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"Ye shall know the truth, and the truth shall make you free" - John 8:31.

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PAULINE HANSON PROVOKES AN ANTI-CHRISTIAN CHORUS

by Eric D. Butler

In one of his most important addresses, *"The Policy of A Philosophy"*, presented to a group of British Social Crediters in 1937, the author of Social Credit, C.H. Douglas said that *"If there is one thing which seems to me beyond dispute, it is that you cannot have a policy . . . the policy of a country, the policy of a race, or of a nation, without having a philosophy behind it You cannot have a bridge without a model and drawing behind it, or without having had a desire to have a bridge."*

Probably without realising the far reaching implications of what she was saying, Australia's controversial politician Pauline Hanson, has caused yet another political storm with her references to Christianity and the nation's immigration policies. Once again, Pauline Hanson has acted as a catalyst concerning the most basic issue confronting Australia today. What is the basic philosophy of Australia as a nation? According to Pauline Hanson's critics, including some Christian Church spokesmen, she is "un-Christian" by allegedly suggesting that Christians intending to migrate to Australia should be given preference over Muslims, Hindus and Jews.

Both Pauline Hanson and her media adviser David Oldfield have claimed that the leader of One Nation has been misrepresented and that there has been no specific reference to Muslims, Hindus and Jews. David Oldfield is reported as saying that preference should be given to immigrants prepared to assimilate and those with English-speaking skills. Speaking in the Federal parliament, Pauline Hanson said, *"I have not changed my policy on migration. Migration applicants should have some knowledge of English and should be able to speak it."* But even this most reasonable suggestion is not acceptable to the multi-cultists who are promoting a programme, which in practice can only fragment Australia. It is not without significance that the most influential of the multicultists in Australia are Zionist Jews. Mr. Mark Leibler was one of the first to denounce Pauline Hanson because of her recent alleged references to Christianity and migration. Both Pauline Hanson and David Oldfield are on record as having referred to the importance of the Christian value system. But any suggestions that the basic value system of Australia is Christian is anathema to Zionist Jews like the Leiblers who, while working towards the attempted creation of a multicultural and multiracial Australia, firmly reject such a concept of Zionist Israel, which has one of the most discriminatory migration policies in the world.

OUR POLICY

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum cooperation between subjects of the Crown Commonwealth of Nations.

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, either described as public or private.

To encourage all 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.

STRAIGHT TALKING NECESSARY

The latest manifestation of anti-Hansonism requires some straight talking. Historically, Australia belongs to that stream of history, which has its roots in a specific part of Western Christian Europe, England. England's unique contribution to Christian Civilisation, the priceless Common Law, Magna Carta, a Trinitarian form of Constitution and Local Government, was the product of a coherent Christian philosophy. The English language is itself a product of a Christian culture. The great Shakespeare's literature is one of the high water mark reflections of that culture. As one reads the comments of the politicians and the so-called academics concerning Pauline Hanson, one can only be appalled by the manifestations of intellectual poverty. The famous Chinese sage Confucius spoke of the necessity of reforming the language before attempting to reform society. The great Francis Bacon spoke of the urgent necessity of establishing a just relationship between the mind and descriptions of reality. The misuse of the term "racism" is like a deadly toxin in the cultural bloodstream.

But one of the most deadly manifestations of the disease sapping the very foundations of stable society is the common use of the term "discrimination" to describe something, which allegedly no decent person should be associated with. Politicians who jostle one another in their zeal to be recorded as opposing the "evil", "unchristian" views of Pauline Hanson and those who support her, all practise discrimination every day of their lives. Every form of life practices discrimination in favour of itself. If it doesn't, it does not survive. A nation is a complex association, which if it wishes to survive and project itself into the future, must discriminate in favour of its own basic value system and reject any policy, which threatens its survival. The claim that Australia's current immigration policy is non-discriminatory is a manifestation of double-talk. British historian David Irving is discriminated against and not permitted to enter Australia, allegedly because of a character defect. His "crime" has been to express unpopular views in Germany about an historical event. The reality is that Irving is the target of an international Zionist campaign. It should be noted that the same Zionist Jews who vehemently criticise Pauline Hanson on immigration, support what is virtually an open-door immigration policy. In practice such a policy can only lead to the disintegration of an Australia rooted in the Christian value system.

The logical end result of such a policy could be, for example, that those of the Islamic faith - some of whose leaders are attacking Pauline Hanson - may find themselves outnumbered by Hindus. The bloody confrontations of Hindus and Muslims in India, and other parts of Asia, are constantly taking place. Those Australians not completely bereft of commonsense, naturally do not want to see transported into Australia the conflicts, which are a feature of multicultural societies around the world.

A nation, which is not free to decide the composition of those who may wish to join it, is not free, and will progressively lose what freedom it has. Those Australians, who are proud of their Christian heritage as the foundation of a free and sovereign Australia, are now being challenged as never before. The challenge is being intensified by the claim that Australia's destiny now lies in an Asia where the "tiger economies" are hailed as leading the race to establish some type of a Brave New World with unlimited scope for the god of economic growth. Overlooked is the fact that this god has proved a disastrous

failure in the Western world. The very technology, which the Asian nations have so avidly seized upon, was misdirected to make possible the shattering of a Christian culture, which had grown throughout Western Europe. That culture and its undergirding value system was, unfortunately, not sufficiently strong to offset the harsh impact of an Industrial Revolution which drove Mankind into rootless masses which have been the seedbeds for the various totalitarian systems which have dominated the twentieth century.

THE CHRISTIAN VALUE SYSTEM

The earlier writings of Douglas reflected the view that the Christian value system was still sufficiently intact to make possible, at least in the English-speaking world, the adoption of a Social Credit financial policy where the industrial arts would serve an expansion of genuine freedom for the individual. Douglas warned that unless this was achieved, the very future of Civilisation was at serious risk. Another Dark Age threatened.

The complete rejection of the Christian value system, and an acceptance of rampant materialism can only result in a faith that Asian societies can succeed - where Western societies have failed - in producing harmonious societies. The dominant religions of the Asiatic people are religions of pessimism. This pessimism is reflected in the Hindu Karma, the Buddhist ideal of self-annihilation, and even in Moslem fatalism. Christianity is a complete break from all such religious systems, creating for the individual a sense of hope and a vision of the individual being a master of his own destiny. Anyone who takes the trouble to understand what Asian spokesmen are saying, and to grasp the basic philosophical cleavage between Asians and Europeans, can readily understand the impatience of the Asians when subjected to lectures on the lack of "human rights" in their societies. Asian philosophy rejects the Christian view of the sovereignty of the individual. As pointed out so clearly by the Chinese author of the book *Asian Mind Game* - a book that all Australian politicians would do well to study - the value system of the Asian is completely different from that of the European. Fairness, honour and decency must not be permitted to get in the way of economic growth.

The alliance between the internationalists of all kinds, in their attack on Pauline Hanson, has at least served to bring into clear relief the nature of the struggle facing Australia if it is to survive as a sovereign, independent nation of free people. It is probably true that Pauline Hanson herself does not understand the far-reaching implications of what she has done by drawing attention to Australia's traditional Christian value system. The direction of history is often affected by unrehearsed events. Hanson the politician may well rail. But history may record her as having made a vital contribution to clarifying the deeper issues confronting Australia.

THE ESSENCE OF SOCIAL CREDIT

"It is the essence of Social Credit ideas that there is an organic connection between peoples, races, and individuals, and soils of particular portions of the earth's surface which are individualistic. The Russians are fighting, not for internationalism, but for nationalism. "

C.H. Douglas in *The Big Idea*, 1942.

CLARIFYING THE NATURE OF THE STRUGGLE

Following Eric Butler's critical review of the memoirs of the former Rhodesian Prime Minister, Ian Smith, we have received the following review by another commentator, a woman with considerable first hand experience of African affairs generally, and Southern Africa in particular.

There is an old saying that those who do not learn from the mistakes of history are doomed to repeat those mistakes. The future of Australia is now threatened by the same international forces, which destroyed Rhodesia and South Africa. It is essential therefore that Australians take note of the strategy and tactics used against Rhodesia and South Africa.

RHODESIA "GONE WITH THE WIND"

by Mary Evelyn

Winds of Change is the title of a recently published book by a well-known British journalist specialising in the history of empire, and his work is favourably commented on by reviewers, one of whom remarks: "At the end of this thought-provoking and even audacious book, Royle has more than a few kind words to say for Ian Smith and his short-lived Republic of Rhodesia."

"Kind words" for Ian Smith from British journalists and history writers are not surprising, since most of them appear to share with the former Rhodesian leader an unwillingness to face up to any real analysis and interpretation of the 'Wind of Change' as part of a long-range political strategy for the dismantling of colonialism and the subsequent setting-up of a more lucrative global market-mechanism, a new kind of "colonialism" answerable to no one for its ruthlessly exploitive operations.

Blandly ignored by most mainstream observers is the fact that the old colonial boundaries in Africa were handed over intact and, even more significant, that the former colonial powers then intervened from *outside* Africa with military force brutally to suppress any attempts by the Africans themselves to restore their traditional boundaries (most notable examples being the British in Nigeria, and UN forces in Katanga, both newly independent).

Copious material to illustrate the essentially fraudulent nature of the tacit "take-over" of post-colonial structures in Africa (and elsewhere) by the forces of global "market-economics" is readily available in many scholarly works, perhaps most valuable being the "studies and debates in development economics" by Professor Lord P.T. Bauer, of London School of Economics, whose book *Dissent on Development* was already in print as early as 1971.

This aspect of the real "great betrayal" is outside the scope of our article, the present writer being concerned here only to look back in wonder at certain points, which come to mind after glancing at Ian Smith's recently published memoirs *The Great Betrayal*

Truth out of Africa

Rhodesia's story is a sort of synopsis, or epitome, of what has happened all over Africa since the 'Wind of Change' was made to blow early in 1960; it is more than that, for with mere changes of detail and background it is also the story of what has been happening all over the Western world since the end of World War II, and it is only in this context that the unfolding history of our times makes any sense at all.

It was not Ian Smith's political skills or his "charisma" that made him famous in 1965, but a great misunderstanding whereby millions of ordinary people around the world were

misled by his public utterances into believing that here at last was a country with "a coherent radical right wing policy"; in other words, people were responding eagerly to the idea of what they longed for: a declaration of genuine patriotism, *a genuinely national political power* superior to the power of money and economics.

The Rhodesian Front's overwhelming majority in 1965 was a direct reflection of enthusiastic public response to a "coherent right wing policy" of the kind that was supplied during this crucial period, largely through the medium of a brilliant series of addresses prepared by Ivor Benson, the government's new information adviser, in words of enduring insight which could not be dimmed even by Ian Smith's notoriously "dead-flat" delivery.

The betrayal of Rhodesia began almost immediately *after* the 'Unilateral Declaration of Independence' (UDI) and was part of an escalating progression towards some undisclosed inner strategy which required an endless stream of half-truths, distortions, doublespeak and false assurances, all suited to the longer-range purposes of powerfully-placed multinational financial and commercial groups operating throughout central and southern Africa.

Battleground of the Mind

Almost from the moment UDI was signed, the main target of Ian Smith's bitter hostility became not the leftist-liberal opposition, not the country's powerful financial press with which he never engaged in anything more serious than a sort of "shadow-boxing", but *the right wing*, at home and abroad.

That very element among Rhodesians who were of "somewhat exclusive British patriotism", these people Smith now treated as needing to be "check-mated" and kept confused.

An examination of Ian Smith's strategy of political compromise and methods for dealing with the troublesome right wing during the years after UDI shows that a virtually simultaneous and closely parallel process for confusing the electorate and dealing with the right wing was taking place in South Africa under John Vorster's leadership.

Missing from the make-up of both these politicians was that mysterious quality of genuine leadership, which Ivor Benson describes as the confidence to tolerate confidence in others, the gift of being able to release a greatness of spirit in other men."

In due course, Rhodesians and other concerned persons at home and abroad would write to Benson in words to this effect: "We know it was you who wrote most of those inspiring pre-election addresses which produced the 'Good Old Smithy' image, so look at him now and what can we do about it? "

And, in part Ivor Benson would reply in much the same words as he offered to the Rhodesian government when only a couple of weeks after UDI he resigned in quiet disgust:

"I believe that nine-tenths of the battle for Rhodesia is being conducted in the realm of public opinion and morale, and if we lose it there whatever other resources or resistance we possess will be of little avail. We seem, therefore, to be in this unusual situation that while the battle is one that could be easily won, we remain in constant danger of losing it by default. The remedies are there: it only needs the insight and the will to apply them."

Ian Smith's Apologia

To those, which close experience of Smith's tortuous phraseology and twists of double-talk, it seems his book may have had at least some professional editing.

But we recognise Ian Smith in the "droning tone" of the memoirs and can almost hear the dead-flat delivery so typical of his public speeches - even as it was in those marvelously coherent and inspiring addresses of the crucial consolidation period of 1964/65.

Reflected in these memoirs, so long in gestation, is a constant Ian Smith theme: *Whenever things went wrong it was always someone else's fault.*

Self-pity and arrogance alternate with vindictiveness, a spiteful trait well-illustrated in certain relatively minor incidents that indicate the ongoing political tension between Ian Smith and Angus Graham, Duke of Montrose, some of which are recorded in the duke's modest memoirs (recently privately published).

Nowhere does Smith's resentful intolerance of opposition show up more starkly than in his vendetta against Wilfred Brooks, editor of the highly regarded journal *Rhodesian Property & Finance*.

Ian Smith's book has value for reference purposes, but perhaps its greatest value is for *what it does not say*.

Most significant among the expected evasions and omissions is his failure ever to mention or even hint at the thinly-disguised collusion between communist revolutionary forces throughout Africa and the great international-capitalist institutions, whose high-placed lackeys and vassals in variously linked commercial organisations worked so assiduously to bring about the kind of "change" needed for a new and covert imperialism of money and economics.

Masked as "African liberation", all this activity was heavily financed from outside Africa, and naturally harnessed large numbers of well-meaning idealists to the cause; but there was no excuse for any leader in southern Africa not to know. It is a leader's business to know.

The more things change

By 1962 it was no longer possible altogether to conceal the sponsorship of revolutionary forces by the great international industrial and financial groups, and certain well-known Western political figures involved with them, and so on September 12th the whole shameful business of the ongoing UN-Congo debacle was authoritatively laid bare in a detailed address delivered in the US House of Representatives by Congressman Donald Bruce.

This courageous effort at public exposure made by a patriotic American was never challenged - all news of the

BASIC FUND SET AT \$65,000

The "target" for the 1997/98 Basic Fund has been set at the same as last year, \$65,000. The director of the League feels that this is the minimum required to ensure that the League's constantly expanding programme is carried through. A veteran supporter has "set the ball rolling" with a donation of \$1,000. As always, the backbone of the League structure is its full time volunteers. With the Basic Fund guaranteed, this enables the League's directors to plan ahead with confidence, taking the initiative on projects, which eventually pay for themselves. Advisory National Director Eric Butler is in the process of sending a special letter to all key financial supporters, requesting that they provide the type of inspiring lead which they have in the past.

All donations to Box 1052J, G.P.O., Melbourne 3001. In order to save on postage receipts will only be sent upon request.

speech was simply suppressed by the mass media.

But Donald Bruce's brave words quickly leaked out and were circulated throughout east and southern Africa, largely thanks to early publication in the widely-read Kenya journal *East Africa & Rhodesia*, a paper officially subscribed to in some Rhodesian government ministries.

Whether by instinct or deliberation, Ian Smith has ignored the implications of these 1962 Congo exposures.

Likewise, he has ignored equally sensational exposures made in the South African courts in 1963/64 during a series of widely reported treason trials, when the closest links between the African National Congress (ANC) and the South African Communist Party (SACP) were laid bare, involving Mandela and a leadership cadre of wealthy white citizens.

Yet ever since the fall of the white South African regime in 1994, Ian Smith has had "kind words" for Mandela, and even concludes his book with an appeal for everyone to support this leader of the new South Africa - a recommendation which must ensure a continuation of "kind words" for Smith himself from most mainstream journalists in the spellbound West.

Ian Smith has "kind words" for the ubiquitous Henry Kissinger, too, and evidently continues to regard this leading global emissary with the sort of admiration he expressed during the 1970s, when he told interviewers that Kissinger was a "likeable chap", sincere but "conned by the front-line black presidents".

So - "kind words" for Ian Smith from British writers, and "kind words" for Mandela and Kissinger from Smith.

Who, then, gets the *unkindest words*? - who but Ivor Benson, the man who in 1964 offered the beleaguered Rhodesians a coherent policy to "suit both their internal and external problems".

In this article we have space to look at only two examples, and some surrounding circumstances.

The smear-device

In 1964 a malicious attack was launched against Ivor Benson's good name and character by one A.E. Abrahamson under cover of Rhodesian parliamentary privilege, false

accusations which were promptly dealt with by the Secretary for Information, and although Abrahamson was repeatedly challenged by members he made no attempt to "prove" his allegations and evaded all demands to table his papers.

Benson, on the other hand, willingly submitted himself to the closest interrogation on his past record, both in committee and by request at private house-meetings. And in due course during a precedent-setting South African court case arising out of press handling of the Rhodesian parliamentary incident, Benson was again closely examined on matters arising out of Abrahamson's spurious accusations.⁹

As a politically effective figure on the right, Ivor Benson had now become "controversial" in the press and the target of an extraordinarily vicious campaign of media vilification, which in some quarters has continued ever since.

Thus, more than thirty years after the vicious attack made on Ivor Benson in 1964 under cover of Rhodesian Parliamentary privilege, we note much the same slanders carelessly and unjustly repeated by some generally respected British writers, men in whom one would expect to find a higher sense of moral accountability; but who, instead of checking for source or personal political motivations, appear simply to have resorted to the device of quoting others who, in turn, have quoted earlier others.

A little reasonable research into relevant records of the time would show that the personal attack on Ivor Benson had been made under privilege of parliament *because it could not have been safely made elsewhere.*

The clear purpose of the attack was to "smear" the Rhodesian government's special information adviser with the tag of "fascism" in order to frighten sections of the electorate during a period of heightened political tensions.

Opinion makers

For example, a respected British journalist and writer on colonial history, Trevor Royle, in his book *Winds of Change: The End of Empire in Africa*, published 1997, refers briefly to Ivor Benson as Ian Smith's "propagandist" from South Africa and gratuitously adds in brackets the false "tag" that, "Earlier Benson had been associated with the British fascist leader Sir Oswald Mosley" (words which could have come direct from Abrahamson's false accusations in the 1964 Rhodesian parliament!)

The "Mosley tag" is a smear tactic for denigration by invidious association, and is part of an arsenal of personal abuse generally directed against any politically effective opponent on the right, the purpose being subtly to imply that the person so targeted is not to be regarded as serious commentator on public affairs, but merely as someone committed to the promotion of some particular set of ideas or purposes.

"Propagandist", "eccentric rightwing ideologue", "philosophical crank" etc; such allegations are not to be reconciled with the responsible positions Ivor Benson occupied during more than thirty years, on leading South African newspapers, in practical journalism and in senior executive experience, including that of chief assistant editor in charge of production and staff at the *Rand Daily Mail*, until he resigned in 1959 for purely personal reasons.

An unintentional tribute is paid to Ivor Benson's insights by the frankly hostile B. A. Kosmin in his book *Majuta*:

A history of the Jewish Community in Zimbabwe published 1981.

Contemptuous of what he describes as the Rhodesians' "somewhat exclusive British patriotism" - but always having only "kind words" for Ian Smith himself - Kosmin says that before June 1964 there was "no coherent Rhodesian Front ideology", and that it was Ivor Benson who "offered the new Government a coherent radical right wing policy *which would suit both their internal and external problems*" (emphasis added).

Kosmin's interesting and unusual book is a rare and valuable contribution to the literature of political science, and offers a significantly different version of what happened in Rhodesia after 1960, the year of the 'Wind of Change'.

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7. Trevor Royle, *Winds of Change: the End of Empire in Africa* (1997).
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-Mary Evelyn Commentary, July 1997.

The Real Meaning of "Economic Rationalism"

by Graham Strachan

This scholarly but easy to read exposure of the horrifying implications of "Economic Rationalism", now subscribed to by all the major political parties, has been warmly endorsed by Graeme Campbell, Independent Member for Kalgoorlie and leader of the Australia First Party, in the following terms, ***"With both major parties endorsing identical policies, it is only the combined initiatives of the 'power of one' that can save us. We, as never before, have been delivered into our own keeping. We can no longer rely on the political system to do it for us. I have decided to publicise and seek a wide distribution of this paper in the national interest Graham Strachan's contribution is the 'light on the hill'. If we fail ourselves -we fail our children and future generations, for there will be no way back from the extremely authoritarian society that will inevitably develop where national sovereignty is usurped by international self interest"***

Economic Rationalism - A Disaster For Australia - by Graham Strachan, is available from all League addresses; \$14 posted. Graham Strachan has degrees in Science and Law. His is a practising barrister and professional musician. Australia is extremely fortunate that such a talented man has come forward to serve his country at the present time.

THE AUSTRALIAN CLIMATE AND POPULATION

Assuming, as appears possible, that what has become known as the El Nino effect results in drought conditions for much of Eastern Australia, similar to those of 1992-93, once again raises the question of what should be the limitations to Australia's population growth. A strong devotee of the god of growth, former Prime Minister Malcolm Fraser suggests that Australia should aim for a population of 50 million. Completely ignoring the controversial question of what effect, if any, the "green house" will have on the Australian climate, it is almost certain that over long periods of time, there will be some changes in the Australian climate. But for the foreseeable future the Australian people have to adapt to a climate and physical environment, which does result in extremes.

Bigger populations do not of themselves solve a nation's problems. If they did, then the United States should have no problems. Compared with many other nations, Australia has a fragile environment. Highly centralised population growth, this accentuated by a migration policy based on the philosophy of growth, has placed a strain on limited water supplies and other physical resources. Big irrigation schemes can produce spectacular short-term results, but long term results in major environmental problems. The concept of Australia becoming the food bowl of Asia is in reality bizarre. Australia's dry land farmers have demonstrated that they have no peers. Most environmental problems, including the loss of tens of thousands of acres to salt, are the direct and indirect result of economic pressures on primary producers. As was said by one perceptive Christian Minister some years ago, primary producers have been misled into belting their soils rather than belting the debt financial system.

What is required is an effective decentralisation of all power in Australia, this making it possible for the Australian people to adapt comfortably to all climatic changes. A higher immigration rate and the imposition of multiculturalism, together with debt finance, is a deadly cocktail certain to result in even worse disasters than those already experienced.

SOCIAL CREDIT TEACHING

A feature of this year's League activities has been the increased number of Social Dynamics Schools held. These Schools are absolutely essential for those who wish to understand what is happening nationally and internationally. Those who have been through this School readily grasp the deeper significance of the campaign to persuade Australians of their alleged 'Asian Destiny', and much else.

The introductory Social Credit training course, conducted by correspondence, is available under qualified tutors. Those interested should contact Box 1052 J, GPO Melbourne, 3001. A study of Social Credit enables the student to arrange his own affairs more realistically and not to make many of the disastrous mistakes made by so many. The charge is \$20, which includes notes.

SOME GOOD FROM ANTI- HANSON CAMPAIGN

There is an old saying that it's an ill wind that does not blow some good. *The Australian Jewish News* of August 29 contains a number of anti-Pauline Hanson attacks. Pauline Hanson is being charged with the encouragement of an "anti-racist" movement, which could result in "anti-Semitism". But what is called "Hansonism" has already started to have some impact on the Australian political scene. Bob Birrell, the Director of the Population and Urban Research Centre at Monash University writes *"The recent ferment stirred by Mrs. Hanson may have the positive outcome by directing it along the French pathway. In France, the growing Muslim immigrant minority prompted an overtly racist response led by Le Pen's National Front. Its message was that Muslims cannot integrate and thus should be expelled."* Birrell points out that the mainstream French political reaction was to halt the previous support for multiculturalism and to stress the importance of integration. Birrell comments that *"A similar welcome response is occurring in Australia. Those opposing the Hanson agenda are now at pains to assert that migrants are as committed to Australia as any other citizen."*

It will be instructive to note how the Leiblers and other promoters of multiculturalism respond to the Bob Birrell view.

THE CENTRALISING EFFECT OF DEBT FINANCE

The August 20 - September 2 issue of *Travel Trade*, described as "The national newspaper of the travel industry", carries a story, "Jetset Posts Losses - Again". The major figure associated with Jetset is Mr. Isi Leibler. The report states that Jetset, an international travel organisation, traded at a loss of \$126 million in the year ending June 30, 1996 on a turnover of just over \$2 billion. The report states, "Among the company's big expenses was more than \$5 million rent for its Melbourne head office believed to be owned by Mr. Leibler." The *Travel Trade* report asks were Jetset directors penalised for the poor results in 1994-95, and answers: "Not really. Directors fees totalled \$624,000 in 1995-96 for seven directors." Management fees of nearly \$1.6 million were also paid. It is also reported that the trustees of the Travel Compensation Fund are "uneasy" about what has been happening. An independent audit filed with the Australian Securities Commission reveals that "without massive bank guarantees, Jetset was substantially short of the requirements of the Travel Compensation Fund, with an \$18.6 million deficiency in terms of net capital and reserves."

Smaller travel organisations, which are strictly policed by the Travel Compensation Fund wonder if the rules they must comply with are not to be applied to Mr. Isi Leibler's organisation. The Jetset affair confirms the view of students of debt finance, that it favours the bigger organisations at the expense of the smaller.

Isi Leibler has now sold his share of Jetset to Air New Zealand.

THE CONSPIRACY PROBLEM

A respected American conservative columnist, Joseph Sobran, writing in the traditional Roman Catholic paper, *The Wanderer*, of August 7, 1997, raises some legitimate questions concerning what is often described as "the conspiratorial theory of history". In the introduction to his best selling book *None Dare Call It Conspiracy*, American writer Gary Allen outlines what is basically a rational approach to the problem, pointing out that there are some who might generally be described as conspiratorialists who, because of religious or other forms of bigotry, take some small fragments of legitimate evidence and then expand this into a conclusion that will support their bigotry. A classical example of this is provided in the May 16, 1997, issue of the *La Rouche* magazine, *Executive Review*. Authors Allan Douglas and Mitchell Sharp claim that Tasmanian mass killer Martin Bryant was "programmed" by a British based movement known as The Tavistock Institute. Developing an anti-British theme, which has been advanced in *La Rouche* literature for a number of years, Douglas and Sharp bluntly state "Great Britain is the command centre for world terrorism today." *La Rouche* inspired literature like *The New Citizen* has consistently maintained that the Royal Family are the masterminds behind the worldwide drug problem.

Before writing his *None Dare Call It Conspiracy*, Gary Allen came to spend a whole afternoon at Long Beach California to discuss the basis of his book on conspiracy. He requested a list of the works he should examine. Whether he did consult all the authors I recommended I do not know. I stressed the important point that real history was not merely the writing down of a list of disconnected events. One's facts may be correct and true, but it was how those facts are interpreted that is important. Some of the facts in the Allan Douglas and Michael Sharp article are true. There is a Tavistock Institute. Dr. William Sargent's classic work on brainwashing is a fact. But like the famous Russian Pavlov, there is little or no evidence to suggest that Sargent supported the use of his findings to advance totalitarian programmes. Pavlov was horrified by how the Communists made use of his research on conditioned reflexes in dogs. It is a fact that Martin Bryant did change his legal representative and subsequently pleaded guilty to what he had done. But there is no evidence to suggest that Bryant pleaded guilty to avoid a lengthy court case in which the truth about the programming of the Tavistock Institute could be exposed. It is this type of absurdity, which makes it more difficult to promote rational discussion on the conspiracy issue.

Joseph Sobran writes that the American John Birch Society magazine, *The New American* is today his favourite news magazine, primarily because it does worry about the accumulation of power in government. Sobran concedes that "Conspiracies are real, and conspiratorial behaviour is inseparable from politics, since politics is largely the pursuit of power by people." But Sobran advances the view that "What really matters is not the intention, but the tendency of political action." Substitute "tendency" for "conspiracy" and the Birch view of things acquires surprising cogency."

Sobran suggests that the New World Order concept not be called a conspiracy, but something else, pointing out that the different manifestations of centralising power globally present

hazards for the American people. He points out that those who fail to tell people of the implications of any programme of centralisation, and make no reference until the programme is in place, help to foster belief in the very concept of conspiracy, which they ridicule.

A clarification of the conspiracy question requires a clear definition of words. Sobran's attempt to deal with the question with his proposal to use the term "tendency" instead of "conspiracy" is far from adequate. In his famous statement concerning the corruption of power, Lord Acton did say that all power "tends" to corrupt, while Lord Bryce in his *Modern Democracies* referred to the "natural tendency" of all governments to increase their own power. But "tendencies" of any kind cannot be divorced from human beings. All the various types of cyclic theories of history foster the idea that there is an inevitability about the human drama. Professor Arnold Toynbee is perhaps best known among those who teach that civilisations rise and eventually die as a result of developments which are beyond the influence of the individual human being.

The various cyclic theories of history are all basically anti-Christian in that they foster the view that the disintegration of Western civilisation is inevitable. If what is taking place is inevitable, then clearly individual will is paralysed. The truth is that a Christian civilisation was developed because sufficient individuals accepted the Christian revelation to organise themselves in such a way that they influenced social and other policies. Christian Civilisation did not *just happen*; it was *the result of conscious effort*. That Civilisation is not collapsing because of some inevitable "tendency", the disintegration is the result of the efforts of those using various types of power and influence to make it happen. Many of the tactics being used to advance that disintegration can be described as conspiratorial. In his famous statement that he and those who shared his views were denying with their lips what they were doing with their hands to create a world government by destroying national sovereignties, Arnold Toynbee was endorsing a conspiratorial approach. The conspiratorial approach was used by the Marxist-Leninists in their programme to establish a world Communist State.

The use of conspiracy has been a major factor in human history. Those who decided at a critical point in Roman history to assassinate Julius Caesar did not come together by sheer chance one day and decide it would be a good idea to murder Caesar. It was, of course, planned in advance by men who naturally did not publicise their intentions.

C.H. Douglas provided the most realistic approach to a study of real history, describing it as "crystallised politics". If this approach to history is rejected, and the view accepted that history is but a selection of writings describing a series of disconnected episodes, these mainly the result of chance, then one is left with what can best be described as the village idiot theory of history, which means that events have taken place as a result of mere chance. This means that as no one is responsible, nothing can be done. As demonstrated by the American Brooks Adams in his work on the law concerning the decay of Civilisations, the central feature of decay has been the centralisation of power. It is not a natural "tendency" for

centralisation to take place; such a "tendency" is only the result of the will-to-power of human beings.

The present plight of the world is the result of long term policies pursued by organisations of individuals who in many cases genuinely believe that they can, with enough power,

create a World Utopia. Programmes to create World Utopias have been described as a manifestation of a Christian heresy. What do those who call themselves Christians intend to do about this?

WHAT ABOUT THE PLIGHT OF CHRISTIANS IN COMMUNIST CHINA?

When Australia's Minister for Trade, and Deputy Prime Minister, Mr. Tim Fischer, can spare a few minutes from telling Australians about the great benefits to be obtained by exporting to Communist China, and berating Pauline Hanson for allegedly preventing it all come true, he might care to spare a thought for his fellow Christians, particularly those of his own Roman Catholic Communion, who have been persistently persecuted ever since 1929, when Mao Tse Tung and his fellow Communists took over the Yenan and Hankow Provinces. Churches were burned, Church schools confiscated and charitable organisations closed down. Claiming to be any kind of a Christian is today the shortest route to prison or a slave camp.

There were an estimated 4 million Roman Catholics in China in 1949 when the Communists took power under Mao Tse Tung. There was an increase in numbers in spite of decades of persecution in the previously controlled Communist provinces. The first major step after 1949 was the introduction of a series of laws beginning with July 23, 1950 under which Roman Catholic

clergy were charged with treason and spreading superstition. In June 1951 the laws were applied to Roman Catholic journalists and the Church press. The Legion of Mary was outlawed in 1951 being declared a secret and anti-revolutionary spy organisation.

In 1951 Mao launched his movement of Triple Independence, allegedly designed to establish a China or "New-Church based on a New theology" which meshed with Communist ideology. But in spite of years of persecution, reports last year in both *The New Republic* and *Far East Economic Review* revealed that such was the growth of both Roman Catholic and Protestant Churches, that Communist authorities had been forced to take drastic action against the Christians. It is estimated that 40 percent of the tens of thousands of those in slave labour camps are members of the Christian underground.

Perhaps Mr. Fischer could ascertain how much slave labour is used in the Chinese production flooding into Australia under what are termed 'friendly trading relations'.

1997 NATIONAL WEEKEND START OF A NEW ERA DINNER BOOKINGS SHOULD BE MADE NOW

The 1996 National Weekend of The Australian League of Rights, with representatives of all Crown Commonwealth League of Rights present, was an historic celebration of the 50th Anniversary of the birth of the League of Australia. The 1997 National Weekend of the Australian League of Rights, beginning with the Annual *New Times* Dinner on Friday, October 3, will mark the beginning of a new era based upon the experiences of the past 50 years,

With the central theme of the National Weekend being on the Christian role in the regeneration of a dying Western Civilisation, it is appropriate that the guest of honour at the *New Times* Dinner will be a prominent Christian Church leader, Bishop John Hepworth of South Australia, who will also present the third and final Paper at the League's National Seminar on Saturday, October 4. Apart from being a Bishop of the Anglican Communion, Bishop

Hepworth is a distinguished academic and University lecturer. Bishop Hepworth will also take the divine service before the National Action Seminar on Sunday, 5 October. The National Action Seminar will not only provide inspiring reports of action programmes under way, but outline programmes planned for the lead up to the century and the commemoration of the establishment of the Australian Federation.

Both the *New Times* Dinner and the national Seminar will be held at The Sheraton Spring Street, Melbourne, The Sunday Action Seminar will be held in the Douglas Memorial Hall, "Runnymede".

Dinner bookings should be accompanied by payment of \$33 per person. As the *New Times* Dinner "family" event, the organisers reserve the right to decline to accept bookings.

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