

THE NEW TIMES

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

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THE CHRISTIAN ROOTS OF SOCIAL CREDIT

by Edward Rock

Social Credit, or society's credit, is that body of knowledge, and know-how, inherited from countless past generations, contributed to by equally countless and largely unknown individuals lost in the mists of time. Each generation has built on what was inherited to discover new applications of old discoveries and inventions. The sum of knowledge and know-how so available to the present generation becomes our Social Credit. It will continue to expand to the extent that the mind of man is free from external restraint.

To put the matter into perspective, consider the question, who did invent the wheel? Simple in its initial conception, its many applications have become an integral part of the explosion of society's credit.

When David Livingstone went to Africa he found himself in a society dominated by fear and superstition where the wheel was unknown, let alone the harnessing of different forms of power, steam, electric, internal combustion etc., in which the principle of the wheel plays such a vital role.

The North American Indian worshipped the Great Spirit behind the majesty and power of the Niagara Falls, but failed to utilise the potential for hydroelectric power for the benefit of their society.

Society's credit is a product of minds released from fear and superstition. Minds, which are free to work in harmony with truth and reality. The greatest force of energy released into the world responsible for the expansion of society's credit came in the form of the birth, life, death and resurrection of Jesus Christ. Belief in Christ produced an expansion of freedom allowing individuals to live without fear of external restraints, whether of force, superstition and the worship of false gods. It enabled man to tune into truth and reality to demonstrate the reality behind the promise, "I came that ye may have life, and have it more abundantly." *John 10:10.*

Christianity is truth and reality. One flows from the other adding continuously to our Social Credit. But history clearly reveals the continuing struggle between the forces for Christ, and those who reject Him. Perversion of the use of Social Credit within the will of God has become the key issue in modern economics. Progress towards the consumption of the objective outlined by Christ in his prayer, "Thy kingdom come, thy will be done, on earth, as it is in heaven," is part of the continuous battle between the forces of Christ and those of anti-Christ.

The follower of Christ having come to acknowledge the absolute authority and place in history of Jesus Christ has two basic functions, first to seek deliverance from evil by living under the authority of Christ, and second, to encourage his neighbour to do likewise. To succeed is to live by the first commandment, "to love God and your neighbour as yourself". Automatically

such individuals follow that "way, truth and life" which make them soldiers of Christ. They create those social conditions, which make a reality of the life abundant, and the creation of Social Credit.

The follower of Christ is therefore an instrument of what the author of Social Credit in the twentieth century, C.H. Douglas, termed "the policy of a philosophy". Every philosophy has a works policy; there is no such thing as a philosophic vacuum.

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.

Whatever belief is dominant in society will be accompanied by policies, which dominate mankind. Therefore Christians have a responsibility to fulfill the command of Christ, "Go ye therefore and make disciples of all the nations...teaching them to observe all things I commanded you." This direct command was preceded with the statement, "All authority has been given to Me in heaven and on earth." *Matthew 28:18,20*. However the power of Christ is not imposed, it results from the exercise of free will. Free individuals choose freely to follow, "the way, the truth and the life." Such then become the catalyst to extend personal, world freedom and salvation.

Possibly the two best known verses in scripture set the pattern: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." *John 3:16,17*. The operative words are "through him". Christ was the catalyst, but his followers were to be the vehicle to establish the kingdom and overcome evil.

So Christ, mindful of the mission his Father had sent him on, set about recruiting disciples who fulfilled both expectations. On the eve of his crucifixion when his work was completed, in prayer he reported to his father. The whole of John 17 should be read, but consider these few verses: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ..." 6 "I pray that thou shouldest not take them out of the world, but that thou *keepst them from the evil...*"¹⁵ "Neither pray I for these alone, *but for them also* which shall believe on me *through their word*....." 20

I emphasise those statements of Christ, which make it clear that the battle against evil will be carried on by those who take up the challenge.

"SIN" and "EVIL"

If we can say there is one vital factor in the failure of the structured Christian Church of our day, it is the failure to clearly differentiate between the vast gulf that exists in the teaching of Christ between deliverance from evil, and forgiveness of sin. Evil is unforgivable as we shall see more clearly later, but sins resulting from temptation are forgivable. Christ made the clear distinction in His own prayer, "Lead us not into temptation, but deliver us from evil." W.G. Manifold pinpoints this vital difference in his book *Never a Dull*. The preposition "but" rather than the conjunction "and" emphasises a tremendous difference, not only in meaning, but in reality also. Our sins result from giving in to temptation in day-to-day living, and are forgivable. We can put them behind us and make a fresh start. But evil is a deliberate long-term policy to separate man from God by elevating the power of man over the power and authority of God. Such policies and actions are unforgivable, for unlike petty sins they constitute a deliberate confrontation with the authority of God. In simple terms, we may give into temptation and steal apples from our neighbour's tree, or falsify an item on our tax return, forgivable sins, but when we plot to steal our neighbour's life, or deprive him of his freedom to bring him under control of forces not ordained by God, we are the servants of evil. This pattern and these differences were clearly established by Jesus Christ in his teaching and dealing with fallible human beings, as well as those who considered themselves infallible.

The failure of today's Christian Church lies in the fetish with which it berates fallible man for his petty sins, while completely overlooking the power and force of conscious evil. It is akin to majoring in on the pimples on an adolescent's face while ignoring the terminal tumour destroying his life.

Three major moral and spiritual issues are addressed by Social Credit in their application to the body politic. If incorrect the Christian Church should show how. If not, it should concur and support. The three issues are:

1. The nature of unforgivable sin in the social arena.
2. The doctrine of Rewards and Punishment presently adhered to by the Christian Church.
3. The application of God's Grace in contra distinction to the doctrine of Rewards and Punishment.

Douglas does for the individual, irrespective of his status as a believer, or non-believer, what the Christian Church fails to do. He makes no judgment of their accessibility to the kingdom of heaven. He elevates each individual to the level God designed for them. Whether the individual through his own free choice chooses to accept that place God gives him is an individual matter. Man answers to God through Jesus Christ. But no man has the right of intervention through what Douglas described as the "will to power", intervening between God and man, superimposing his own power over the individual to control him; even for purposes he may believe to be in his best interests. Administration of justice over criminal activity is of course not an exercise of the will to power.

To so intervene constitutes an attempt to destroy the divine relationship, which correct teaching and enlightenment should make real to the individual. That divine relationship Douglas understood to be so infinitely precious as to defy analysis. He rejected all Utopian concepts, and repeatedly emphasised that the Utopianist with preconceived ends, into which the aim was to fit the individual through the power to organise society, was in direct conflict with the purpose of God. Speaking on Social Credit principles to Swanick in 1924, he put the matter quite succinctly. "The end of man, while unknown, is something towards which the most rapid progress is made by the free expansion of individuality, and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities."

THE MONOPOLY OF CREDIT

By C.H. Douglas

This classic work, which first appeared in 1932, during the Great Depression, contains the authoritative A + B theorem and shows the connection between the chronic purchasing power in relation to prices and the increasing centralisation of power.

In a Preface to the third edition, C.H. Douglas wrote, "To anyone who will take the trouble to analyse the course of events . . . it must be obvious that the Monopoly of Credit, which means the effective domination of human activity, is being pursued with relentless persistence. On the outcome of this policy, so far as can be seen, depends the earthly destiny of the human race."

In an Introduction to the Centenary Edition, 1979, Dr. Geoffrey Dobbs points out how world events have continued to demonstrate the central theme of "The Monopoly of Credit." The inflation, which Douglas warned about, has become the most destructive social factor threatening Civilisation.

Without a study of this book, no one can express an intelligent opinion on the deepening crisis now afflicting what is left of Civilisation. It opens the door to real understanding of world politics.

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We live in a world in which man has made economic activity the end in life. Douglas often stressed the well-established Christian principle that to elevate means into an end was contrary to the purpose of God and constituted that form of sin which brought upon itself the greatest retribution through the operation of natural laws. Through his understanding of the principles of association and organisation in industry, against a background of intense practical experience and application as one of the world's most successful and respected engineers, Douglas understood the reality which Christ was speaking of in *Matthew 6:24,34* which the modern church looks upon as some sort of aberration like the babbling of an innocent among thieves.

THE UNFORGIVABLE SIN

It was this understanding of the real potential and the nature of the right application of correct principles, which lead Douglas to understand the depth of evil in the distortion of such truths. Evil which through false economic policies constituted a direct attack on the divine relationship between God and man, resulting in the committal of the unforgivable sin. In his essay *The Big Idea* written in 1943, Douglas wrote as follows:

"There is a certain type of metaphysics, a theory or rather a statement, that animals have a 'Group' soul, and that the real test of difference between the animal kingdom and the human race is individuality of the human soul. That is to say, the first 'duty' of a human being is to dominate his relationship with the group soul.

"This means, if it means anything, *that the supreme aim of evolution is differentiation, and that the determined effort to present human beings, and to treat human beings, as a collectivity, is the Sin against the Holy Ghost, for which there is no forgiveness.*

"Now, this idea has a curious corollary. It implies that organisation is a descent — a retrogression. I do not think that it necessarily implies that organisation is inadmissible, if *done consciously and with understanding by those who are organised.*

"But it seems to me to offer a very important explanation of the inevitable degradation which accompanies large organisations. It is not human nature, which is at fault — that is just exactly what it is not. It is the prostitution of human nature to a lower order of evolution - the group soul.

There is any amount of evidence to support this theory. Mobs, for instance. And our Great Men always appeal to mobs. And the behaviour of Functionaries — in private life and as individuals, decent fellows. In their function, possessed of devils. Not because of their function but because they assume powers not proper to that function, arising out of collectivity.

"Evidently, an organisation which is expressly designed to make use of individuals without *allowing* them to understand the true object for which they are being used, is *inherently* Evil. It is a matter of no consequence whatever that it may have been founded by an idealist with an eye on the Millenium. That is why I am confident that the Devil is backing every horse in the race, at the moment. There is altogether too much drive for similarity in organisation to leave any doubt about that, and too much deception about its results." End of quote. Emphasis in the original.

The Christian Church has the responsibility to define the correct relationship of the individual to his institutions. The question of worship is involved, and the Church is the authority concerned. False worship elevates means into ends and leads to either committing, or being the victim of, the unforgivable sin. The failure of the church to correctly define the divine relation-

MR. DOUG CHRISTIE FOR LEAGUE NATIONAL WEEKEND

Mr. Doug Christie, the famous Canadian barrister, who successfully defended the first person charged with war crimes in Canada, will be the guest of honour at the Annual "New Times" Dinner on Friday, October 4, and will present a Paper at the National League Seminar on Saturday, October 5. Not only is Doug Christie a fearless and formidable criminal lawyer, but is an outstanding public speaker in wide demand throughout Canada and the United States. Doug Christie is an eloquent advocate of the principle of free speech under the Common law tradition.

The League of Rights is honoured to be able to host a man of such international standing. Doug Christie has also been prominent in the Western Canadian Separatist movement. The organisation of The New Times Dinner, to be held in the YWCA banquet Hall, Elizabeth Street, Melbourne, requires early bookings. The dinner charge of \$28 per person is inclusive, covering both an excellent dinner and refreshments. The organisers reserve the right to decline bookings. Dress for the dinner should be appropriate, with ties for the gentlemen.

Every effort will be made to seat guests with friends.

The toast to "The New Times" will be proposed by Mr. Bill Daly, National Director of the New Zealand League of Rights, the man at the centre of the explosive New Zealand situation.

Last year's National Weekend, with Bruce Ruxton as guest of honour at the New Times Dinner, signalled the start of a major advance by the League in a coming decade which will decide Australia's future. The battle lines are now being clearly drawn with the 1991 National Weekend challenging all League supporters to continue developing the major initiative developed last year. We dare not falter at this moment. Every supporter who can must be present, demonstrating to his or her fellow supporters the comradeship so necessary in the testing time ahead. *Discounted Airfares:* Interstate supporters wishing to take advantage of discounted airfares should contact the Melbourne office of the League immediately, who will put them in touch with a specialist travel agency which will guarantee the best possible fares.

ship in the use of money and the function of government has led to both becoming the centre of worship, and the two dominant forces in the power of the world. The result is the growing devastation of Christian civilisation. Douglas, through Social Credit, puts the function of both money and government into the Christian perspective of means by which both serve God and Man.

Douglas set out the correct foundations from the beginning of his teaching. In the first chapter of his first book, *Economic Democracy*, written during the first world war and published in 1919, he placed the individual in the correct Christian relationship with the institutions of society, those that supply both physical and spiritual needs, and those that govern. In the last paragraph of the first chapter he concluded after observing that there was every indication that society was in a state of collapse, that, "Systems were made for men, not men for systems, and the interest of man which is self development, is above all systems, whether theological, political, or economic."

In the first paragraph of the following chapter after re-asserting that the previous statement was "a basis for constructive effort", he concluded that any system inimical to that objective

must be rejected. "That is to say, we must build up from the individual, not down from the State."

So from the beginning Douglas challenged the worship of organisation as destructive of the prime objective of the God-Man relationship, the retention of individuality. When the survival of organisation assumes a priority over the freedom, welfare and self-development of the individual, means become perverted into ends, and as Douglas pointed out, is subject to the greatest penalties in the form of social dislocation.

The question arises. How much has worship of the Church as an organisation, and the tremendous effort made to sustain its physical existence, weakened an understanding of its correct function and teaching, therefore involving it in the sin against the Holy Ghost?

DOCTRINE OF REWARDS AND PUNISHMENT

It is clear that the true teaching of Jesus Christ incorporates every aspect of salvation, not just the spiritual, but including physical and mental. The ministry of Jesus Christ never downgraded one part of that trinity at the expense of another. The achievement of harmony in that objective makes Jesus Christ Lord of Body, Soul and Mind. Disharmony results when one part is either ignored, or overemphasised as the case may be. The domination of material considerations, which ensure an overemphasis on physical survival, has led to the destruction of harmony with all three. Douglas contended that the doctrine of Rewards and Punishment was a key element in the destruction of that harmony, and was in direct conflict with the teaching of Jesus Christ.

The doctrine of Rewards and Punishment has its roots in the rebellion of Adam in the Garden of Eden against God's authority. When Adam, prior to his rebellion, lived in the Garden all his needs were supplied. There was no such thing as work entailing reward or punishment. After his rebellion God pronounced judgment, "In the sweat of thy brow shalt thou eat bread." *Genesis 3:19*. It has been accepted to this day that the necessities of life are rewards of work, and the lack of necessities the punishment for not working. Full Employment is the first commandment of modern economic doctrine, embraced by every government and every enlightened (?) economist and social commentator.

Douglas examined the reality behind all processes, which especially under the impact of modern technology were rapidly dispensing with human labour, and found the doctrine of Rewards and Punishment although accepted uncritically by the Christian Church, was the most powerful agent of those committed to the destruction of Christianity.

Douglas took his lead from the new covenant, and its rejection of the old covenant through the teaching of Jesus Christ. "I came that they may have life, and have it more abundantly" *John 10:10* harmonises with the revolutionary economic creed enunciated by Christ in *Matthew 6:24, 34*, the essence of which was that the abundance was such, and so provided, that work was made redundant, "consider the lilies of the field, they weave not, neither do they spinBehold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Therefore take no thought, saying, what shall we eat? Or what shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

No talk here of work by the sweat of the brow. More the promise of the one farmer operating modern machinery to cultivate, sow and reap enough grain to feed more than the five thousand Christ fed with the five loaves and two fishes. Or the

computerised production line with the capacity to produce sophisticated machinery without a human hand involved. This is the stuff of the new covenant brought by Christ in which new wine cannot be put into old bottles, or new cloth used to patch old garments. "Behold I make all things new" is the theme of the new covenant, but the Christian Church of the 20th Century sticks rigidly to the old covenant in that vital arena which gives access to the life abundant. And here it must be stressed that the abundance Christ was concerned about was not just concerned with material abundance, but freedom, which abundantly destroyed fear, superstition and the worship of false gods.

In endorsing Full Employment as a moral policy, the Christian Church has turned its face against the only policy Christ endorses, Full Creativity, which is that vision held up by Christ when he said, "Seek ye first the kingdom of God . . .", a theme harmonised by Douglas in the statement already quoted, "The end of man, while unknown, is something towards which the most rapid progress is made by the expansion of individuality, and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities."

The production of goods and services in Christian terms is only a means to an end, that end is the development of individuality, which potential can never be measured, for the term "Full Creativity" knows no boundaries. Full Employment as a policy can only be pursued by stifling individual initiative and the urge towards full creativity. In modern terms it was a policy first enunciated by Marx and his followers, in turn embraced by every school of economic thought in the western world without any hint of criticism from the one authority which should have perceived the inherent evil. The question arises why has the Christian Church failed? The answer has already partly been given in referring to the adherence of the doctrine of Rewards and Punishment. But the evolution of the Full Employment policy as a child of the doctrine of Rewards and punishment would have been impossible without the perversion of the one mechanism, which makes such policies possible. That mechanism is finance.

The Gift

Dedicated to Professor Milton Friedman who says, "there is no such thing as a free lunch."

*/ did not earn this April day
That rolled so gaily out of night,
To merit such there is no way:
'What man deserves so rich delight?*

*'Whose work is worthy of the Sun?
(Whose pay in Moon and stars is due?
And how on Earth can anyone
Be owed this planet white and blue?*

*Yet there are learned men who say
That nothing in this life is free;
Thus freely giving - even they -
Their Maker back His charity*

Geoffrey Dobbs

Writing in the first chapter, part 2, of *Social Credit*, first published in 1924, Douglas writes, "A system of Society which depends for its structure on the theory of material rewards and punishments, seems to involve, fundamentally, a general condition of scarcity and discontent. You cannot reward an individual with something of which he has already sufficient for his needs and desires, nor can you easily find a punishment, which will be effective in a world in which there is no incentive to crime. We might legitimately expect, in such a society, a mechanism, which would ensure a continual, and, if rendered necessary by the advancement of science, an artificial disparity between demand and supply of material goods and services, together with an organisation, which would prevent any infringement of the rules by which the disparity is maintained.

"We do, in fact, find exactly such a state of affairs in the world today. The exact methods by which the financial organisation produces the illusion of scarcity will demand our attention almost at once, and at some length. The organisation by which these arrangements are enforced is, of course, familiar in the form of the Common Law."

Douglas goes on to observe "Civil Law is concerned almost wholly with matters which can be referred ultimately to the Money System." It is not the intention to go deeply into that aspect here but reference should be made to the prescribed function of the Reserve Bank of Australia under Civil Law, and its charter to, amongst other things, pursue policies, which will maintain "Full Employment".

Chained to a charter intent on maintaining Full Employment, obviously to suggest the Reserve Bank should also finance leisure made possible by the advance of technology is a complete contradiction. But imagine the situation if the charter of the Reserve Bank did contain a provision that wherever human labour was dispensed with through the advance of technology, purchasing power to the degree or percentage of production which came into existence without the aid of human hands, should be distributed to the populace in the form of a personal dividend! It would not be difficult to envision industry bending all its efforts to increase that dividend by progressively lowering human involvement in the production process.

Needless to say, what is happening, even taking into account the thousand and one obstacles placed in the path of producers by legalism gone quite mad — the disincentives of burdensome taxation, bureaucratic parasitism etc. — the continuous efforts of producers in harmony with science at all levels, is to make it easier to produce greater quantities of production with less human labour input.

But under the Civil Law, which gave the Reserve Bank its charter, the role of the Bank is to sabotage not only such production, but the efforts of other service organisations whose role it is to make the lot of society easier. By its policy of drastically varying the rate of credit flow through what is known as "Pump priming", analogous to the erratic flow of water which was a feature of parish pumps in days gone by, the producer has no certainty of continuity in a market, which if there was a measured flow of credit against demand would not vary .01 of 1 percent in twelve months. Combined with making its product, money, a source of speculation instead of measurement, as is its true function, interest rates become a prime factor in determining producer confidence. That is one form of sabotage instigated and condoned by the Reserve Bank. There are others.

How often do we see press reports that hospital services have to be curtailed because of shortage of funds? Or that Local Government is unable to complete road making, or other construction projects because they have insufficient funds? Always

SOCIAL CREDIT

BY
C. H. DOUGLAS

A Reprint Of Timely Importance.

Here are the dynamic concepts formulated by Major Douglas to meet the Political and Economic crises of the Power Age.

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on investigation it will be found that there is no shortage of materials or skilled personnel, just that elusive item, money, the means of effective demand.

Civil Law, debt finance, plus its blood brother, speculative finance, combined with policies on employment divorced from truth and reality, makes the Reserve Bank of Australia an instrument to destroy access by individual Australians to the Social Credit. Those responsible for the policy, as opposed to those who administer the policy, must face "the wrath to come." For ensuring that money is an object of worship rather than a means of effective demand on society's credit they are guilty of ensuring a false god comes between man and access to the only true God.

It is possible to see clearly the destruction of large sections of the infrastructure of Australian society due to the policy administered through the Reserve Bank. That policy is driving large sections of the rural populations off their farms, destroying their homes and their heritage. It is doing the same for large sections of secondary industry, destroying the ability of the Australian people to provide with their own hands the means to feed, clothe, and house themselves. Those who make policy are of course, politicians.

The party system has destroyed the ability of the individual to protect himself against the excesses of government. When individual representatives were free from external influences and were responsible to those who elected them, they were careful to do the bidding of their electors. Personal responsibility operated two ways. But with the emergence of the party system representatives found that people no longer counted as a source of power, so naturally they bent to the wishes of the new power source, and all those mysterious forces of power operated through finance and its mendicant, the media.

The emergence of the proposal to adopt the Swiss system of Citizens Initiated Referendum and Voters' Veto is now sweeping Australia as a backlash to this betrayal, and should be supported by every Christian who still retains an understanding of the nexus between personal responsibility, policy making and a Christian social order.

As the party system devalued the role of the representative, it devalued the individual elector. In devaluing the individual elector, the party system had to elevate other elements to a position of importance. Money became that element. For every disaster suffered by the nation the politicians refuse to accept responsibility and point to that mysterious force which they accept operates with a sovereignty of its own without being subject to parliamentary restraint. Reference is continually made to our adverse balance of payments accompanied by our growing debt. That debt is never their responsibility, it results because the Australian people "are living beyond their means". Justifying their failure to protect Australia's national financial sovereignty they then allow Australian assets to be bought up by the invaders. The inroads of that process are now devastating, with the politicians actively engaged in destroying the ability of Australian producers to supply the basic necessities of life. The politicians are actively destroying Australian producers in favour of foreign producers; all in the name of money!

As debt, betrayal, the worship of the money god are all inextricably intertwined, the following correspondence is of value in understanding the process. On 24 February 1985, in my capacity as Chairman of the Christian Alternative Movement, I wrote to Mr. Paul Keating, the Treasurer, expressing concern about "the morality of current financial policy leading towards increasing escalation of national and personal debt, and the consequences for each individual Australian of such policies".

I asked five questions surrounding Australia's financial sovereignty and our own ability to create our own finance free of debt. I asked, "If there is any source of money created and issued debt free, would you please indicate to whom it is paid, and in what proportion to the total volume of money created each financial year?" On 2 July 1985 I received a reply, which was a little more explicit than most replies to questions given to electors by politicians. Without going into the discussion on the role of fiat money (inconvertible paper money) and commodity money, (gold, silver, etc.) the important statement made was, "debt free currency — to use your terminology — is no longer issued anywhere in the world."

The admission is clear. It is possible to issue money free of debt, and this could hardly be denied as Royal Commissions of enquiry into banking had already established that fact, backed by impeccable authorities. But 'debt free currency is no longer issued anywhere in the world.'

The implications of that statement are enormous. Without going into its worldwide implications, let us look at our own Reserve Bank of Australia. It is an active instrument of deliberate inflation, for every dollar it creates out of nothing and injects into the Australian community carries *with* it a burden of debt, which did not exist before, *and the process ensures that the debt burden can never be eliminated!* The moral implications are

tremendous and go to the heart of true religion, the worship of the only authority behind true religion the one true God, and the dethronement of that one true God by a false god.

We now come to those who are really responsible for the mounting devastation of Christian society. In Australia, as in every other western nation, money supersedes the authority of God. Access to life is now through a new god, money, and the authority entrusted by Christ to use all His authority to expose and defend His flock against enslavement to false gods is the Christian church. Money created as a debt becomes all-powerful. If, as Mr. Keating says, "debt free currency is no longer issued anywhere in the world," then the whole world is in debt to those who create and control the distribution of the most powerful instrument over the lives of people and nations, money. This position could not have been established without the Christian Church renouncing its commission to "teach and disciple the nations" through faithfully pointing out whenever the commandments of God are flouted. The first and second commandments say: 1. Thou shalt have no other gods but me, and 2: Thou shalt not make to thyself any graven image. Money is both a false god and a graven image. Why has the Christian Church failed to recognise the obvious, seemingly completely blind to a fact it should recognise with the greatest clarity? I ask the question, is it because the Christian Church has elevated itself above God by becoming the supreme judge of mankind through adherence to the doctrine of Rewards and Punishment?

It seems apparent that the doctrine of Rewards and Punishment has elevated both Church and Government into agencies of judgment over the individual. Instead of being representative servants of God they have elevated their function above that of God. "Judge not that ye be not judged," is a statement potent with terrible implications for those who usurp the function of God. "With what measure ye mete, it shall be measured to you again." Those who have seen fit to justify the use of money as a means of control resulting from elevating themselves to a position of judgment are in mortal danger of incurring the wrath of God. Christ continued this teaching by exhorting those whom he perceived to be involved in mammoth hypocrisy, "first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." He continued his exhortation on the theme of giving, concluding, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: *for this is the law and the prophets.*" *Matthew 7.*

The proposals of Social Credit as given us by C.H. Douglas parallel this teaching, and incorporates the utilisation of the financial mechanism to make freely available to every individual the unearned unmerited Grace of God in its application to the economy, and in direct defiance of the doctrine of Rewards and Punishment.

There is no doubt that Douglas, after fulfilling a commission of investigation into the problems of industry for the British Government, finding that the problems generated from financial causes, sent a cataclysmic shiver of fear through the financial establishment and Hidden Government when he proposed democratisation in the distribution of the money supply. It was the first time the monopoly control of money had been challenged. Douglas recounts in *The Big Idea* the reaction of one British Cabinet Minister, "Whether Major Douglas's proposal is sound in theory, I do not know. It is a matter of little consequence. I can assure you that no British Government would remain in office for three weeks, if it attempted to put it into practice.

Only the Christian Church can make a reality of genuine democracy, that form of democracy "which evolved in the face

of God". The ultimate challenge lies with the Christian Church. Douglas has bypassed the power of Finance and Hidden Government. Protesting its love of God, the Church now has to demonstrate its love of neighbour above and beyond the sops handed out by the welfare state, in exchange for which the present Church is happy to hand over the servitude of body and soul.

When the Christian priest or pastor elevates the elements of bread and wine signifying the body and blood of Christ he is elevating elements which symbolise the very source of life, in fact the triumph of life over death, and all that means in the triumph of reality over unreality, the supremacy of the one true religion over myth and superstition. So long as man has faith in that symbolic act commanded by Christ to be done "in remembrance of me", then the triumph of Christ in the lives of mankind is assured.

But the Christian Church has allowed the money symbol to become elevated to a position of superiority over the symbols of bread and wine. Instinctively Christian men are deserting the Church in droves, their instincts telling them even if they don't quite understand why, that the Christian Church no longer exercises the authority of Christ. Behind them they leave a Church turning to women to sustain it, with all the wrangling and division over the newly acquired status women should now possess as a result of becoming the dominant factor in the Church. Christian women look to the church to be their aid and comfort in the battle to protect their homes and families against the inroads of evil, but they were not elected by God to fill the role of man in the fight against evil. It is significant that when Christ gave the disciples the symbolic act of elevating the host in the symbols of bread and wine there were no women present. Many Christian men now consider the modern departure of allowing women to dispense the bread and wine as just another indication of departure from Christ's authority. There is absolutely no indication that the cult of women priesthood will challenge the powers of evil to justify their newly acquired status.

However when the Christian Church challenges and defeats the power of money all other ancillary questions will be quickly resolved. The day the Church challenges the power to create all money as a debt, declaring with the authority of Christ that no such symbol should have such power, and that all money should be created free of debt and distributed from the point of creation to every individual, it will put to an end the division and decline of its authority.

THE GREAT QUESTION

The dethronement of money will be a victory for Christ. When distributed at the point of creation just as God's love is so distributed, it will ensure every individual without discrimination will gain access to their Social Credit, the gifts of God. Then the Church will teach that this is their entitlement even though it is unearned, undeserved and unmerited, just as their salvation through the death and resurrection of Christ is unearned, undeserved and unmerited, but it is God's wish that they should so receive it if they have the grace to receive it. The gift is offered, the Church is the means through which the door can be opened to men receiving it and using it to the Glory of God.

So the great question to be decided in the twentieth and twenty-first century will be, will the Church open that door? Or will the Church deny Christ as it did 2000 years ago? "Woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." For men of faith the issue is beyond doubt.

The Illuminists and Revolution Bolch Bolsheviks

By Nesta Webster

This is one important book by Nesta Webster that has been generally bypassed and overlooked by patriots. An exchange of letters between Mrs. Webster and Kurt Kerlin, a representative of Gen. Erick Ludendorff. Was Lenin a police spy for the German Secret Service and was there a secret clique of Jews in the Kaiser's government who were secretly supplying communist revolutionaries with money and backing? Were these German Jews also linked with other German Jews who were in America and running the Federal Reserve Board? How was the international "Bolshevik" and "Capitalist" conspiracy linked together?

\$11 POSTED

LEAGUE OF RIGHTS UNDER MASSIVE ATTACK

When the Australian League of Rights launched the National Survival campaign early this year, the enemies of Australian freedom and sovereignty made careful note. But as the campaign was taken up by a wide variety of groups and started to sweep the nation, the alarm bells rang out loudly in the higher echelons of power. Points from the Horsham Declaration are being incorporated in various Rural Action group programmes. Jeremy Lee's video and audiotapes on the New World Order are spreading like a bushfire. The National Farmers' Federation has revealed its true colours with Executive Director, Rick Farley, circulating letters and going on the ABC, denouncing the "perfidious" League of Rights. Rick Farley seeks to create the impression that the Lima Declaration of 1975 is of no importance. But now comes Jeremy Lee's book on the New International Economic Order, carefully documented. We urge the widest possible distribution of the book in the campaign, which holds the promise of starting to turn Australia around.

Available from all League bookshops, \$10 posted.

PHONY MIDDLE EAST PEACE TALKS

The Bush administration's programme for Middle East peace is a classic example of hypocrisy and double-speak. While former terrorist Shamir of Israel creates the impressions that he is the main figure the Bush representatives must deal with, the reality is that it is the formidable Zionist movement back in the USA, which President George Bush must try to appease. Israel as such is a parasitic State, created by the combined efforts of the international Zionist movement and the Soviet Union at the end of the Second World War. It was created under the auspices of the United Nations at the expense of the indigenous Palestinian people. It has been sustained with massive financial, economic and military external support ever since. If Western nations like the USA were genuine in their claims that they are trying to establish genuine peace in the Middle East, they would — for a start — insist that Israel withdraw inside the borders drawn by the United Nations when the establishment of Israel was being discussed, and address themselves to the question of the future of the dispossessed Palestinians.

But it is being made clear by President George Bush and his colleagues that they are prepared to sacrifice the Palestinians, with Shamir dictating which Palestinians are acceptable at any talks. Although it was originally agreed in the United Nations that Jerusalem, because of its history of importance to Christians and Moslems as well as Jews, should be a type of international city, Zionist Israel seized complete control during the 1967 war and, in spite of subsequent UN resolutions, refuses to relinquish that control. Shamir bluntly states that the future of East Jerusalem, a question of deep significance for the Moslems, is not negotiable in any Middle East talks.

Following the 1967 Middle East war, which the famous authority on the Middle East, John Glubb ("Glubb Pasha") exposed as a brilliant Soviet strategical move to encourage Syria and Egypt to mount an attack on Israel which they knew Israel would win easily because of its vastly superior military capacity, the UN resolved that Israel must hand back all the Arab territories seized in that conflict. But instead of complying with the UN resolutions, the Zionists in Israel went ahead with a colonisation programme on the West Bank and elsewhere. The masses of Palestinian refugees have in sheer desperation resorted to every type of tactic in an attempt to force the Israelis to hand back what the Palestinians owned originally.

The whole Moslem world has noted that war was declared against Saddam Hussein of Iraq when he refused to comply with UN resolutions concerning Kuwait, but that there has never been any suggestion that war or economic sanctions should be used to force Israel to comply with UN resolutions. It has also noted that while there has been much ado about preventing Iraq from becoming a nuclear power, a blind eye has been turned against Israel's clandestine development of nuclear weapons. Wishful thinking in the West has dismissed the possibility of the Moslem world one day embarking on a Holy War against the West, taking comfort in the fact that such a war did not eventuate when Saddam Hussein called for it. The truth is that while Saddam Hussein had emerged as a type of hero who might, like Nasser of Egypt before him, be a rallying point against the generally feared and detested Israel, Moslem religious leaders were well aware that Saddam Hussein was far from being a devout Moslem. His call for a Holy War fell on deaf ears. But the day may come when a genuine Moslem leader will emerge. If there were any genuine statesmanship left in the West, it would be taking a longer and deeper view of a Middle East crisis which is not going to go away.

The Moslem factor may well prove to be one of the major stumbling blocks to the proposed creation of a New World Order. Not only is this a factor, which the West must come to terms with; Soviet leader Gorbachev, one of the internationalists' heroes, is being increasingly threatened by the Moslem population explosion in the sensitive southern areas of the Soviet Union. The open collusion between the Bush administration and Gorbachev to deal with the Middle East crisis is a highly significant development, which could end with a major set back to the New World Order programme. Developments are focusing increasing attention on the Zionist factor in the struggle for the world. There is a growing understanding of this question.

CIVILISED VALUES SURVIVE WAR

Even under war conditions, it is encouraging to be able to record that Western man's adherence to the traditional Christian value system has managed to survive. It now appears that the assault on Saddam Hussein's Iraq ended partly because American and British air force officers had no desire to continue what had become a massacre of defeated Iraqi troops, attempting to flee. These troops were incapable of fighting and had no way of defending themselves from a massive assault from the air. It is now known that the Iraqi casualties were astronomic.

Air force officers are an elitist group of men trained to make decisions on their own behalf, even on occasions ignoring orders. There is no evidence that officers deliberately ignored orders, but it is now admitted that because of their rank they were able to make their own views known. The influence was subtle, but it did emerge that that influence reached the top in Washington and London. Those engaged in the destruction of Dresden and other cities during the Second World War were divorced from the results of their actions. But this was not the case in the assault on the defeated Iraqis. Those engaged in the assault against the fleeing Iraqis could see the carnage they were inflicting. It is reported that some officers refused to fly some missions.

British troops were upset when at the end of the Second World War they were compelled to send back some of those who had fled from the Communists. There were cases where some turned a "blind eye" while those scheduled to be returned to Stalin in Russia or Tito in Yugoslavia escaped. Australians who were prisoners of the Japanese during the Second World War can never forget the years of dreadful suffering, but generally speaking the idea of revenge has never been heard.

German troops who made every effort to surrender to the Western armies believed that they would be treated in a civilised manner, fearful of what would happen if they surrendered to the Communist forces. But as revealed in the book, *Other Losses*, at least one million of the German prisoners of war were left to starve and die of disease in the American controlled camps. The German death rate in the British and Canadian camps were low. The author of *Other Losses* quotes the British Tommy who after years of war against Germans was reluctant to guard German prisoners of war, but later said this was one of the most important experiences in his whole life; he had had the privilege of being able to serve a fellow human being placed in his custody for safekeeping.

General Eisenhower must be held responsible for what happened to the German prisoners of war under control of Americans. But surrounded by Zionist advisers, Eisenhower was moved, not by mercy, but by a spirit of vengeance.