

TO WHAT END?

An Analysis of Modern
Society.

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This article was first produced over thirty years ago. The problems relating to that period are no different to those of today. Copies were produced for 6d. Today extra copies are available for .30c. A service item from the Australian League of Rights.

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So many powerful instruments have been placed in the hands of research workers and so large is the number of highly skilled men engaged in technological developments that the frontiers of technical knowledge are expanding at breathtaking speed, but it cannot be said that the benefits accruing to the individual man and woman from this enormous activity are expanding at the same breathtaking speed, I mean benefits in the form of a more leisurely way of life, freed from the cruder compulsions and anxieties of the animal world.

The use of solar energy and automatic machinery has so multiplied the power available for production that it has produced a major revolution in the supply market, but, unfortunately for us, there has been no parallel revolution in the buying market—that is, in the purchasing power of the people. The large discrepancy between productive power and purchasing power would have reached a climax, visible to the meanest intelligence, had not two world wars conveniently come along and removed by destruction all surplus production.

In the days of small-scale production, when most goods were made by hand, the price of goods was almost entirely the cost of labour, so that the money paid out each week in wages was sufficient or very nearly sufficient to enable the members of a community to buy the goods for sale in that district; what was not sold for money was exchanged or sold on the premises. Nowadays, with the use of automatic machinery, machinery charges are sometimes very much greater than labour charges, so that the wages, salaries and dividends paid out by producers are not sufficient to buy goods produced by them. (1).

Last year (1953) saw the change over from the "sellers' market" to the "buyers' market", which means the change over from the scarcity produced by war to the plenty produced by peace. This brings in its train the problem of financing the consumer to buy the ever-increasing volume of goods coming from mass production industry now released from the strains of war. The hire-purchase system, which has increased enor-

mously during the past year, is a desperate attempt to bring the collective purchasing power of the community nearer to the collective prices by helping people to buy this year's production with the aid of next year's salary.

From the consumer's point of view the trouble with these consumer credits is they have to be paid back; from the producer's point of view the trouble lies in the fact that there are too many trying to "milk the same cow", that the consumers take too long to pay the last instalment, and long before it is paid there is a new model on the market clamouring for a buyer.

Producers, armed with an almost unlimited means of production, competing on a world scale for an artificially limited purchasing power find themselves in a very desperate position. A factory, making guns, radios or silk stockings, which finds its market glutted, faces bankruptcy unless it can find new markets, and is compelled to send out high-pressure salesmen to try new tricks to make what is already sold appear obsolete; to this end it has endlessly to produce new models.

To re-tool a modern factory to mass produce a new model of anything is a major operation, and a very expensive one; but

1. That as the money comes into the community as a debt its ability to liquidate total debt is only temporary.

2. That each injection of loan money has to be greater, so adding to the cumulative deficit.

3. That the continuous production of more and more tools (capital construction) in order to release purchasing power to buy consumer goods has no physical justification, but has very serious social and moral implications, which it is the purpose of these articles to examine.

The main objections to financing the buying of current production by the continuous injection of loan monies for the manufacture of machinery and other capital goods are three in number.

and consequently were ill-prepared for the reception with which they met at the hands of officialdom.

The basic facts of industrial potential are not obscure, and the basic facts of the creation of credit are not denied, not even by bankers; why then are the minds of even the so-called intelligent minority, when it comes to questions of social, political and economic affairs, why are they in such a tangle of false sentiment and false information?

The answer to this question is probably more important than anything else that Douglas and his followers have had to say: their statements based on world-wide experiences can be summarised thus: They found the entire daily press closed to them; they found that no financial experiment in Alberta or anywhere else was to be permitted; they found information vital to the very existence of a country, although published in other countries, was excluded from British and British Dominion daily papers; they found, too, that no public man in any country was willing or was permitted to give any recognition by word or deed of any financial ideas other than those formulated by the policy makers of international finance.

There is little doubt now, among those acquainted with the facts, that governments are controlled by permanent super-governments which dictate financial policy, and the financial system is used as an instrument of government to impose an alien policy on every country brought under its sway. The financial system is no longer a means of facilitating the exchange of goods but rather is an instrument of coercion for obtaining obedience to policies, which the natives of each country very much resent, but do not know, or are prevented from knowing how to escape. Douglas tried to show people how to escape; that is why he was consistently excluded from the press and especially from the universities where our young leaders were being lead astray, by government-subsidised schools.

You are justified in saying that these statements are suggestions of an all-

embracing and corrupt tyranny, but apart from the detailed evidence available, is one not justified in saying are not the happenings of the last forty years evidence of something very horrible, something consistently anti-Christian, consistently anti-British and completely irrational.

THE DIVIDEND OF THE MACHINE

When Watt invented the steam engine and Faraday made the discovery which started the electrical industry, these men set in motion an endless train of technological developments, the end of which, even now, we cannot even dimly envisage. When we realise that a 1 h.p. electric motor is the physical equivalent of 10 men, occupies a very small space, costs less than 5/- a week to feed and doesn't stop for meals or sleep, we can see that the industrial revolution has a much greater potential than we have been lead to believe. With the extension of electrical power into the home and the advent of the all-electric house, a very wonderful service has been rendered the house-wife, yet, although this service has been made available to a large section of the population, nobody, I think, would deny the fact that no collection of electrical gadgets will take the place of human help in the home; unfortunately, few people today can compete with industry even for the help of their own families.

There is another important feature which should be carefully noted, the distribution of electrical energy, and the use of the diesel engine, has made possible, or could have made possible, a much larger variety of small local industries, producing quality goods; but instead, the monopoly of credit has created monopolies in production; and, to keep the overcentralised factories operating, the country for miles around is socially disintegrated; homes and farms are robbed of labour, and, as if this were not bad enough, young families are robbed of their mothers (just like Russia), to tend the ever revolving wheels; the machine instead of becoming the servant of man has become his master; instead of giving him leisure it has regimented him and his whole household.

In this age when men travel faster than sound when men see in atomic energy unlimited supplies of power: amidst the miracles of radar, television and life-saving drugs, I think we should draw apart for a while, from the continuous mass worship of scientific novelties and ask a few simple questions; ask for example: "If centralised industry wants us to buy a new model every year, instead of every ten years, in order to keep its men and machines in full employment, why does it not bring down prices or tell us what to use for money?"

If industry, by the increasing use of mechanical labour, cannot give some leisure to human labour, what is its purpose?

If industry, as it boasts, is giving service to the homes of the people, why is it necessary to drag an increasing number of married women from their homes to pay for this service?

Surely we are entitled to expect something radically different from what we are getting from the colossal mobilisation of mechanical, financial and human power.

Surely we are entitled to expect a little more leisurely way of living, a little relief from unnecessary economies, and some statement of accounts to explain why we are receiving no dividends.

THE EXPORT RACKET

Once the State propaganda agencies have mesmerised us into the belief that we must export or perish, instead of what is more likely to be the truth—export and perish—then we are in a position where the "experts" can say the following:

(1) That all exportable articles used at home, instead of being exported, are practically wasted;

(2) That those who use articles which could be exported are (in England) robbing children of necessary food, or (in Australia) upsetting the balance of trade, and therefore the "full employment" of the population.

The exporting of surplus production is a legitimate basis for export trade, but the financial transactions of most of the export trade are suspect. If we take the case of Australian wheat in 1954, although there was a large "surplus" available for export the price of this wheat was so high that it was unprofitable for Australians to use

it for producing eggs, and therefore eggs were scarce, although wheat was plentiful. Between the mountain of wheat and its use for poultry, was one effective barrier—price.

The following is a newspaper editorial written in September, 1954, which represents official thought in most countries:

"Australia must lose no time in showing its deep concern at the suggestion of an official advisory committee that huge surplus stock of American food—butter at this stage—should be dumped on the world markets.

"The situation of primary production in the United States is a striking illustration of the difficulties which can arise when a system of price subsidies gets out of hand, and factors of supply and demand are entirely ignored.

"The programme of price supports for producers (not consumers) has loomed large as a political issue in recent years. As a result the American Government is now the embarrassed owner of £1,750,000,000 worth of foodstuffs kept in silos, storage plants, and caves all over the country. Storage costs alone are £125,000,000 a year.

"Part of the goods in storage consists of a thousand million lbs. of butter, which, it is proposed, should be sold to the world outside. As the United States would be glad to get rid of it at almost any price, this would amount to dumping, with grave consequences to all other dairy exporting countries, including Australia and New Zealand.

"The problem America has built up for itself must be solved by America—but domestically. It would be a shocking example of unfair trade practice if America sought to relieve her problem by crippling the export industries of her friends, one by one. Australia should ~~voice~~ its objections immediately and strenuously."

Here the writer is saying that by making the growing of butter remunerative the government can produce such an abundance of food that it becomes embarrassing. This abundance of food is obviously most embarrassing to the politico-economic set-up of the world today; this has been known for many years (at least since 1920), but it is tragically obvious that alleged Christian scholars have not been able to give us its philosophic significance.

such are the financial and political needs to maintain full employment that the whole organisation of a factory has to be disrupted to start a new model before production on the old model has reached full momentum. It is futile for economists and sales managers to tell us that consumers are benefiting from these continuous and expensive changes.

As an engineer and user of cars, I am very interested in new developments and better motor cars, especially cars which require little attention, which last as long as the cars of thirty years ago, have a minimum of trouble-making gadgets and cost half the price of the present car; yes, I am very interested in better cars; but I am very hostile to trouble-making gadgets and the need for the constant repair or replacement of ridiculously inadequate parts.

I notice too that the ladies are becoming critical of the exploits of the mighty chemical industry which produces stockings which last only a few days. Under the heading of "Women Critical of the 'Laddering' Habits of Fine Nylons" the "Mercury", Hobart, June 4th, 1954, stated: "A survey yesterday revealed that nearly 10,000 pairs of stockings are bought in Hobart and suburbs every week". Considering that this area has a population of about 70,000 and nylons cost from 10/- to 15/- a pair, it would appear that some of the other producers are going to have some difficulty in obtaining a share of the limited purchasing power of the Hobart area.

The dividends we are receiving from the prodigious amount of mechanical and human energy consumed by industry and the various services is not what we expect from applied intelligence, and I see no reason why we should accept it from applied science. Knowledge, as it accumulates, should lead to new revelations, clarify our ideas, and give us new strength and serenity. There is nothing in knowledge as such which need scare us into the unhealthy and panic-like rush to produce new gadgets and scrap high-class machinery capable of many years of useful service; these things do not arise out of the needs of the consumer (which industry is supposed to serve). Neither do they arise out of the advice of the hard pressed technologists who carry industry on their backs.

Socialists proclaim in their trite manner that all this useless production arises out of the profit motive, but as this can be said about the activities of any sane man it does not help very much, nor does it explain anything of importance. The profit motive demands that industry should do exactly the opposite to what it is doing—i.e., refuse to scrap expensive machinery while it is doing a sound engineering job.

The producer is in a nasty position if he and other producers, finding their unsaleable products piling up, decide to take a holiday from production, they find by so doing they have cut off the purchasing power of the consumer in the form of wages, salaries, which is necessary to remove goods already in the shops. Nowadays it is fairly well known that modern economies collapse immediately the production of capital goods ceases, thus continuous industrial expansion, whether or not it is a practical necessity, is financial necessity to maintain the additional purchasing power required to buy the consumer goods produced by every community.

The artificiality of the financial system which is ruthlessly imposed on us and our governments, and its inability to reflect industrial facts; its disastrous social consequences and its continuous urge towards war were carefully explained by C. H. Douglas over 30 years ago. The following statement from Economic Democracy is so revealing and so explanatory of what is happening to-day that I make no excuses for repeating here as I did in the previous series of articles.

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

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

to extend it that the climax of war only occurred in the moment when a culminating exhibition of organised sabotage was necessary to preserve the system from spontaneous combustion.

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

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

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

"Economic Democracy", by C. H. Douglas, from which I have just quoted, was published in 1920, over thirty years ago. It has been said that it takes twenty years for a new idea to percolate to the consciousness of the responsible minority; thirty years have passed and still the facts of industry and finance, let alone the finer philosophic points so ably marshalled by Douglas, are hardly known, even by those whose whole future is so desperately affected. Nevertheless, Douglas and his followers have exposed the fact that "depressions" are unnatural, are manipulated by men and produced by restriction of credit. This is a very great gain, although only an initial step in the battle for freedom of the individual against the tyranny of organised ignorance.

In spite of technological developments and the increasing use of solar energy many people believe, and the press continually reiterates the belief that it is immoral to receive anything at all without the expenditure of human labour, therefore no work no pay, no daily production no income, hence the most foolish of all demands in this mass production era, for full employment, and the attack on any persons receiving dividends; yet dividends for everyone is the logical and ethical means of distributing the abundance made possible by the inventions and technological developments of the last century; instead of dividends we get what we would expect from those who consistently refuse to publish a balance sheet, dividends in reverse, i.e., taxation.

It is only by the maintenance of an artificial scarcity that control can be exercised by the international hierarchy; it is only by the threat of scarcity that men can be coerced into submission to a licence system, a licence to live. Dividends without taxation and the out-pouring of abundance made possible by technology in the service of man, would defeat the whole purpose of the servile police state. Many of the followers of Douglas did not realise the epoch-making character of these revelations

(1) In refutation of this statement, economists have said that machinery charges included in prices of goods made this year, although not paid out in wages this year, were paid out in wages sometime in the past and, although spent, other wages are being paid out in the process of the production of other machinery.

The central planner, working downwards from his blue print to the individuals who have to be fitted into his plan never has accepted the uniqueness of an individual — indeed, he dare not. Without mass uniformity the central planner cannot plan. If the individual does not fit into the plan he has to be altered to fit it; that means he has to be depersonalised by “brain washing”.

Uniformity is the watchword of the totalitarian, the socialist politician, the socialist schoolmaster and the socialist industrialist. Deviation from uniformity (from the Party line) is considered the greatest political crime, and it carries the penalty of complete exclusion from all organs of publicity.

“The uniqueness of the individual” is essentially a Christian conception, and is anathema to the “Planners”. Organisations of men demand uniformity and a legal rigidity which is the chief enemy of that organic growth so essential to self-development.

“Total planning produces a selection of leaders in which low characters gain the upper hand. Totalitarian discipline demands uniformity. This is most easily achieved at the lower spiritual and moral levels. The lowest common denominator contains the greatest number of people. Paramountcy is in the hands of the malleable and the credulous, whose vague notions are easily led, and whose passions are easily whipped up. Unity is most simply attained in hate and envy.

“Particularly serviceable are the industrious, disciplined, energetic and ruthless, who possess a sense of order, are conscientious over their work, remain absolutely obedient to the authorities, and are characterised by a readiness for sacrifice and by physical courage. ‘Unserviceable, on the other hand, are the tolerant, who respect others and their opinions, the spiritually independent who stand up for their convictions even against a superior people possessed of civil courage, who are inclined to consideration for the weak and the sick, and who repudiate and despise mere power, because they live by an ancient tradition of personal liberty.’”

If the individual is to fit into any social organisation he must naturally submit to

the discipline peculiar to it, but the submission must be voluntary; and unless he can contract out of any organisation without victimisation he is not a free man, and if he attempts to free himself he is entitled to some moral support from the Christian Church.

The voice of the Church on this question has been very vague and halting. We have found in religious circles the same attitude as in the political sphere — an incredible uniformity of all parties in favour of social experiments supporting the centralisation of power.

We have found, too, a puranitical zeal for reform by compulsory methods, and an almost sadistic desire to victimise any section of the community which showed the slightest sign of enjoying the “life more abundant”.

There is little doubt that the task of the planners has been made possible by the able assistance of “reformers” nourished on an overdose of Karl Marx, Darwinism and Old Testament theology. The Church could give great assistance to the better elements in the community by counteracting this vicious philosophy and stressing the Christian conception of the “life more abundant”.

THE CHRISTIAN CONCEPT OF FREEDOM

That which differentiates a man from an animal is his ability to make a choice and a decision over and above the needs and appetites of the moment. Wisdom has usually meant the ability to ascertain the laws of the universe and conform to them; and a moral choice implies a desire to work “along the grain of the universe” and the will to do so, as against the choice which is ignorant or perverse.

“Where the consequences of actions are likely to be terrible it is well that men should know the truth. Men do need continually reminding that the Reign of Law — that inevitable nexus of cause and consequence which holds throughout physical nature — holds also in the sphere of conduct. No one who has watched the actual working out of the Reign of Law in individual character or in the external consequences of action in social life — re-

generating or devastating as the case may be, can miss the glory or tragedy which follows the right or wrong in moral choice."

Canon Streeter adds the following note on "moral choice": "Right choice depends quite as much on knowing what one ought to do as well as on the will to do it. That is why, in the Bible, wisdom is regarded as an essential of morality. The individual conscience is an unsafe guide unless it has been educated, not only by right living but also by reflection on moral issues. Conscience is not a 'labour-saving' device to exempt us from the trouble of thinking."*

If the Christian God the Father is prepared to countenance the possibility of pain and suffering and tragedy by giving freedom of choice to each of us to develop our individuality in our own way, then we must assume that this freedom is part of God's purpose, so fundamentally essential that even death is not considered too high a price to pay for it; and we must assume that without freedom of choice the divine destiny of man would be impossible.

"And ye shall know the truth and the truth shall make you free." This puts freedom, in the Christian world, above truth, in fact supplies the only solid reason for the pursuit of the truth. Christians therefore are not without guidance when they attack the problems of the individual vis-a-vis the modern all-powerful government. In case there should be any doubt about what we mean by freedom, C. H. Douglas has defined it for us as "freedom to choose or refuse one thing at a time". It is possible to give a government a great deal of power, provided the individual can contract out of any situation as it arises without being victimised. "Democratic" Governments have consistently claimed the right to victimise minorities because they claim to represent the majority; this makes "democratic" Governments more difficult to fight than an open dictatorship, and leaves the individual ridiculously vulnerable to victimisation. It is becoming increasingly apparent that the individual must be protected by some permanent authority which is ultra vires the Government temporarily in power.

The power taken by governments is taken from the individual; and not only is the individual stripped of this power, he

finds when he fights for his rights and freedom, that his puny efforts are dwarfed by a massive accretion of power stolen from millions of people and concentrated in the hands of the Chosen Few. The individual, confronting the great monopolies, governmental and semi-governmental (monopolies cannot exist without Government protection), finds himself legally and financially in such a hopeless position that only a few, inside or outside the Church, have the temerity to challenge the Central Power which is so very obviously the seat of corruption and a direct challenge to the whole basis of Christian life on this planet.

The individual is entitled to some assurance that the men, who by various stratagems have captured the central government, are not given the right to do permanent damage to his country; are not going to confiscate his property by vindictive taxation and manipulation of the currency; are not going to interfere with the education of his family; tamper with the news services, or with his food or water supply, or with his weights and measures (a depreciated currency is a fraudulent measure which destroys all other measures).

The character and personality of man, as Canon Streeter suggested, grows or becomes distorted according to how he meets the problems of life. He can meet these problems face to face or escape rapidly down the easy path especially organised for him. There is no such thing as a purely economic problem, a purely political problem or a purely spiritual problem. If we are among the more responsible section of the community the problems we tackle, whether they appertain to the Church, to education, to industry, or even to food or water, will bring us to a point where we shall have to ask permission, or obtain money, to do something beyond the capacity of a heavily taxed community; at that point the problem becomes political. For any responsible man to say he is not interested in politics is to say he is not interested in life.

Although party-politics would nauseate any decent man that does not supply him with sufficient reason for saying he is not interested in politics. Crime always nauseates, but honest men generally play some part in trying to reduce it and protect possible victims.

It should be noticed that Great Britain and Europe had to sacrifice much of their political, economic and cultural freedom in order to get food. I suggest that a scarcity of food was centrally organised for that purpose.

The editorial quoted above admits that the over-abundance of food came into existence by means of a financial stimulus, namely, subsidies. This is obvious enough. What does not seem obvious is that subsidies given to the consumer as well as to the producer would very quickly rid the Americans of their surplus butter. Major Douglas was excluded from the world Press for suggesting this.

Do you think this suggestion is very terrible? After all, is it not a fact that butter is made to be consumed? Is not that the justification, and the only justification, for making butter?

THE CITY DWELLER

The complexity of urban civilisation, the specialised work and the specialised living conditions are creating a type of man which is comparatively new and whose characteristics are scarcely yet known, yet the perversions of personality produced by city life are so common that little notice is taken of them.

For thousands of years and until very recently most families lived on the land, drew their sustenance direct from the land. Work changed with the seasons and as long as the sun shone and a minimum amount of attention was given to the land, growth took place and the harvest duly arrived. The nexus between cause and effect were readily recognisable; local history supplied records of good and bad farming; there were not the huge nebulous city masses doing unknown tasks, in unknown places for some unknown purpose.

We should suspect that there is likely to be some strange reactions to this cutting adrift from thousands of years of direct contact with the soil and its cyclic operations. The change has been violent and magnified by the quite unwarranted centralisation and specialisation. With the advent of the distribution of electrical power and the availability of small power units, there has remained no further justification for most of the centralised produc-

tion and the herding into cities of such large masses of people. Most problems of the city are artificial problems in so far as they arise out of a refusal to recognise the nature of this universe and the Christian heritage of man: "The sabbath was made for man not man for the sabbath." Most of the city problems are insoluble and are not worthy of the colossal amount of energy devoted to them. The modern city dweller has his eyes and ears bombarded daily by what is called news—selected "news"—and the more he hears and reads the more muddled he becomes; he is at the receiving end of a long chain of events, his news, like his food, has lost much of its life-sustaining quality, and its nature is such as to create a demand for the perverted way of living supplied by city life.

CHRISTIANITY AND THE WELFARE STATE

Most important social problems are political, and important political problems are essentially religious. The creation of credit not only dominates the life of every individual in the community but dominates the policy of every organisation, spiritual and temporal. Education, which in its modern phase is a fight for the soul of man, should be ultra vires the State. Our cable services ("and the truth shall make you free") are amongst the most disreputable of all modern commodities. We don't want opinions about these things, we want someone to speak with Authority, not the authority of the alleged "majority", but the Authority of the Law.

It must be obvious that once you concede the need for total planning, or central planning as it is usually called, i.e., the planning by a tiny minority of the industrial, financial, economic, educational, cultural and therefore religious activities of the vast majority, you have automatically sold out the entire Christian heritage of freedom.

Hayek quotes Lord Acton as follows:—"Whenever a single definite object is made the supreme end of the State, be it the advantage of a class, the safety or the power of the country, the greatest happiness of the greatest number or the support of any speculative idea, the State becomes for the time inevitably absolute."

This statement of Lord Acton's may be amplified thus: Once the individuals of a State can be persuaded to have the main arteries of life-giving energy, spiritual, psychological and material, cut off from their local needs and activities and diverted to a single purpose, then the central government, ipso facto, has received sanction for a State of War and can logically introduce the entire apparatus of a military type of organisation with absolute power at the apex and complete subservience at the base. Further more, any person whose criticism does not subserve the central purpose will most certainly be excluded from all organs of publicity, "over the air", on the ground and "underground".

It is remarkable that although some alleged Christians see the danger in the centralised power of the Socialist or Welfare State and object to the loss of their freedom of choice, they nevertheless are quite willing to see their favourite reform made the "supreme end of the State", thus introducing those restrictions in practice which they so much resent in principle.

Young architects are very prone to fall victims to the central planners who dangle in front of them pictures of grandiose structures of concrete and glass; the export industries are given special privileges when the Government embarks on an export drive; directors of the bureaucracy have a special interest in the restrictions of the Welfare State as each restriction enhances their power and increases their staff: without restrictions there is no justification for a bureaucracy most of the police force, and taxation and excise officials are kept in full employment by those maniacs who believe they can create a Utopia by law.

The late Dr. S. L. Frank Hibbert, writing on "Utopian Heresy", warns against trying to realise "Christian perfection through a compulsory social organisation". He further states "in so far as it (Socialism) aims at subordinating to the State all economic life and inter-social relations, making them fit in with a definite plan enforced by the State, it degenerates into the despotic idea of bringing about a moral reformation of society by the methods of 'grabbing and holding fast'.

"The champions of this type of socialism lose sight of the fact that life is not an

artificial rational construction but organic creativeness, and that all creativeness, including the moral, can only take place in freedom; here every suppression of freedom; hence every suppression of freedom paradoxes life and with it the powers of goodness, apart from which there can be no way of bringing life to greater perfection."⁶

The "reformer", with his ardent desire to perfect human nature by some form of compulsory social organisation (brute force in disguise) has been the terror of mankind, and has been responsible for bloodshed and cruelty on a vast scale. By selecting one group of "reformers" after another the men in power can muster some semblance of "popular support" for destroying the power of each minority in turn, thus most of the spade work for professional planners is done by enthusiastic amateurs.

Some socialists, who dislike Nazi Germany and Communist Russia as much as any freedom-loving person, cannot yet see that those two monstrosities were not only the legitimate children of Socialism, but the only possible children. Many people have an idea that by suitable "education" perfection can be reached in human beings in much the same way as perfection is reached in the manufacture of mechanical things. There are few things more dangerous than an inadequate idea, and of all social ideas I cannot conceive of one more inadequate than that of trying to produce human perfection by compulsion.

B. A. Fletcher, writing in the "19th Century", June, 1949, said:—

"With foolish ideas in our heads of the inevitability of human progress, we have seen with horror and surprise, the eruption into civilised life of cruelty, lawlessness and depersonalisation on a vast scale. Realising that these demoniac outbreaks must have historic roots we have been forced to look again at the development of thought during the past three centuries, and we have seen how the basic idea of Western civilisation, the uniqueness of the individual, has steadily weakened, there has therefore been a fresh attempt to discover the true nature of man and consider his destiny."

"Christianity", as C. H. Douglas has said, "is something inherent in the very warp and woof of the Universe, or it is just another set of interesting opinions." Many gallant fighters have believed that the Christian Charter of political freedom, enshrined in these immortal words "The Sabbath was made for man, not man for the Sabbath", was backed by an Authority superior to all government authority. The principle here expressed is either inherent in the very warp or woof of the Universe or it represents just another interesting opinion.

In Britain the Church is being challenged to speak with Authority and state where it stands in this fight for the freedom of the individual.

Some tough fighters are getting weary trying to stem the march of the totalitarians; they find it difficult to imagine a Power so overwhelming that it is superior to the massed legions of Caesar; but the Church claims to represent this Power. It knows that it is available for use; the question is, has it the courage to use it.

Notes:

1. "Individualism and Economic Order," by F. A. Hayek, quoting from "The History of Freedom and Other Essays", by Lord Acton (1907).
5. "The Mercury," Hobart, Sept. 24, 1954.
6. Dr. S. L. Frank Hibbert's "Journal", April, 1954.
7. "The Origin and Goal of History," by Professor Karl Jasper.

The ancient sun which shone over Antony and Cleopatra, tomorrow will herald the newest of days. That we can make this statement at all, and have it readily accepted, shows a recognisable continuity of purpose behind the gigantic force which gives life to this planet; above all it indicates an integrity behind the Grand Scheme of things which stands out in violent contrast to the catastrophic changes of fortune which has befallen so many human institutions.

If we accept, as we are bound to accept, the fact that there is a Mind behind this universe, we are also bound to accept the fact that this Mind is not working erratically but according to certain principles, which, to say the least, have stood the test of a very long time. Modern revelation points to the fact that the deserts produced on the surface of this fertile earth are not the acts of God, but the acts of men,

and we can probably say the same about a great deal of human suffering and disease. Nevertheless much of the suffering of innocent people has appeared to men and women as pointless and unnecessary and some have bitterly asked "Where is this Christian God?", "Where is this God of Love? this God the Father", and it is difficult sometimes to understand why a human father, far less God the Father should permit of so much suffering.

And here we come to one of those vantage points where we catch a glimpse of the working of God's Laws in contrast to the working of man's laws. No doubt men could have been saved a lot of pain and suffering had they been made like robots in an environment in which they had no power to alter, or made like primitive beasts without the higher powers of appreciation and discrimination which tends to intensify suffering.

When man was created in God's image he was given freedom to fulfil his divine destiny or destroy himself and his environment.

That this freedom to choose is a fundamental part of the Grand Scheme is obvious enough; it is also obvious that because of this freedom some suffering will ensue, what is not so obvious, but rather repugnant to all Christian thought, is that suffering should be on such a ridiculously elaborate scale, indicating not ordinary evil-doing, but organised evil, on a gigantic scale. To blame ordinary men and women entirely for this is not only unfair, it appears to me to be cowardly, especially if we consider the case of war. We have been informed from all sides and from all levels that no people want war, yet we have war. We can say therefore that the ordinary men and women not only did not choose war, they had no power of choice. No one would suggest that the conscript armies had much choice or got much fun or glory out of war. We can say very definitely that the suffering and degradation of the victims of war were due not to freedom of choice at all, but to the complete lack of it, which is a very different story to what we have often been asked to believe. Apart from the unimaginable sufferings in Socialist Germany and Communist Russia, the supreme tragedy of the vast experiment of anti-

Christ lies in the inability of so-called Christian people to realise that this organised evil which has been responsible for the murder of millions of innocent people is an inherent part of the principles and practice of the Socialist State, wherein all decisions are made by the chosen few, the rest of the population being merely robots, that is if they wish to live. In the modern socialist state there is little difference between the military conscript and the economic conscript; the evil we met with is organised evil, centrally organised evil. Fundamentally there has never been a possibility of a food shortage on this earth unless it was central organised.

We have got to realise that the traditional strongholds of Western Civilisation are already in the hands of men who, following the same socialist policy as Germany and Russia, are quickly reaching the same destination, not only in Europe, but in England and America. The problem is to get enough men and women to see the danger while there is still time to take action. Any so-called Christian who sees his country being turned into a vast political prison and blames every man except those directly responsible, is in the nature of things suspect, and should be exposed.

Dr. S. S. Laurie once said, "When we think of these things we realise the greatness and the difficulty of the task assigned to men. . . ."

"To stand aside and, under the cloak of an effeminate despair, or of a self-satisfied cynicism or even of a self-indulgent seductive mysticism to affect a certain superiority to actual and inevitable conditions is the very suicide of manhood."

If we accept the Christian God the Father and the fact of organised evil, then God Himself must be suffering along with us and naturally will take part in the struggle. Dr. Laurie continues: "It certainly seems to me that our faith in the ultimate issue and our ability to bear present evils are strengthened by thus fairly recognising cosmic anarchy as ever resisting the entrance of the divine Spirit, ever defeating the Good."

If it be that the great God Himself is engaged, here and now, in a very serious

business, then even to be a humble private in His advancing hosts is a distinction. There will always be a certain proportion of weak combatants to be pitied and helped, of traitors to be shot, and of craven spirits who sink into the rear with the baggage under cover of an easy scepticism, as to the conduct of the campaign or a supercilious and egotistical superiority to their fellow soldiers. Not to such have the advances of humanity in the past been due; but only to those who have been faithful to ideals and pursued them to the end."*

* Synthetica, Vol. II, Longmans, 1906.

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OUR SHAM DEMOCRACY

By James Guthrie, B.Sc.

This important book should be in the hands of all those who are concerned about the manner in which the parliamentary system has been perverted and used to further policies which progressively enslave the individual.

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