speaks out in defence of the British heritage.

The third and final Paper was given by League National Director, Mr. Eric Butler, who dealt with "The Christian Origins of The English Common Law", which he described as the "most priceless aspect" of the Australian heritage. A masterly and inspiring survey of the growth of the Christian revelation in England and how it was brought to Australia. A feature of the address was to show that the Christian Law of Love was not merely a piece of "sloppy sentimentalism", but one with the most far-reaching implications in human affairs.

The whole of the W.A. Seminar is on one three-hour tape, which, apart from its immediate great value, will be prized in the years to come as one of the most valuable historical records of Australia's Bi-Centenary. The tape may be ordered direct from The Heritage Bookshop, P.O. Box 7409, Cloisters Square, Perth, 6000. \$32 posted.

BOOK NOW FOR "NEW TIMES" DINNER

The Annual highlight of The Australian League of Rights is "The New Times" Dinner, followed by the League's National Seminar and then the Annual National Action Seminar.

The Dinner will be on Friday, September 30, and the guest of honour will be Mr. Patrick Walsh from Canada, a former undercover agent with the Royal Canadian Mounted Police and well-known internationally for his intelligence activities.

Apart from all interstate League representatives, it is anticipated that other prominent guests will be present. The venue will be the same as last year, in the Banquet Room, Y.M.C.A., Elizabeth Street, Melbourne.

Rising costs force a slightly higher tariff, \$22 per head, which must be paid in advance. The organisers reserve the right to decline any booking. First preferences are given to established League supporters and families. Pre-Dinner drinks will be provided, while table refreshments will, unlike last year, be available at the tables.

Interstate and overseas supporters who cannot attend, but who wish to be associated with this internationally recognised event, may send messages for the Dinner and for the special Dinner issue of "The New Times".

Interstate guests requiring private accommodation for the National Weekend are urged to send their requests as early as possible. Every endeavour is made to provide such accommodation or, failing this, to recommend suitable low-tariff hotels.

The theme of this year's National Seminar, also to be held at the Y.M.C.A., on Saturday, October 1, will be "The Reality of Conspiracy". Mr. Eric Butler plans to break new ground with an examination of the idea of conspiracy throughout history.

GREEN TUNNEL

by Dr. Geoffrey Dobbs.

The following review of a book, "*The Greening of the Cities*", by David Nicholson Lord, appeared in the June issue of "*Home*" 26 Meadow Lane, Sudbury, Suffolk, C010 6TD.

At first glance I was depressed by the appearance of this book once I had opened the attractive cover. The pale grey print, the grey photographs, whether of derelict or of 'greened' sites, the pages of notes and bibliography, many with titles which looked to me (a retired ecologist) remarkably like waffle, produced an unenthusiastic effect which, however, vanished when I began reading, though it reappeared a bit near the end.

The author, a journalist with *The Times* and lecturer on current affairs, starts, naturally enough, with the emptying of London and the other metropolitan cities of jobs, and hence of people, an historic trend reversal which started in the early 1960's. There is, however, no enquiry into the basic reasons for this in the effect of the technological revolution on the money-and-employment system (except for a vague mention of 'economic growth'). It is simply a 'phenomenon', 'more precisely' described as '*counter-urbanisation*' — rather like a doctor's attribution of your running nose to 'rhinitis'. The book, in its more theoretical parts, is a bit beset by this sort of polysyllabic sociologisms, mainly of transatlantic origin. But there! How can they help it!

We then move on to a brief and interesting outline of ideas prevailing at different times about the City, Nature, Wilderness and Land-Planning, with here and there some fascinating details: such as that in 1772, Dr. Johnson refused to include the word 'civilization' in his dictionary, preferring the traditional term 'civility'; but three years later his rival John Ash put it into his. The city then was seen as the centre of culture, art, refinement, as well as of government and law, the country was useful, but coarse and bucolic, while the wilderness (such as mountains and moorlands) was useless, barren and hideous.

On the Continent gardens were mainly princely or lordly and were highly formal extensions of the urban idea. It was the great English 18th Century landlords who broke away from this formality by employing such men as 'Capability Brown' to 'Landscape' their estates, and thus gave rise to an ideal of the leisured countryside which has been copied all over the world, and, a generation or so later, became the prototype of the Victorian public park, in the hands of such as J.C. Loudon and Joseph Paxton, of Great Exhibition fame. It was the former, we are told, who insisted on a 'tasteful' array of foreign or improved shrubs and ornamental trees, punctuated by 'self-consciously' horticultural displays, which remains the pattern of most urban parks today.

Change in Attitudes towards City and Wilderness

Importance is placed upon the spread of the ha-ha or sunken ditch — originally 'ah-ha', an expressions of surprise and delight — in that it shifted emphasis from near at hand boundaries to the distance, and was a favourite device of Brown's. But alongside all this was the great change in attitudes to both city and wilderness, the former associated with the industrial revolution which changed much of the urban landscape from one of 'civility' to a dreary prison, the latter with the poets and writers, ranging from Wordsworth to Hopkins ('Long live the weeds and the wilderness yet') and the host of naturalist writers, especially in America, where Thoreau could declare: "In wilderness is the preservation of the world", who changed the 'horrid' wilderness of their urban predecessors to the 'romantic' wilderness of their successors.

We are given a diagram of the Globe of Crates of Mallus, showing one quarter as *Oecumene*, the inhabited World, the rest being *terra incognita*, which was wide open to the imagination, whether in due course, for Paradise, Purgatory, Eldorado or innumerable fantasies and monsters of the mind. The voyages of discovery, followed by the tremendous development of travel and communication, have reversed the ratio, until now, from Malthus onwards; we are constantly presented with a picture of a mapped

and bounded earth in which the eradication of the remaining 'unknown' is a mere mopping-up operation. Hence the cries of the poets and nature-lovers who see the urban prison of the mind closing upon them with nowhere to escape to — the nightmare of some science-fictionists, such as Asimov's *Trantor*, a city-planet with no living thing except man, his pets and his parasites.

The author appears to accept the reality of the Malthusian vision, which he attributes to the Cartesian dualism of body and mind leading on to scientific positivism, and more especially, to the Christian tradition of *transcendence*. He keeps harping on this throughout the book, and I shall have to return to it, for he gives the impression that *immanence* was a discovery, or re-discovery, of the 'Ecology' Movement: a return in modern terms to the nature-religion of the pre-Christian pagans. The policy, which he puts forward with a religious fervour, therefore, is that of abolishing the boundaries of *Oecumene* and *terra incognita*, of town and country, of man and nature. Let the town grow into the country, the country and the wilderness into the town, and let us exercise our love, our will, and our imagination on the near and the commonplace, rather than on the remote, the unknown and the mysterious.

An Account of Small Scale Efforts

Then comes the main part of the book which I found both cheering and exciting: a putting together for the first time that I have met of accounts of the efforts of individuals and groups of people all over Britain, to protect and save remaining bits of city greenery, and then to reclaim, to plant and sow and make or restore such bits of country in the waste and derelict lands of the towns, first of all, spontaneously on the small scale, and later on a larger scale as public and commercial funds were forthcoming.

The chapter on Moseley Bog, 8 acres of marshland entirely surrounded by suburban Birmingham, a remnant of an old mill-pool with surrounding heath and meadows, makes fascinating reading. Up to about 1980 no one bothered about the encroachment of suburbia, but then when surveyors moved in with a view to further building on it, a spontaneous protest and resistance grew up, which developed into organised and effective action. It turned out to be the very bit of country which lay at the bottom of the garden where the 5-year-old Tolkien once lived, and must have influenced his imagination to create (*sub-create* was his term) the valley of the Withywindle in *The Lord of the Rings*. Not only did the local people save it, but they learnt a lot in the process: about geology and flora and fauna, and ecology; and the lesson spread, and has influenced the whole development of the West Midlands, which is now penetrated by threads of greenery, by wild life corridors and broader patches, and by water. But though scientists and other experts are now much involved, and Moseley Bog is now a Site of Special Scientific Interest, it was not science that saved it, but a touch of mystery and imagination.

The town, of course, has its own topography and landscape, and its own climate, drier and warmer than the countryside; and hence its own ecology. As the people have been moving out, the country has been moving in, selectively; at the same time the urban and cosmopolitan money-culture has spread over the countryside so that on the one hand we have foxes seen in Trafalgar Square, and city wastelands foaming with vegetation, while on the other we have the great stripped, ploughed and regulated mono crop deserts of agribusiness, competing with the worst of urban industry in polluting our air and waters.

Meanwhile these changes had enhanced the influence of the science of ecology on Land Planning, including the 'official' urban open spaces of municipal parks, cemeteries, commons, etc., and certain large-scale reclamations of derelict land, such as the Upper Swansea Valley, and later the large area at Moses Gate, Farnworth, Manchester and many others, including the Liverpool

Garden Festival site and its several successors in other cities. But still more important was the encouragement given to spontaneous action on the small scale by individuals and little groups, who would simply band together to improve the wasteland in their own neighbourhood.

Informal and Widespread Efforts to Heal Dereliction

We hear much of the inner city riots in the early 1980's, but nothing of these many, informal and widespread efforts to heal the dereliction, very often in the very places where the riots occurred, notably in Toxteth, Liverpool, and Bristol. The variety is as great as the habitat: anything from simply protecting a self-sown wild patch, planting it with native species, digging up concrete and asphalt, making pools, mini-gardens and mini-parks, allotments, school nature reserves and nature trails, planting city heaths and woodlands, to making actual city farms with arable and livestock on derelict land. Most of this was with volunteer labour and funds, which drew people together and restored hope and health and a community spirit, especially to the unemployed. In time, in many places it changed the attitude of local government, and drew down help from public funds. Later the Manpower Services Commission supplied some of the labour.

One great virtue of these small-scale, volunteer efforts is that they are very cheap, since they are designed to conform to the natural, self-maintaining ecosystem of plants and animals. It costs a lot of money, energy, and machinery to chop, mow, spray, plough and differentially poison so as to establish and maintain an artificial community. Nevertheless, certain sites required prolonged and careful research before any sort of vegetation could be established on them, such as raw, acid colliery waste, or quarry tip-heaps. At Liverpool University they now have a technique for growing grass on bricks (Prof. T. Bradshaw) and, given time and study, there will be few, if any, sites which it will not be possible to transform into a more natural, green habitat. Even the municipal parks in some places are learning ecological methods, and a number of Councils have set up advisory services in nature conservation and ecology which can link the professional ecologists with the people carrying out the practical schemes.

And so, as always, what starts off as dispersed individual initiative becomes a "philosophy of ecocodevelopment (which) increasingly influences larger operations." I quote from page 222:

"Ecological design — design with nature — is a fundamental principle of land management, and by extension management of the earth, its landscape and resources. It seeks to rejoin functions and identities disjoined by industrialism. It treats human beings as a vital element in the ecological mosaic. As ecocodevelopment, or sustainable growth, it means advances in human welfare, which are kind to the environment. As creative ecology, it means a shift in conservation from defensive heroics to the more subtle and constructive skills involved in the design and management of ever larger tracts of landscape."

Examples are given of major applications, such as the new city at Milton Keynes, with its parkways, urban forests, species zones and its "polycentric settlement pattern". At Warrington, say the planners, their 'after-care' approach is equivalent "to taking out a maintenance contract on people's minds."

"By marketing the environmental ethic, the Warrington rangers have practised preventive social medicine, protecting a vast financial investment in roads, buildings and landscape. There is almost complete lack of vandalism in the parks, which can thus afford to provide a wider mix of features."

All this is a great advance on the 'subtopia' of the 1930's and the high-rise flats in a 'grass desert' of the 1950's. It offers hope of a better planned Welfare State and more contented busy and co-operative human members of the natural mosaic as envisaged by the ecological super-minds. But the vision goes further: it sees the earth as a planetary eco-city, with linked re-settlement of the countryside, in which *Oecumene* has overwhelmed *terra incognita*, which lies no longer outside and beyond. It thinks that man has reached a stage in which he "takes

in the earth at one view, a perspective reserved throughout history for God alone, and devolves upon himself the task of planetary management." The author thinks that "the divine role is a hard one to fill, but there is no alternative." So lightly does he shuffle off nearly two thousand years of Christendom, which have moulded European culture and his own inheritance!

It is disappointing that so many of the 'Greens' have fallen into this latest, and most persuasive form of Humanism, which has learnt nothing from all previous attempts to play God, with, of course, the very best intentions. As an ecologist I start off entirely with them, until the thing grows into a cult, with a mass of propagandist literature, a jargon of its own, and finally into a crude religion. It starts off as the champion of decentralisation, of 'small is beautiful', of the self-reliant individual and the self-reliant community, and then, as it grows, develops a National, even an International Structure, and becomes more and more dependent upon being financed by remote and centralised institutions, whether governmental or multinational, rather than upon the individual in association, whose limited funds restrict the scale of any one particular activity.

As this happens, so do the 'plans' for inflicting 'self-reliance' on the individual enlarge and with them the status of the planners and mass-mind-manipulators, until finally they fall into a pitiful state of God-complex which afflicts all Planners of other people's lives, and which used in former times to result in their being locked up as lunatics.

In this process, also, the one thing which must never be looked into is the real, main, reason why our Civilisation is destroying itself, why cities become industrial slums, why land was left derelict, why farming turned the countryside into an agri-desert, why the vastest resources are always available for war or armaments rather than for anything constructive, why people released from pointless labour by technology are called 'unemployed' and paid a 'dole', why waste and squandering are commonly said to be the most 'economic' ways, and why endless 'economic growth' is considered 'essential'. The main cause is obvious and well known, but to mention it is to be sent into the publicity-wilderness, to be limited to the small-scale, (which is what we want, isn't it?)

World Sick with Debt

The limiting factor is, of course, the nature of what we call 'money', i.e. loan credit, created as debt repayable with interest, and hence, ultimately unrepayable except by further borrowing. This is, in fact, a mathematical affirmation and enforcement of the philosophy of grab'n'gobble now, pay later. Indeed, it is not only pay later, but pay forever — a philosophy *physically* embodied to perfection by the Nuclear Power Station which, they tell us, is the *cheapest* form of power!

The World is notoriously sick with Debt, whether per-

"PROPHECY AND POLITICS"

Available in Paperback.

It is not too much to say that Grace Halsell's book, "Prophecy and Politics", is one of the most important books of our times, and should be read by all Christians. Grace Halsell deals with what is literally a matter of life and death, documenting how at least 50 million American Christians have been manipulated by the TV Evangelists like Jerry Falwell, to uncritically accept Zionist Israel as a fulfilment of prophecy and to support Israel's destabilising role in the Middle East without any questions asked.

Originally available only in hardback, and relatively highly priced (\$30 for Australians), a new paperback edition is now available. The Australian price is \$13 posted. Our overseas readers should be able to obtain "Prophecy and Politics" from the usual source of their books.

sonal, dressed up as mortgages and consumer-credit, Municipal (they are calling it 'creative accountancy') or National (all Governments live on borrowing, taxes just repay it) or International (especially affecting the Third World). Until the 'Ecology' Movement will tackle this, their efforts, however encouraging, can be but marginal. So long as the *control* of economic power through finance is centralised in the creators of debt, over-all control of both land and people remains centralised. The idea that centrally financed Planners can effectively plan for decentralisation is a nonsense, which is constantly repeated. Will they never learn?

Decentralisation of Economic Power Essential

A landscape planned by the best of ecologists has not had one-thousandth part of the human planning and care and application to each bit of it over the centuries that a typical piece of English countryside, at its best, has had. But that was before the invention of debt-money. Decentralisation means nothing without decentralisation of economic power to the individual, with a free choice not to be hired for dereliction. If the environmentalists really mean what they say, we must look to see them in the forefront of all actions which will further this. Grabbing from the rich is irrelevant, it is the *control* of credit, and hence of policy, which matters. The answer would be to replace doles and other conditional handouts by an unconditional dividend for all, but there may be steps towards this, such as to allow the 'unemployed' to supplement their 'dole' with decent earnings from satisfying work.

Ecology is too slender a branch to bear the weight of religion, which David Nicholson-Lord places on it. It is barely a century old, but, to read his book, one might suppose it was invented in the 1960's. While he is evidently aware of the Christian religion, no one has taught him, neither has he discovered, what it is, or to what extent the element of pre-Christian paganism or nature-religion towards which he seems to have regressed was in fact adopted and handed on to him via Christianity; though he seems to be aware of what he calls "the minority view" of Christian stewardship. He uses the fashionable term of our new manipulators: 'post-Christian': though he is by no means 'post-pagan'.

But his real trouble is his rejection of the idea of *transcendence*, which he repeatedly attributes to Christianity as if it were a contradiction of, or an alternative to, *immanence*; as if, although the balance may have lurched one way or the other from time to time, *both* were not essential to the Christian doctrine concerning God; as if Christianity were not the religion of the Incarnation of God on this earth, which sanctified matter as well as spirit and gave rise to that attitude of humility towards 'nature' which was the primary inspiration of modern 'natural science'; as if the diversion of the main direction of most science and scientists from that faith were not one of the roots of our present dereliction. No immanence in Christianity? Has he never heard of the Holy Ghost?

The trouble with an exclusive faith in immanence is that, to put it in its place it needs the awareness and worship of the Other, of the awful Unknown. Without this, the truth which is immanent in 'man' is soon seen as *especially* immanent in those men with the most power and knowledge. Upon these, then, devolves 'the divine role' of the Planner and Do-Gooder with the God-complex, who thus paradoxically exercise 'transcendent' remote control over the common herd of mankind in their self-appointed 'task of planetary management, however much they may deny it.

Christian Balance between Unity and Diversity

All evil is the perversion or misplaced application of good, that is, or reality. It is in the Christian doctrine of the Trinity that we find the balance between unity and diversity, immanence and transcendence, which ecologists, among others, are seeking. At present the bias is all towards unity, forgetful that creation itself (whether or not we call it evolution) is the making of differences in being.

There is indeed in Christendom a home for the Green of Paradise, but also for the City of God; for boundaries and distinctions as well as for mergers; for cities which are cities, and country which is country, and wilderness which is wild (and still

covers most of the Earth) as well as for an urban countryside. There are endless worlds to explore (e.g. in sea and air and soil) on this dear planet. We have scarcely started. It is vital that there should be room in our minds and in our faith for that vast unknown which surrounds each one of us and keeps us mentally and spiritually alive. Love is not merely the love of Same, but the love of Other.

Yes, Man is part of nature, but he is also *other* than nature. He is a mammal, but also more than a mammal; but what he is *not*, is a God! The idea that there is no more *terra incognita* left for him, outside his own mind and his *Oecumene*, would be comic in its conceit, if it were not so sad. On the contrary, the more our petty pool of knowledge grows, the wider the boundary of our ignorance, and our awareness should grow with it. This author thinks that: "*The horizons of the mind have been located*". Heaven help us from being trapped within the tunnel vision of him and his friends! But we sorely need their strength and the integrity of their original vision if we are to escape disaster. May they escape from their tunnel in time!

THE DEMJANJUK AFFAIR

While there is a carefully orchestrated campaign to have the self-confessed Communist Nelson Mandela released from a South African prison, there is no such campaign to have the Ukrainian born American citizen, John Demjanjuk, freed from an Israeli prison. Unless Demjanjuk wins his appeal against the conviction that he was "Ivan the Terrible" of an alleged Nazi death camp, he will almost certainly be hanged.

A prominent American Jewish lawyer, William Wolf, has joined with British historian Tolstoy and others who have charged that Demjanjuk did not receive a fair trial in Israel. Wolf points out that the American Justice Department withheld the vital information that over fifty survivors of the Treblinka camp where Demjanjuk allegedly operated, failed to recognise the Ukrainian as "Ivan the Terrible." One of these survivors had spent 11 months in the camp and had come to know "Ivan" very well, seeing him every day.

This evidence was only disclosed on February 8 after a Freedom of Information Act lawsuit had been brought by the Demjanjuk family. It came too late for use by the defence in the Israeli trial.

Wolf points out that "the sole tangible evidence" produced by the prosecution, was an ID card supplied by the Soviet. Wolf says that "The defence document examiners, suspecting Soviet writing on the back of the photograph because Soviet archival ink appeared in two staple holes through the photograph, were not permitted to remove the photograph from the card to examine the reverse side. Such writing would have exposed the document as a forgery, rather than one captured from the Germans. The Soviet authorities had instructed the Israelis not to allow the photograph to be removed from the card to examine the reverse side."

The fact that the Israelis complied with the Soviet's demands is but one more example of the close collaboration between the Soviet and Israel. The ID forgery was brought to Israel by Armand Hammer, the Jewish international financier whose close links with the Soviet go back to the days of Lenin.

There are further discrepancies about the Demjanjuk ID card: the card states that the person identified was four inches shorter than Demjanjuk. Generally speaking, people tend to lose height, as they grow older. The signature on the card was an obvious forgery, not even authenticated by the Israeli prosecution.

The dreadful reality is that Demjanjuk has been the victim of a far-reaching Soviet-Israel strategy, which has its roots deep in history. The coming "war-crime" trials in Canada, and proposed for Australia and other countries, are part of that strategy.

A small number of non-Zionist Jews around the world have foreseen that if that strategy is persevered with, there will be an inevitable backlash, with the rank and file of the Jewish people being the main victims. If the Israelis go ahead with their

proposal to hang Demjanjuk, there will be anti-Jewish repercussions right around the world. Those repercussions will not be artificially orchestrated, as with the Mandela campaign, but will develop organically from a sense of deep outrage.

TO THE POINT

The premature retreat from many of their colonies by the European colonial powers has been one of the major disasters of the post Second World War years. The main victims of these retreats have been the people being colonised. Not even liberal do-gooders would attempt to argue that Idi Amin was an improvement on the British colonial achievements in Uganda. It was an Australian non-Socialist government, which, reacting to the worldwide anti-colonial movement, promoted primarily by the Soviet, which initiated the Australian retreat from Papua-New Guinea. PNG Prime Minister Mr. Rabbie Namalhi, in a desperate attempt to prevent the complete collapse of law and order, is promising major constitutional reforms in an attempt to win foreign investments. All the available evidence suggests that the situation has passed the point of no return. Australians could pay a stiff price for prematurely withdrawing from what is virtually the nation's front line.

Irrespective of which Communion they belong to, traditional Christians are appalled by what is happening inside the Christian Church, which is increasingly losing its authority because of a departure from Christian Orthodoxy. Two recent, but unrelated events, signal further disintegration: the ordination of women priests is proving to be the "last straw" for large numbers of traditional Anglicans, with Priests either joining the Roman Catholic Communion, or the growing Anglo-Catholic Communion, while the Vatican's excommunication of Archbishop Lefevre and his followers has intensified the fragmenting process which openly surfaced inside the Roman Catholic Communion during Vatican Council II. Growing fraternisation with the "reformed" Soviet has further shaken the faith of millions of Christians.

In the words of Milton, "The hungry sheep look up, and are not fed...."

But so long as there are those who hold firmly to the traditional Christian concept of man as a unique personality with the gift of free will, there is a power available to "turn the clock back", to reject the doctrine of inevitability, and to encourage and enthuse those who are beginning to realise that they are threatened by a conscious programme of destruction through the progressive centralisation of all power. Social Credit as a policy is central to any movement of Christian re-generation. Those who reject that policy can, at best, make only a limited contribution.

* * * * *

At the recent Western Australian State Liberal Party conference, held at Esperance, the politicians were faced with a new mood from the delegates. The announcement, just prior to the conference, that a former local Branch President had resigned because Senator Chaney had opposed the principle of the Electors' Veto, and that he was forming an Electors' Council to stand a candidate pledged to represent all the electors, obviously had an

effect. W.A. Liberal Opposition leader Barry MacKinnon has moved towards acceptance of a modified form of the Initiative and Referendum concept. In an attempt to neutralise what he claims to be the growing influence of the League of Rights, Senator Chaney has resorted to circulating copies of Senator Ron Boswell's disgraceful Senate attack on the League. Even among many Liberal supporters Senator Chaney is known as "Red Fred".

* * * * *

The decision by American policy makers to lift the interest rate in order to curb rising inflation, demonstrates yet once again that no genuine stability is possible under debt-finance. Under orthodox financial rules, higher interest rates in the U.S.A. and other countries, checks the rate of growth with serious implications for Australia's exports. Recession conditions in the U.S.A. would seriously affect Australia, making nonsense of Treasurer Keating's claim to be implementing a successful "financial strategy". There is, of course, no real reason why Australia should be seriously effected by what happens in the U.S.A. or any other part of the world. The rest of the world could sink beneath the sea tomorrow and 16 million Australians would be left with the resources and industry to provide themselves with a golden age compared with what they have now.

* * * * *

King Hussein's dramatic decision concerning the West Bank and the Palestinians could prove a major move in bringing the essence of Middle East realities into clearer focus. Already it has forced the hard-line Israeli leaders to reveal that they have no intention ever of permitting an independent Palestinian people. But, as we have repeatedly pointed out, Israel must be seen in the broader context of global Zionist strategies. It is not an end in itself, but a means to an end. That end is the establishment of some type of World State. There is no secret about this; the Zionist strategists have never disguised their intentions.

ROCK "MUSIC" - SYMPTOM OF WEST'S DECLINE

This article, which appeared in NATIONAL VANGUARD, Box 2264, Arlington, Va.22202, USA, throws revealing light on one of the most manifest symptoms of the West's decline.

Widely regarded by many as the "greatest social revolution since Karl Marx", Rock "Music" has sparked a whole new era of screaming teenagers and freaks throughout the world.

ROCK "Music" is one of the most manifest symptoms of the West's decline. Like modern "art" it is cultural excrescence of a demented civilization, which has turned on itself and is tearing madly at its own vitals.

The daubing of a Pollock, A Rauschenberg, a Rothko, or a Chagall, however, for all their malicious ugliness have had relatively little influence on the average denizen of this dying order, other than to convince him that art is irrelevant and artists

are crazy.

Rock has had a far more destructive effect on the psyche of the West — especially that portion of the Western population born since the Second World War.

A generation and a half have been immersed in this throbbing, screeching medium practically since birth.

For many it has formed an ever-present sonic background to childhood play and socializing, to adolescent dating, and to

adult leisure. Often they do not escape from it even during the time set aside for study and work.

Some are so conditioned by it that they become restless and uneasy whenever the beat stops.

MOST LETHAL WEAPON

Social psychologists may have explanations for this phenomenon in terms of the arrested character development brought on by the permissive child rearing practices of a postwar era, or in terms of the widespread personal *anomie*, which has accompanied the social dissolution of the period.

Regardless of the mass-psychological factors involved in the ascendancy of rock, however, there can be no doubt that it has been the most lethal weapon in the cultural arsenal of the West's internal enemies.

They have used it, with cold-blooded deliberation, to break down the racial, sexual, and cultural identities of young Westerners.

ELVIS PRESLEY

Although there was a time when the promoters of the rock phenomenon were more careful to conceal their motives, they now boast openly of what they have wrought.

Elvis Presley, they say, was their foot in the door; they used him, the "White boy with Black hips," to introduce Black music to America's White youth during the 1950s.

Songs being sung to Black audiences by Black performers such as the utterly raunchy and openly homosexual Little Richard, would be given to Presley to sing to White audiences, after the lyrics had been slightly sanitized.

In England the Beatles served a similar purpose, taking their music from such Black rock performers as Chuck Berry.

Saturation exposure to Presley and the Beatles through the electronic media so accustomed young Whites to Black forms and styles in music that it was not difficult for the media masters to take the next steps: the omission of the sanitizing, so that the non-White values in rock lyrics became more explicit; and then the gradual transformation of the unquestionably White and male rock stars upon whom the kids looked as idols to the racially and sexually ambivalent stars who reign today.

REIGNING STARS

Two of those reigning stars are Prince and Michael Jackson. In a recent article on them the *New York Times* gloated:

"Both of them mix black and white idioms in their music, and both have shattered race barriers in the record business. And both play coy with conventional racial and sexual definitions. As Prince sings in "Controversy" — "Am I black or white? / Am I straight or gay? / . . . Was I what you wanted me to be?"

"Mr. Jackson seems able to float effortlessly from pop to funk to rock, singing everything from gentle soul ballads to hard-driving rock and roll. And with "Purple Rain", Prince has succeeded in fusing soul, gospel, rock, and funk into an idiom that transcends all color lines."

The New York Times then goes on to describe Michael Jackson's racial and sexual "metamorphosis":

"Thanks to plastic surgery and cosmetics (plucked eyebrows and lots of eyeliner), his features have become more "white" and more feminine. In the "Off the Wall" (1979) album photo, he looks like a pleasant, but quite ordinary young black man; in the "Victory" (1984) album photo, he looks somehow different — delicate, pretty, almost

angelic."

There follows a description of a Jackson video production called "The Triumph":

"The Jackson brothers appear as messianic spirits charged with leading people over the rainbow, into a better world. Floating above the earth like seraphs the Jacksons begin to sing, and as they do all the people below — blacks, whites, and Asians — join hands and see a vision of a peacock in the sky.

"The peacock is the only bird that integrates all the colors into one," Mr. Jackson explained once, "and that is what we are trying to represent through our music."

WHITE GRASSROOTS REACTION

In view of the extremes to which the media masters have gone in promoting such filth as Prince and Jackson, it should not be surprising that there has been a grassroots reaction even among young Whites already acclimatized to rock.

In Britain several "skinhead" rock bands have for the past couple of years been performing music which has expressed in very explicit lyrics the pent-up racial resentment of working class White youths against that country's growing hordes of non-White immigrants — and against the media-church-government establishment which favors those immigrants at the expense of White workers.

Now the reaction is spreading to America.

"HEALING A DIVIDED NATION"

By Rev. Cedric Jacobs, M.B.E.

A courageous Christian Aborigine exposes the socialistic had rights programme and puts forward a constructive solution for helping Australians of Aboriginal background. Contains considerable wisdom, with a final chapter suggesting constructive financial policies to bring all Australians together. It is not too much to say that this book could have a profound effect on the future of Australia. Essential reading for Christians who have been misled by some Churches on land rights.

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