

# THE NEW TIMES

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

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## CONSTITUTIONAL REALITIES

By Eric D. Butler

**The opponents of the Australian system of constitutional monarchy have inadvertently rendered a great service to the Australian people; they have forced supporters of the monarchy to consider not only the most effective ways to defend the central aspect of the present constitution, but to outline clearly the essence of what is being defended. Australians are being challenged to examine the very roots of their history as a nation. This is a very healthy development.**

Anyone who has taken the trouble to study Australian political history is struck by the fact that those engaged in the formulation of the Federal Constitution were political giants compared with the pygmies strutting the political stage today. They were closer to their British constitutional roots and sought to ensure that those roots produced in Australian soil a growth, which suited a new environment without affecting its basic nature.

The concept of a Federal form of government for the original six self-governing Crown colonies was understandable, one major factor, generally overlooked, being what was perceived as the possible external military threat, with Germany moving into what today is Papua New Guinea and the French establishing a presence in the New Hebrides. The Australian colonies were concerned that Great Britain, in spite of its strong navy, would not be able to provide adequate protection. Imperial Russia was also seen as a potential threat. It was logical to believe that one Federal government, charged with the responsibility of defence, would better ensure the safety of the six separate states.

Generally overlooked is that originally the promoters of the Federal idea envisaged New Zealand as part of an Australasian Federation, with New Zealanders participating in discussions. But in the end, New Zealand declined to join, stressing that it was too far removed from even Eastern Australia, for New Zealanders to be adequately represented in a Federal government. The same reasoning was responsible for the reluctance of the Western Australians to join a Federation. It was more generally understood in the pre-Federation period that centralisation was the major threat to genuine self-government. This understanding was a reflection of British constitutional development.

### CENTRALISATION UNCONSTITUTIONAL

The famous British constitutional authority, Sir Edward Creasy, writing in his *"History of the English Constitution"*, stated, "The practice of our nation for centuries establishes the rule that, except for matters of direct general and imperial interest, centralisation is unconstitutional." The central theme of the English-speaking peoples of the world, including those of the United States, originally British colonies, can be written around the persistent attempts to evolve a constitution which would prevent governments or organisations from having too much power over the individual.

So far from being a dry technical legal subject which

provides a source of big incomes for debating lawyers, constitutionalism is a subject which the individual ignores at his peril. Most human activities are governed by the idea of a constitution of some kind, written or unwritten; the idea that it is necessary to define in advance relationships which individuals can observe. No game can be played successfully in the absence of some rules, which all players agree to observe. It is generally essential to have umpires to interpret the rules.

While it is true that the framers of the Australian Federal Constitution looked to the American Federation for lessons to be learned, primarily because it was the only model of its kind in the world at the time, but also because of the shared

### 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) Law, against policies of rape and waste.**

**To oppose all policies eroding national sovereignty, and to promote a closer relationship between the people of the Crown Commonwealth and those of the United States of America, who share a common heritage.**

Common Law philosophy with the United States, there was also an attempt to build upon the Trinitarian legacy of government from the United Kingdom. With their Lower Houses, Upper Houses and the Monarchy, the States were a reflection of the British system. One of the myths of Australian history, fostered at one time by the old Sydney "*Bulletin*", was that the purpose of Federation was to abolish the States. So far from this being true, specific provision was made in the constitution for the establishment of further States as circumstances warranted. It was shortly after the Second World War that a determined effort was made to establish a new State in New England, N.S.W.

The framers of the Federal Constitution were aware of the truth so clearly enunciated by President Calvin Coolidge of the United States in 1920. **"No method of procedure has ever been devised by which liberty could be divorced from self-government. No plan of centralisation has ever been adopted which did not result in bureaucracy, tyranny, inflexibility, reaction and decline . . . Unless bureaucracy is constantly resisted it breaks down representative government, and overwhelms democracy. It is the one element in our institutions that sets up the pretence of having authority over everybody and being responsible to nobody."**

### STATES THE CREATORS

It cannot be stressed sufficiently that the Commonwealth of Australia was established by the States to serve the States. The establishment of the Senate, with all States, irrespective of population, being equally represented, was designed to help protect the States - particularly the smaller States - against the natural tendency of central governments to attempt to centralise all power. As foreseen by one of the pioneers of Australian Federation, and later Prime Minister, Alfred Deakin, it was the financial power of the Federal government, which was the biggest long-term threat to the independence of the States. That independence received a serious blow when the onset of the Great Depression was exploited to persuade the Australian electors to give one of their very rare *YES* votes to a referendum proposal, which led to the establishment of the Loan Council. It was the young Victorian Attorney-General, R.G.Menzies, who said that the Loan Council had become the real governing body of Australia. The financial sovereignty of the States was further seriously weakened with the imposition of Uniform Taxation during the Second World War. This was, of course, only going to be "temporary"!

A further major blow against not only the spirit of the Federal Constitution, but the remaining protection it offered the States, was the High Court decisions which upheld the Commonwealth right to exploit the External Powers to override the States. The former Chief Justice of the High Court, Sir Harry Gibbs, one of the minority which opposed the lead of the late Lionel Murphy on the critical decisions concerning land claims and the Franklin River dam questions, warned that the abolition of the Constitutional Monarchy could lead to the further strengthening of the growing dictatorship by executive government. It is not too much to say that the Constitutional Monarchy now remains as the last major barrier to the establishment of a Canberra dictatorship in Australia.

### A STRATEGY FOR RE-GENERATION

The salvation of traditional Australia, as envisaged by the Founding Fathers, now depends upon not only preventing the destruction of the Monarchy as envisaged by wealthy lawyer and merchant banker Malcolm Turnbull, but of seizing the opportunity to start returning Australia to its spiritual and cultural roots. There is no necessity to talk about creating a

## EXCLUSIVE "HOLOCAUST" TAPE AVAILABLE

Although the Australian League of Rights has been granted the exclusive Australia and New Zealand distribution rights for the David Cole video film on Auschwitz, initially the film could only be made available for private viewing. But now the Censorship board has given the tape a general viewing rating, which means that it can be shown publicly.

Along with The Leuchter Report, which provided the first forensic evidence that the alleged Auschwitz gas chambers could never have been used for mass gassings, the video film made by the young American Jew, David Cole, in a visit to Auschwitz, during which he personally interviewed on camera the Director of the Auschwitz Museum, Dr. F. Piper, confirms the view of British historian, David Irving, that world politics have for nearly half a century been dominated by a gigantic falsehood.

The David Cole tape makes gripping viewing and, along with David Irving's powerful address, "*The Search for Truth in History*", is going to have far-reaching international implications. Both tapes may be ordered from all Australian League of Rights addresses.

Both tapes are \$35 posted.

New Zealand readers may obtain the tapes from Conservative Books, P.O. Box 12 - 752 Penrose, Auckland. Price \$NZ50 posted.

new constitution. Successful constitutions grow organically. The Federal Constitution grew out of a thousand years of constitutional development in England, where it was demonstrated that effective protection of the rights and freedoms of the individual requires a constitution, which prevents the excessive concentration of power.

In his last major address, *Realistic Constitutionalism*, delivered in London in 1947, C.H. Douglas stressed the importance of the Common Law; this developing out of the climate of opinion created by the Medieval Church, and went on to say that to be successful, Constitutionalism must have a relation to the nature of the Universe. When England had a genuine Trinitarian Constitution, with three inter-related and interacting loci of sovereignty, the House of Commons, the Lords temporal and spiritual, and the Crown, those were the days of *Merrie England*. It must be constantly stressed the British constitutional development was lauded by the most outstanding of Western European thinkers, claiming that this development was the model which all Western nations should seek to emulate. It was a development, which pointed the way forward to a new high level for Christian Civilisation.

The task confronting Australians is to insist that the existing Federal Constitution be freed from the influences of the Dark Forces, which have sapped its foundations. The centralisation of power should be denounced as evil, anti-social and anti-Christian. A major objective should be to start reducing the power of the Central Government and encouraging the States to unite in pursuing this type of policy. It is wishful thinking divorced from reality to believe that the Federal government of any label can be "reformed". Genuine reform can only start at the grass roots.

# MONEY OVER WOMANHOOD

by Dr. Geoffrey Dobbs

The following is portion of an article by Geoffrey Dobbs in the May issue of the British quarterly publication "Home", Bodifyr, Lompbtv, Bangor, Gwynedd, LL57 1HT, United Kingdom:

The spiritual and moral consequences of this worship of 'money' (without which, "you are nothing") are Satanic. Love goes out and with it the meaning of service. Since the hierarchy of employment by the Big Money with its remote bosses alone is held to confer 'status' even the bottom grades of hirelings are 'held superior' to the unhired customer, and the producer now rules the consumer while pretending to the opposite.

Large firms or public services are constantly making changes to relieve employees of having to take care or pay attention, by thrusting those duties on the customer, or simply reducing the quality of service. The general rule seems to be that; if you are paid to do something you must be spared all possible trouble. If you pay, the trouble is up to you.

So that service which is freedom, the service of love, is derided, if not entirely ignored as if it did not exist, by the neo-feminists, as also by the modern money-marketeers. The dignity of the wife who serves with love a loving husband and children, and in doing so is mistress in her own feminine sphere of her own small queendom of the home, is beyond their understanding, for that is otherwise preoccupied.

How sad, and how terrible is the social price we are all paying for the withdrawal of much of the deeper loving, caring and serving power of womankind from society and its replacement by the sort of female who puts money and career, the 'right to sex' and to abortion, before her children and her home. The whole of society, including employment, is now permeated with this sub-sex-cult. Why do feminists complain of what they call 'sexual harassment' at work when it is they who insist that all women have a right to be 'available' for what they call 'sex' when they are 'in the mood'? How does the male, deemed to have a similar 'right' to follow his hormones, find out whether the she-mammal is on heat?

## THE CULT-WAR ON NORMALITY

It is necessary to deal here with another aspect of the sex-war, which is even deeper than that between the sexes, since it injures both sexes internally. It is rather a disease of sexuality than a war, and one, which infected the old paganism as it does the new. As ever with all perversions it is sold to us by a corruption of language; in this case by the stealing and misusing of the lovely little word 'gay'.

If anything can rightly be called a perversion, a wrong turning, it is the 'orientation' towards the same sex of the great, creative, sexual force, thus frustrating its fundamental purpose in the universe. But when politics dictates 'correctness' it is invariably to psycho-bully people into denying an obvious truth.

As with the neo-feminist version of political correctness so with the neo-homosexual version, a minor and deadly cult in the U.S.A. has been blown up in a few years, by the big, money-backed media into a 'normality', accepted and magnified now by the State-backed and official agencies and public services and embodied and imposed in the law and the language of the ruling classes, including the language and politics of many Church leaders. Why?

In both cases the whole basis of real Christianity is denied, not openly, but simply by taking for granted that it can and must be manipulated to fit in with the current power ideology. Sin, and with it personal responsibility for its consequences, as

awesomely demonstrated on the Cross as an essential part of Love, is re-defined as opposition to, or even failure to conform with, the current 'context' of 'political correctness.'

Thus sodomites must not be called sodomites, even to distinguish them, as is very necessary, from all homosexuals, and even after that improper conjunction of the sexual with the excretory organ has been shown to be especially liable to transfer the H.I.V. virus, and with it a lingering death. Dung is vital stuff on the land, but not, please, on the dinner table!

Even when the wages of this particular collectivist sin is known to be death it is deemed more offensive to say so, than to deny the 'right' to choose a homicidal life-style' as a means of self-expression. This is quite parallel in policy with the 'right' of a woman to abortion.

As with class and with race, so with gender there is a proper, and an improper discussion, and if necessary, disputation. Until the word feminist was usurped by anti-male sex warriors it might properly be applied to most normal women, who have confidence in the endowments of their own sex, and are prepared where necessary to defend their freedom to exercise them. As it is I shall have to accept and use the word in its current use, as applied to the latest cult of anti-male hostility which has spread in recent decades from the U.S.A. *Neo-feminism* might be another name for it.

## FEMINIST DERISION OF THE FEMININE

Just because there is a large overlap between the physical and mental properties of men and women, so that many women can surpass many men in ways in which, as a generalisation, men excel, this is no excuse for perverse disparagement of the sexual difference and disdain for the non-masculine characteristics of the female.

Here again we have an inversion, in that self-styled feminists', while attacking the violence, aggressiveness and power exhibited by men in the 'male dominated' world, proceed to a blatant imitation of what they object to in the worst of males. They abandon the gentler and more constructive superiorities of their own sex for a bitter, aggressive demand for a greater share in the hierarchy, which operates the despotism of the power-world. With an obvious adaptation of Marxist ideology, the theory is that when selected feminists have aggressively clawed, bullied, intrigued and maybe seduced their way to the 'top' positions, they will suddenly revert to the womanly gentleness and pacifism which as feminists they deride, in exercising their power over the rest of us. (Cf. the 'withering away' of the communist State).

Hostile references to male-domination or patriarchy occur (*ad nauseam*) in almost every sentence of *feminist* writers, as distinct from *feminine* writers, when they complain, usually with reason, of the misuse of power by males. But the feminists with their lumpen-thinking are concerned to deny the natural properties of both male and female which, historically, have ensured that all human societies have been openly dominated mainly by males ever since they grew beyond the simplest level of the enlarged family and attained anything of the nature of civilisation.

Some women have, of course, taken the trouble to scramble up the power-hierarchy, but for the most part sensible women have found something more vital to do, and have preferred to leave such secondary matters to the men -

until recently; which is not to say that their influence in the home has not been of vastly greater importance in the civilising of society than anything they can possibly achieve in the seats of power.

### THE PRIMACY OF WOMEN

Since women have always had the primacy in the gentler, the more positive and constructive side of life; because, as Henry Drummond pointed out long ago, their very bodies were created (call it evolved, if you must) for altruistic giving, both the womb and the breasts for growth and nourishing and the whole for love and caring, the main function of the male has been to protect, shelter, and provide the larger means of survival for the more essential and sacred women and children. And so it still is, though the fact has been forgotten, and the vast and complex systems of political, commercial, social and financial power are assumed to exist for themselves alone; which is why they seem so oppressive to many of us.

The bitter thing is that the Green Movement, which started out to reverse the trend towards ever-growing violence and aggression, in favour of greater gentleness, thoughtfulness for others (including other species) willing service and mutualism, now seems to have swallowed the feminist drive for male-style bully-power, and the deriding of the gentler qualities in which women excel. *Kinde, Kirche and Kueche*, the proverbial orbit of the German Hausfrau, sums up the contempt both of Nazis and of feminists for what is, in fact, what the Greens most want: the decentralised, peaceful, constructive and essential natural role of women in human life.

How on earth to those who use the slogan *Small is beautiful* adopt the policy of monetary herding of women into the Market Place, fighting for pointless 'status' as the pay-slaves of remotely centralised, usually anonymous, ever-changing money-powers?

All praise to those, male or female, who have chosen to adopt a real, independent and useful profession, or to acquire a real skill, craft or technique with which, by genuinely serving their fellow men, they can also earn a living. There is, however, a limit to this, which most people are satisfied to observe. 'Small' is not only beautiful, it is also efficient in terms of human satisfaction. Beyond that limit in size and power there is a loss of contact with reality, and an increasing corruption.

Hitherto the chief restraint upon that descent into the unreal world of increasingly remote control through power and money has been that half of mankind which is concerned with the primary essentials of life, with the home and family, which are local and on-the-spot; and so, only secondarily, with the larger society which is built upon such secure foundations.

### MORALISM VERSUS MORALITY

What we are up against is an imposed '*moralism*' based upon human artifacts such as words, images and money, which is being substituted for the practical, tested '*morality*' (mode of behaviour) born of the way the world was created and works. In human affairs sexual reproduction and the family are so vital a part of that reality that the term '*morality*' is too often applied solely in that connection. But the difference between '*morality*' and '*moralism*' is crucial. The one is practical, the other ideological.

Verbal precepts such as the Ten Commandments, and the Two Commandments to love, are of great value so far as they are tested in practice. Otherwise, being only symbols, they can be turned aside or inverted. The engineer who said that to get things 'right' morally was of the same nature as to get things 'right' mechanically, i.e. so that everything fits and works as it was meant to, threw a light on morality which Christians

greatly need. Jesus was not a moralist, but is a Way!

He did not condemn the woman taken in adultery; neither did he condone it. The New Moralism forgets that He told her not to sin again. He did not even condemn the moralists who would have stoned her. What he said made them look at their own sins instead of hers.

But is warning the same as stone throwing? Our social revolutionaries seem to imply that it is; that to teach that this leads to that, that this is right and that is wrong as can be seen by their results - to teach facts at all, whether it be the right and wrong connection of + and - electric terminals or of sexual intimacies, is itself to be reviled. It is to be noticed that most of the perversion which is being urged upon us is towards doing a right thing in the wrong context; and that those who jeer loudest at the sinful Christian are liable to work most profitably at increasing the sexual temptation and social pressure to do wrong. Not for nothing is one of the names of the Devil 'The Accuser'!

### PUBLIC ORIENTATION TOWARDS DEATH AND STERILITY

The official Health' agencies merely promote "fewer" sex-partners and the use of condoms (with illustrations and detailed 'advice'). On no account will they mention the only certain preventative, which is the faithful observance of marriage vows, and NO 'sex' outside marriage, for this would show up the irresponsibility of those: writers, artists, broadcasters, teachers, opinion-formers, who have persuaded so many that virginity, faithfulness, celibacy, are old-fashioned titter-matter, and that in 'sex' (and drugs or any other immediate gratification) everything is 'normal'. As the advertisers say: Buy now, pay later (with interest).

The one thing about the public discussion of H.I.V. and A.I.D.s. is the instant, passionate defence of that cult or perversion which, in the Western world, is largely responsible. This shows the 'orientation', not only of homosexuals but of a whole class of godless, satirical jeerers by word and image who so largely command our minds. They turned away from actual reality, and towards death, sterility, crime and perversion, with their backs to the life more abundant.

Homosexuality itself is quite another matter from the cult by which it is now politically and publicly encouraged. It is the political cult, which has stolen the word 'gay' and smeared it, not only with sex-inversion but with 'politics' and subversion. Its connection with atheistic Marxism, especially at Cambridge, need only be mentioned. So far as I can tell from the literature, some homosexuality, if doubtfully congenital, is at any rate an irrevocable defect, a form of blindness, to the natural attraction of the other sex; but it need not be total, and there is no doubt that, as with other habits and attitudes of mind, it can be caught, and taught, and is so being now it has been developed into a powerfully supported and fashionable cult. The human damage is pitiable.

Personal sexuality is a private matter, and despite sex-boasters in bars, normal, decent people keep it so; and these include decent people who, apart from this one disablement are otherwise normal and, like the rest of us, would never dream of flaunting their sexual habits in public. When the defect is not complete and the sufferer is dim-sighted rather than blind to the other sex, and able to marry and to have children, such a handicap nowadays may lead to a break-up of a sub-marriage; in a true one (for better or worse) it will not, any more than would the loss of sight or of a leg. In any case this is an intensely private matter, and the proper place for it is what the jargon now calls the 'closet'.

As for the partially or wholly sex-inverted - they are subject to the same rules of integrity, self-control and morality

as the rest of us; but it is well known that many of them are able to redirect their energies, often with great talent, into the arts, notably the theatre, and sports.

### SEXUALITY IS PERSONAL AND PRIVATE

Thus, private, personal homosexuality is not the business of the rest of us, unless we are consulted as parents or doctors or father confessors or very intimate friends. But when it comes 'out of the closet' as it is constantly urged to do, and forms a mass-cult which sets out to attract others, then it becomes very much the business of the rest of us, whose culture, religion, morality, health and even lives are being threatened.

One of its saddest aspects is the blight that the cult has cast upon that noble love which is called friendship, which is normally free of the pseudo-sexual urge, making it hard for friends of the same sex to live or sleep together without being smeared with homosexual implications.

It is not personal, 'closeted' homosexuality which has spread a lingering death by H.I.V. and A.I.D.S. among us, but the lethal habit of collectivism pluralist blood and body-slime mixing as a cult among the young, whether by drug-needle, sodomy or promiscuous 'sub-sex' and even by criminally careless public blood-transfusion. But before the immunity of the body to invasive disease could be destroyed, the immunity of the mind and the morals had first to be invaded on a vast scale; and this has been the task of 'the Left' (of whatever party, church or movement) for generations, until its lethal spiritual virus permeates the leadership of even our official and major institutions and has corrupted the language.

It is noticeable how our collectivist 'health-minders' take those deadly habits of multiple pseudo-sex for granted, as 'natural'. They are not. Nature as well as religion has prescribed that in a huge mass-society such as ours, if the spread of contagion is to be prevented, extreme physical intimacy must be limited by the institution of marriage, which they ignore. The temptation to misuse sex is strong enough in all conscience. It does not need our health and educational agencies to promote it with illustrated instructions on how to yield to it, while reducing the risk from only one of its deadlier consequences.

Anti-life, whether by contra-conception, abortion, euthanasia, sex-inversion, or multiple body-fluid exchange habits, is of the essence of this philosophy, which gains ground

through the assumption that all but an unfashionable, satirised minority must share it. Which is quite untrue; but it is eroding the solid bulk of decent people, and especially the young, many of whom are being deprived of their defence against it.

Neither modern political feminism nor public homosexualism could have become more than their usual minor cults had not the big-money media multiplied them a million fold, and governmental, 'official' educational, and other influential institutions accepted their language and made it respectable. These included many of the churches, as judged by their most publicised leaders, who have inverted the charity which forgives, raises up and saves into the indulgent sympathy which thrusts down and damns. There remains, ever, a core of goodness and of living faith; but this kind of jeering devil will not go out without much prayer and fasting, probably for generations to come.

When I first considered the huge quagmire of fear, insecurity and misery into which our bitter, godless, money-controlled mind-twisters with their use of the vast multiplying apparatus, have thrust the young of two generations while depriving them of their Christian heritage, I found it impossible to resist a reaction of fury. This was directed especially at those who apply their sex-collectivist 'moralism' to the instruction of the young in fornication as the 'norm', who supply abortion as a 'service', and teach that homo-sexuality and what they absurdly call hetero-sexuality are alternatives; and who take no responsibility for the results in fear of pregnancy and disease, abortions, lonely burdened mothers, fatherless children, broken marriages, mental breakdowns and suicides. Yet all this is but a human fragment of the death and pollution that the rule of these anti-lifers is casting upon the whole earth.

But anger is ineffective and self-destructive. What has followed is an immense dolour, so deep that, though I am a poet of sorts, I cannot express it. Perhaps I have had too easy a life. Into my mind came these lines, written by Wilfred Owen, one of those poets who died in their youth after suffering the witless mud and blood of the Flanders trenches:

*Was it for this the clay grew tall? –  
O what made fatuous sunbeams toil  
To break earth's sleep at all?*

Despair? Almost, but No, not quite! They are questions, not conclusions.

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## AN AUSTRALIAN RURAL REVOLUTION

It is not too much to say that the development of the Bank Watch movement, pioneered on the West Coast of South Australia by one of those rare individuals which rural Australia has produced, Mr. Jim Cronin, has led to a completely new approach to how the individual can protect himself and his family against the predatory demands of those who operate the debt financial system.

The early philosophy of the Bank Watch movement was completely sound. Action was based on correct organisational principles. First a clearly defined policy was enunciated: *No primary producer who wishes to stay on his property should be forced to leave.* Bank Watch did not get involved in enunciating plans and schemes to achieve this; the means of implementing the policy were the responsibility of those operating the financial system, and the politicians. A major feature of the strategy was the establishment of Action Groups.

The Objectives of successful Action Groups are: *"(1) Will not tolerate forced sales of farming land - eviction of*

*farmers or small business people. (2) We do not play God and will assist whoever asks for help."*

Out of these developments emerged the recently formed Union of Farmers. But of the greatest significance was the evolution of the most effective tactics for handling the pressure of the banks. These have been condensed into what might be described as a survival handbook by Grant Bird, entitled *Defy and Win*. Grant Bird was a farm adviser, and saw at first hand the devastating effects of the rural crisis. He is now a consultant associated with the Bank Watch movement and already has demonstrated that if the hard pressed victim of the debt system follows the steps he recommends, eventually the banks must agree to a compromise with vast amounts of debt being written off. Grant Bird says that to date the overwhelming majority of those who have taken his advice have survived.

The Bank Watch strategy is far more realistic than that of attempting to meet the banking system head on in the courts.



Grant Bird reveals how most accountants and lawyers give bad advice to the victims of the debt system. While the ultimate solution to the debt problem must result from effective action through the political system, the Bank Watch movement has opened up a strategy by which some of the worst effects of that system can be modified through action, which does not depend upon the political process. As a result of the Bank Watch movement there is a growing new perception concerning banking throughout the community. People are learning to lose their fears of the banking system, and to insist that their bank manager exists to serve them.

Bank officials are beginning to react to the different climate of opinion that is developing with a growing tendency to cooperate with the Bank Watch movement. The movement

makes the fundamental point that those operating the banking system have been given permission to create the nation's financial credit and must therefore be made more accountable for how they fulfill a community trust. It is not a question of "bank bashing", as has been charged, but of insisting that those operating the banking system are the servants of the people, not their masters.

*Defy and Win* by Grant Bird is available from all League of Rights addresses. Price: \$13.50 posted. The Union of Fanners may be contacted at P.O. Box 1071, Griffith, N.S.W. 2680. Copies of the Union's paper *Strike a Light* may also be obtained from League addresses. Send a small donation to cover postage.

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## A LESSON FROM A CHARLES LAMB ESSAY

The study of classical literature, particularly that of the essayists of the past, is no longer as fashionable as it once was, when a liberal education was regarded as one which required some knowledge of literature reflecting the wisdom and lessons of the past. Relatively few Australians today are familiar with the works of Australia's greatest essayist, Professor Walter Murdoch of Western Australia. Professor Murdoch was Patron of the Social Credit movement of Eastern Australia in the early 'thirties, so not surprisingly many of his essays reflected some understanding of finance-economic realities. Concerning a solving of the problems of the Great Depression, Murdoch wrote a famous piece simply entitled, **GIVE THE PEOPLE MONEY**. This was distributed nation-wide.

The well-known English essayist of early last century, Charles Lamb, of course, knew nothing about Social Credit, but one of his essays, *A Dissertation Upon Roast Porky* is relevant concerning the modern economic system, lamb's essay claims to describe how roast pig came to be discovered in ancient China and the early developments of this discovery. Originally the Chinese ate their meat raw, believing they could not improve upon the work of the Creator. Pigs were highly regarded, a widely appreciated luxury throughout the East.

In Lamb's essay, Ho-Ti, a swineherd, leaves his lumbering eldest son to look after his cottage while he goes to the forest to collect materials for his pigs. Son Bo-Ro liked playing with fire and accidentally burnt down the humble cottage. But also burnt was a litter of new-furrowed pigs, nine in number.

Bo-Ro stood greatly concerned, not so much about the loss of the simple cottage, which he and his father could rebuild in a few days, but about the loss of the pigs. As he stood there, wondering what he could tell his father, his nostrils detected a smell, which was completely new. He next stooped down to feel one of the pigs, to ascertain if there might still be some life in it. But he burnt his fingers, and in quickly putting them to his mouth in an attempt to cool them, he accidentally tasted some of the burnt skin of the pig, which had come away with his hand. For the first time in his life he was tasting - *crackling*. It soon dawned on Bo-Ro that the pleasurable sensation he was enjoying could be sustained by eating still more pig, soon devouring it in a wild orgy.

In the midst of this, father Ho-Ti returned, and when he saw what had happened, proceeded to beat the son with a hail of blows. But Bo-Ro was so enjoying the feast of roast pig that he took no notice. Eventually he was able to appeal to his father to come and also enjoy the roast pig. **"The ears of Ho-Ti tingled with horror. He cursed his son, and he cursed himself that ever he should beget a son that would eat roast pork,"** Bo-Ro pulled another roast pig out and, rending it

asunder, pushed the lesser part into the hands of his father, shouting, **"Eat, eat, eat the burnt pig, father, only taste, O Lord."** While grasping the piece of pig and wondering if he should not put his son to death for being an unnatural young monster, Ho-Ti accidentally burnt his hands as Bo-Ro had, and applying the same remedy he also tasted the flavour of burnt pig, with father and son now sitting down together to consume all the burnt pigs.

The father impressed upon the son the necessity for maintaining their discovery a close secret; otherwise their neighbours might stone them to death. But the neighbours started to observe that every time Ho-Ti's pigs furrowed, his house would bum down. They were watched and the terrible mystery discovered, and father and son were summoned to a trial in Peking. The judge was about to pronounce his verdict when the jurors asked if they might handle some of the burnt pig. Then, after licking their fingers, much to the amazement of all present, reporters, townsfolk, and in the face of the charge the judge had given, the jury unanimously, without leaving the jury box, gave a verdict of **"Not Guilty"**.

**"The judge, who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love of money. In a few days his Lordship's own house was observed to be on fire. The thing took wing, and now there was nothing to be seen but fires in every direction. Fuel and pigs grew enormously dear all over the district. The insurance offices one and all closed up shop. People built slighter and slighter every day until it was feared that the very science of architecture might in no time be lost to the world."**

The firing of houses continued until a great sage arose who said that he had made the discovery that pig or any other animals could be easily cooked without burning down whole houses. Only a small controlled fire was necessary. The development of the technique of using a pit came later.

### WASTE SOCIETIES

It was at the conclusion of the First World War that a British engineer, C.H. Douglas, pointed out that the war had demonstrated that it was physically possible for adequate production to meet genuine human requirements to be produced with a diminishing number of people employed in the production system, and that the suggestion of super-production was a delusion. Douglas pointed out that the true purpose of production was consumption, as indicated freely by the consumer, and that attempts to make the economic system

work to serve financial orthodoxy could only result in various forms of economic sabotage, including built in obsolescence. The only commonsense purpose of building capital production is in order to make consumer goods possible. Frantically attempting to build more capital equipment than is necessary to provide consumer goods is similar to burning down houses in order to get roast pork.

Developed nations are feverishly engaged in wasting valuable resources, many of these non-renewable, in order to try to distribute financial incomes which can be used to purchase consumer goods and services. Farmers are forced to treat their farms as a type of mining operation rather than to practice long-term good husbandry, in order to meet the demands of a financial system based on never-ending debt. Vast government bureaucracies use enormous quantities of paper in order that marks can be placed on pieces of paper in order to attempt to discover how many others are putting marks on pieces of paper. Tons of paper are required to provide advertising "gimmicks" designed to convince consumers that they must buy what they either do not want, or have inadequate money to buy. All this requires that forests be destroyed in order to produce the paper. Modern societies have been described as "waste societies". They are similar to the early stages of the discovery of how to obtain roast pork in China as outlined in the Charles Lamb essay

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## THE EXPORT MADNESS

**Like a ray of sanity in an insane world, the following letter by Mr. Ron Fischer appeared in *The Australian* of July 2:**

The idea that overseas trade is fundamental to a healthy local economy permeates your editorial *Our Beef with Canada* (24/6). Please allow me to differ.

While we have every nation, including those in the Cairns group, the EC, NAFTA, and the foreshadowed Asian trading bloc, all trying by devious means to export to others, but not to import, we will have problems.

Why can't we distribute incomes to our own people at a rate that would give us all (including the aged and unemployed) a measure above subsistence, without relying on fickle export markets and our "trading partners"? Of course that would run counter to fiscal and monetary policies, but who can define these terms?

It is time to re-write the economics textbooks. Keynes has failed. His idea that governments can solve all problems by manipulating taxation, social services and the budget deficit (always a deficit) has been shown to be lacking in reality.

Obviously we can't rely on exports to prop up our internal economy; neither can Canada, nor the EC, nor the US. Export commodity prices are set to fail further, adding to our woes.

The spectral NFF won't like the idea of a shift in emphasis away from exports. Against its argument is a vast untapped potential market for food and clothing at home. All that is lacking is the money and the will.

Simultaneously, farmers are on a treadmill. They are forced to flog themselves and their land in a futile effort to produce large quantities of wool, wheat, meat etc. that is unsaleable.

If we were not so obsessed with the export mania, Australia's farmers could feed and clothe our people by growing less, without stressing themselves and their land. What is needed is to amend the economic dogma that has spawned the disastrous triad of unemployment, bankruptcy and the "get big or get out" credo.

**RON FISCHER.**

## NOT ALL IRISH ARE REPUBLICANS

In a recent letter to *The Australian*, Mr. Frank Bellett objects to the commonly made charge that Irish-Australians are heavily involved in the push for the creation of an Australian Republic. Even those who should know better, Professor Robert Manne for example, have suggested that the Irish form a significant part of the Republican movement. Leading Republican Malcolm Turnbull's background does not suggest that he is Irish. And there is the vitriolic Phillip Adams.

Frank Bellett points out that "**The Irish in Australia are numerous enough to be part of most fabrics of society. 30 percent of Australians would have one or more Irish ancestors, and about 17 percent would have (as I do) as many as four Irish grandparents**", stating that while most of his friends could be classed as Irish Australians not one of them is in favour of abolishing the constitutional monarchy in Australia.

Australians of Irish background have made a distinctive contribution to the development of Australia in many fields, being prominent in the field of law and literature. Primarily because of their economic backgrounds, it was understandable that large numbers of Irish immigrants to Australia were attracted to the early Labor Party, men like Scullin and Curtin becoming Labor Prime Ministers. Those who maintained their Roman Catholic faith were constantly confronted with the difficulty of reconciling the Socialisation objective of the Labor Party after the First World War with the strong Papal condemnation of Socialism. To some extent this was a matter of semantics, with the Socialism of the Labor Party being defined as non-Marxist in its philosophy.

But Marxist penetration of the Labor Party became increasingly obvious during and after the Second World War. The increasing domination of the Trade Unions by militant Communists resulted in the establishment of the famous anti-Communist groups inside the Unions. These Groups had the blessing of one of Ireland's most famous immigrants to Australia, Archbishop Daniel Mannix of Melbourne. It was the erratic behaviour of Labor leader Chifley's successor, Dr. H.V. Evatt, which resulted in the famous Labor Party split and the emergence of the Democratic anti-Communist Labor Party, its most prominent leaders being of Irish background. Typical of these was Victorian Senator Frank McManus, a former schoolteacher, who had a distinguished career in the Senate during the period that the DLP held the balance of power. Unlike Prime Minister Keating, Frank McManus was a perfect gentleman.

It is unfair to blame Irish Australians for the loutish behaviour of Paul Keating, who once referred to the "swill" of the Senate, ignoring the fact that Australian Senators are elected by the Australian people. Paul Keating's open display of hatred for all things British, and his blatant falsification of history to further his Republican drive, seriously reflects on his lack of real character. We do not subscribe to the view that Paul Keating's Republican crusade will re-generate any sectarian feelings. Sectarianism in the past was far removed from the Christian idea. But at least it was the result of Australians of different Christian backgrounds having some strong convictions. A feature of today's society is a lack of any such convictions; secular humanism has taken a deadly toll.

But genetic realities remain and Paul Keating will find that prominent in the opposition to Republicanism are large numbers of Irish-Australians who have not lost their traditional Celtic fire and drive.

# DEMJANJUK HORROR CONTINUES

In what can only be described as an astonishing judgment, US District Court Judge Thomas Wiseman, after finding that the prosecutors of John Demjanjuk, still sitting in a death cell in Israel, had failed to pursue information and gave misleading evidence which might have proved that Demjanjuk was not "Ivan the Terrible", still upheld Demjanjuk's deportation to Israel. The Judge also said that evidence from the former Soviet Union had cast "substantial doubt" on whether Demjanjuk was the guard who put Jews to death at the Treblinka concentration camp in Poland. But the Judge offered the view that **"Mr. Demjanjuk's alibi was so incredible as to legitimately raise the suspicions of his prosecutors that he lied about everything, including his denial that he was 'Ivan the Terrible'."**

Faced with the threat of death, and with his defenders unable or unwilling to challenge the myth about the alleged mass gassing of Jews, it was not surprising that the Ukrainian born Demjanjuk desperately sought to defend himself by twisting the truth. The reality is, of course, that the Demjanjuk case was a classic example of the type of Zionist policy of vengeance, which has manifested itself in the war crime trials in Canada and Australia. Although the Adelaide jury lost no time in finding the victim of vengeance, Ivan Polyukhovich, not guilty, obviously because of the unreliability of the evidence of the witnesses, raising the expectation that the expensive farce of further war crime trials would be halted, another victim, Wagner, is to be tried in August. Zionist spokesmen welcome this.

The notorious Simon Wiesenthal Centre's representative Ephraim Zuroff, indicating that he was unhappy with the first Australian trial, is reported as saying that he intends coming to Australia in the near future to "pressure" the government to reconvene the Special Investigations Unit. The Wiesenthal Centre has also been involved in the international campaign against British historian David Irving.

The main "evidence" concerning Demjanjuk was brought to Israel from the KGB by the late Armand Hammer, the American-based international financier, who served all the Soviet leaders from the time of Lenin. The Israeli trial of Demjanjuk was conducted in a circus-like atmosphere, proceedings being televised and schoolchildren regularly brought into the court, for "educational" purposes! *The Australian Jewish News* of March 17, 1989, quoted former NSW Liberal Senator Peter Baume, a fanatical Zionist who never lost an opportunity to smear the League of Rights, as saying that he would be satisfied with **"the spinoff of a show trial, as there would be an educational effect on Australian society that sees the Holocaust as a footnote in the history of World War II"**.

As we write, John Demjanjuk, who is an old man, still occupies the small cell he has lived in for five years. It is only 7 feet by 12 feet, and a light bums constantly, with a permanent guard the cell. The cell is situated next to the yard in which Demjanjuk will be hanged unless the Israel Appeal Court upholds his appeal. He is being systematically tortured psychologically.

One of the witnesses used against Demjanjuk during his trial was an alleged Holocaust survivor who blatantly contradicted his own previous evidence. This man could hardly disguise his feeling of malice and vengeance. Even when KGB documents, released after the collapse of the Soviet system, demonstrated the validity of Demjanjuk's claim that he was the victim of mistaken identity, the self-contradicting witness refused to retract his claim that he had "identified" Demjanjuk as "Ivan the Terrible".

Genuine justice in the Christian tradition is only possible when it is tempered with charity and mercy. There is no place for the spirit of Talmudic vengeance in a Christian society. Should John Demjanjuk go to the gallows it will be instructive to note the reaction through what is sometimes still called the Christian West.

## **"ON TARGET" FOR ACTIONISTS**

The League of Rights weekly newsletter, *"On Target"*, and *Action Bulletin*, is essential for those Australians who wish to be fully involved in the battle to preserve traditional Australia - its constitution, its political system, its private enterprise system of primary and secondary industries. *"On Target"* provides a running weekly commentary on the most significant national and international developments as they unfold. It also provides examples of important individual action, such as letter writing. *"On Target"* is the mechanism through which at short notice, a national campaign can be set in motion.

Coming changes in postal charges, with mailing privileges for journals being phased out, will require a major change in posting arrangements for League journals. But it is felt that this can be achieved while at the same time giving an improved service.

## PLAN NOW FOR NATIONAL WEEKEND

**Starting with *"The New Times"* annual Dinner on Friday, October 1st, the 1993 League of Rights National Weekend will be the most important in the history of the League. Big developments are on the drawing board. Limited Private accommodation available. Early booking essential.**

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