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THE NEW TIMES

OPEN LETTER
TO
REV. REGINALD
KIRBY

See Page Three

A NON-PARTY, NON-SECTARIAN, WEEKLY NEWSPAPER EXPOSING THE CAUSES, THE INSTITUTIONS, AND
THE INDIVIDUALS THAT KEEP US POOR IN THE MIDST OF PLENTY

Vol. 4. No. 23.

MELBOURNE, FRIDAY, JUNE 10, 1933.

Every Friday, 3d

Doctors! Freedom Or Regimentation? Women In Industry

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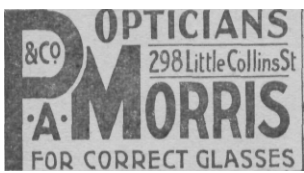
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(Continued on page 3)

WOMEN IN INDUSTRY

One of the most outstanding features of the economic life of the twentieth century is the steadily increasing flow of women into industry and the learned professions. In increasing numbers they are being absorbed, with a consequent displacement of male workers, and a decrease in the birth rate. With improved knowledge in the fields of pre-natal and post-natal care, the birth rate might reasonably be expected to have increased. This is not so in the leading industrial countries of the world, and this failure to increase, and, in many cases, an appreciable decrease, must, in part, be attributed to the fact that more and more women find their life work in the factory and the office rather than in the home.

What is the Reason?

The fact is plain. Women are irrupting into the ranks of the industrial workers, and the invasion continues with increasing force. The questions are: "Do they want to do this?" and, if so, "Why?" Subsidiary to these main questions are the considerations of their fitness and ability, and whether, on the whole, industry benefits or suffers by their presence.

As to the first question, it is probable that the majority of women who work in industry are there because they want to be. The receipt of a regular income in return for their efforts gives an illusory feeling of independence. Hours of work are fixed and hours of leisure are definite. This is in distinct contrast to life in the home; and if it means, in many cases, that the urge to reproduce must be suppressed or sublimated, they are better situated to perform these psychic phenomena than their sisters of the Victorian era, who translated their heart-burnings into gros point cushion covers.

Besides, business and industry are not altogether devoid of matrimonial opportunities, for they provide points of contact between the sexes which may otherwise not arise: In London in days gone by the front row of the chorus was the direct route to the peerage, and today many women realise that efficiency in business may result in a profitable marriage.

We must not, of course, lose sight of the fact that there are many women who are psychically upon the border line between masculinity and femininity, and are, therefore, naturally inclined away from pursuits or occupations which we may consider as typically feminine in character. For these entry into the ranks of industry is probably the normal thing, and no ulterior motive need be sought for their presence there.

The Real Significance

That there are some, many or too many, women in industry is not a matter that should cause us more than a momentary concern. They are there. A spider has eight legs. A fly has six only. If we were in the habit of straight thinking, these three observable facts would claim our attention in approximately the same degree. We have, unfortunately, lost the habits of logic and mental perspective, and for that reason the influx of women into industry looms before us as a major problem in economics. Our distributive system, under which the material products, which maintain life are permitted to reach those who require them, has been evolved, as Richard Aldington put it, "out of chaos by primitive brains." The displacement of male workers by females in the manufacture of other preparation of those material products has thrown out of gear a social system based upon the predominance of the male when brawn counted more than brain. All that we have to do is to make the system of

distribution so that it accords with the present conditions. But have we attempted to do this? With lamentably few exceptions, our "recognised thinkers" do not appear to have even realised that a change is either obligatory or desirable.

Mr. Cameron Speaks

Let us take, for example, some of the latest pronouncements upon the subject. The Acting Minister for Commerce and Health (Mr. Cameron) has recently incurred a storm of criticism by saying that, except for a few avenues such as nursing women should be kept in the home minding the children.

This is just plain nonsense. Thousands of women have neither home nor children, nor have they the remotest prospect of ever having them, even if they wanted to . . . which we are not prepared to admit. There are many vocations for which women are particularly adapted, and, even in those spheres which it is customary to regard as more suited to the male, there have been, are, and probably will be, many women far superior to the average male. To make any sort of attempt to exclude women therefrom, simply on the ground of their sex, or to saddle them with the duty of caring for hypothetical children, is ludicrous in the extreme.

Professor Copland Disagrees

The Dean of the Faculty of commerce, Melbourne University (Professor D. B. Copland), was induced by the Melbourne *Herald* to say a few words in disagreement with Mr. Cameron. He said: "We find that the number of women entering the Commerce School is increasing, and they get positions in the city."

This remark is not really in point at all. The prevalence of car stealing is no justification of larceny as a national pastime. To give the Professor his due, he did have some other stray thoughts about the matter. He said that he did not see how anyone could argue that women should be kept in the home by preventing them from working, and that the first thing to do was surely to improve home conditions, so that the wife of the working man could bring up her children without undue stress.

The Danger of Giving Reasons

One need never be afraid of having an opinion. One should, however, be very careful when giving the reasons for that opinion. The Professor's statement is a startling example of the truth of this precept. Wives of working men will remember that Professor Copland was one of the proud perpetrators of the Premiers' Plan. If anything could be said to have augmented the flow of women into industry it is that plan; at least, so far as Australia is concerned. Consisting, as it did, of a direct attack upon the amount of money paid out by industry in wages and salaries, and a deliberately engineered financial stringency, the wives of working men have precious little to thank Professor Copland for: and that is putting it about as mildly as possible.

As to the suggestion that home conditions should be improved so that the children can be brought up *without undue stress*, this is typical of the Professor's general outlook. It is surely not an unfair implication from those words to say that he believes that stress of some kind is necessary, or desirable, or both, in the homes of the working people. Perhaps he means only that it is unavoidable. In either case the ascertained facts regarding production and productive capacity establish incontestably that there is no physical barrier to the provision of homes for every man, woman and child, where stress due to the absence of cloth-

ing, food, light, heat and other necessities is completely eliminated. As to mental stress, which is a more difficult problem to handle, it must be remembered that the mind is largely what the body makes it, and that the provision of sufficient material comforts will go far to remove the main cause of mental strain.

The Economics of Scarcity

We have the misfortune to be guided, or, rather, misguided, by theorists who do not realise that the age of scarcity has passed. With their whole attitude based upon the assumption that there is not enough to go round, the remedies that they propose for rectification of the abhorrent economic conditions which prevail everywhere are necessarily inapplicable to those conditions—that is to say, unless we wish to build up a fantastic existence which does not even begin to accord with the facts as they really are.

These crazy theorists, of whom Professor Copland is one, propose wage cuts, so that the cost of production may be so reduced as to make the article produced saleable on a competitive basis in world markets. What they seem to forget is the most important fact of all: that, if everybody worked for no wages at all, the price of the product could not be nothing. There would still be the overhead charges of industry to be accounted for, and charged into the price. Capital depreciation, rent, interest and principal repayments—these are, like Gandhi, among the "untouchables," at least, so long as our present economic system prevails. The net result of wage cuts is, therefore, to reduce the amount of the product purchasable by those who actually produced it, and to leave the balance to be foisted on an overseas market . . . forcibly, if necessary and practicable.

These and similar theories have produced the armament boom in Europe and America, the war in China, the rape of Abyssinia, and the expansionist hunger of Asctetic Adolf and Belligerent Benito.

Is There Any Hope?

Let it not be thought that we blame Douglas Copland for the present European tension. What

we do say is that he has helped to do for Australia what other professional economists have done for Europe and America, and the blame is jointly theirs for the present crazy situation, in so far as they, as self-professed healers, have failed, first, to heal themselves.

"Done for" has a slang significance not intended in the foregoing remark. As yet, that significance does not apply to Australia. There is yet time to rectify the economic blunder, which renders abortive Man's greatest achievements in the fields of science, culture and art. There is a nucleus of people who have, had the scales lifted from their eyes, and upon them to a large extent rests the duty of saving the world from degradation. They do not need our urging, but we urge them to carry on.

FAREWELL DINNER to MR. and MRS. BRUCE H. BROWN and FAMILY

The news that Mr. Bruce H. Brown will shortly be leaving for Adelaide, South Australia will be received with a mixed feeling of sorrow and pleasure sorrow at his leaving us, and pleasure in the knowledge that the move means promotion for our friend. Arrangements are being made to provide an opportunity for Mr. Brown's admirers to have a final chat with him and to wish him, Mrs. Brown and family, bon voyage and a happy future. To assist in finalising the arrangements, those who intend to be at the Dinner are requested to secure their tickets at the earliest possible moment, so that the number necessary to cater for can be ascertained. The price of tickets is 2/6 each, the payment for which the organisers would be glad to receive on application. Apply to Hon. Secretary, U.E.A., 5th Floor, McEwan House, Little Collins Street, Melbourne. Time, place, etc., will be announced in a later issue.

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12. Fees which a patient can legally recover from a third party.

Panel doctors and the general public have therefore to ask themselves what is it that National Health Insurance will ensure if all the above every-day medical treatments are to be excluded. It seems clearly to be a case of giving the worker a bone, and, after getting the bone, he will have still to pay for the meat, most of which will be provided at high fees by the cream-skimmers, i.e., those "Fellows" of the "Colleges" who are not bearing the heat and burden of the arduous panel work. Particular notice should be given to item No. 2., which apparently will exclude the panel doctors from all participation in these lucrative cases.

EDUCATION OR CONDITIONING? Society Becoming Standardised

By ERIC BUTLER.

Mr. H. G. Wells has said that the present stage in the evolution of society is a "race between education and catastrophe." To any persons who have not become completely stereotyped by our so-called civilisation, and take the trouble to do a little thinking for themselves, Mr. Wells would certainly appear to sum the present position up very neatly. Never before in the history of the world has society been threatened with such an appalling catastrophe as that which threatens it at the present time. That such a ridiculous and criminal state of affairs has been allowed to develop is certainly a very sad commentary on our alleged educational system, which, on the whole, is not really education, but a mass conditioning of the young generation to a set pattern. I mention the young generation because it is here that the natural development of the individual is either allowed to take place or, alternatively, is very much restricted, repressed and perverted, as is the case at the present time. Since the excellent work conducted by Professor E. L. Thorndike and Dr. Watson on the part environment plays in human behaviour is now almost universally accepted by psychologists, one would naturally think that society as a whole—or, alternatively, those persons who are presumed to be our leading educational authorities—would immediately take steps in order to see that a decent environment is provided. From a physical standpoint, scientists have already made this more than possible. The only obstacle is from a financial standpoint, but, unfortunately, the youth turned out by our present mass-educational machine are kept ignorant upon this vital question, while a barbaric philosophical outlook of rewards and punishments

is imposed. No wonder individuality and creative thought is rare!

The Objects of Education

Taken broadly, the aim of education should be the science of human development, in so far as that development is determined by the systematic imparting of knowledge, such knowledge that is imparted should be of a nature which will be beneficial to the free development of the individual—and, what is more important, it should consist of facts. The more bearing a particular subject has upon the life and well-being of the individual, the more obvious is it that all the facts concerning that particular subject should be placed before the youth of the country. That being the case, what a frightful indictment it is upon our present system when we realise that upon the very subject on which we should be the best informed as a whole, we are the most ignorant. That subject is the subject of money. That the money system controls every phase of human activity from the time we are born until we die is surely obvious to the most obtuse; and, if there was the slightest pretence of education or the imparting of knowledge for the benefit of youth (or, for that matter, adults), we would, as a whole, be particularly well informed upon this matter. Unfortunately, the actual position is very much to the contrary. Not only do we find appalling ignorance by those authorities who should know much better, but in some cases we actually find ideas being taught which are contrary to fact, and, therefore, opposed to real education. We find a most glaring example of this in a book, which is used rather extensively in Aus-

tralian schools—namely, Miss Alice Hoy's book on Civics. The chapter on "Finance" can only be termed misleading and opposed to facts. When one reads on page 112 that "the object of any system of taxation has been described by Adam Smith as to make each person in the community contribute towards the cost of government as nearly as possible in proportion to his ability," one can imagine the private banking institutions smiling with satisfaction. Why? Because the truth of the matter is that over £50 millions per annum of the money paid in taxation goes to pay the interest charges on the pen-and-ink money lent to the Government by these same institutions. It is quite obvious, therefore, that the main object of taxation is to obtain sufficient revenue to pay interest to the money monopolists. What is left over after that is used to try and run the administration of the country, with the result that most of the social services are being seriously hampered through lack of funds. When Miss Hoy and other alleged educationalists start to point out these facts, the young generation might be a little better informed as to the reason why Australia is going further into debt with increasing taxation, in spite of the fact that we are producing more real wealth than ever before. However, the outlook is not very hopeful, for no less a person than Sir John Harris, Minister for Education, recently told a Teachers' Union deputation, which asked for more teachers' houses in remote districts and more suitable house designs in arid districts, that this would depend upon the amount of loan money available. Surely such a man as Sir John Harris cannot believe that houses are built of money? He also would appear to be mesmerised with the money delusion, and, unless he and other deluded leaders of education start to do a little original thinking, this same delusion is going to continue to produce a great amount of human suffering, which is a very definite reality. However discouraging, as these incidents are, the position of such an institution as the Melbourne University can

only be described as ironically pathetic.

Centre of Learning—or Propaganda?

It is common knowledge to all students of history that most of the progressive ideas of the human race have come from individuals who were despised, and in some cases persecuted, by the recognised authorities of the day. These individual efforts mark the bright periods of humanity's long, long struggle against the forces of retrogression and ignorance. Although our universities have made tremendous strides—especially in the physical sciences, where the students have to develop the critical, analytic mind—other subjects are taught as things to be accepted without criticism. As one leading educationalist has said, they are taught "what to think, instead of how to think." This is particularly obvious in the manner in which economics are taught. The position of the Melbourne University is indeed ironical, as the alleged leaders of thought at that centre are always protesting about the shortage of money with which to carry on, yet apparently never conducting any investigations as to why there should be a shortage. And when we remember that Professor Copland—who is supposed to be an authority upon economics—made the amazing statement at the Shepparton Chamber of Commerce last year that "Australia was progressing too far in the direction of prosperity and a halt should be called," we are forced to the conclusion that we can expect very little in the way of creative thought from such men. But the frightfulness of the position is that this sort of thing is being taught to young people, with the inevitable result that the vast majority are mesmerised upon this most important subject. This can only be termed conditioning of the worst type. However, we can rest assured that time will prove those individualists right who refuse to be bound by out-of-date and unscientific views. They may be, and are, ridiculed at present, but so were Galileo, Ross, Langley, Pasteur, etc.

Regimenting Youth

Apart from the treatment that our young people get at the hands of the present educational machine, there are various other potent factors all tending to destroy individuality of thought and a critical outlook towards our problems. In spite of all assertions to the contrary, the fact remains that many agencies are ironing out the individuality of the young mind in this country and imposing a uniform outlook. This process is being very widely adopted for the purpose of introducing compulsory military training.

The process of getting people to think as a mass is most efficiently and easily accomplished with the agency of the wireless and the papers. Apart from these agencies there are others that are not so obvious—and I refer to the plethora of youth organisations, which we have at the present time. The aim of each organisation is to produce uniform ideas in its members, to induce them not to pass judgment as individuals, but to admire or condemn as a body. And, since their members are young, with pliant minds, these organisations do succeed very largely in creating a mass point of view. A country whose youth have had their minds indoctrinated in this way must certainly suffer an impoverishment later on from a loss of original thinking. Until they have obtained mental maturity our young people might well be spared shibboleths, slogans and dogmas which tend to imprison thought rather than stimulate it. It is to be sincerely hoped that more and more real leaders in education will continue to arise in our midst, in order that the effects of the present propaganda and conditioning type of education.

AN OPEN LETTER TO REV. REGINALD KIRBY

Rev. Reginald Kirby,
Collins Street Baptist Church, Melbourne, C.I.

Dear Mr. Kirby, —

Please do not regard this letter as an "attack." It is being written to you, firstly, because you publicly acknowledge that, although there is enough and to spare for all, the world is a troubled place; and, secondly, because we believe you could exercise a far greater beneficial influence in regard to the world's troubles than you have so far attempted. We also believe that the limitation of your influence has been due to the fact that you have not yet realised the true CAUSE of the trouble, and, consequently, have not been putting the blame in the right place.

Last Sunday you asked yourself the question, "What are the real divergences between men?", and then supplied your own answer, as follows: "They are not racial, because men are willing to make allowances for racial differences when it suits them; not in the geographic situation, because the British Empire spreads across the world; not in economics, because there is food and clothing enough and to spare for all. . . . The things, which divide people, are the very facts with which the Cross deals—the wrong view of God, and the lack of forgiveness and peace in daily life. The Cross of Christ is the hope of the world, because it bridges the gap between man and God, and between man and man."— ("Argus," 6/6/38.)

May we respectfully suggest that in the quiet of your study you look over your answer again? Taking men as a whole, is it really true that there are serious divergences between them? Was it not our very own Sir Henry Gullett who, after his unsuccessful search of the world for trade treaties, told us that the PEOPLE of the countries he had visited did not want war and had no quarrel with other people? We had the effrontery at that time to ask him, "Then who does want it?" but so far he has not replied. It is not a question of the divergences between men at all. It is a question of the EFFECTS of a murderous financial system, controlled by a mere handful of individuals.

But even if you were right on that particular point, and we were to agree that racial antipathies are not a serious factor, are you really serious when you put forward the fact that "the British Empire spreads across the world" as an all-sufficing argument against the existence of geographic divergences? It is imposing somewhat on our credulity, and there is actually room for argument that this very spread of the British Empire is increasingly a cause of divergences, whose existence you deny. But that, too, is comparatively unimportant.

What we find most difficult to understand is your reasoning that, "because there is food and clothing enough and to spare for all," there are no divergences between men in the economic sphere. This is precisely where the divergences are most pronounced, and a little thought will bring home to you the stark truth that the great majority of people cannot GET the food and clothing, which is admittedly so plentiful. What is it that divides and separates the people from this bounty of God, and why are you saying nothing about that? Is it because the great majority of us "have a wrong view of God" that we have an income of less than £3 a week, and are thus unable to share adequately in the plenty? And is it because the inhabitants of the slums "lack forgiveness and peace in their daily life" that they are so separated from the inhabitants of, say, Toorak? Is it not, rather, that the people of Toorak have good incomes and the people of the slums have not?

Income is a matter of money, and money determines the share people can have of the goods and services, which are so plentiful. If they get no money, they get no food, no matter how bountiful God may be.

It can be agreed at once that to those who accept the Christian Faith, the Cross of Christ does bridge the gap between man and God, but the Cross of Christ will never bridge the gap between man and man while men are separated from each other and from the necessities of life by a fraudulent system of finance. This system is the enemy alike of God, of the Church, and of mankind.

We commend this to your earnest consideration, and we suggest with all reverence that the Cross of Christ has nothing at all to do with the matter so far as 99.99 percent of the people are concerned. For them it is entirely a matter of money and they have no say at all in the management of the money system.

Yours faithfully,
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(Continued from page 2.)

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(Continued on page 7.)

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Air Raids and Railway Tickets

Britain has, at last, realised that the English Channel is no longer an adequate protection from attack. Elaborate precautions for the safety of the civilian population, in the event of air raids, have been taken. These include plans for the immediate evacuation of London. As a recent cable from London expressed it: "The Government had also worked out, with the assistance of the railway companies, plans by which 3,500,000 people could be moved 50 miles from London in 72 hours, *Railway tickets would not be necessary.*"

The italics are ours. In an air raid, where there is immediate danger to life and limb, plans can be made which dispense with the issue of railway tickets. In fact, nothing could be easier. There are the trains, the fuel, the rails and the people to do the job. There also are 3½ million people urgently requiring services. In an emergency the customary financial link, typified by the ticket, must be dispensed with. This is common sense allied to a little common humanity. And it is shown to be perfectly simple to do what is necessary without the delay and hindrance caused by the issue, checking and collection, of tickets.

It is all very obvious, and so is this: The problem of making food, shelter, clothing and transport available to the millions who cannot afford to *pay* for sufficient of these necessities is precisely similar. The emergency just doesn't happen to be immediate. That is the only material difference. If the civilian population is to be kept in a state of mental and physical fitness . . . a vital necessity from a community point of view, as well as from the humane standpoint of individual well-being . . . these necessary things should be provided in as full measure as available resources permit. The possession or non-possession by the individual of the magic ticket, money, should not be permitted to decide the issue. If this is possible in the case of air raids, it is possible at all times. Hence, the italics!

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Commonwealth Loan Response

The Federal Treasurer (Casey is the name) is pleased with the public response to the Commonwealth Loan of £10,250,000, which closed on June 3. He hopes that it will be fully subscribed, and considers the response to be "extraordinary." In fact, to use his own words, "Not for some years has a loan been so well supported by the public, particularly by the investor of moderate means."

This would be all right if he had not disclosed that the number of individual subscribers is only 10,200. From these figures it seems that about one person in 650 in the Commonwealth has responded, and we agree that this is truly "extraordinary."

Somehow, one associates the office of Treasurer with the possession of some rudimentary acquaintance with the elusive science of mathematics. Perhaps, in these days of comptometers, adding machines and other wage-saving devices, we should not expect the Treasurer to have a keen perception even of the mathematically obvious. We are, however, surely entitled to expect something above the sub-primary standard in intelligence.

If 10,200 people subscribe £10,378,000, that works out at something like £1016 per subscriber. As an average, this seems to be a lot more than one should expect from an "investor of moderate means." But, as the loan has been well supported, and "particularly by investors of this class, it seems logical to deduce that the bulk of the loan has been subscribed by a few investors of immoderate means. If this is so, then it is just the old, old story. A miserable percentage of the population has subscribed an insignificant total, and all the rest has been mopped up by the financial institutions, which cannot afford to see a loan go flop, especially when floated by the politically irrefragable, and which, in any case, look continually to Government loans as the normal means of deflationary activity. Large lumps of each loan simply travel back to the banks for cancellation, via principal and interest payments in respect of past loans. The large subscriptions by financial institutions are to a great extent the result of collecting small amounts from individuals in the form of weekly insurance payments, lodge dues and the like. Thus, each large subscription by a financial institution to a Commonwealth loan must inevitably result in a reduction of the total amount of money in existence, and that, of course, is deflation, not pure and simple, but impure and cunningly involved.

Not to put too fine a point on it, a little arithmetic and a little logic show that the loan has been practically boycotted by the public, either because they haven't the means to invest, or because they are beginning to wake up to the face of orthodox finance, and prefer to keep their money in some readily accessible form (like a Savings Bank deposit or a sock.) We hope it is the latter.

All things being considered, Mr. Casey's pleasure at the result of the flotation is just too pathetic.

We offer him and the uninitiated Australian public our sincerest sympathy.

Methodist President and World Influences

The retiring president of the Methodist Church of Australasia, the Rev. A. J. Barclay, is another eminent divine who does not seem to realise the extent of the obligations of the clergy in the present economic chaos.

In his address at the triennial conference at Adelaide on Friday last, he said that selfishness, greed and unholy ambitions had assumed such proportions that world foundations had rocked; that the Church everywhere was faced by many difficulties; and that it could not escape problems brought about by war, industrial unrest and social conditions.

If the spoken word is any indication of the mental processes, which gave it birth, these statements portray an outlook that is greatly to be deplored, especially in one to whom we should be able to look for guidance.

Selfishness, greed and unholy ambitions are anti-social forces, which, like fungi, assume great proportions only when conditions are conducive to inordinate growth. If you want to keep toadstools out of your garden, you must drain it, dig it, trench it, and generally keep it in a condition, which will not favour the undesired growth. The same position obtains in the world, but on a larger scale. If you want to eliminate selfishness and greed, or to retard their growth, you must first look to the economic causes, which produce social conditions under which they flourish. It avails little to note their prevalence, and to attribute this to some form of mysterious parthenogenesis or indefinable process of auto-generation. These things don't simply grow; they are fostered by circumstances, and the only remedy is to remedy the conditions.

The Rev. Barclay holds a dignified position in the Methodist world. Like all other members of the clergy, he is under a moral obligation to tackle these problems. He has the educational qualifications, but has he the moral courage to delve into the dung-heap of modern economics and politics, heedless of what unsavoury things may be laid bare?

His statement that the Church "cannot escape problems brought about by war, industrial unrest and social conditions" is not encouraging. It suggests that the Church would prefer to shirk these problems, and has been in the habit of trying to "escape" them. Worse than that, it suggests an entirely wrong approach to the whole matter. Surely the problems brought about by war, industrial unrest and social conditions are not the things, which should occupy our attention, *but rather the circumstances, which bring about war, industrial unrest and social conditions.*

Lest We Forget

Signor Mussolini has ordered all artillery pieces, mortars and machine guns to bear the name of an Italian killed in action. The guns will be distinguished by these names, except

BLACK MAGIC

Ancient and Modern

By ERNEST J. ATTER, in "Social Credit" (London).

1. Among the savage people of old the witch doctors openly declared themselves to be the only rain-makers.

2. The people being dependent on the crops and the crops on the rainfall, the rainmakers were supposed, by the people, to be of the greatest importance. Hence, they became chiefs and they openly served and ruled, by the people's consent, so long as they satisfied the people.

3. As rainmaking monopolists they became rich; they permitted no rivals.

4. The people looked to them for results (favourable rainfall), so their position was precarious.

5. In times of scarcity the people blamed the witch doctors, and punished them by beating them until the rain came.

6. Repeated failure to appear to control the rain—failure to give satisfaction to the people, proof of being unworthy to be the rain-making servants of the people—caused the people to rob them of all their ill-gotten gains and drive them away or kill them.

7. Later on the sacred kings of Egypt, whose job it was to serve the people as weather controllers and who were blamed for bad

people, but these modern witch-doctors claim it as their own.

2. As moneymakers they secretly rule as hidden dictators.

3. As moneymaking monopolists they become rich, not merely in what they have in money and goods, but chiefly in their power to create money at will. They permit no rivals.

4. As most people are not yet aware of the rule of the money monopolists, nor of the fact that they control nearly all the newspapers, the educational system and the titular governments, the money makers' positions are comparatively secure.

5. In times of scarcity of money (always due to the bankers' policy) most people do not realise that the bankers are to blame, so they do not beat them (as their ancestors did the rain-makers) until the money comes. Instead, the bankers contrive to fool the people into believing that the shortage of money (and the consequent depression) is an "act of God," and they encourage their henchmen, the witch doctors of economics, to announce with ponderous solemnity that it is due to spots on the sun.

6. Repeated failure of the money system—failure on the part of the bankers to provide the people with a satisfactory money system—is not punished by the people. Instead the money witch doctors are allowed to "get away with it," and even, through their secret control of Governments, to award themselves high "honours."

7. For many generations the ruling bankers have been experts at "passing the buck," the responsibility and blame.

8. They use, in the role of "sacred beasts," the political parties that they allow to hold office in turn, and they blame the titular government (the incumbent "sacred beast") for the economic weather that the bankers themselves have created.

9. From time to time the financiers cause the incumbent "sacred beast" to be slain by a power of the financiers' own manufacture. The people are fooled into believing that they themselves perform the slaughter, but the power that directs the vote-sword which they wield, the power of public opinion, is manufactured by the financiers through their control of the press. So, as one "sacred beast" is killed another is installed, the hopes of the populace for better economic weather rise, the witch-doctors of finance quietly create a little extra money, thereby giving the weather a bit of a boost for the encouragement of the people and of the new "sacred beast," which is thus given an auspicious start. Hope springs anew and the modern witch-doctor settles down to another period of secret dictatorship and freedom from responsibility.

The "ignorant" savages of old demanded results from their servant, the witch doctor. And, if he didn't deliver them, they put him out of his misery.

It behoves all the civilised voters of today to prove themselves at least as smart as were those ancient savages by likewise demanding results—not plenty of rain, but plenty of money.

DO IT NOW!

The "New Times" urges each and every reader to post or deliver a copy of this issue to their medical adviser.

Because of certain of their contents, the two preceding issues might well be added.

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crops, found a way of "passing the buck."

8. They invented sacred beasts and held them responsible for the weather, and if they did not deliver the goods they slew them.

9. Thus the ancient doctors of black magic perpetuated their rule and paved the way for their successors—the present day black magicians, the international financiers.

Notice the parallel between the ancient magic and the modern variety; notice also the subtle differences. Compare each numbered paragraph above (ancient) with the similarly numbered paragraph below (modern).

1. In modern times the bankers covertly operate as the only money-makers, and the money they create (by pen and ink) costs them nothing. It truly belongs to the

during firing practice.

This is an idea, which is definitely capable of extension to other fields. We have a steadily growing roll of dishonour (in a national sense) of suicides and bankrupts, who have fallen in action against the Money Monopoly. Should we not then keep green their memory by adopting the Italian method? On the principle evolved by W. S. Gilbert's "Mikado," we might take leading bank officials, the directors of insurance and trustee companies, orthodox economists, and other distinguished members of the financial monopoly, and replace their Christian (sic) names by the surnames of suicides and bankrupts whose deaths or failure can properly be laid at the door of orthodox finance. They will not then have died or crashed in vain.

DON'T SPEND A PENNY—
without consulting the "New Times" Shopping Guide.

MARKETS

Dubb and Son Meet the Chairman of the Butter Board

By VIVIAN PUGH in "The New World."

Mr. Dubb and his son, Horace, have just concluded an interview with the manager of the butter factory when they meet the chairman of the Butter Board.

Dubb: Come on, 'Orace. Let's get out of 'ere. They don't know as much about gradin' butter in this place as my grandmother knew about croonin'.

Horace: Well, yer know, Dad, yer can't get any more out of a cow than yer puts in.

Dubb: No, 'Orace. It's only banks wot can get more out of anything than they puts in.

Horace: But yer got ter reker-nise this, Dad: cows ain't like goats, wot can turn out milk by eatin' newspapers, nails an' old boots. Cows got ter 'ave green feed an' we ain't got it.

Dubb: Well, I ain't in charge of the weather, am I?

Horace: No; an' the cows ain't, neither. If only we cleared another fifty acres of scrub we might—

Dubb: Oh, shut up about clearin' scrub. Anybody would think that yer could shave it off like a barber, by the way yer talks.

Horace: Gripes! Look, Dad! There's Fogg, the chairman of the butter board. 'E looks well, don't 'e?

Dubb: So would I on seven 'undred a year, an' pay me income tax with a grin on me clock.

Fogg: Well, well, well, Mr. Dubb! How do you do. How is the farm going?

Dubb: Goin'? It's nearly gone. I'm 'angin' on to it by me eyebrows, as they say. The bank allows me ter board there, an' it's supposed ter be me own.

Fogg: Hello, Horace! My word, you've grown into a fair-sized man. The farm must agree with you.

Horace: Yeah, it *must*, as the prisoner said about gaol.

Dubb: 'Orace! Put that darned lighter in yer pocket. It's gettin' on me nerve. 'Ere, use this match.

Horace: There's something wrong with the blanky spark.

Dubb: Well, 'old it up an' I'll light it with this match.

Fogg: It's very dry, Mr. Dubb.

Dubb: Yeah. I told 'Orace ter go ter the bowser an' fill it.

Fogg: Oh, I mean the weather, not Horace's lighter.

Dubb: Well, if we ain't got the money nor the sense ter conserve water an' fodder fer dry times, we 'as ter put up with it. Say, Mr. Fogg! Wot's knocked the bottom out of the price of cream?

Fogg: Buoyancy is needed in the foreign market to harden prices, to put it in a nutshell.

Dubb: Yeah! It's in a flamin' nutshell all right, an' there's a load of monkeys tryin' ter get it out. I wants ter know in plain English why we farmers toil from daylight ter dark fer coolie standards of livin'?

Horace: Well, there's seven 'undred a year goin'—

Dubb: Shut up, 'Orace, an' don't argue. 'Ere, yer better 'ave another match.

Fogg: The fact is, Mr. Dubb, the overseas markets are very slow just now. The demand isn't as strong as it might be.

Dubb: Do yer mean that the people overseas don't need as much butter?

Fogg: They are not buying as much as they should, anyway.

Dubb: Why?

Fogg: Well—er—they can't afford it, I suppose.

Dubb: Spare me days! If they want more butter an' we farmers want ter produce it, an' the factory want ter 'andle more, fer-the-luv-of-Mike, why can't we all get tergether an' do it?

Fogg: But the people haven't the money to do it.

Dubb: I thought yer said that its *butter* they wanted, not money.

Fogg: But you don't understand the intricate system of markets, Mr. Dubb.

Dubb: I ain't 'ad much edecation, I'll admit, an' I might be a bit thick in the skull, but wot is a market, anyway?

Fogg: A market is a place where things are bought and sold.

Dubb: Wouldn't it be more cerreck ter say that a market is people with money in their pockets?

Fogg: Quite so. That's better still.

Dubb: An' money is only *per-mission* ter produce an' exchange. Permission ter produce plenty and ter consume plenty.

Fogg: Yes. Yes, I think you are right there, Mr. Dubb.

Dubb: So, if we can produce plenty, we can consume plenty. All we need is that permission wots written on bits of paper an' coins, called money. Why don't our Government create enough of that ter permit the people ter produce an' consume all they need?

Horace: Yeah. Then a bloke would be able ter get a decent lighter.

Dubb: Yer mustn't mind 'Orace, Mr. Fogg. 'E's got a mechanical mind wot'll lead 'im into trouble one of these days. Only yesterday 'e used that blanky lighter ter look if there was enough benzine in old Lizy. 'E found the benzine all right. That's why 'e ain't got any eyebrows ter-day.

Fogg: I wondered what was wrong with him.

Dubb: 'Ere 'Orace. Fer 'eaven's sake take a few more matches an' put yer foot on that raspin' thing.

Fogg: Mr. Dubb, are you suggesting that the Government should create its own money?

Dubb: Cerreck first time. That's just wot I am suggestin'.

Fogg: But, my dear sir, the Government couldn't do a thing like that.

Dubb: Wot law is there in this country ter stop it? There ain't no law above a Government, is there? 'Orace, is it a smoke yer wants?

Horace: Yeah, but why use matches when I got a lighter?

Dubb: If yer lighter don't give yer wot yer wants, then use something wot will. Do yer see me point, Mr. Fogg?

Fogg: Oh, I admit that everybody wants more butter if only they could get it, if that's what you mean.

Dubb: Yeah, an' the present money system ain't givin' it ter them. Yet you an' yer likes are workin' ter maintain that system. Yer shout fer markets an' growl because yer can't find 'em, instead of demandin' that the people should be permitted ter produce an' consume all their needs.

Horace: That's it, Dad. They are tryin' ter force a big production ter fit a shortage of money, instead of makin' money fit a big production. It's markets they are barkin' about when the people's stomachs are rattlin' fer the want of food.

Dubb: There's about three 'undred thousand people unemployed in this country, an', countin' their families, there's over a million people destitute. They can't buy enough food an' clothin' ter keep them in decency, an' yet this same country is sendin' enough food an' clothin' overseas ter keep millions of people. Ain't that smart?

Horace: Stone-the-crows! Can you imagine the savages in the South Sea Islands toilin' an' sweatin' ter send food to the savages on the other islands when their own stomachs are empty?

Dubb: We are that civilised that we ain't got the brains of the savages. Yer see, Mr. Fogg, the savages ain't concerned about overseas markets. They only think about a decent livin', an', wot's more, they get it.

Horace: Blarst this lighter, I say.

Dubb: I echoes them sentiments, 'Orace. It's most 'exaggeratin'. That's wot it is. 'Ere's another match.

Fogg: Then you think that money is of little importance, Mr. Dubb?

Dubb: No man ever went ter work fer wages or money. 'E works fer food an' clothin' an'

other goods wot'll make 'im an' 'is family comfortable. If it takes ten pounds a week or only six-pence a week ter do that, it don't worry 'im. It's the comfort 'e's after, not the money. In America a man needs seven pounds a week ter do that, but in Japan 'e only needs about two pounds fer the same livin'. Again, it ain't the money; it's the livin'.

Fogg: I agree with that, Mr. Dubb.

Dubb: Then, yer must agree that paper, called money, ain't of any importance. Yer can't eat money, but yer *can* eat food.

Fogg: But we must build up credits in other countries.

Dubb: What for?

Fogg: So that we can get goods from overseas.

Dubb: All right. Do we pay fer them goods in money?

Fogg: Of course not. We exchange goods for goods.

Dubb: Then wot we need is ter produce more goods to exchange fer goods.

Fogg: But where is the money to come from to produce them?

Horace: 'Ere, Dad. 'Old this screw, an' don't drop it.

Dubb: I thought there was a screw loose somewhere, too.

Fogg: Meaning what, Mr. Dubb?

Dubb: Meanin' 'Orace's new-fangled lighter. Now listen, Mr. Fogg. We got about sixty million pounds in notes an' coins in Australia. We call that Legal Tender.

Fogg: Yes, I think that is right.

Dubb: Who manufactured them notes an' coins?

Fogg: Why, the Government, of course.

Dubb: An' what was the backin' fer that money?

Fogg: Well, the Government assets, or, I should say, the people's production, goods and services.

Dubb: Then, seein' that our production, goods an' services, 'ave increased about a thousand per cent, since that time, why don't the Government continue that policy an' manufacture a thousand per cent, more money by the same law?

Horace: They 'aven't got the backbone, that's why. They let the private banks do that. As I said afore, we produce the goods an' the banks produce the paper.

Dubb: 'An by that swindle, the people borrow their own credit,

an' pay interest to them racketeerin' bankers for it.

Horace: We are all crazy to allow it, anyway. That's wot we are. Markets me foot. We got all the markets we need in Australia, if they would only put some more money in the people's pockets.

Dubb: An' there's no power wot can prevent a Government doin' that. It did it afore, an' it can do it again, but the politicians are gettin' squint-eyed lookin' fer markets overseas. They send goods out of the country wot our own people are starvin' for an' in need of.

Horace: Stop wavin' yer arms about, Dad. Yer'll lose that screw.

Dubb: I'll lose me block, too, if I stay 'ere much longer watchin' you fiddlin' with that darned thing.

Fogg: Well, I must be going, Mr. Dubb. I have a board meetin' this morning to further discuss overseas markets. Good-bye.

Dubb: Good-bye, Mr. Fogg! The day will soon come when overseas markets will peter out, then yer Board will 'ave ter discuss a financial system fer distributin' the butter ter the Australians who need it.

Horace: Why should 'e worry. 'E's doin' all right outer the present system. Seven 'undred a year ain't ter be sneezed at.

Dubb: Somethin' in that, too, 'Orace. Gimme a match.

Horace: Shucks. Yer knows I don't carry matches. Oh, listen, Dad! We got ter take a pound of butter 'ome with us. Mum couldn't spare any cream fer butter this week.

Dubb: Butter? Not on yer life. Margarine is a lot cheaper, an' it ain't so bad either.

Horace: Cripes, if that don't beat the band! Dairy farmers eatin' margarine!

Dubb: Well we ain't the only ones doin' it. Lots of farmers round our way eat margarine.

Horace: An' that's wot we pay seven 'undred a year fer—ter find markets overseas fer them people ter eat our butter while we eat margarine. Stone-the-crows! It's about time a flamin' earthquake or somethin' appened.

Dubb: Well, 'Orace, there's a fool born every minute, they say, an' we two must 'ave been born in some of them minutes I reckon. Gimme a match.

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VITAL PRINCIPLES IN NATIONAL INSURANCE

Freedom or Regimentation?

A Letter to the Editor from BRUCE H BROWN

Sir,—

You and your readers will be expecting a letter about the "Rev. Irving Benson and Money," as promised, but the developments in regard to National Insurance are so important that an urgent appeal should be made to the members of the medical profession to arouse themselves to the danger threatening them, as it is threatening the remainder of the community. That being so, and as time is exceedingly precious in this respect the letter about Mr. Benson must be deferred. In case this should be misunderstood by the gentleman who wrote objecting to my "attacks" on certain clergymen, and asking that I be "curbed," I hasten to explain that the letter promised for today will duly appear later, and that there is not likely to be any "curbing" of the nature he suggests.

In your main article last week, entitled "The B.M.A. and National Insurance," you dealt splendidly with the general situation, and I would like to think that every doctor in Australia had read the article. To those who did read it, I would suggest that they obtain additional copies and distribute them as widely as possible to other medical men. They may be well advised to do the same with this issue, also.

Doctors Meet at University

According to last Saturday's press, a general meeting of doctors at the Melbourne University the previous evening decided not to accept the Government's offer of 11/- per person under the National Insurance scheme, but they should have gone further and rejected the scheme altogether. This is a far more serious matter to the doctors than they seem to realise, and I want to ask them whether they have noticed the similarity between the methods of the College of Surgeons and the methods of the financial oligarchy. If they haven't, it is quite time they did.

A New "Power Centre"

Until recently the conditions of qualifying, and the issue of certificates of qualification, were within the sole power of the University, but this power is passing to a new *private* authority, which may be called "the power centre in medicine." This private power centre consists of (1) the College of Surgeons, (2) the College of Physicians, and (3) the College of Anesthetists. These three are getting, and will continue to get, all power to control and determine

professional appointments to high positions in the public services, hospitals and large institutions. This is on all fours with the position of the Bank of England in regard to finance. It, too, is a private institution, but is wrongly believed by most people to be a Government institution. It is the power centre of the Empire in the matter of finance and the manufacture of money, and it has usurped this power for itself, just as the "colleges" mentioned are usurping the power in surgery and medicine.

The Medical Board

Every medical man knows that the new Medical Board regulations dealing with the collection of fees is a direct interference, not with the actual practice or performance of medical duties, but with the domestic or administrative arrangements with patients on the *money* element. This interference and the restrictions imposed are cunning, tight and powerful; and, with the power to deregister, those who issued the regulations hold the medical practitioner inescapably in the grip of their hand. Every medical man also knows that these restrictions were brought in silently and secretly, and were passed practically before the general mass of the doctors knew anything about it.

One Lot Up, the Others Down

Conditions are already difficult enough for most members of the profession, and the surprising thing to me is that these, as a body, do not seem to realise how this National Insurance scheme will eventually and inevitably bring about a strict line of demarcation between the general practitioner and the so-called specialists. This will mean that for practical purposes the public will not connect the two—one lot will be increasingly looked down upon with lower and lower fees, and the other select lot will be increasingly looked up to with higher and higher fees, and admission to this latter lot will be made exceedingly exclusive by the college censors.

Freedom of Contract to Go

At present those doctors who do friendly society work have an arrangement between a private individual and a private society. This gives the doctor a measure of freedom of contract, with freedom to get out if necessary, and still have a good field of practice open to him. But, with National Insurance,

he will be dealing with the Government and will lose this freedom. Friendly society practice is a gesture of professional charity, whereas National Insurance will be a popular right, lessening the doctor's scope of getting out if he so desires. Under the National Insurance scheme only the select circle will be free from the public and legal restraints, as well as the competition of those numerous doctors who will so effectively be removed from the sphere of private practice.

Cream for the Coterie

Can there be any doubt of the intention that National Insurance, the Medical Board Act, and the institution of the private Colleges of Surgeons and Physicians will do what is necessary under the present financial system to establish a sure and financially productive monopoly? That is to say, they will limit and lessen the competition against themselves by cunningly limiting the competition for the financial cream of the medical practice, such as the surgical fees, the medical consultation fees, and the highly-paid public and semi-public positions.

Masters and Slaves

Take those doctors in high positions of pay and power in insurance companies, bank services, police department, railways, fire brigades, hospitals, special committees, past and present officers of the B.M.A., Colleges of Physicians and Surgeons, and their censors. You see the same string of men through the lot, and the proof that this section of the profession is highly regarded in the "right" financial circles may be seen in the fact that they got the old school site free for their colleges, and also the Prince Henry Hospital as a gift for their control. It should be remembered that the power and art of ancient Greece were built up with a few Patricians and a large number of slaves. The same will be the lot of the Australian medical profession. The word "panel" will become here what it is elsewhere—a legal ticket of debasement into virtual slavery—-but the title, "fellow" of the private colleges, will be a trick of social superiority.

All Struggling for Money

The whole of these measures are designed to fit the necessary and arduous medical services into a small supply of money tickets. Every one, including the doctors, is struggling for *money*—not for the opportunity to serve—and they are compelled to struggle because the quantity of money is purposely kept short of the community's need. This is a crime, not only against the noble profession of the medical practitioners, but also against humanity in general. I have heard it said, "It is the hope of reward that sweetens labour," and, where doctors are concerned, every inducement should be given to them to devote their very best efforts to humanity. Instead of helping to bring this about, however, most of them up to now seem content to have their efforts strangled by a wholly inexcusable scarcity of costless figures and tickets called money. They have not yet realised that money is only a matter of bookkeeping, and how utterly absurd it is to have themselves and their abilities thwarted because they have not insisted upon sufficient figures being written in the money books of the nation. They argue about shillings and pounds, not knowing what shillings and pounds are.

Internal Treachery?

Is it possible that internal treachery is at work in the ranks of the medical men? Even at the general meeting last Friday it was obvious that at the executive table there was at least one who could be called Mr. Casey's shoehorn to help slip the National Insurance fetters on the doctors, quietly and without risk of waking them up. Doctors should argue concerning the shortage of money, which is the real issue, not concerning fees

and conditions, which is the red herring.

A Word for the General Practitioner

As a layman, it is hard to reason out why the section of medical work, known as surgery or consultative medicine, should be considered due for higher financial reward than the section of medicine called general practice. I should think it is more difficult, and requires more mental ability and greater physical effort to be a good, general practitioner than to concentrate on the comparatively simple operative part of medicine. Obviously, a wide medical knowledge is necessary on the part of the general practitioner, and he must be adept in all branches of his profession. Put in another way, all sections of the medical profession are merely rendering energy multiplied by time, and these always remain the same. If this reasoning is sound, then why differentiate in money tickets between the various sections of the medical service, whose members are all qualified men?

The "Panel" Doctor

The fact that panel doctors are in such close contact with their patients will mean that they are just ordinary men, but the ritual of the medical consultation with a consultant physician, or the sacerdotal garments and ritual of a surgical operation, raise the place of physicians and surgeons out of the range of the mental vision of the populace. Hence, it follows that these latter sections of the profession are semi-deified services, to be paid for at exorbitant rates—e.g., 11/- for a year's work by a "panel doctor"; three or five guineas for one hour by a consultant physician, or twenty to two hundred guineas for one hour's work by a surgeon! Some difference!

Bad Diagnosis

It is not unreasonable to say that the doctors who met at the University last week displayed bad diagnosis by even considering the "fee" question. The purpose of any genuine national health insurance is to ensure that all our sick folk will be fully supplied now, and in the future, with capable doctors, efficient nurses; effective medicines and the most modern equipment. The scheme under discussion, however, is concerned only with ensuring that there will be a small supply of *money*, a supply entirely inadequate for the sick and entirely unremunerative for the doctors and nurses. There can, therefore, be no argument against the assertion that the whole thing is a question of money, and not a question of health at all. That being so, and seeing that the production of money does not entail any cost, all this seeming anxiety to ensure that a small supply of money tickets will be available when people get ill is misdirected effort.

The Logical Reply

The logical reply to the Government is that from the money aspect National Insurance is unnecessary, and that the Government should be applying itself to ensuring that the people in ill-health will get the best possible treatment under the best possible conditions, irrespective of birth or their position in society. The best method of attack for the doctors is to reject the idea of the necessity for National Insurance, and to demand from Mr. Casey an explanation as to why the sovereign Government need be short of the book entries or paper tickets called money. Doctors will be acting in their own interests if they inform themselves clearly regarding the source, function, control and ownership of money, the thing about which all the argument and wrangling is taking place. If doctors understood this money business they could easily expose the swindle, by virtue of the great number of people they

contact in the practice of their profession.

High Finance Behind It

Being a question, not of health, but of money, it is appropriate to bring forward the dictum and the policy of high finance. Regarding the "dictum," Montagu Norman, head of the British section of the international financial swindle, said, "The dogs bark but the caravan rolls on"—the caravan—meaning, of course, the financial oligarchy. The doctors are the "barking dogs" when they merely discuss fees and terms, but ignore principles. Regarding the "policy," the whole purpose is to divide the people and make rule easy. The doctors are divided already, and by previous events, not unconnected with National Insurance, they have the socially superior colleges divided from their University degrees. They are also divided on this question from the Government, and from the public, who are being taught to expect their expert services free. They are all divided because they are arguing fees, terms and conditions between the three interested parties, while the controllers of finance look quietly on. Argue finance, and you immediately bring finance openly into the fight. This will quickly show that it is not a war between the doctors and the Government, but a question of the *people* versus the Government, for why have we as a people not been supplied with enough money to pay just fees for good services?

Why the Haste in Parliament?

One other aspect. It should be obvious to the doctors that the haste and intensity of effort on the part of Mr. Casey, the son of a money-manufacturer, to push this National Insurance Bill through, despite the fact that 49 per cent, of the House is against it, is an indication that there is some potent power outside Parliament directing the whole business. Being a money Bill, as previously explained, it comes within the field of High Finance, and it seems rather significant that the treachery in the medical ranks is coming from the secret coteries, whose members are part and parcel of the social and financial ring, called high finance. The College of Surgeons and the College of Physicians were conceived in secrecy, contrived with cunning, and are effectively adorning themselves with power for their own exaltation, and for the debasement of the rank and file of the doctors, through National Insurance.

Doctors Must Save Themselves

There is still time for the doctors to save themselves, but they must act at once and give unequivocal instructions to their servants in Parliament on this particular question. After they have done this they should lend their active assistance to the organisation known in Victoria as the United Electors of Australia, which is demanding the abolition of poverty and the establishment of *genuine health insurance through economic security for every citizen*. —Yours faithfully, BRUCE H. BROWN.

Essay Competition

TITLE: "YOUTH'S ATTITUDE TOWARD THE ABOLITION OF POVERTY."

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Entries will be judged by Dr. John Dale and the Editor of the "New Times" on the following standards:

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LETTERS TO THE EDITOR

NATIONAL INSURANCE DEBATE

Sir,—It was a privilege indeed to hear Mr. Paice expound the fallacy of National Insurance to a large meeting of the Housewives' Association. In my opinion, Mr. Paice left his opponent in the debate without a single favourable argument. I left the meeting with the feeling that there is great hope for the establishment of a true democracy in Australia while we have men of the intellect and ability of Mr. Paice.

With the earnest wish that your paper will continue to enlighten the people of Australia.

E. SERPELL.

Doncaster, Vic.

BIRTH CONTROL FOR THE POOR?

Sir,—I have just seen your issue of May 13, wherein you express disagreement with a plan to establish birth control clinics in the poor suburbs of Melbourne. You rightly say that poverty should be abolished. What is going to happen to poor people with families while a more equitable distribution of wealth is being brought about? Are they to have more children and thus lower their standard of living still further? Is the mother going to increase the infant mortality rate by having children in such rapid succession that she cannot attend to them properly? Should a poverty-stricken wife be left in ignorance, with the possible risk that an unwanted pregnancy may lead to desperate measures on her part? Certainly not! Scientific contraception should be made available to the poor, as well as to those in comfortable circumstances.

Ever since Plato wrote "The Republic," some hundreds of years before the birth of Christ, men have struggled for liberty and social justice, but human selfishness and other factors have retarded progress. Whatever the economic system, we should help our fellow men and women here and now. By establishing birth control clinics in the slums we would be assisting poor people in their efforts to rise out of poverty. The infant mortality rate would be lowered. The women would have more leisure for self-culture and the reading of your paper, and the health and happiness of those people would be considerably increased.

(Dr.) V. H. WALLACE,
Honorary Secretary,
Eugenics Society of Victoria
61 Collins Street, Melbourne, C.1.
6/6/38.

"TOM, DICK AND HARRY" REPLY TO DR. STREETER

Sir,—Writers in the *New Times* have, in the interests of truth and humanity, consistently and fearlessly criticised those who, by implication or in plain words, have sought to perpetuate the present antisocial, anti-Christian system. Indeed, the

purpose of its existence is to expose the causes, the institutions and the individuals that keep us poor in the midst of plenty; and it is to be congratulated in that it has not deviated from the course set by its late lamented, irrepressible, incomparable founder. As a non-sectarian journal, it has criticised all and sundry when the occasion demanded, showing favour to none. No person or group of persons, no movement or institution is regarded as being immune from castigation when that is deemed necessary—not even the Oxford Group. To Social Crediters this attitude is understood and accepted at its true worth. To others, who misunderstand its policy, its criticisms are hostile attacks on time-honoured customs and traditions held sacred by the many. When we appeared in your columns we expected opposition and criticism from those who least understood our motive in challenging the Oxford Group. Imagine, then, our surprise to find a Social Creditor of Dr. Streeter's standing and forensic ability describing our criticism as an *attack* on the Oxford Group (*N.T.*, 3/6/38).

We are sternly rebuked by the doctor for having the temerity to challenge the group, which we do not seem to know very much about. That may be so; we shall see. In the first place, let us test the doctor's knowledge of the movement he defends. Mr. Bruce Brown, it appears, betrayed his ignorance in referring to the writings of the "leaders" as the work of "inspired men, whose thoughts and ideas are God-controlled." He is reminded that there are no "leaders," save one, and that Leader is God. We accept that correction, but the doctor surely will not deny that a leader must lead, direct and control, or otherwise his "followers" would become disorganised and develop into an undisciplined mob. That being so, how can God lead members of the group, other than by controlling their thoughts and ideas? The doctor does deny it. He says, "No group writer has ever made any semblance of such a claim." Is that so? Accepting that statement as true, what authority have these same writers to urge others to submit their lives to God's control, if they themselves are not so controlled? The doctor's statement, however, is not correct, as the following quotations show:

"God guides you through your thoughts, and tells you exactly what to do."
"If a businessman listens to God, God will tell him how He wants his business run."
"If a Cabinet Minister listens to God, God will tell him how He wants the country run."
"If anyone listens to God, God will tell him what to do, at any time, in any place, in any circumstances."

Could anything be more definite? We think not. Now, when we read that men were in direct communication with the Omnipotent, we quite naturally turned the pages to find His remedy for poverty, war and such like. We were disappointed. We found the same mumbo-jumbo of the professional

economist from which we have suffered and have endured so long. When suspicion is cast on the authenticity of the source from which the suggested remedy is derived, Dr. Streeter gets quite hot and bothered. Why? Was not our criticism fully justified? We think so. "Your hostile critics," says the doctor, "would do far better by realising that men who are trying to be absolutely honest are the best 'prospects' for Social Credit . . ." Quite so, doctor. Our criticism was written for the consideration of honest men, and we feel sure that such will not be antagonised by that criticism. "TOM, DICK & HARRY."

MIRACULOUS EFFECT OF CHANGE OF HEART

Sir,—With reference to your articles on the Oxford Movement and its insistence on a change of heart before we can obtain better conditions, it has occurred to me that, having effected a change of heart,

(1) The bankers who now only issue the principal, but expect principal, plus interest, to be repaid, will be satisfied if principal alone is returned to them!

(2) They will cease cancelling money at a greater rate than they issue it. Debts can then be repaid. At present our national, State, municipal and private debts amount to approximately £2,500,000,000, but the "deposits" in the banks do not exceed £600,000,000! A sad state of affairs.

(3) They will bring it about that each industrial concern will pay out enough as purchasing power to buy the goods produced! The incomes of the public will really equal the costs of production of the manufacturers.

(4) People will not be so foolish as to save money out of wages and re-invest it in new production, since one lot of money cannot buy two lots of goods, the old lot and the new!

(5) Machinery will cease to displace manpower! The total hiring rate will always equal the total "firing" rate.

A change of heart is to bring about a change of system. How, heaven only knows!

N. O. HOPE.

Claremont, W.Aust.

OXFORD GROUP CRITICISM SUPPORTED

Sir,—May I offer congratulations to Messrs. "Tom, Dick, and Harry" and Bruce Brown on their challenge to "The Oxford Group," re our sin (*N.T.*, May 13 and 20), and hope they will "take up" the challenge.

Unfortunately, in addition to being sinners, we are also "sheep," and sheep will always follow a leader (or decoy)—i.e., if he is "clothed in authority" (as, although sheep are proverbially stupid, we always recognise "authority"). Therefore, is it not "a bit over the odds" for the "leaders" to blame the sheep for being in a "barren paddock"? Sheep do not naturally choose a bare patch, with lovely green herbage all round them; but, of course, that is sinful (luscious grass is not for lowly sheep), it is reserved for those in higher places, so we have to be led (or driven, or decoyed away from it). Wouldn't it be lovely if the monopolists of money were as generous as the "Monopolists of Sin," and distributed it as freely to Tom, Dick and Harry (and their wives), then we could get a fair share of God's bounty (plus our own production), and we might not be so sinful. But, you may say, "away with that," it is too much like "the irresponsible optimism of a crank," so we had better stick to our "sin" and sin demands "sacrifices": so we can follow the old traditional law and offer up our first born, and all the others (as advised, Eugenic Soc., Vic.) on the "alter of mammon," and thus violate a "natural law," but that, of course, is not sin, un-

less it constitutes "unnecessary and undesirable interference" with the "smooth and orderly movement" of "the flexibility of the equilibrium of the solidity of the liquidity of the credit structure of the nation." Then it is a sin of the first magnitude, and we deserve our punishment. But some of the sinners might disagree; well, there is still the U.E.A. Join the Campaign. Here, it would seem, is a wonderful opportunity for a leader, say, "The Oxford Group," to lead the sinful sheep out of the Stygian, nig-gardly "cesspool of Mammon" into the "pure light of God's abundant day." Is that too much to hope for? Perhaps it is, but there is a spark of intelligence, called "common sense," somewhere at the back of each one of our heads (saints and sinners alike), only awaiting ignition, "with possibilities of developing into a scorching flame." Would that someone would invent the "taper."

F. ROBINSON.

Bentleigh, Victoria.

"FACTS EVERYONE SHOULD KNOW"

Sir,—In a footnote to my letter of last week you question that the nine affirmations attributed by me to the article, "Facts Everyone Should Know," are in entire agreement with that article. As an example, you name No. 5, which reads, "That money, which belongs equally to all citizens of Australia, should become the merchandise of a few private traders." Whether or not this correctly represents the views of the writer of "Facts Everyone Should Know" may be judged from the following extracts: ". . . by decreeing that all money created and lent by the banking system is a loan on behalf of the community. . . . The Banks must be treated merely as agents lending the community's credit."

In the same footnote you voice a feeling that "our efforts should be united in forcing home the truth that the problem is a money problem, and that it is within the power of the Federal Parliament to have the problem solved." With this I agree. I commented originally, because it seemed to me that "Facts Everyone Should Know" did not conform to this policy, but sought to force home something that was not truth at all.

The fight for a just monetary system, as a necessary means to the full enjoyment of our national wealth, is reaching a critical stage. I believe that the time has arrived for a move forward along the full length of our line, and this is why it seems to me vital that the ammunition supplied to our troops should be "live." I wish the *New Times* a full measure of success, reflected in an ever-increasing circulation.

C. ELLIS.

Kew, Melbourne.

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NATIONAL INSURANCE

Debate at Housewives' Association

"Is the introduction of National Insurance in the best interests of the Commonwealth?" was the subject of a debate at the Housewives' Association, Howey Court, on Tuesday afternoon, May 31, 1938.

The meeting was well attended; many were unable to find seating accommodation. Councillor (Mrs.) N. Ibbot took the affirmative and Mr. F. C. Paice took the negative. The acting president of the association, Mrs. John Downing, was in the chair.

What Mrs. Ibbot Said

In opening the debate, Mrs. Ibbot said that although there were objections to the Bill, she thought that John Citizen and his wife felt it to be a step in the right direction in social legislation.

"Any insurance scheme must be compulsory to be satisfactory," she said, "and I am in favour of compulsory and contributory systems. The ideal scheme would cover health as regards doctors, nurses and medical provision for the insured and his wife and children. There should be a weekly allowance for the insured and his wife for disablement and unemployment, and a pension for the insured and his wife."

Australia was in the position she was today, she went on, and commanded the respect she did largely because of her pioneers, who did not expect something for nothing. Too many people were doing that today.

"We must not expect too much at the beginning of such legislation as National Insurance, but must take first things first. Already both Mr. Casey and Mr. Lyons had promised amendments to the Bill, and were already preparing a second Bill." She then went on to explain the details of the Bill, calling attention to the objections in it from time to time, such as, "We want equal benefits for women": "The wife should be insured"; "That unemployment should be provided for," etc.

In conclusion, she said she was "wholly in favour of the Bill as a first step."

What Mr. Paice Said

Opening the negative, Mr. Paice said that he was afraid Mrs. Ibbot had cut the ground from under his feet, in that she had found so many defects in the Bill that it almost appeared that she was taking the negative side in the debate.

"Mrs. Ibbot," he said, "had repeatedly stressed that free medicine would be available to the insured. I put it to you, if you have been paying at least 1/6 per week for years for the purpose of receiving medicine, would you regard that as receiving medicine free?"

"My opponent said she favoured compulsory contributory National Insurance. Why not give the people the means to provide for themselves, and there would be no need for compulsion."

"Mr. Casey, in his second reading speech, said that this Bill was necessary, as the majority of people could not afford to insure themselves."

"Again I put it to you, if you cannot afford to buy something, and the price of that something is extracted from you by compulsion, does that make you better able to afford it?"

"Mrs. Ibbot also said that Mr. Lyons and Mr. Casey promised improvements to the Bill; I ask you ladies and gentlemen, to remember the promises made by politicians

to your sons in 1914, and remember how *those* promises were *not* kept. Have no faith in political promises.

"My opponent also said that you cannot get 'something for nothing.' Look around you, and you will find that most of the material things of modern life have been given to this generation for nothing, i.e., the ideas of steam power, electric light, etc., were all handed down to us from men and women long since dead.

"I am opposed to the so-called National Insurance because it will mean reduced incomes, higher cost to live, and higher taxation, and because it is only another way of bringing about deflation. The insured will have 1/6 per week taken from his wages, his cost of living will rise by at least 1/6 to meet the employers' share, which will have been added into prices, and the Government has to obtain more money through taxation, and *you* are the taxpayers. If it was suggested that wages were to be cut by at least 4/6 per week there would be an immediate outcry, but because the cut in incomes is put up to you under the name of National Insurance you take it lying down.

"We are arguing points of detail, when the basis of the scheme is bad. How can you expect the scheme to be beneficial when it is based on debt, taxation, poverty, and malnutrition?"

"More than 50 per cent. of the people concerned are earning less than £3 per week, and cannot afford to pay an extra 1/6 per week out of that."

"In conclusion," he said, "the whole question is one of *money*, and if money will secure National Insurance, then give the people money as *individuals*, and so ensure them *individual* security, a far more desirable thing than State security, for, after all, the State is a collection of individuals, and if the individual has economic security then we will have State security."

"Recently, the daily press reported that Mr. Casey said that there were no objections being raised by the people most concerned. Why? Because they were inarticulate, unorganised. Here is where your job of work is; each and every man and woman who has a vote must, whilst they still retain that power (which may not be for long) make full use of it, not only at election time, but now. When you go home write to your Federal member protesting against this proposal of National Insurance, and demanding that your member do all in his power to defeat it. If you cannot afford a stamp, send your letter

ELECTORAL CAMPAIGN NOTES

VICTORIA

CENTRAL COUNCIL of the U.E.A. held its quarterly meeting in the Rooms on Tuesday evening, May 7. There was a good attendance of representatives, and the tone of the meeting was serious and constructive. There was no lack of criticism, and this called for defence or explanation by executive officers. However, an account by Eric Butler of his tours through the country showed that considerable organisation had taken place, and that activities were being carried out practically throughout the whole of Victoria. The activities in Kooyong and Henty needed no comment. It was pointed out that insufficient reports of activities from groups and individuals, for inclusion in the Electoral Campaign notes in the *New Times*, failed to inform representatives fully of the movement's activities, and it was strongly urged that more attention be given to this medium of informing members. Groups are requested to regularly forward reports to Head Office. Considerable discussion was given to the question of the formation of Groups. Group formation in the country was agreed to be essential, but there was a little difference of opinion in regard to city areas. A few representatives considered that a central "flying squad," drawn from all areas, should be formed to work selected areas as the occasion required. The general opinion, however, was that every effort be made to form local Groups to carry out quiet, systematic work, such as Home Meetings, but at the same time to co-operate with the central "flying squad," which will be the driving force for concentrated action in selected areas. Finance was recognised to be the missing force in the Movement, and further efforts are to be made in this sphere. Consideration was given to the appointment of a chairman, in the event of Mr. Bruce Brown having to resign on account of moving to Adelaide. Mr. Geo. Maltby signified that he would accept the invitation to that position in the event of Mr. Brown resigning. The meeting closed at 10.30, after a very constructive conference.

KOOYONG CAMPAIGN.—The Kooyong Campaign Com-

mittee met on Thursday, June 2, to discuss the next stage of the campaign. Intense enthusiasm was expressed by those present as a result of the Camberwell Town Hall meeting, which has electrified the suburbs. It was unanimously decided to capitalise the tremendous success of this meeting by having meetings at Hawthorn, Kew, and Balwyn in quick succession. Hawthorn is next, on Tuesday, June 21—so don't forget, keep the date free, and tell all your friends. All who can help are urged to get in touch with Headquarters or the Hon. Secretary of the Kooyong Campaign, at 73 Rad-

nor-street, Camberwell. This is real action, and there is plenty of scope for everybody. Street meetings started last Friday night in Glenferrie-road, and will be intensified by our young orator—Eric Butler—who wants all those who are desirous of getting experience to turn up. Intense publicity is already being carried on, and, if the weather is fine, the Camberwell meeting should pale into insignificance. Reserved seats can be obtained. The three speakers will be the same who spoke at Camberwell, and those who were present will agree that they excelled themselves. Watch these notes for further progress.

SOUTH MELBOURNE.—Big things are taking place at this centre, and we are told that the Kooyong Campaign will soon be hard pushed to maintain

HOW CAN WOMEN BE SUCH FOOLS?

Asks Mrs. Roosevelt

Mrs. Eleanor Roosevelt, wife of President Roosevelt, went to see the newsreels of the Barcelona bombings.

Next day she wrote in her diary (syndicated in 62 newspapers of the U.S.A., with over 4,000,000 circulation):

"I felt positively disgusted with human beings.

"How can we be such fools as to go on senselessly taking human life this way?"

"Why the women in every nation do not rise and refuse to bring children into this kind of world is beyond my understanding."

Reporters asked:

"Was she really advocating a motherhood strike?"

Mrs. Roosevelt flared up.

"Well, isn't it perfectly stupid for women to go on having babies just to see them killed?"

Mrs. Roosevelt is the mother of five children, four boys and a girl.

its reputation as the leading group. This is another indication of the spirit and force the movement is developing.

MCKINNON MEETING.—All supporters in this area are asked to keep this meeting in mind. The date is Monday, June 20, and the speaker will be Eric Butler. All those who can help are asked to get in touch with headquarters immediately in order that this initial meeting in Henty will be a great success.

YOUTH SECTION.—A special meeting of the youth section will take place at the rooms on Thursday, June 16, and all young people are urged to be present with their friends. This is regarded as very important—so keep the date in mind. The running of the Hawthorn Town Hall meeting will be discussed, and Eric Butler will be present to place a line of action before the young people.

ERIC BUTLER will give a lunch-hour address at one of the railway centres during the week, while next week he will address the St. Kilda Labour Party on Tuesday, the 14th. The "next night he will journey down to Narre Warren to address a public meeting.

N.B.—Any groups desirous of obtaining Eric's services can write into headquarters and make arrangements.

LONE ENTHUSIASTS.—Any supporters who are desirous of getting in touch with known enthusiasts in their own areas should write into, call at, or 'phone Headquarters: United Electors of Australia, 5th Floor, McEwan House, 343 Little Collins St., Melbourne, C.1. 'Phone: MU 2834.

TAKE HEED IN TIME

In the world as it is today there is the greatest possible need for clear thinking. There never was a time when the proper function of man—which is the incisive use of his brain—was more imperative.

Whether a man holds a high office or is the humblest of humble citizens, his one paramount duty is to think, to reason, and to guide his actions by the results of those thoughts.

There is no lack of people who are willing, and even anxious, to do your thinking for you. There has always been a good supply of such folk. There always will be—until we wake up.

But you should remember that such people don't work for nothing. If they do your thinking for you, they expect a reward; and the reward they want is that you shall help them to grind whatever axe they happen to want sharpened!

It would be silly if it wasn't serious; but it's not silly, because unless thought is opposed by argument, and ideas by ideas, there can be no such things as freedom or democracy.

Only can there be mental and spiritual slavery.

Freedom is only possible where men and women are willing to be free; and there can be no willingness to be free where there is unwillingness to think. Mental effort is the essential forerunner to democratic ease.

Anyone who lets another do his thinking for him is already in a state of spiritual slavery. It is but a brief step from that to physical dictatorship. For Freedom is a heritage that must be *thought* for.

From *John Bull*, London.

ELECTORS OF KOOYONG!

Hear

DR. JOHN DALE:: BRUCE H. BROWN

and

ERIC D. BUTLER

Launching

THE KOOYONG CAMPAIGN TO ABOLISH POVERTY

Hawthorn TOWN HALL, June 21, 8 p.m.

Chairman: COUNCILLOR J.W. GEORGE