

THE NEW TIMES

VOL.54, No. 3.

Registered by Australia Post- Publication No. VBH 1001

MARCH 1990.

Australia and New Zealand Edition. Published in Melbourne and Auckland.

THE WORLD RETREAT FROM FREEDOM

by Eric D. Butler

Last year's developments throughout the Communist world have produced a situation fraught with greater threats to freedom than before Gorbachev and his fellow Marxist "reformers" signalled the end of Communism as previously understood. Idealists and wishful thinkers of all kinds are united in their eulogies of the 'spirit of democracy' which they claim is now sweeping the whole world. Civilised people everywhere are rightfully applauding that there has been a revolt against the terror and brutality, which characterised the Communist regimes. But to suggest that "reformed" Communists now masquerading as Democratic Socialists are going to help the world down a path of peace and stability flies in the face of reality.

The term "democracy" has been glamorised to the stage where it means all things to all men. It has been elevated to the level of a mythology without many people grasping what it means except that they feel that in a democracy there is a political vote and 'majority rule'. Those campaigning for "liberation" of South Africa regularly insist that there can be no democracy without the introduction of political voting for all and majority rule. It can be predicted with certainty that if this formula is introduced in South Africa, the end result will be bloody violence with greatly reduced freedom for all, both black and white. Real freedom, economic freedom, is only possible when individuals have increasing free time after engaging in essential economic activities.

THE GORBACHEV FACTOR

In assessing Mikhail Gorbachev's contribution to the present unfolding world drama, it is important to bear in mind that he is a dedicated Marxist-Leninist. He has made that clear on a number of occasions. He is convinced about the 'inevitability' of Socialist ideas being victorious in the years ahead. Anyone who doubts Gorbachev's ideological base should carefully consider a statement made in Moscow on November 3. Gorbachev was addressing a group of students. He said, "We are carrying forth a Marxism-Leninism freed from layers of dogmatism staleness and short-sighted considerations. We are returning to its roots and creatively developing it in order to move ahead."

Further stressing his devotion to Marxism, Gorbachev claimed that Marx "with the aid of scientific analysis predicted the coming of socialism as the inevitable result of civilisation's development and the historical effort of the working class and all working people.... The Marxist interpretation of the socialist idea is of great social and moral value to us.... We have no reason to abandon the moral wealth of the Marxist theory, and the fact that it has been distorted, vulgarised, oversimplified and abused does not mean that we should renounce Marxism."

Anyone who believes that Gorbachev has turned his back on Marxism-Leninism and the dialectical method of advancing through periodic retreats should read Gorbachev's book, *Perestroika*, in which it is related how Lenin in 1918 signed the Brest Peace Treaty with the Germans, surrendering a vast area of Russian territory in order to save the Bolshevik Revolution. Gorbachev writes that Lenin was right, even though some of his

colleagues thought he was wrong, "because he was looking far ahead; he did not put what was transitory above what was essential. The Revolution was saved."

BOWING TO THE MONEY POWER

Gorbachev is also thinking far ahead, but his immediate aim is to save the Revolution and to prevent, if possible, an economic collapse in the Soviet Union and the development of a state of anarchy. In order to achieve this objective, Gorbachev has been forced to turn to that power which has fuelled and sustained all modern revolutions: the Money Power, now centralised internationally and progressively striving to further the Lenin concept of creating a World State through a New International Economic Order. Gorbachev and his supporters obviously believe that 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.

acceptance of the proposal that the victims of Communism should have more political votes, is not going to halt the process of the socialist idea developing "inevitably". Gorbachev has taken on the appearance of a Fabian Socialist. His hero Lenin worked closely with the Fabians, who believe that the political voting system can be used to legalise the process of central planning.

While the political and constitutional systems of Western nations called democracies provide the potential for changing disastrous financial and economic policies in an orderly manner, the reality is that those systems have been subverted to the point where they provide little protection against a general retreat from freedom. Real freedom is basically economic freedom, genuine security for the individual and his family. Gorbachev is in the forefront of those Socialists who now talk about 'market forces' and "competition". But what is called the free market has always been limited by the financial factor. There is an old saying that a beggar is no less a beggar because he has been granted the franchise, a truth that the blacks of South Africa will discover if the Marxist Nelson Mandela ever takes over. This is also a truth, which the peoples of Poland and other Eastern European nations are going to discover unless they can develop a genuinely free and competitive economy served by a realistic financial policy. While the peoples who have suffered under Communism are striving towards what they believe is freedom, the international power men are attempting to forward their emerging programme for merging all economies of the world into a centrally planned World State. A number of conferences have already taken place, including a meeting in Paris in February of senior officials from leading industrial nations and Eastern Europe to plan the establishment of an Eastern European Development Bank. It is possible that the slaves who groaned under the chains of naked Communist power will be better fed and housed in the future, but they will be chained to the same debt system which is being used to enslave the peoples of the whole world.

A NEW FORM OF SLAVERY

Aristotle that famous Greek philosopher argued that slavery was essential for the leisure, freedom and explosion of creativeness, which was such a feature of a Greek civilisation to which the Western world owes so much. But human slavery is not necessary today in order that a privileged section might enjoy real freedom; it has been replaced by a much more efficient form of slavery, that of an industrial system powered by solar energy. Towards the end of last century the industrial arts had developed to the stage where security and genuine freedom for all individuals was fast becoming a reality. Those seeking power through the developing Black Magic of modern banking with its credit creation, were being challenged by developments, which, unless checked or subverted, would inevitably have taken Mankind towards a new Golden Age. The Western European peoples were in the forefront of this exciting prospect.

But the First World War and the events associated with it, all designed to make world stability impossible, was the end of an era of such high promise. The world has been in conflict ever since, and there is no evidence that the threat of conflict of all kinds has been lessened by the developments inside the Communist world. Real history reveals that every crisis, many deliberately created, have throughout this turbulent century been exploited in the interests of those seeking world power. No one can predict with certainty what is going to emerge from the ferment associated with the emergence of Gorbachev. If, however, the English-speaking peoples can hold back, even for a limited period, the programme for centralising all power, they can still offer the world a lead towards real freedom as centralisation produces its inevitable disasters.

THE RIGHT TO SAY NO

Australians should be encouraged by the stand of British Prime Minister Margaret Thatcher, as she attempts to avoid the final surrender of British sovereignty to the Common Market trap, now being enlarged to bring in the Eastern European nations, and say NO to the programme to surrender Australia to a Pacific Common Market. Genuine democracy is the right to say no to every unwanted policy infringing upon the rights and freedom of the individual.

THE ETERNAL LAW

"There is one law which is right reason, agreeable to nature, diffused among all men, constant, eternal, which calls us to duty by its injunctions, and by its prohibitions deters us from wrong; which upon the good lays neither injunctions nor prohibitions in vain; while for the bad neither its injunctions nor its prohibitions avail at all. This law admits neither of alteration nor subtraction nor abrogation. The vote of neither senate nor people can discharge us from our responsibilities to it. We are not to look for some other person to expound or interpret it, nor will there be one law for Rome and another for Athens; nor one of this state, and another later on; but one law shall embrace all races over all time, eternal and immortal; and there shall be hereby one common Master and Commander of all — God, Who originated this law and proposed it and arbitrates concerning it. And if anyone obeys it not, he shall play false to himself and shall do despite to the nature of man, and by this very fact shall pay the greatest penalties, even if he shall escape all else that is reckoned punishment."

- Cicero, Roman statesman and philosopher in *The Republica*.

BASIC FUND FILLED

The Australian League of Rights 1989-90 Basic Fund of \$65,000 has been filled with a late surge of inspirational giving. The small surplus was absorbed in the heavy demands of the Federal Election campaign. Any further contributions will be allocated to the 1990-91 Basic Fund. In expressing his thanks for a further display of loyalty by League supporters, the League National Director expresses his regret that he has been unable to acknowledge personally all contributions. Pressure of work has been enormous, with even correspondence lagging. With the election pressure off, Mr. Butler hopes to attend to all back correspondence.

"It is impossible to doubt that the bid for world control, which emerged into the open in 1914, and was temporarily foiled in 1918 has merely shifted from Berlin to Washington and New York. . . .

". . . The only line of action which can be effective in the emergency with which the world is confronted must be one which can paralyse or break up the group control of credit to which the majority of individuals in every country have become helpless slaves....": C.H. Douglas, 1924.

THE DEBT TREADMILL

Australians are encouraged to believe that in order to solve debt and balance of payments problems, foreign investment is essential. The result is that we become serf-slaves in our own country. But is debt the only source of finance?

While financial experts clutch at Japanese straws and dream dreams, Mr. B.A. Santamaria of the National Civic Council produced a few whispers of sanity in his column in *"The Australian"* (23/5/89).

CAUGHT IN THE DEBT TRAP

Having observed that Australia was in a nearly hopeless debt position under conventional financial rules, Mr. Santamaria wrote:

"The foreign debt problem has two aspects: the specifically Australian, and the universal, or worldwide. Concerning the former, there can only be a 'political' solution to the world debt problem, in which we may possibly be permitted to participate. . .

The other aspect of the same problem is the enslavement of government to debt as a result of the present system of creating money. British historian Sir Arthur Bryant once described the problem in these words:

"The British national debt itself had stood at some 7 billion pounds in 1914. By 1962 it had grown to over 28 billion pounds; by 1980 to 91 billion pounds. Within a single year, 1980-81, it grew from 91 to 113 billion pounds.

"Annual interest on the debt of Britain's central government had risen from 750 million pounds in 1955 to the staggering total of 8600 million pounds in 1980 which was more than the annual amount spent on either defence, public health or education."

MONUMENTAL ABSURDITY

"This, wrote Bryant, was a monumental absurdity. Behind it, he said, there was a 'sole cause' -

". . . the creation of money as distinct from real wealth, by (the) State borrowing at interest, which has subsequently to be paid by taxes on the producers of real wealth, who are forced as a result to recoup it by ever higher prices."

"None of these lessons will ever be studied," wrote Mr. Santamaria, "so long as 'the system' staggers on. There are too many vested interests likely to be hurt by the changes required, even if there was a consensus concerning the need for them. Meanwhile, we follow the scriptural example of the Gadarene swine and rush madly to the precipice, financial forces apparently stronger than human will".

A SERIES OF BOOK ENTRIES

Returning to the issue a few months later, Mr. Santamaria surveyed the crop of insolvent entrepreneurs, adding:

"The residual legatees of the great entrepreneurial empires turn out to be the banks, whose representatives preside over the asset sales, so as not to be caught in a re-run of Victoria's VEDC and Tricontinental affairs . . . "

"Whence the money lent by the banks?" asked Mr. Santamaria. "From their depositors? Or was it simply a series of book entries secured by more or less adequate liens on assets? If the latter, the power to charge 20% interest on a book entry is more rewarding than control over the Government's printing presses . . . "

"One is foolish enough to believe that there is still an alternative financial system, which, however belatedly, might provide a solution."

EXERCISE SOVEREIGN RIGHTS

"It is becoming increasingly obvious that the need for 'foreign investment' from Japan or elsewhere is begging the question of where money comes from. If, as Mr. Santamaria suggests, it is merely created as a book entry, then *who has the right to perform this task*, charging 24% interest into the bargain? Sir Arthur Bryant provides a clear lead in his column in *'The Illustrated London News'*, March 1983, which Mr. Santamaria has obviously read:

"The exercise of the right inherent in every sovereign State of creating and issuing a sufficiency of money to make financially possible what is physically possible and morally desirable, would enable as much real wealth to be brought into existence as, with its immense innovative and scientific potentialities, the nation is capable of making. It would give government a freedom of action which its present dependence on borrowed money denies it."

In order to preserve the last shreds of our national independence, Mr. Santamaria's views should be pursued. We recommend a new booklet, which addresses this issue: *"Democratising Money"*, by Mr. Chas. Pinwill. (See back page).

"THE NEW JAPANESE JERUSALEM"

"It is clear . . . that the Multi-function Polis. . . is likely to develop into a deeper, more comprehensive and concentrated engagement than Australia has ever experienced with another culture and society . . . Japan's economic and financial influence is so great that the region (and the world) must change to adapt to it. . .

"In a bilateral Australia/Japan project the disparity of economic and financial weight is such that real equality would be difficult to hope for . . . The likelihood of the Australian public welcoming a purely Japanese project to build a new Jerusalem upon their shores seems slight."

— Professor Gavan McCormack,
"Arena 86", 1989,

"ECONOMIC WAR"

". . . most statesmen at the present time would agree that their primary problem is to increase employment, and to induce trade prosperity for their nationals, and there are few of them who would not add that the shortest way to achieve this would be to capture foreign markets. Once this, the common theory of international trade, is assumed, we have set our feet upon a road whose only end is war.

"The use of the word capture indicates a desire to take away from some other country, something with which it, being unable also to be prosperous without general employment, does not desire to part. This is endeavouring to impose your will upon an adversary, and is economic war, and economic war has always resulted in a military war, and probably always will."

- C.H. Douglas,
"The Monopoly of Credit", 1931.

TROJAN HORSE: A phrase referring to subversive or traitorous activities or sentiments, after the legend of the gigantic, hollow wooden horse filled with soldiers, and left at the gates of Troy by the Greeks in order to gain entrance to the city.

- Webster's Dictionary.

THE NEW CIVILISATION

The destiny of mankind is unknown. Therein is the very stuff of freedom. Here is a statement, not to be contradicted, which countenances a large hope but does not define it; rather, it gives to hope the boundless contours of a majesty not clouded by vague imaginings or limited by any shape of things to come, but large and pregnant with an undiscovered reality. It stands for a sane faith which forever can keep pace with the expanding universe.

We cannot tell if there is some divine, far-off event to which the whole creation moves. If there is, it may well be infinitely remote in astronomical time, and such as must abash the countenance of imagination at the crass levels of man's present powers. But a realistic view of the universe and of the vital processes at work in it establishes a single fact, which is the key to destiny. That fact is that mankind is free. Freedom connotes simply freedom of choice, and it is possible to choose only one thing at a time.

Man can choose what direction he shall take; he is not bound or fashioned by a rigid ecology, but creates his own environment.

All action has consequences, which are determinable. Action and reaction are constant. So that, although he is not exempt from the repercussions of error, and despite the hiatuses in human knowledge, man is not precluded from free choice by ignorance. He is free to make trial, to profit by experience, to choose what direction he shall follow.

The contest with environment has proceeded so far that victory over scarcity conditions is complete, and further development in that direction lies in the endless refinement of scientific and industrial method under conditions of cosmic armistice. Perhaps it is a false figure to describe man's essays against frugality in terms of hostility between himself as nature. But it is certain that he has always regarded himself as wresting his fortunes from sea and soil; he is toiler not merely a gatherer. Finally, however he has eased toil. With the cajoleries of scientific method and applied power he can reap an increase up to the limits of his own choice, and deal with such increase, as he will, transforming by manufacture or utilising by novel application wealth, which he has won by scientific obedience. This is a tremendous fact.

Between and throughout those monarchic and martial crises, which are the substance of academic history, the steady policy of mankind as a whole has been to escape the rigours of poverty and toil. This has been done. The historic environment has been transformed. In place of scarcity and uncertainty there is controllable plenty; in place of scarcity there is overwhelming variety of wealth; in place of exacting husbandry there is the toolbox of mechanical invention and the prodigal energy of power plant. Of set purpose man has won economic freedom, which is at once a reversal of the historic environment and the culmination of a policy.

This consummation has not so far eased the parallel struggle for acquisition. The struggle in which man is pitted against man unabated. Indeed, the contest intensifies and grows more bitter day by day. Yet the struggle for a livelihood, the struggle for markets, the last futile struggle of armed warfare, which employs death and destruction as a means to livelihoods, and conquest as a means to markets, are all stagnant anachronisms in the light of the victory already gained. The folly of struggle is more pointed when it is realised that civilisation, as we know it simply halts because it cannot squander those gains, which men, classes and nations tussle to acquire.

A VISION FOR THE NINETIES

It is obvious, therefore, that if civilisation is to eventuate in renewal instead of suicide, the present crisis merely awaits a decision regarding direction. Mankind is faced with a crucial choice, an obligation laid upon him by the freedom he has achieved. What use will he make of his opportunity? It is ridiculous to contend that any crisis has occurred before in history, which is comparable with the present issue. If such a crisis has occurred, it predates any record, and certainly goes back to that remote age when man forsook the forest and walked upright. The freed hands and level eye have produced their utmost, and brought him face to face with another juncture of even greater importance.

The main feature of the choice now confronting the world is plain. It is a choice between realism and idealism. The Renaissance produced the scientific spirit in Europe, and empirical method wedded to an existing ambition eventually pricked men on to a versatility, which could not have been envisaged at the time it began. From that intellectual and manipulative versatility was born the power of prosperity. Prosperity is the direct outcome of the inductive type of thinking, but side by side with this has grown a moralistic body of thought which has garbled the straight laws of nature (verifiable through their unvarying instances) with artificial "laws" which are mainly the impositions of privilege upon powerlessness. The ability to administer the moral law implicit in caste-driven society has passed . . . from the priestly class who devised it in early civilisations, and from the military class which assumed it at later phases, and from the automatic and plutocratic classes who plundered it, to a mean and subtle and very restricted group, operating in super-imperial fields through the instrument of modern coercion — the monetisation of credit. The important aspect of this development is not that it is a concentration of power amounting to world patronage in the hands of a few superior office boys. The important point is that such a concentration imperils freedom to the point of loss, and stultifies the profitable contract made with nature by obedience to her laws.

Through stultification the moralistic basis of the present civilisation is crumbling. Freedom is jeopardised by tying men to a work for wealth idealism in place of the realistic distribution of leisure as a machine bonus. Profitable association with nature is rendered sterile by enforced non-participation in increments of wealth not directly due to conversions of raw material by human energy, or linked somehow to work idealism.

The difficulty of maintaining an idealistic order of subsistence-standards, in contradiction of the demonstrable fact of plenty, has led to the super-idealism of State-worship, just as the refusal to admit the fact of possible leisure has led to the extravagant moral idealism of work for work's sake.

State-worship is a political device to ensure the enslavement of people in conformity with planning idealism. Its danger is the accumulating eruptive force of repression. Already there is a widespread recognition of the duplicity

A VISION FOR THE NINETIES

(Continued)

of political propaganda, but there is also lamentable ignorance of the strategy and identity of the wire-pulling social enemy behind it. The outcome is that the name "politician" has become a term of reproach, and justly so, for acceptance of the status of professional catspaw is final abandonment of honour. This discredit is due not only to the subservience of political parties to the money power, but equally to the ignorance of politicians of matters of fact. They are, in the main, ignorant of the nature and function of money, and equally ignorant of the purely administrative function of representational government.

The blustering forms of "government" with which nations are afflicted today are products of ignorance. They are possible by ignorant neglect of the economic forces, which are thrusting relentlessly towards an unacknowledged prosperity. There is no science of economics to reveal this pressure. There is simply a toppling edifice of artificial data, expressing wealth always in terms of debt. This false money-economy, fostered and supported by the world-ring of finance, can be, and is pitted against the plain observations of common sense. It is an aspect of the triumph of idealistic over realistic thinking.

Similarly, there is no political science. It is absurd to talk of "political science" in connection with a continual and veering response to all the chilly winds of financial coercion, in utter scorn of the will of the body politic. There, however, is the rub. The politician responds to the pressure exerted upon him. The policy of common mankind is implicit in the direction that discovery and invention, organisation and concerted effort generally has taken up to the present. But, being unformulated and unexpressed, this implicit will is hindered and diverted by a control, which negatives free choice. Mankind as a whole, and not simply man the politician, has succumbed to tolerated but intolerable institutions, which are the vehicles of a perverted idealism, the idealism of financial conventions, by which all administrative agencies in the state are suborned. No action whatever can be taken without financial consent, for money, under existing conventions, is the means to all ends. The politician is reduced to a writhing servant of financial expediency, and, being bred and selected and conditioned in an atmosphere of idealistic ideas, has not the force to break from the charmed circle, or the wits to perceive the charlatanism of restraint. Force must be applied to him from another angle, for his real problem is a choice of masters.

It seems that the new, realistic civilisation, which is coming to birth simply waits upon the forceful declaration of that common policy which is traceable in historic human effort. The policy exists, and is active as the impulse behind most individual effort. But it has not yet assumed the increment of power due to association. It is the common policy. To secure unity some clarification of ideas is a first necessity. The realisation most potent as a unifying force is that competition, which is the polite modification of war, is not the major factor behind material progress. It is a weakening factor; opposition of

effort tends to equilibrium, not momentum. The drive of society, regarded as a force, derives from association, with division of labour.

The principle of association, once admitted as the basis of social dynamics, will elaborate to an art of mutual aid, in which for the first time the spiritual powers of mankind will increase with unhindered speed. Association dislodges all grudges, and makes possible the ethic of the Sermon of the Mount.

The test of any political system is the individual it produces. The final fruits of association accrue to the individual, and the destiny of every man's temporal desire is free, secure life, incited by curiosity, satisfied with growing wisdom, and virile with health. To that end the new civilisation will press on.

The dying order is young only in the extent and vigour of its dominating powers. It is static, if not retrogressive, but its means of defence are formidable, being entrenched in established legalism, in the morality of all orthodoxies in the conservation of education, and in the universal system of nepotism in administrative offices of all kinds. It is supported by propagandist organisation which has the monopolistic power of exclusion as well as the hypnotic powers of endless reiteration, and which can unleash the tiger on its own behalf at short notice, and create a maddened or witless horde overnight.

But the spearhead of a new consciousness, the realism from which will spring a civilisation of greater grace and clearer light, finds every chink in this jointed armour.

Man is his own destiny, forever fashioning from his vicissitudes an order of new associations, magnifying his strength, and deepening his insight at every difficult stage. Within the limitations of his knowledge he appoints his own end, and with the desperate urge of life fulfilling its intrinsic mission, he goes towards it. Man alone takes knowledge of his direction. He is not a lumpish dinosaur lazing to extinction. He invites his destiny and encompasses it little by little.

CHARLES JONES.

Edited from *The Fig Tree* (First Series),
September 1938.

VIDEO TAPE OF DR. GEOFFREY DOBBS INTERVIEW

Veteran British Social Crediter, Dr. Geoffrey Dobbs, accompanied by his wife Elizabeth is concluding a six-week visit to Australia. Dr. and Mrs. Dobbs have been able to visit all States except Tasmania, meeting with small groups of Social Crediters and sympathisers. Dr. Dobbs was able to make a distinctive contribution to the growing vitality of the Social Credit Movement in Australia.

One of the highlights of the visit was a videotaped interview of Dr. Dobbs and Mrs. Dobbs by Eric Butler at Shepparton, Victoria. This recorded interview brings out the many facets of Social Credit and Christianity. Dr. Dobbs provides a most illuminating comment on the Doctrine of the Trinity and its impact on the political, constitutional and social developments of the English-speaking world.

This historic interview is available from Mr. Ian Roberts, Box 37, Hopetoun, Victoria 3396. Price \$30 posted.

GROWING ORGANIC DEBATE

As with most types of production, food production has increasingly been dominated by what is known as "cost-effectiveness". The question of quality is subordinated to financial considerations. But big-scale farming, increasingly dependent upon chemical fertilisers and a wide range of pesticides and herbicides, has resulted in growing problems with both plants and animals. These problems in turn have generated a dependence on the big chemical organisations, these now becoming part of the multi-national scene. Not surprisingly, the situation has resulted in a growing worldwide organic movement.

However, this development is being countered by the argument that organic farming and gardening "does not pay", and that the abandonment of current methods of farming and gardening would make it impossible to feed the world's growing population. There is a degree of truth in this argument — but only if the canons of financial orthodoxy are not challenged. The same type of argument is used against quality production of, say, motorcars. The first Henry Ford, who along with his friend Edison, the inventor, held unorthodox views about "sound finance", said that the aim of the motor car manufacturer should be to make a family motor car which would last a lifetime. There is no technical or physical reason why high quality cars cannot be manufactured to last at least 25 years.

But taking Japan as an example, official policy is to encourage the manufacturing of cars with a strictly limited life. Why? Because much of the Japanese economy is geared to providing "full employment" through the car industry, including the provision of spare parts.

It is instructive to note that the pioneers of the organic movement, men like the late Sir Albert Howard, author of the classic *An Agricultural Testament*, in which he explains his experiments with compost-making, had some critical views about financial orthodoxy and how it fostered short-cut chemical methods of production. A mass of evidence on the subject of debt finance, the chemical combines and the growing incidence of disease in plants and animals is provided in Father Denis Fahey's work, *The Church and Farming*.

Although technology has made a contribution towards making organic production less labour intensive, organic methods generally require a much longer-term approach to farming and gardening. Not surprisingly many primary producers point out that they cannot "afford" to take the long view; that they could go bankrupt in the process. But with a realistic financial policy, which made it profitable to grow quality foods by organic methods, there is no doubt that the peoples of the world can be adequately fed while at the same time soil fertility is being increased with a build up of organic content.

Australian politicians have suddenly discovered that there is some political "steam" in the environmental issue, now unfortunately dominated by radical "greenies" whose main motives are power and more controls over the individual. If they are genuine they might consider financial policies, which would make it both practical and attractive for primary producers to do some of the things many of them instinctively would like to do. One of the more constructive policies of the British Thatcher government has been to offer some financial assistance to farmers who wish to change to organic methods. There is what is known as the "set-aside" scheme under which farmers who stop production on at least 20 percent of their land for five years before resuming on organic lines are paid approximately \$A180 an acre each year. It is estimated that there are approximately 1000 organic farmers in the United Kingdom, which is only 1 percent, of the total. But the number is growing.

Jamesfield Farm, near Perth, Scotland, is an experimental organic farm being subsidised by the government. After visiting the farm, run by Ian Miller and his brother Roy, London *Times* reporter Alan Franks commented, "Going round Jamesfield Farm, which has been run by Ian Miller and his brother Roy, since his father's death three years ago, you soon become aware of a huge irony. While organic farming has been lumped together in the public consciousness with muesli, open sandals and all the other tokens of health-freak crankiness, it is in reality just the old way of doing things. The term conventional has been 'hijacked' by methods which have become the norm in a little more than a generation."

Ian Miller related the heated arguments he had with his father, who did not like the pressure to use chemical fertilisers, his view being that every farmer should aim to pass on his farm in a more fertile condition than when he inherited it. The result was that the farm remained untouched by chemicals since 1939. Five years ago Ian Miller and his brother made the decision to revert to the former organic status. Now Ian Miller argues strongly against turning his back on centuries of agricultural knowledge and good husbandry. He is quoted as saying; "The trouble is that even though many farmers know the truth of this, they are reluctant to admit it, even to themselves. I know that in the past, on those parts of the land that has been intensively farmed, I have seen the wildlife disappear — the partridges, the pheasants, everything. If you knock the plants out with herbicides, there are no insects for the partridge chicks. We have got ourselves on a chemical treadmill, and I don't believe we are even faintly aware of what long-term damage we might be doing. What I do know is that the further away the land gets from artificial stimulants, and the more it has a chance to breathe, the healthier is the yield."

Ian Miller says that his neighbours are impressed with his crops. He quotes some as saying that they have noticed a change in animal behaviour as a result of the use of chemicals. Miller says that it is difficult to get advice on some aspects of ecology, because every consultant to whom he spoke admitted to being trained chemically only. These consultants are like the certified economists, so indoctrinated in financial black magic that they have no understanding of reality.

Financial policy is the key factor in persuading more farmers to change to organic methods. All those who claim to be concerned about the environment should be challenged to face the financial issue. If they will not do this, they should be denounced as phony conservationists. But it is an encouraging sign that the way is being cleared for realistic debate on the organic farming issue.

SOCIAL CREDIT COURSES

We are pleased to announce that in addition to the Social Credit Training Course of eight lectures which may be done by correspondence with a personal tutor, a much more comprehensive course has been developed by veteran Queensland Social Crediter, Mr. Vic Bridger. Mr. Bridger is conducting personal courses, but prefers to take only a limited number at a time. A Diploma is presented to successful students. Those wishing to enrol for Mr. Vic Bridger's classes may contact him at (07) 2891104. Those wishing to take the correspondence course should write to Box 1052J., G.P.O. Melbourne. The charge for this course is \$20, which covers notes and postage.

ESPIONAGE IN THE BIG BUSINESS WORLD

The world of Big Business, with the growing number of international take-over battles, has resulted in the type of criminal activities and corruption, which inevitably grow with the centralisation of power. A report from London deals with industrial and other forms of espionage through the use of sophisticated listening devices, often operating inside boardrooms. The police are finding it impossible to estimate how much eavesdropping and computer fraud is taking place, but they claim that espionage has soared.

Defence contractors and government agencies have long sought to protect themselves, generally against foreign operators. But now espionage has started to penetrate boardrooms, where directors make decisions involving thousands of millions. Nicholas Vafiadis, technical adviser to Communications Audit Limited, a subsidiary of merchant banks' Hambros, says that espionage soared after the British de-regulation of financial markets in 1987.

Vafiadis comments that, "With the growing number of international takeover battles, the temptation to gain additional intelligence on a company, regardless of the ethics, is a serious problem.....Whereas years ago you were dealing only with British firms, you are dealing with international companies and the real world is dirtier and nastier than the City need be."

As the drive towards the New Economic Order continues, with still greater centralisation of economic power, more take-overs and mergers on a global scale, the growing corruption of power is inevitable. But eventually the end result of this centralising process will be large-scale disasters. The "get bigger or get out" philosophy is one of death and destruction. Survival for the human race depends upon decentralisation. Only in a world of decentralised power is the corrupting influence of power minimised with more harmonious relationships between individuals.

MANDELA HYSTERIA

A study of the history of Nelson Mandela, and his elevation to international stardom, provides a classic example of what can be achieved by the world's mass media. During his twenty-seven years in prison Mandela was progressively elevated to something approaching a deity. It was monotonously proclaimed that Mandela was "rotting" in prison because he was opposed to apartheid. Mandela was sentenced to prison because he had been found guilty of participating in a planned Communist seizure of power in South Africa. He was lucky to have escaped the death penalty.

In his first address after being released from prison, Mandela disturbed even some of his starry-eyed liberal supporters around

SUPPORT MARGARET THATCHER

No more constructive action can be taken at the present critical stage of the struggle for the world, than to write supporting Prime Minister Margaret Thatcher in her determination not to surrender completely British sovereignty.

If the U.K. can escape the closing jaws of the Common Market, coming events will make it possible for genuine anti-centralist policies to be pursued.

Mrs. Thatcher should be contacted at 10 Downing Street, London England.

the world, by openly proclaiming the vital role of the Communist Party in the African National Congress. Mandela calls for a programme of Socialism when South Africa is "liberated". There is little doubt that coming events will eventually erode the Mandela myth, although such myths often linger on in the face of reality.

Students of revolutionary tactics would not be surprised if Mandela were assassinated, not by "right-wing" whites, but by fellow black Africans. An assassinated Mandela would assist in maintaining the Mandela myth. Consider the Martin Luther King myth in the United States. Or the Ghandi myth following Ghandis killing when the British were no longer maintaining law and order in India.

THE EXPORT MADNESS

The official policy of every government in the world, irrespective of label, is that a nation becomes wealthier by "fighting" for foreign markets and creating a 'favourable balance of trade". It is hard to believe that otherwise quite sane people can believe what is a form of madness. Writing in *Social Credit* (1924) C.H. Douglas commented on the "grim humour" of a situation where the British were being told that they could only become rich while exporting goods and services, while at the same time Germans were allegedly being penalised by exporting to meet reparation payments, and presumably becoming poorer! Douglas observed that "A science of finance and economics which will permit absurdities of this description to pass almost unnoticed, can hardly fail to produce chaos in the world."

Events have continued to confirm what Douglas said nearly 70 years ago. The continuing drive by nations to solve their domestic problems by increasing exports is guaranteed to ensure that the world continues to become increasingly chaotic.

The Protocols*

"The political has nothing in common with the moral.. . Our countersign is Force and Make-believe." *Protocols of the learned Elders of Zion I.*

A respectable minority of those who have been impressed by the importance of the *Protocols*, as for instance, Mr. Henry Ford, Sr., and Lord Sydenham, take the attitude that the origin of the *Protocols* is a matter of comparatively small importance; that it is their almost uncanny correspondence with events which did not transpire until many years after their publication which gives them the importance they have.

We have never been able to follow this argument in its entirety. We imagine that if Scotland Yard were to receive a schedule of the major crimes, which would be committed over a period of the next fifty years, and the events of the first five years of the period corresponded with the programme, they would be *primarily* concerned to know who was in a position to draw up the schedule. But if it became evident that all, or a great part, of the resources of Government, propaganda, the educational system and some of the dignitaries of the State Church were involved in the Schedule, then the matter would clearly require attention at higher levels.

The dominance of Force in current affairs, whether police force internally or military force internationally, does not require to be stressed. It is obvious and inescapable. But the growth and prevalence of make-believe requires far more attention than it receives.

At the outset, let us notice the accuracy of the phrase, *make believe*. That is a short description of hypnotism: the use of mental dominance, which, for evil purposes, is Black Magic.

Once that is grasped it is easy to see that the *Protocols are the*

* This title has been added to this extract from C.H. Douglas's "From Week to Week" notes in *T.S.C.* Oct. 28. 1950.

Gospel of Black Magic applied to human affairs. Now let us turn to a specific instance.

That shop-front for the Sanhedrin of Satan, U.N.O., the last assertion of the Monotheistic principal of Government, is a sham founded on shams. Its mechanism is a franchise founded on arbitrary units called nations each of which in theory has a vote irrespective of its size, history, ideals or other qualification. Not half of one *per cent*, of the populations of these nations had the most distant conception either of the implication of its creation, or the interests it was intended to serve, although Mr. Attlee declared in advance that "Labour" when it came to power would subordinate British interests to World interests (which is of course the explanation of the "enigma" of Mr. Attlee's Prime Ministership).

A leading agent in its hasty launch at San Francisco was stated to be Mr. Alger Hiss, now serving a long sentence in gaol for treason to the United States.

There are three fair-sized wars in progress under its direct and indirect management, the whole world is becoming mortgaged to the power behind its policy, the United States perhaps better described as Wall Street, "Britain" has "won" one more war and lost one more "peace", together with the most successful Empire known to history, and the people of these islands are governed for all essential purposes by ideals and, in a large part, *personnel* derived from the Polish and Russian Ghettos.

It is beyond question that there is an intimate connection between the course of events and the schedule, which foretold them. Whoever constructed that document or its essential features, should be the primary objective of an outraged humanity.

"HEALING A DIVIDED NATION"

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

A courageous Christian Aborigine exposes the socialistic land 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.

This tremendous book by Aboriginal leader Cedric Jacobs carried an inspiring message for all Australians during the historic Bicentennial year. Irrespective of their backgrounds, all Australians are urged to work together to build upon the best of the past for an even better future.

A book, which deserves the widest possible distribution.

Price \$6 posted from all League bookshops.

Power

"You say that people in authority are not to be snubbed or sneered at from our pinnacle of conscious rectitude. I really don't know whether you exempt them because of their rank, or of their success and power, or of their date — I cannot accept your canon that we are to judge Pope and King, unlike other men, with a favoured presumption that they did no wrong.

"If there is any presumption, it is the other way, against holders of power, increasing as the power increases. Historic responsibility has to make up for the want of legal responsibility. Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority; still more when you super add the tendency or the certainty of corruption by authority.... The inflexible integrity of the moral code is to me the secret of the authority, the dignity, the utility of history. If we may debase it for the sake of a man's influence, of his religion, of his party, of the good cause which prospers his credit and suffers by his disgrace, then History ceases to be a science, an arbiter of controversy, a guide to the wanderer....It serves where it ought to reign, and it serves the worst cause better than the purest."

- LORD ACTON in a letter to Mandell Creighton, Bishop of Peterborough and London, published in 1904 in *Life of Mandell Creighton*.

"THE GREEN HOAX"

by David Thompson

The book of the moment. At a time when school children are being frightened that "the Greenhouse Effect" leaves them with little hope for the future, when an orchestrated media campaign insists that the only hope for the future is that the individual surrender further to centralised power, David Thompson methodically examines what will in time be seen as one of the biggest hoaxes of all time.

Are the scientists all in agreement? What is the scientific evidence? Is there a hidden agenda? All the answers are here in this explosive book. Should be placed in the hands of as many school children as possible.

\$5 posted from all League addresses.

• • •

The signs of the times are that a global economic crisis is imminent. If it comes, revolutionary governments will seize power - never, in our time, to relinquish it. Only if, before then, it can be demonstrated, somewhere, that a sound finance-political system, based on freedom of the individual through financial independence, will there now be the possibility of a modern Renaissance. There is too much lost ground to be recovered for contemporary generations to see more than its beginnings. The polluted river must be cleared by fresh water from the source. But if there is no beginning our successors will inhabit a new Dark Age - or perhaps disappear.

Election comment authorised by Eric D. Butler, Heritage Bookshop, 2nd Floor
145 Russell Street, Melbourne, Victoria 3000.

Printed and Published by The Australian League of Rights,
145 Russell Street, Melbourne, Victoria, 3000.