

THE NEW TIMES

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

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SOCIAL CREDIT AND THE ENVIRONMENTAL PERVERSION

by Eric D. Butler,

It has now become fashionable to discuss the environment, so much so that earnest young ladies have recently organised an "Ozone Ball" in Sydney. Upon being questioned about the ozone and the alleged holes in it, they were extremely vague as to what it was all about. But they are typical of large numbers who are merely repeating what some popular science writer has written for the mass media. Unfortunately much of what has been said is mainly sensationalism, which tends to obscure a number of real problems about all aspects of man's environment. Filling children's' minds with fears that the end of human life on earth is threatened in the near future, is an example of the very pollution which is being criticised.

Apart from the type of political gimmickry, which Prime Minister Hawke hopes will help him to win the next Australian Federal Elections, there are those planners who, while studiously ignoring basic causes of the many abuses of all aspects of the environment, are obsessed with the belief that only more government controls can solve problems. This raises the fundamental question of what is the problem. A problem correctly stated is already half solved.

The misuse of the environment and the waste of resources can be traced back to the God called "growth". And economic growth is justified as essential to keep the orthodox finance-economic system operating. Economic activity, irrespective of whether it is necessary or wasteful is justified on the grounds that it distributes financial incomes. It is now seventy years since the author of Social Credit, C.H. Douglas, enunciated the proposition that as all institutions exist to serve the individual, the true purpose of an economic system was to provide goods and services freely indicated in order of priorities by individuals. To suggest that the purpose of an economic system was to provide "full employment" ran contrary to man's constant endeavour to improve the efficiency of the economic system in order that required production should be achieved with less human labour.

THE CAUSE OF SABOTAGE

Douglas foreshadowed the growing environmental problems in his first work, *Economic Democracy* (1920). Everything that has happened since has confirmed the following:

".....it must be borne in mind that the existing economic system distributes purchasing power through the same agency which produces goods and services — i.e. payment for work in process. In other words, if production stops distribution stops and, as a consequence, a clear incentive exists to produce useless or superfluous articles in order that useful commodities already existing may be distributed.

"This perfectly simple reason is the explanation of the increasing necessity of what has come to be called economic sabotage; the colossal waste of effort which goes on in every walk of life quite unobserved by the majority of people because they are so familiar with it; a waste which yet so overtaxed the ingenuity of society to extend it that the climax of war only

occurred in the moment when a culminating exhibition of organised sabotage was necessary to preserve the system from spontaneous combustion.

"The simplest form of this process is that of 'making work' the elaboration of every action in life so as to involve the

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.

maximum quantity and the minimum efficiency in human effort. The much-maligned household plumber . . . the machinist insisting on a lengthy apprenticeship to an unskilled process of industry, such as the operation of an automatic machine tool, are simple instances of this. A little higher up the scale of complexity comes the manufacturer who produces a new model of his particular specialty, with the object, express or subconscious, of rendering the old model obsolete before it is worn out. We then begin to touch the immense region of artificial demand created by advertisement; a demand, in many cases, as purely hypnotic in origin as the request of the mesmerised subject for a draught of kerosene.

"In another class comes the stupendous waste of effort involved in the intricacies of finance and book-keeping. ...

"There is the burden of armaments and the waste of materials and equipment involved in them even in peace time; the ever-growing bureaucracy largely concerned in elaborating safeguards for a radically defective social system.... All these and many other forms of avoidable waste take their rise in the obsession of wealth defined in terms of money; an obsession which obscures the whole object and meaning of scientific progress, and places the worker and the honest man in a permanently disadvantageous position in comparison with the financier and the rogue.... The tawdry 'ornament, the jerry-built house, the slow and uncomfortable train service, the unwholesome sweetmeat, are the direct and logical consummation of an economic system which rewards variety, quite irrespective of quality, and proclaims in the clearest possible manner that it is much better to 'do' your neighbour than to do sound and lasting work."

MONOPOLISTS OPPOSE DOUGLAS

Douglas's financial proposals for making the production system the servant of the individual were rejected by those who had the power to implement them. Although different groups appeared to have different reasons for rejecting the Douglas proposals, they were all united in their opposition to any policy, which would make the individual genuinely free. Among these were the Trade Union leaders who, even when they were unable to dispute the practicability of the Douglas proposals, bluntly said they did not like their purpose. There was an unholy alliance between the monopolists of all kinds, the most important being the Credit Monopolists, who were agreed that rather than correct the defects in the debt financial system, the results of the defects should be exploited by promoting the view that increasingly bigger economic units were essential. The cult of Bigness was promoted under different labels, once known as "rationalisation" while today it is termed "restructuring".

The result has been a century of waste and destruction, not only of material resources, but also of human life, unprecedented in the history of mankind. Degradation of the physical environment is, in whatever sphere it takes place, an evil to be deplored and corrected. But the degradation of the human being, of his spiritual essence, is diabolical. The mass-man is the product of the mass-society, itself the result of a financial policy which treats human beings as so much raw material to be planned by self-proclaimed elitists. The pollution of the mind is even more dangerous than the polluting of the physical environment. And yet many, if not most, of those who claim to be concerned about the environment, even extending their concerns to what they term 'animal liberation', express no concern about the mass slaughter of the unborn by abortion.

TASMANIAN REALITIES

One of the greatest threats to the cause of genuine conservation, are the "political greenies", who have a political agenda which relatively few of those now supporting "green" parties

understand. Worldwide publicity has been given to how the Tasmanian "Green" Independents have established an "accord" with the Labor Party, which in essence places their hands on the levers of power — but without any responsibility. The reality is that a big part of the Tasmanian Independent vote was a protest vote against the major parties, with few realising that Dr. Bob Brown, a self-admitted homosexual, and leader of the "green" Independents, wants decriminalisation of homosexual acts, endorses such trendy pursuits as affirmative action, is critical of the American alliance and supports price controls. A study of the submerged agenda of the "political greenies" reveals no concern about the traditional family, an issue that must concern all genuine conservationists.

It is easy to point the finger at what the "capitalist system" is doing to the environment. But it is not honest to say that those operating either primary or secondary industries are willfully destructive of the environment. The majority of farmers do not 'mine' their soils, attempt to force production with chemicals, and over-stock their properties, because they like doing this. They are under the whip of the debt merchants and never-ending rising financial costs. Given sane financial rules, primary producers would not need grandiose government conservation schemes. They could do what their forebears of the past did: aim to pass on their farms in an improved condition. Planting adequate trees would be regarded as normal.

WASTEFUL CAR INDUSTRY

The first Henry Ford, who had some understanding of real economics and finance, is quoted as having said that the aim of the good automobile manufacturer should be to make a quality family car that would last a lifetime. Such a car is technically possible. But manufacturing and servicing motorcars is such a major feature of sustaining modern economies, that there would be economic chaos if quality motorcars were made to last a lifetime. How would "full employment" be sustained? A recent report says that in Japan it has been proposed that no car older than five years should be allowed on the road. The enormous physical and human waste associated with the world's car-manufacturing industry, rarely attracts the attention of the 'political greenies'. There is also the wasted effort, and energy, devoted to the exporting of motorcars as part of the attempt to make domestic economies work.

The first major assault on the social as well as the physical environment started with the industrial revolution. If that revolution had been guided by Christian principles, and financial policies adopted to make those principles practical, the destructive and ugly aspects of that revolution would have been avoided. But suddenly people who for thousands of years had lived on the land, directly drawing their sustenance from the land, or living in villages in which small-scale industries served the local community were torn from that environment and herded into big cities to work in industries which have become progressively bigger and more bureaucratic. Big cities are not only wasteful

GREENHOUSE EFFECT - SCIENCE OR FICTION?

by David Thompson

This little booklet is most timely. It documents what the scientists are saying about the alleged threat to the ozone layer and the possible greenhouse effect. A balanced presentation and an exposure of the political purposes behind what is the latest inspired campaign to condition the individual to make further surrenders of control over his own life.

Order from all League bookshops. \$5.00posted.

in terms of resources required to sustain them, but have a distorting effect on human personality. Crime and every form of human perversion are much more prevalent in Big Cities than in rural and smaller communities. Most of the problems of Big Cities are insoluble.

So far from modern technology making greater centralisation — all of which is a threat to the human personality — an inevitable process, it has made possible decentralised, small-scale production capable of providing an abundance of man's genuine requirements. Social Credit financial proposals, the major feature of which is a dividend representing the reality of a cultural heritage to which every individual is entitled to draw upon as a right, would result in a retreat from economic and social policies of waste. More collectivist controls would be unnecessary.

BALANCED APPROACH NECESSARY

If a balanced approach to the environmental question is to be developed, it is essential that the "political greenies" be challenged to stop making exaggerated and unproven claims about holes in the ozone layer, threatened greenhouse conditions, and to face the basic cause of all environmental disturbances: centralised power resulting from the most destructive monopoly in the history of Man: the Credit Monopoly. Once again Social Crediters we presented with an opportunity to offer genuine salvation in place of the dangerous perversion now being so skilfully promoted under the label of conservation.

THE FRUITS OF MULTICULTURALISM

The Weekend Australian of July 22—23, carries a story of how "An upsurge in the activities of foreign intelligence agents has cast a menacing shadow over the security of many thousands of members of Australia's refugee and immigrant communities". Australia's Security and Intelligence Organisation is quoted as saying that in spite of the high level of foreign intelligence in Australia, the organisation cannot control the situation. It lacks the capacity to make contacts among the different groups.

The climate of fear being generated by foreign agents is beginning to reach deeply into ethnic communities with many migrants complaining that they are facing the same type of surveillance and harassment they suffered in the countries they came from. They had hoped they would find tranquility in Australia.

The role of Middle East diplomatic missions in fostering and subsidising rival political organisations within the Arab community has intensified age-old frictions.

The Israeli diplomatic staff is active in supporting all local pro-Israel groups who seek to suppress information or debate on the Palestinian question. Special attention is paid to academics teaching Middle Eastern studies.

Australia is being turned into a battleground for migrants who have come to Australia from failed multi-cultural societies. A harmonious nation is one, which has developed organically over a long period of time, with all members of that nation sharing the same cultural roots. A host culture can absorb a small number of alien cultures over a period of time. But alien cultures must be genuinely absorbed into the mainstream of the host culture. Multiculturalism is a recipe for growing friction and the breakdown of national cohesion. It should be rejected as a policy of betrayal.

BOOK NOW FOR THE LEAGUE'S NATIONAL WEEKEND

The Australian League of Rights' National Weekend, starting with the Annual "New Times" Dinner on Friday, September 29, will be providing a bigger and better "feast" than ever.

Guest of honour at the Dinner will be the distinguished Australian of Aboriginal background, Rev. Cedric Jacobs, M.B.E., C.D., J.P., the man the media tries to ignore. Cedric Jacobs is a most courageous man with a special message for Australia at the present time. It is the duty of as many supporters as possible to be present to pay their respects to this great Australian.

Numbered among the outstanding speakers at the Dinner will be Mr. Barry Tattersall, former Principal of Canaan College, who will be speaking to the Loyal Toast. Barry Tattersall will also be giving a Paper at the League's National Seminar on Saturday, September 30.

There will be a special address by Mr. Phillip Butler, returning to Australia permanently after having served as Assistant National Director of The Canadian League of Rights for many years. Phillip Butler will share reflections on his twenty years abroad.

Once again the toast to "The New Times" will reflect the stimulating growth of the Social Credit message.

Eric Butler's Annual address will be a challenging examination of the far-reaching significance of the dramatically changed international situation. Title: "Are we beckoned by a New Dawn?"

There could be one or two surprises at the Dinner, which will be chaired by one of the most outstanding young men the movement has produced, Mr. David Thompson.

All bookings must be accompanied by \$25. Post to Box 1052J. G.P.O., Melbourne 3001.

Excellent venue and Dinner guaranteed.

MESSAGES

Overseas and other supporters, who cannot attend the Dinner in person, may associate themselves in spirit by sending an appropriate message. All messages will be published in the special Dinner issue of "New Times".

NATIONAL SEMINAR

The "full face" of the League will be presented in a series of Papers. Speakers will include: Rev. Cedric Jacobs, Mr. Barry Tattersall, Mr. Chas. Pinwill, Mr. John Lane and Mr. Eric Butler. Details later.

ACTION SEMINAR

Sunday, October 1, at "Runnymede". The most inspiring reports in the history of the League. Rev. Jacobs to conduct Divine Service at 9.30a.m.

PRIVATE HOSPITALITY

Limited private hospitality available for interstate and country visitors. But they must book NOW.

CIVILISATION'S WRONG TURNING

by E. Merrill Root

The late Professor E. Merrill Root was one of the U.S.A's most distinguished modern poets. He authored the best-selling books, 'Collectivism On The Campus', 'Brainwashing in The High Schools', and 'America's Steadfast Dream'. He contributed to a number of American journals.

In his noble essay on Savonarola, the great G.K. Chesterton wrote:

"The civilisation that surrounded Savonarola was a civilisation that had already taken the wrong turn, the turn that leads to endless inventions and no discoveries, in which new things grow old with confounding rapidity, but in which no old things ever grow new".

We, like Savonarola, live in a civilisation that has taken a wrong turn: for us too, from the first pragmatist to the last hippie, all things grow old with "confounding rapidity".

But the old things — "the strong crust of friendly bread", the stars above us and the kitten beside us, the drama of love between woman and man, the miracle of birth and the mystery of death - never seem, as they should, forever new.

Orbiting satellites, our newest squibs of invention, already seem old; and the sun (that oldest fountain of the newest day) never seems new in the sunrise where God fashions every morning a different garden of flame.

That wrong turn, where the new is born old and the old never grows new, began when our countrymen abandoned conservatism to whore after novelty. For only the conservatism of the timelessly old can keep the things of time eternally new; only a regard for the ancient sun can preserve the perennial freshness of tomorrow's sunrise.

Thus our need is for a re-affirmation of the conservatism, which is conservation — not only of the soil whence things grow but also of the soul by which things live.

WHAT CONSERVATISM IS

But to turn once more to the right, we must first engage in semantics and philosophical definition showing to a forgetful world what conservatism really is.

Our world is yet brash and blatant in its ignorance of conservatism. On the campuses the idiocy of the hour (symbol of the strange and shallow mood in which so many professors live) makes "conservative" a vice-word, a synonym of decay.

Conservative, i.e., that which conserves the values whence the past grew great and the future may grow greater still, means to a contemporary man of *Academe* a crabbed, repressive, vestigial survival — reprehensible and even nasty. A "conservative" is supposed to be a moss-covered bucket hanging in a long-abandoned well that has run dry.

A friend of mine, who is a leading poet and a great translator of the Latin classics, and who therefore should know better, wrote me before I spoke at the Conservative Society of the Yale Law School: "/ see your name listed as a speaker among other *obnoxious characters*"!

We conservatives on the nation's faculties are the strange heretics of orthodoxy — but we are those who still dare to say that two plus two are four, that A is A and X is not Y, that under the adjustments of society lies the elemental centre of the order of Nature and the will of God. As such, alas for the colleges, we are "obnoxious characters"!

We may smilingly dismiss the childish ignorance that sees in the conservative a throwback to the dinosaur and pterodactyl.

Only the illiterates of philosophy could call Aristotle, Shakespeare, and Goethe - three great representative conservatives — a reaction to the drab and nasty things that crawled in Mesozoic mud. Lao-tse, the greatest conservative of China, is

hardly a cultural lag from the sophistication of John Dewey or Eleanor Roosevelt. Thomas Aquinas is scarcely a fossil remnant of an ichthyosaur, blithely to be crushed under the superior boot of the latest schoolboy Lenin.

Only fools can accept the modern ignorance that supposes a conservative is a skunk in a dark cellar — just patches of dim white here and there, and a universal bad smell. As the song has it, "It ain't necessarily so!"

CHARGE AGAINST CONSERVATIVES!

But *why* doesn't the contemporary academic like, and why does he lead his students to dislike, the "conservative"?

The chief academic charge against the "conservative" is that he always "upholds the *status quo*". This is a crooked idiocy that leads one in a whirligig journey by the lane of Round About to the land of Nobody's Home.

It is easy to prove this. For conservatives reject every temporal *status quo* because they accept only the dynamic of timeless reality. As Spinoza says, they would see life *sub specie Aeternitatis* — under the light of Eternity.

Consider. When the Bolsheviks, first by fraud and then by force, subverted the freedom that the people of Russia had sought to win, a rule by collectivist goons became (and remains) the *status quo* in Russia. Would I, as a conservative, have accepted that *status quo*? I would immediately have joined whatever underground was possible, hoping, as the Russian people still hope, someday to go after the goons with guns.

Another example. Today in America, the "Liberal" Establishment, our contemporary crooked orthodoxy, is the *status quo*.

Do I, as a conservative, accept that *status quo* — the centralised control over the once free states; the stuffy bureaucracy hunkered down in Foggy Bottom; pampering of our enemies from Tito to Castro, the penalising of our friends from Mihailovitch to Chiang Kai-shek to Anastasio Somoza; the bread and circuses (always at the hands of Caesar) as the only need and "right" of man; the glandular disease of a deficit Budget leading to pathological gigantism; the extortions that make tax slaves of us all; the universal compulsion that turns men into devolution toward the hive and the heap?

As a conservative I reject those *status quo* with every inch and ounce of my being.

CONSERVATIVE PRINCIPLE

A principle emerges. The conservative does not uphold the casual chances, the random choices, or the fanatical compulsions that become the *status quo* and disfigure the surface of society.

He opposes the casual *status quo* of time because he serves the casual values of Eternity. He conserves what is *worth* preserving: the spectrum, the tonal scale, the two plus two that are four, the logic of reason; and, in the human mind, the glory of Shakespeare and the wisdom of Aristotle.

He criticises every temporal *status quo* in terms of the eternal dynamic at the heart of life. Thus he is not concerned with preserving either the wax candles and gas lamps of yesterday or the neon lights of today, but he *is* concerned in preserving the light, which they both exist to serve.

He accepts or he rejects the old-fashioned torch or the new-fangled Mazda in terms of their uses, but he always accepts —

as an absolute value — *light*.

It is your relativist, your modernist, who upholds the latest *status quo* of time. Naturally! For he sees no absolute value, outside and above time, and so a thing's position on the time-line is the only criterion he knows. To him, anything that existed in "the horse-and-buggy days" is "bad"; anything that exists in the tank-and-tractor days must be good.

Yet Thomas Jefferson did great things in the days of horses, and Castro does not automatically become a superman because he rides a jeep or Mao Tse-tung because he drives tractors over the graves of the Chinese people. To the "Liberal" anything is "bad" if it "turns the clock back" - say to 1776; and anything is "good" if it "turns the clock forward" — say to 1984.

The conservative, however, knows that you turn clocks forward when they are slow, and backward when they are fast, your design being to see that all clocks keep sidereal time.

ROOT OF THE MATTER

Here we touch the taproot of the matter. The true opposite of *status quo* is a phrase which we do not yet have, but which we need. Latin gave us the known phrase; Latin must give us the new and needed phrase. The opposite of *status quo* (the state in which things stand) is *potentia qua* (the power from which things flow).

The conservative, then, is the man who distrusts every *status quo* because he trusts the *potentia qua*.

To the conservative, that is, the basis of life lies not in a position on the time-line, which is the *status quo* of the hour. To him the basis of all things is the changeless power from which all changes flow; the fountain and source, the Alpha and Omega, the eternal *I am*, the vine in which the branches live.

Because that *potentia qua* is changeless, every *status quo* rooted in it can fruitfully change. From it streams the successive seasons — seedtime and harvest, youth and age, the spring that vanishes (and returns) with the rose.

Out of its absolute unity all relative differences leap into dramatic being — the tiger and the lamb, birth and death, the peace that lies in passion and the adventure that lies in rest, the pauseless procession of the notes of music that makes the timeless harmony of the tune.

In it lie the constant spectrum and the absolute tonal scale, because of which alone the gorgeous chaos of Turner's sunsets and the crushing chords of Beethoven are possible.

In it lies the inexhaustible energy whence stream the exuberant Niagara of the stars, the dainty rectitude of a snowflake's geometry, the architecture of oak and rainbow, the leaping lightning and the marching suns.

In it stands the absolute and eternal *truth* that never changes, but that must be struck again and again like a bell that fades and rings again. The conservative seeks to embrace, and be embraced by, that truth — dwelling in the *potentia qua* which is its home.

THE GREAT REALIST

Therefore the conservative is the great realist. He inhabits the vine, not the branches. So he is not deceived by the fads and fashions and manias; by the "social norms" and the "group adjustments" so dear to the fussy Puritans of the N.E.A.; the compromises of the politicians; the ukases of the Commissars for the Suppression of Wild Flowers.

As a realist, the conservative knows many things of which today the world is ignorant.

He knows that the only way a child can be born is that the mother, whether Calpurnia, the mother of Caesar, or Mary, the mother of Jesus, shall carry the child nine months under her heart.

He knows that milk doesn't grow painlessly in bottles, but

comes because a cow, all red and white, eats green grass.

He knows that, if you would bake bread, you must sow and reap and grind — and light the fire.

He knows that the living will of the acorn causes it to grow into an oak and not a sponge.

He knows that, though you tinker *ad infinitum* with breeds of dogs, no dog will become a cat, and that every cat, from now to Judgment Day, will walk alone; and that horses, by fiat of God, will always wear a glory of mane and a thunder of hoofs. As Gertrude Stein reported said in one of her lucid moments, "A rose is a rose is a rose."

POTENTIA QUA OF ETERNITY

Relative customs of the hour may change; ancient Britons stained themselves blue with woad, the modern American girl stains herself with lipstick; but absolute things, like the delicious lunacy of lovers under the moon, never change for they dwell in the *potentia qua* of eternity.

Shakespeare always goes to the root of the matter. His Lear, for most of his life, has been a made of the *status quo*, living amid the shadows and not the substance of things, accepting the "social" surface. He has to be awakened to reality by the shock of things as they are, breaking his illusions of "security" and "right" and the "lendings" of social status. He has to be drenched under the elemental rain and lightning of God.

Then, finding how fallible our "social" conventions and tinsel ideologies are, as he sees the almost naked Edgar, Lear cries: "Ha! Here's three ones are sophisticated: thou art the thing itself: unaccommodated man is no more but such a poor, bare forked animal as thou art. Off, you lendings!"

And, under the torrential downpour of lightning-mottled rain, he tears off the "lendings" of his clothes. Thus does he become "one of God's spies" and takes upon himself "the mystery of things".

The conservative is the awakened ear. He knows that all our social "adjustments, our conventions and fads and "Liberal" manias, our "many inventions" that dim the Eternity in our hearts, are mere "lendings."

The conservative sees "the main thing itself." A free man unbent beneath the flood of rain and lightning, he says to the clothes man wears — the group adjustments, the fussy planned patterns, the social conventions, the party-line ideologists "Off, you lendings!"

This leads to the metaphysics of conservatism. The "Liberal" is today a surface man; the conservative by nature is a centre man. The "Liberal" clutches the flower but ignores the root; the conservative reverences the root, and so possesses flower after flower. For things thrive on the surface only if they abide in the centre.

A poor panicky modernist like Omar Khayyam laments that '*spring should vanish with the rose*'; the conservative, with the Mediaeval mystic, Amgelus Silesius, knows "*The rose that here thy mortal eye doth see, / It so hath bloomed in God from all Eternity.*"

The Great War that fractures the world today is not chiefly about surface things — politics, economics, etc. — but about centre things — religion, metaphysics, philosophy.

ROOTS OF CONSERVATISM

The roots of conservatism? They are transcendental, they are metaphysical!

They grow deeply into the absolute, the eternal, where two plus two are always four; where as a man sows, so shall he reap; where (as Dante knew) "In His will is our peace".

In that centre are still the spectrum and the tonal scale, unchanged by time because they live in the changeless

source of all change, in the absolute of God's Eternal Now.

There the colours and the tones abide, unaffected by history as perceived by Marx, untouched by time. Blue can never age into red, red can never be hoaxed into green by "Liberal" whim, green can never be coerced into yellow by Robespierre to Mao Tse-tung.

In that changeless centre reality is a great *lam*, where A is never X and B is always B; where the tiger burns bright from the anvil of God, and the stars are constant in their courses; and where truth and right and beauty — as Antigone knew when, a conservative, she defied the state-liberal, Creon — stand in the very constitution of things, graven in star and stone.

Out of that changeless centre come all greater changes. Thence the music of Bach and Beethoven, the cathedrals of Chartres and Rouen, the Parthenon and the Taj Mahal, the poetry of Shakespeare and the painting of Rembrandt.

Genius in all its changing manifestations streams from that changeless centre, as the drama of the many colours streams from the central vortex of the sun: the colours can be many because the light is one.

ALL RENEWAL FROM WITHIN

That is the only living way to make all things new. If Pablo Picasso were God — which he must now have cause to know he isn't — he would create the world by the flickering fitful idiocy of perpetual "novelty".

He would shatter the spectrum to fabricate some monstrosity of off-beat purple, of adventitious green, or hues of spoiled liver, he would toss forth distorted caricatures of beasts, some with five wings, some with seventeen eyes, many with thirteen tails, he would fashion flowers that stink with decay because he thinks fragrance old-fashioned, he would spawn birds with breasts like dish pans and cabbages with the tentacles of an octopus.

And the end would be, as always with such new Lucifers, that all these "new" things would "grow old with confounding rapidity."

But God is not Picasso. God makes all things new by

renewing from within all that He has created and found good: the wild hawk to the wind-swept sky, the deer to the wholesome woods; the water-lilies that flow on the canvas of Monet or the rivers of the world; the tiger burning bright and the lamb with his "woolly clothing of delight", the awful rose of dawn; the huge and thoughtful night; hunger and love and fear and heroism in the heart of man.

All these He renews from the changeless centre in perpetual renaissance of the surface. And in this the conservative shares, in his far off and humble way, the mood and the mode of God.

FROM PERVERSITY INTO PERVERSION

Once there was war in Heaven, and Lucifer and the Wrecked Angels, in the restless flicker of their perverted being, moved from perversity into perversion, breaking all connection between surface and centre.

And now, as always, the things that happened first in Heaven happen at last upon earth. Today the sons of Lucifer and the Wrecked Angels — the wrecked theologians like Niebuhr, the wrecked intellectuals like Sartre, the wrecked artists like Picasso — gather to march on God. All hearts resolved on the final nihilism, they cry with Mephistopheles: "We are the spirits that deny!"

Never in the history of the world have they been so strong. This is their mightiest hour, their proudest foray. With them march the "planners", the "humanists", the children of 1984, the fanatics who hate Nature and God, the surface men who lust to destroy the centre.

The war that once fractured Heaven now fractures earth; in that war there can be no coexistence, no neutrality. For it is the war of cosmos with chaos, of reality with illusion, of creation with nihilism.

We conservatives, who seek and reverence and guard the passes to the carefully preserved centre, hear the trumpet that shall never call retreat.

We know that ours will be the victory, not because God is on our side, but because we are on the side of God.

TEACHING A CHOICE OF EVILS

by Elizabeth Dobbs

In the following article in the October—November 1986 edition of "Home" (U.K.), the author examines the effect of Game books on children's' minds and traditional Christian culture.

"All the characters in it are good and two of my favourites are 'The Bloodbeast and Throm' ". So wrote a twelve year old of a so-called game book.

Well.....

Game books, for the un-initiated, present a 'story' — some sort of quest — in 400 or so paragraphs, numbered apparently at random and thoroughly jumbled up in order. At the end of each paragraph the reader is presented with a multiple choice: Will you do A, B, or C? Each choice refers him to another multiple choice, and that to another, and so on. The paragraphs are usually short and sharp. He thus bounds through the quest in a series of hiccups, by a different path according to the choices he makes.

Some of the choices lead to death, destruction and a disqualification. He can always start again. Others may land him wandering in (say) paragraph 43, the Valley of Death, a featureless wind-blasted plain stretching away endlessly beyond the horizon. The souls of the dead wander there, aimlessly, in solitude. Just as he approaches the edge of the valley an ethereal wind gets up and his soul is wafted away. A couple of *dei ex machina* frequenting the place may then offer to restore his

spirit to his body and him to the game, with a head start (turn to ¶8). Off he goes again.

The structure of these books is based on computer games, and indeed some of them include parallel computer programmes.

This sort of decision-making has its uses in dealing sequentially with symbols of factual material, if the outcome of the manipulation can be traced to a true, accepted and verifiable conclusion in the real world. It is in fact how 'teaching machines' work, and some game books use the technique in this way, exploring aspects of history, for instance, tied back to what is known of the period.

Others of the books, while operating the sort of exciting story in which children delight, keep to a relatively balanced cast of characters, situations and morals.

Given an exciting story as a basis, the effect of the method is to imbue the reader with a fine flamboyant sense that he is positively making his own adventure: but of course he is only making tunnel-vision choices between alternatives laid on by the author in his pre-set agenda. The choices are irresponsible because the paragraphs are so short, the succession so quick, the effect,

being 'magic', so arbitrary, that the reader has no chance to connect and compare choice with result.

Furthermore, particularly in the series called Fighting Fantasies which is extremely popular, the options given all lead to the same *kind* of consequence — something involving gruesome encounters, aggression and immediate violence. If one cares to thread the maze to find out, the options offered often lead to the same paragraph a move or so later, so that it makes no odds which alternative is chosen. Just as, for instance, in later years, the reader will choose between Tory, Labour and Liberal/Alliance parliamentary candidates, and find that the options amount to the same policy administered fast or slowly.

NOT ONLY PARENTS SHOULD BE WARY

The Fighting Fantasy books have made millions for publisher and authors, and are best sellers even compared with books for adults. But not only parents should be wary of the consequences. The books specialise in horror. All but a few of the characters are either extremely nasty or repulsively monstrous. The action programmed is uniformly aggressive; the resulting violence sets out to terrify.

All this is abetted by excellent and convincing illustrations that present the most ghastly images. Can you visualise what a mummified warrior looks like as you open his sarcophagus? You do now. Will you take his sword? (turn to ¥387). The ancient corpse sits upright with a rustle of dust and comes at you. Or will you grab his spear? (¥395). Again he rises to attack you. Or what about a fiendish ghoul? Or a troll (with a huge hammer)? Or a fearsome evil goddess? A phalanx of skeletons, a spectral figure hunched and twisted with hatred for all human beings a horseback on a massive black stallion, its eyes pits of fire . . .? All are faithfully depicted. It is no use grown-ups (and my readers) laughing at the list: as presented, they really are gruesome.

The operator of one adventure is matched against dragons, elves, (baddies in this time), orcs, trolls, wraiths, the Grendal, rocs, ghouls, griffins, dinosaurs. Unseen Stalkers, a whole array of skeletons, a spectral figure hunched and twisted etc., ogres, basilisks. Death Knights, Willow Weirds, Ice Demons and so on, not to mention various unpleasant human characters.

When our hero (you) chooses the wrong paragraph in his battling he will be stabbed in the back or the stomach, or his neck will be snapped like a twig; or he will be charred to a cinder, shot by a crossbow, torn limb from limb by orcs, harpooned in a trap with his entrails spread before him, fried, suffocated, or taken to "the depth of the Rift never to see daylight again. Or he could become part of the malignant talisman that is the object of his quest (courtesy of the evil wraiths), or become one of their steeds forever doomed, or be struck down to wander in the valley of death of ever. . . . or, what our twelve year old liked so much, fall down holes and rot. No options are laid on for comradeship or friendship, nor kindness or chivalry or the unfolding of long-term purposes and ideals. The way forward is always through immediate violence and aggression.

Now what can be the outcome of seeding a child's mind with these revolting images without the counterbalance of morals, ethics or religion? The tolerant parent will point out that boys will be boys and boys have always gone for fighting, killing and violence in their stories, and that this is no worse. It passes, they say, it is a phase, and they grow up into honourable, just and kindly men.

But in what sense does it pass? Until recently, while violence and fighting have been present in boys' books, they have been balanced by good forces, by the recognition that other friendly kindly folk exist, and that victory is to be won with truth, honour and kindness and loyalty, or worse will befall. It is true that folk tales often include both horror and magic; but they are

circumscribed by their own harsh literal logic and sense of responsibility, which, scanning from outside, we note and respect.

While a landscape composed chiefly of gore and grue is in itself offensive, worse still is the fact that the child reader at his most vulnerable stage is being not merely told, but *shown*, personally, that violence is the most successful strategy of behaviour.

TAUGHT TO ACT WITHOUT JUDGEMENT

In these Fighting Fantasies the operator does not stand outside passively observing a sequence of events. He actively makes decisions guiding (apparently) the adventure. In doing so he must commit himself to the underlying rationale offered by the author, or he won't win through. That is, he accepts violence, aggression and magic as his own, as principles of action. He *uses* them and finds they work — the author sees to that. Presented with a situation, what to do? Smite at once with your sword; use your magic charm. On the mark with your spear, or ask that sorcerer, or maybe you have one wish left . . . the reader is being tutored by the tactics of the teaching machine to act without judgment towards an end not truly or completely imaged: He is practising irresponsibility and sterilising his judgment and imagination.

How far will such lessons on how to act to get what you want, stick? Probably not for long, consciously, but they are still *there*. Any competent propagandist knows that once someone has been persuaded to act, successfully, on a proffered theory or set of premises, he is more than half won. In these fantasies the author provides both the action and the success.

This is not irrelevant. Viewed in one way, the whole of our lives consist of imagining what we want and working out the means of getting it or doing it: from deciding on what car we want next and how to find the money, to envisaging the pictures we would like to paint and how to do it. Indeed, the sum of the objectives desired by every member of the community, trailing a vast stream of the means projected to attain them, is the medium in which we all exist.

To corrupt the capacity to imagine objectives truly together with the way they may be achieved is to alter the whole direction of our culture. To disrupt the true way of working to an end - in the belief that magic and violence really get what you want — will lead ultimately to a breakdown of society.

So, imagining the atom bomb, making it actual and exploding it, brought about the destruction of Hiroshima and the end of the last war: it also led to Chernobyl and the miasma of fear so useful to politicians today. So, the imagining of how to grow embryos outside a woman's womb and then doing so in fact, has led to the cultivation of human embryos for experiment. And where will that lead? The direction of our culture is changing, biased by the choice of such aims outraging our physical integrity, or our moral integrity, or both.

What then nurtures the ability to imagine our objectives, for good or ill? Choosing them is usually a matter for conscious decision; but conscious decision in adult life is monitored and engaged (whether positively or negatively, and largely unrealised) by the deep subterranean flow of ideas, images, habits, attitudes, emotions, principles, beliefs about the way the world relates together, gathered in the vulnerable years of youth and adolescence, and incorporated into the very body of our growth.

Peter Rabbit may compete with Batman, Allan Quartermain with Biggles and 001, but none of them demand decisions to be made on their behalf. We are outside their stories, visitors among their adventures.

The game books and fantasies call for decision-making in the mind.

The Christian story calls for the same sort of operation, but in real life as well as the mind: decisions to make, ends to choose, means to discover properly to gain them. But the Christian story besides being a tale is the truth and sets out the truth, and

demands it in return. This is the difference.

Our society was originally shaped by Christianity, and until recently sustained by it. The monitoring stream that sparkled in our subconscious was the Christian story embodied in the poetry of olden words. It is no longer so. The shaping vision needs renewing and replenishing, not by the mobthink of the mob-psyche, with its doubtful tools of violence and dodgy magic, making real a landscape of fear; but the released imaginations of each and every member of our society playing outwards on the enormous potentialities of the post-industrial world and drawing from it aims and adventures to which each can contribute and each make real in his own sphere.

THE PHONY WAR ON AIDS

The enormous confidence trick being played against the American people by those who pretend to believe that the AIDS epidemic can be stopped by current policies is exposed in a signed editorial in the December 2 edition of the prestigious magazine. SCIENCE, captioned "Social Engineers Confront AIDS". The writer, William Booth, describes how inadequate the present policy of trying to persuade homosexuals and drug addicts to voluntarily change their behavior by education, condoms, and free needles, is.

The editorial begins:

"Perhaps the most important experiment ever conducted on AIDS research is now under way. But instead of taking place in the laboratory, this experiment is being run in bedrooms and bars. And its investigators are not scientists in white coats but social workers bearing latex condoms and little bottles of household bleach." (Page 1237)

The problems confronted are enormous:

"The entire enterprise is running almost blind into some of the most powerful but poorly understood behaviors there are: those at work in private worlds of drug addiction and sexual longing." (Page 1237)

"'We're talking about changing some of the most compulsive human behaviors, and we're asking people to make these crucial decisions over and over again at the exact moment when they're most vulnerable, which is to say right when they're about to have sex or right when they're about to stick a needle in their arm,' says Marshall Becker of the University of Michigan School of Public Health." (Page 1237).

As an example of how powerless information and exhortation are to change dangerous but pleasurable conduct, consider how determined the motorcycle riders of California are to remain free to ride their cycles without wearing helmets.

PHONY WAR

The phony nature of the war against AIDS is revealed:

"Most experts agree that knowledge has little, if anything, to do with behavior change. 'One of the big problems is that information doesn't do much,' says Nathan Maccoby of the Stanford center for Research in Disease Prevention. Yet many AIDS workers still seem hell bent on zealous pamphleteering.

"For instance, the government recently mailed its long-awaited AIDS brochure to every household in the land, but

the mailing had nothing to do with altering high-risk pursuits, says Paula Van Ness of the National AIDS network in Washington. In fact, the government decided not to do a post-mailing survey to assess behavior change because they assumed none would result." (Page 1238).

LYING TO THE PUBLIC

He acknowledges that lying to the public is routine procedure. Once certain authorities believe that a specific community attitude is desirable, they feel entitled to make any statement, whether it be true or false, which will help form that attitude:

"Yet the most important factor in achieving behavior change may lie not with public health workers showing a relatively small number of homosexuals and addicts how to put on a condom, but with society as a whole. 'If we think about changing behavior one by one, the epidemic will be over before we're through. You've got to change community norms and standards,' says Larry Bye, founder of the Stop AIDS project in San Francisco." (Page 1238) "In the beginning, a certain amount of brainwashing may have to take place. In Seattle, for example, a large public health campaign used billboards, buttons, and posters to tell gay men that three out of four of their peers were engaging in safer sex.

"Of course, we had no idea that was true,' says Robert Wood of the Seattle-King County Health department, 'but we wanted to change the normative beliefs of the community. We wanted them to believe that everyone was working to reduce their risks'." (Page 1238)

How many of the reports on AIDS by advocacy groups fall in the category of such brainwashing? I suspect a considerable number.

ACCEPTING THOUSANDS OF FUTURE DEATHS

The policy of trying to persuade a percentage of infected and high-risk people to change their behavior is basically flawed. It accepts the unacceptable outcome that many thousands of people will continue to contract and spread AIDS, even if the program is successful. No one contends that all people can be persuaded to change their behavior; if 50 percent did, the program would be a phenomenal success. The other 50 percent would continue to infect thousands.

An intelligent policy must have the objective of preventing a single additional person from contracting AIDS. To reach this objective, two things are necessary: 1) Find out where the virus is, and 2) Pass and enforce laws that will prevent those who host the AIDS virus from passing it to others

The first objective can be achieved by mandatory regular testing of all persons for the AIDS virus. A beginning should be made with high-risk groups while facilities are being built to test everyone.

The second objective may be reached by passing and enforcing all legislation to outlaw all conduct that may transmit AIDS. The primary culprits are homosexual practices and drug use that requires injections. Those who break the laws should be prevented by isolation. The location of intravenous drug abusers must be known if needles and bleach can be given to them.

These measures are draconic but the disease, AIDS, is more draconian. The deadly epidemic can and must be stopped.

— From Dr. Fred Schwarz's Christian Anti-Communism Crusade Newsletter, 1989/2., P.O. Box 104, Nth. Strathfield, 2137.