

THE "NEW TIMES"
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NEWSAGENTS

THE NEW TIMES

MORE WASTE
AT CANBERRA
(See Page Four)

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

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MELBOURNE, FRIDAY, JUNE 24, 1938

Every Friday, 3d

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Judge Foster And The L.N.U.

The Aboriginal Problem

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(Continued on page 3.)

THE PROBLEM OF THE ABORIGINAL

Considerable interest has been aroused by the report of Dr. Donald Thomson, the noted anthropologist, upon the aboriginals of Northern Australia. He has recommended that they should be segregated in Arnhem Land, an area of 30,000 square miles, and that there should be rigorous exclusion of the white man from this sanctuary. In this way, and by preventing contact with alien races by sea, it will be possible to save the Australian aboriginal from annihilation by civilisation.

The aboriginal census of 1936 shows that the total of full-blood natives amounts to 53,698. These are scattered over the whole of the mainland, but the majority are concentrated in West Australia, the Northern Territory and Queensland. There are less than 2500 spread over the remaining States. In round figures, 29,000 are classed as nomadic, and 22,000 are either in employment or in supervised camps.

The Problem Stated

Excluding half-castes, who number 23,461, it seems, from Dr. Thomson's report, that there are some 54,000 of the original inhabitants of this country still remaining; that, by reason of their primitive nature, they are not able to accommodate themselves to the tempo of modern life; that they are not of a type to be easily assimilated by the white population; and that they are, for these reasons, rapidly dwindling in numbers, and headed for early extinction as a race. The Tasmanian natives are now estimated to total one, and it is not clear whether he or she is really of the original Tasmanian stock or not. It is urged that we should try to preserve this dwindling race, and that this should be done by some form of isolation from the maleficent influence of our civilisation. In order to do this, it will be necessary to set aside a fairly large area in the form of a reservation, and to expend a certain amount of money, to be contributed by the white population, in policing and maintaining the scheme.

Avoidance of Loose Thinking

When confronted by problems of this kind, the first thing that is particularly noticeable is that the main issues are always clouded with loose thought and a multitude of irrelevancies. It is not always easy to eliminate sentiment and to come to a reasoned conclusion upon the subject, especially where the future welfare of unfortunate people is concerned. In this problem, however, it is vital that there should be a clear-cut conception of what is proposed, the reason for it, and whether the proposal can be so justified as to cast upon us an obligation to carry it out.

On general principles the aboriginals deserve our sympathy and should be properly treated. That goes for whites, as well as blacks, and can hardly be in dispute. There is, however, no valid reason why the aboriginal population should be regarded as worthy of more sympathy and humane treatment than any others who are in similar or worse need. What is needed is a sense of proportion and perspective, and only by strictly maintaining these can we expect to come to any proper decision about this, or any other problem.

Animal Lovers and Others

There exists a particular type of person who is devoted to animals, but is as cold as an Arctic fish where the

misfortunes of fellow-humans are concerned. There are others who come over all hysterical when foreigners thousands of miles away are drowned, volcanoed or attacked by pestilence or the Japanese. They organise exciting entertainments and voluntarily undergo the discomforts of publicity for the sake of the distant distressed. Sometimes the distressed benefit materially, though usually it is to an infinitesimal degree, but they do, no doubt, receive great spiritual comfort and assistance. These same benevolent people are not always quite so eager to bestir themselves for the sake of the distressed and needy in hovels half a dozen miles away. Somehow they lack the glamour that distance and differences in pigmentation supply.

There are others, again, who are genuinely affected by the distress of those whom they seek to assist, but are led by personal acquaintance or preference to expend their efforts in a particular cause or causes, remote from their own locality or their own country. Among these last, it is probable that Dr. Donald Thomson should be classified. He is an anthropologist, and is especially interested in the Australian aboriginals. He has lived among them and has come to know their disabilities at first hand. It is natural, therefore, that he should endeavour to have something done to ameliorate their condition, and to preserve from extinction a race, which is an engrossing study for him as a scientist. His arguments should accordingly be recognised as being those of an interested party in the controversy.

The Correct Attitude

When a certain course of action is suggested, the correct attitude of those who are to decide for or against its adoption is to examine, first of all, the main arguments in its favour. If, upon such examination, the arguments are deemed to be insufficient, the course of action should be rejected. The burden of proof should, as usual, be cast upon the plaintiff. If, on the other hand, the arguments seem to be well founded, then the arguments against the proposal should be considered, and the whole matter determined on the basis of relative weight of the conflicting arguments.

It is in this spirit, and to the intent that our readers may be assisted in forming their own conclusions upon the problem of the Australian aboriginal, that we now dissect and comment upon the whole matter.

The Case for Segregation

One of the leading arguments advanced in the cause of segregation is that of simple injustice. It is urged that the aboriginals were established here when the white men came. The country was theirs, and they have been dispossessed. They are unable to compete with the more civilised whites, and are deserving of special consideration for these reasons.

Rightly or wrongly, our ancestors came to Australia, and the blacks were obliged to vacate the more fertile parts of the continent. It is true that the tribes were mostly of a nomadic disposition, and many of them are still nomads. It was not a matter of much concern to them if Sydney and Melbourne and their environs were occupied and they were ousted therefrom. After all, Australia contains 2,974,581 square miles, which should be more than enough room for both blacks and interlopers to move about in. For that matter, there is still plenty of room for the remaining 54,000 aboriginals to

wander about in, although there is a steady encroachment upon the better grades of land by the whites.

In so far as there was any conquest of the blacks, it is in accord with tradition that the conquered should become subjected to the will of the conquerors. From the point of view of dispossession, therefore, the aboriginals have no more grounds for complaint than the Ethiopians in the recent conquest, the black peoples of Africa who have been brought to subjection by the British, the Belgians, the Germans, the Portuguese and the French, or the red men of America. They have received similar treatment to that meted out to any indigenous tribe brought under the control of an invader. Probably, as a matter of positive morality, our position is quite indefensible, but the fact is that expediency has come to be regarded as the supreme law in such matters, and, unless we are prepared to do as no other people has been willing to do, then, from this standpoint, the aboriginal has no case whatever. If, on the other hand, we feel that wrongful acts in the past should not be pleaded as justification of further acts of a similar kind, and equally wrongful, then perhaps this argument in favour of restitution, or partial restitution, to the blacks of what used to be theirs, should be given full weight.

Ethnological Research

What of the anthropological and ethnological angles? Are we to consider that there is a positive obligation upon us, from the viewpoint of the pursuit of knowledge, to preserve for observation a race that is fast headed for extinction? Have we obligations to posterity that we can fulfill only by studying and saving for further study what still remains of one of the most primitive races now left in the world? These are arguments, which deserve some consideration.

The cynic would deny the existence of any obligation to posterity on the ground that posterity has done nothing for us. Certainly the quid pro quo, which is an essential in most legal obligations, is missing, but this is more than a legal obligation. Our cultural inheritance includes many discoveries, which were of no immediate value to the age when they were discovered. In many instances, it is the correlation, now, of a series of discoveries of the past, which confers immediate benefits upon us. We have then a definite moral obligation to add our Contribution to the sum total of human knowledge.

What remains for us to question is surely the value of anthropological and ethnological research themselves. If any branch of knowledge is to be assigned any real value, it must be shown that the community benefits, or is likely to benefit, from the development or acquisition of that particular branch or type of knowledge. The benefits to accrue may be cultural or purely material. If they are neither they are surely illusory. And if the benefit, being purely cultural, is seriously disproportionate to the effort involved, then its value is also mainly illusory.

Without wishing to be dogmatic, it seems that of all branches of scientific research, anthropology and ethnology are less productive of benefit to the community than any others. This pronouncement may not please those whose lifework it is, but we proffer it as our opinion. We do not think such stimulating studies, as tabulation of the frontal angles of Piltown man and Peking man will help the housewife to feed a

family of 25 on 5/- a week, or otherwise assist the Mrs. Browns to solve similar problems of esoteric mathematics.

Domestic economy is not the only problem to be considered, we know, but it is *the* problem, which hits us where we feel it, and a ballet russe is less satisfying to a hungry man than a charlotte russe.

The White Man's Burden

It is frequently suggested that we should take steps for the betterment of the condition of the blacks if we do not wish to forfeit the esteem of other countries who have done what we should be doing. Of all the arguments, this one is the least real.

If history presents any semblance of the truth, other countries have been sublimely careless of the well being of conquered tribes. If the tribes have survived at all, it has been in the face of civilisation, and in spite of it. This is the case in Africa, where the Negroes have been induced to work in the mines, with the most drastic results; in America, where the red men were ruthlessly destroyed or driven out, and it is only comparatively recently that they have been protected in reservations; in Austria, today, where the Jews have been deliberately and wantonly victimised by the conquerors. The story is the same everywhere, and the point should need no elaboration.

Considered simply from the aspect of the opinion, which other nations may have of our failure to do what is suggested, the matter is simply laughable. If other countries were without sin, then we might have reason to fear their hostile criticism. As it is, they have records, which will less bear examination than ours.

There are, doubtless, other reasons why the blacks should be segregated at the public expense. We might regard it as an investment, in that the corroboree and the boomerang can join forces with the kangaroo and the platypus in attracting tourists to Australia. If the visits of tourists are valued because they promote goodwill and understanding, we are impressed by such an argument. If, as we suspect, such an argument has as its basis a financial motive, then it is no argument at all. Nothing could be more pathetic than the notion that a country benefits economically from tourist traffic. Tourists bring with them imaginary money, in the form of figures on a bank draft or letter of credit. They consume or take away real things, like food, drink, clothing and souvenirs. In the final analysis we are physically poorer as a result of their visit, however much we may benefit spiritually.

Don't be Stamped

It must come eventually to this: either there is an obligation upon us to do what is urged by Dr. Thomson and others, or there is not. If it is decided, after mature consideration, that such an obligation exists, and should be honoured, then we must also consider the matter of priority of obligations. There are many other things, which we have left undone, and which are, at least, of great urgency. One is slum abolition. Another is malnutrition, due to food shortage rather than incorrect feeding. Can we afford to sentimentalise over the condition of the blacks when our own house is in such shocking disorder? These are matters which every citizen should consider and weigh for himself, or herself, before blindly assenting to the segregation proposal, or, as is so often the case, before being stampeded into giving consent without having given the matter due and proper consideration.

BE KIND TO POLITICIANS

By YAFFLE in Reynolds News

A new departure at the Zoo is to direct the special attention of visitors to one exceptional animal each week.

Every week a new animal is selected, and a notice detailing its most interesting characteristics is fixed to its cage.

This week, then, let us discuss politicians.

A new departure at Westminster is now being suggested by various writers—namely that Parliament should revive the old rule that speeches must be delivered without notes.

First, let us examine the habits and customs of the Mother of Parliaments. And let me say at the outset that I know nothing about the rest of the family.

I do not know whether there is still a Father of Parliaments running around somewhere, nor whether she is a widow or whether they've only quarrelled, nor how many little Parliaments they had. I am here dealing solely with Mother.

Now, the custom of reading speeches did not arise because members were incapable of speaking without notes. You may say what you like about an M.P. You may say that he murdered his mother for nine pence; you may say that he pinched the money out of the blind man's hat. But you cannot say that he is not ready, at a moment's

notice, to shoot off his trap on any subject or none.

That is what he is there for, and right from the beginning it was a mere toss-up whether he went into Parliament or sold vacuum cleaners.

Any M.P., I repeat, is capable of making an extempore speech. The custom of preparing notes arose merely to safeguard them against the fatal mistake of expressing their own opinions instead of the Party's.

It is not a politician's business to express his own opinions, even if he has any, which, if he is a good politician, he has not.

TO LET, UNFURNISHED.

An ordinary member gets his opinion from his Party leaders, and they get theirs from the interests, which they were sent to Parliament to represent. I have not time to tell you what all those interests are. Suffice it to say that it requires as much research to find where political opinions come from as it takes to find out where, in the wintertime, flies go.

The higher up a politician gets, the less he utters his own opinions. No one can reach Cabinet rank until his mind can be described as "To Let, Unfurnished."

What Parliament needs of a member is not his language, but his vote. The debates are only put in to fill up the time be-

tween divisions, and it is considered rather bad form to listen to them.

There is a strict rule that the speeches in a debate do not answer one another. For instance, if a member gets up and asks why the exports of mouse-traps have declined, a Government spokesman will get up and prove, in a closely-reasoned speech, that the output of home-grown goldfish has increased.

If the debates were real, and the speeches had any relation to one another, then the Government would have to look for a policy to argue about, and that would be awkward. For, even if a Party does have a policy, it is always mislaid after the election, and swept up by the charwoman.

The most useful politician is the one who has the gift of being able to say nothing at all at any length and on any subject. That is what is called "a man of independent opinions," meaning that his opinions are so independent of him that they go in and out of his head just as they please.

The drawback to this gift is that it doesn't last long. After a time, opinions get so darned independent that the man never knows what he is going to say when he stands up, and his career has to have a lid put on it.

It is reported of a prominent politician that once, when he was asked to state the Government's intention regarding the Means Test, he jumped up and

said, "And the little Revenge ran on, straight into the heart of the foe."

That was the beginning of the end; when, finally, he got to the stage of replying to a vote of censure by saying his prayers backwards, they sent him for a rest cure. I hear he is to go to the Lords.

MIGHT REPEAT THEIR ELECTION PROMISES.

If the "No Notes" rule is enforced, members would, of course, be told what to say as usual, and made to learn it by heart. But I doubt if that would be any better. The thought that they had something to remember would prove too much of a strain, and they would be liable to give the wrong recitation. In a fit of absence of mind they might even repeat their election promises.

I knew one M.P. who had

THIS WEEK'S GEM

CANBERRA, Tuesday. —A suggestion that the recent Commonwealth loan of £10,250,000 might have failed but for an abnormal contribution by the Commonwealth Bank was made in the House of Representatives today.

The leader of the Opposition (Mr. Curtin) asked the Treasurer (Mr. Casey) how much the bank had subscribed.

Mr. Casey replied that it was the normal practice of the Commonwealth Bank and the Commonwealth Savings Bank to make contributions to the loans they underwrote. In this case they had made a substantial contribution, but it was not in the public interest to disclose the amount.

Mr. Curtin then asked whether the subscription was greater than any made before, and whether but for the subscription the loan would have failed.

Mr. Casey repeated that it was not in the public interest to furnish any further information.

"Argus," June 22.

learnt his speech by heart, but, being suddenly awakened in the middle of a session, and thinking it was his turn to speak, stood up and gave the House "The Charge of the Light Brigade."

The House did not take much notice, as few members ever listen to the speeches. But it got reported in the papers, and made a bad impression in his constituency.

On the whole, I think it would be safer to continue the custom of reading speeches.

* * *

CORRECTION.

Owing to a printer's error, a paragraph relating to animals exhibited in the Zoo was placed at the commencement of an article concerning members of Parliament.

(There you are, printer. See what you have done? That's what comes of a day at Margate.)

We apologise for this mistake, and hasten to add that no members of Parliament are exhibited in the Zoo.

?

"Germany has given a striking lesson to the world in showing that gold is one of the illusions of the human mind which too long has been a fetish, tyrannising in its effects. They have also shown the almost inexhaustable resources of national credit, based not upon the reserves of wealth in the banks, but upon the energy and production of a disciplined and efficient nation." —Across the Frontiers (p1192), by Philip Gibbs.

[Is this one of the reasons why bankers' press pours out its invective against Nazi regime?]

New Times SHOPPING GUIDE and Business Directory

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MELBOURNE (Cont.)

(Continued from page 2.)

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OPEN LETTER TO ACTING PRESIDENT, AUSTRALIAN CHAMBER OF MANUFACTURES

The Hon. P. P. Kneeshaw, M.I.E.(Aust.), O.B.E., M.L.C., Acting President of the Australian Chamber of Manufactures

Dear Mr. Kneeshaw, —

We are obliged to address this letter to you because the official president, Mr. M. Eadie, is abroad on business and may be too busy to observe the trend of events in Australia, and also because it is probable that, even were he here, his close association with Essington Lewis of the Iron and Steel Combine; Sir Colin Fraser, of the Metal Combine; and Sir Alexander Stewart, of the Glass, Rubber and Industrial Gases Combine, would prevent his noticing that industry in Australia is again slowing down, just as it did in 1929 before the "economic blizzard struck us." In your case, however, you have not been called upon to act as one of the Defence Advisory Committee with two great knights, and one near-knight, and, as a businessman of some standing in the community, you can hardly have failed to realise (with horror, we hope) that orders on most manufacturers are becoming smaller and fewer. You will also be aware, of course, that this is not happening because the people in general have suddenly ceased wanting things.

You also know that rearmament is being dangled before the community as a buttress against unemployment, which, despite the efforts of a dishonest press to conceal the fact, is already causing serious concern. As in 1929, the "pressure of world events" and the fall in prices overseas are being blamed for the "recession," and now the general manager of the Bank of New South Wales (yet another knight) is telling us that things are going to be bad because of threatened legislation by the Commonwealth Government! What a pity he did not have an excuse like that for the last depression, instead of having to put it on to extravagance and "living beyond our means."

You also know now that prices fell in 1929 as the result of manipulation of the Bank Rate, and you should also be aware that the same has been happening again in recent months as the result of precisely the same thing. The financial "collapse" in America and the unemployment problem in England (please forget that they have the wonderful "benefits" of National Insurance there!) are again being blamed for the sharp fall in the returns being received by our exporters, and the financial wizards of this country are putting forward all sorts of "explanations" for the serious repercussions already being felt here.

We suggest that, as acting president of the Chamber of Manufacturers, it is your bounden duty not only to ascertain immediately the true cause of this shrinkage in the demand by Australian people for the goods produced in Australian factories, but also to broadcast it throughout the length and breadth of the land. Whatever may be taking place outside Australia cannot possibly explain why Australian people INSIDE Australia are being denied access to goods made by themselves in their own country. No amount of "explaining" can remove the absurdity of the situation that we have raw materials, plant and labour available in abundance, and, at the same time, also have millions of people going short of necessities while factories are idle and manufacturers going broke. All the trouble is obviously financial.

In the special annual number of "The Australasian Manufacturer," published last month, there appeared an article on "Banking and Secondary Industry," and we were informed that it was written by "one of Australia's leading bankers." If you have not read the article, we would ask you to do so, particularly as we understand that the publication carries your imprimatur. This article brackets the manufacturer as in partnership with the banker, and tells us that "the principal function of the banks is to supply working capital in the form of credit, with which the manufacturer secures his raw materials, pays his wages, and, in general, conducts his day-to-day business." It goes on to say "together they (meaning the banks and the manufacturers) helped to raise the country from the depression of the past to the present prosperity. The banker and the manufacturer work hand in hand for the benefit of the whole nation." If that is the case, why is it that the Australian people have not sufficient Australian money to patronise the Australian manufacturer, and who IS responsible?

Now, as this "working capital in the form of credit," without which industry cannot function, is created solely by the trading banks (refer to half-page advertisement in the Melbourne "Argus" of 19/12/'31 for support), we urge upon you the necessity for warning all members of the Chamber of Manufactures against the present policy of the banks to restrict this credit and to reduce overdrafts. If our manufacturers cannot get credit from the private banks they must get it from the Commonwealth Bank, as they did in 1920, and if they can't the people must be told why. The power of the banks in this direction, by which they are the sole judges of whether or not a manufacturer is "credit worthy" or operating in the interests of the community, is exemplified in the emergence from the depression with flying colours of the huge combines, whose directors also adorn the boards of our banking institutions! There is no record of the financial collapse of the monopolistic industries providing sugar, glass, metals, beer, paper, shipping, rubber, oil, coal and automobiles, and if you will look up the names of the gentlemen directing these monopolies you will find many of them repeated in the directorates of the banks and other financial institutions.

If you and your members wish to prevent a serious crash, involving manufacturers and workers alike, you and they must act quickly and with great determination. The time is short and the collapse preceding the crash has commenced. - Yours faithfully

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FRIDAY, JUNE 24, 1938.

Judge Foster and the L.N.U.

Judge Foster has announced his resignation as president of the Victorian branch of the League of Nations Union, after having occupied the position since February 1934.

His action has aroused widespread comment, and it has been freely suggested that official pressure has been brought to bear upon him to bring this about. In a statement issued on Saturday, the Judge denied that the Victorian Government or any other official source had caused his resignation. He stated that from the very beginning of his presidency he had been warned by his predecessor, Sir Harrison Moore, that the office would probably bring him into contact with Governments and their political policies. This prediction has apparently been fulfilled, as he now feels that the L.N.U., in its future development, must necessarily come into conflict with the Government. For that reason, he considers that the restrictions imposed on him by his judicial office make it advisable for him to resign from the presidency. He will, however, still remain a member of the branch, and vice-president of the Australian movement.

Judge Foster is a man of character, a thinker, and one who has not hesitated to express himself freely and forcibly when he felt that the circumstances warranted it. Whatever his opinions, social, economic, political or religious, it is a matter for the profoundest regret that his freedom of utterance should in any way be curbed. It is to men of education, ability and courage that this sad world must look for guidance out of the woeful state it is in.

So long as he holds a judicial office, it is clear that political activity is not desirable. The whole idea underlying the administration of justice in English law is the absolute freedom of the judiciary within the limits imposed by the Constitution. It is a source of some pride to those who have any real feelings in the matter to see how, from time to time, the rights of the individual have been judicially upheld even against the Government or the financial monopoly. This is evidenced by the James case, and by the equal division of judicial opinion in the famous Waterlow case. One feels a little less insecure at the thought that the humblest litigant may expect to receive

from our judges full and sympathetic recognition of his rights within the law. So long as that position is not white-anted by the monopolists and their puppets, the politicians, hope for the future remains . . . even though it be but a pin point of light in the Black Forest of betrayal.

So far as the L.N.U. is concerned, the well-meaning adherents to this cause are flogging the dearest of dead horses. Even a slight insight into the workings of the money monopoly must make that painfully apparent. Founded on Faith, and conceived in Hope, the League of Nations overlooked the third party to the trinity, Charity. Now, as always, charity depends for its effectiveness upon finance. That has been, and will continue to be, the main stumbling block in the path of human endeavour. It is true that it need not be an impediment at all; but to achieve such a happy state requires the scrapping of the present monetary system and its replacement by one based upon realities. The recipe has been known for at least twenty years; but it is nearly 2000 years since the only practicable philosophy of life was revealed to the world, and we are not appreciably nearer its general acceptance.

All things considered, it is infinitely preferable to have Judge Foster on the Bench than in the political quagmire. We have not always been so fortunate in our choice of judges. Some have been unintelligent, except in the field of legal knowledge. Others have not been strictly impartial in a political sense, probably not deliberately, but rather as the inescapable result of the mental conditioning effected by environment. It is difficult to appreciate the other fellow's point of view, especially when the other fellow's life, outlook and condition differ radically and fundamentally from one's own. If you meet Mr. Slawmy Cander in a social way, radiating geniality over a glass of sherry, although you know he is a bankster, or the chairman of directors of a trustee company, it is hard to realise that, by virtue of his occupation, he is a public menace; that he and his kind are perpetuating a system which stultifies the efforts of modern science, puts a premium on inefficiency, and drives the world inexorably towards the abyss of War.

At the annual meeting of the L.N.U., Judge Foster said, "Christianity is a lost force in the cause of world peace." This is, of course, obvious to anyone who still thinks. Naturally enough Church leaders disagreed. Archbishop Head and Rev. A. I. Davidson replied. Both of them spoke through their hats, or whatever it is that they use to shield their heads from the light. Archbishop Head said: "As a Christian, I should say that without Christianity there would be no hope of world peace or of anything which could really bring men together."

The present European situation suggests that there is no hope of world peace, or anything remotely approaching it. What is likely to bring men together, in the most realistic sense of the expression, is the war which the Christian Churches are doing precious little to avert. Furthermore, without being bitter, we would remind the Archbishop that there are many people who believe in the teaching of the Sermon on the Mount, and who consider that the heads of our

Churches only consider themselves to be Christians. Christian beliefs should be translated into the action which Christ would have urged and expected of the leaders of a Church established in His name. Now, if never before, is the time for Church leaders to take an active part in the move to stop war. If they do not, then whatever remnant of our civilisation survives the holocaust, the Church, as now constituted and conducted, will be but the memory of an inglorious failure.

The Rev. A. I. Davidson said "History shows that the only things that have been a great power for good in the world have come through what Christianity stands for." History has other things to show as well. With a regularity that is almost monotonous, the Christian Churches have always been opposed to war, in theory, but have invariably supported the war being currently waged by the country in which they are established. Could anything be more justified than the mirth of non-Christians, during the last war, at the sight of British, German, French, Austrian and Russian branches of Christ's Church being truly militant here on earth, urging their flocks against one another? And that is why Judge Foster was right when he said that Christianity was a "lost force in the cause of world peace."

A New Monkey House

Animal lovers will be delighted to hear that the monkeys at the Melbourne Zoo will soon be living in luxury. Their new pit, described by the *Herald* as "a symphony of modern curves," is nearing completion. They will have more air, light and freedom than ever before. Presumably food will also be provided, together with free medical attention when required.

The inhabitants of Dudley Flats have both air and light in large quantities. As to freedom, they have probably more than the monkeys. Their homes could scarcely be described as symphonies of modern curves, nor do they get free food and medical attention when required. If we remember rightly, one of them died there recently, in poverty and alone, like a rat on a derelict ship.

Have we, as a people, no vestige of decency left?

More Waste at Canberra

There are times when even mild and timid men revolt. The monumental stupidity of establishing the Federal Capital out in the wilderness among the bandicoots still brings the blush of shame to the cheeks of the sensitive. The transfer of Departments like the Customs, and the Patents Office out into the Never Never has fixed a permanent flush of wrath on the faces of our businessmen. And now comes the establishment of the most powerful naval wireless station in the Empire . . . at Canberra. Why not deep sea trawling at Alice Springs?

While our politicians tiptoe through the tulips outside Parliament House, or wherever it is they have planted them (along with six million other Australians we have not seen and probably never will see the glories of our national

REHABILITATION AND REVELATION

BOOK REVIEW by J.V.B.

RUM REBELLION, a Study of the Overthrow of Governor Bligh, by John Macarthur and the New South Wales Corps. By the Honourable Mr. Justice Herbert Vere Evatt, a Justice of the High Court of Australia. Foreword by C. Hartley Grattan, Carnegie Fellow in Australia 1937-8. (Sydney, Angus and Robertson; 12/6.)

In a review in this journal of Mr. Justice Evatt's "Injustice Within the Law" this reviewer wrote: "It is a matter for satisfaction that Mr. Justice Evatt's wide erudition and realistic outlook are placed at the disposal of his fellow-Australians by channels other than the dry and rather uninviting pages of the law reports." That satisfaction has been heightened by the reading of his fascinating account of the conflict between William Bligh and John Macarthur; a conflict which shook the infant colony of New South Wales to its foundations and culminated in the illegal arrest and imprisonment of Bligh at the hands of a small but powerful clique of insurrectionists, guided and controlled by Macarthur.

It is regrettable, but true, that most Australians emerge from school with a greater acquaintance, fragmentary though it is, with English history than with the history of their own country. This may be due in part to the unattractive manner in which Australian history is presented for school consumption, and, in part, to the curious tendency of mankind to measure historical events in terms of mass murder and human suffering. Whatever the reason, it is safe to say that most Australians will recall Captain Bligh because of the talking film, "The Mutiny on the Bounty," and not because he sought unsuccessfully to fight the battle of the small agriculturalist against the monopolistic minority which, in the opening decade of the nineteenth century, set the precedent, followed ever since, of *bleeding Australia white*.

William Bligh actually governed the penal colony of New South Wales for seventeen months, from August 13, 1806, when he assumed the Governorship, until January 26, 1808, when he was overthrown and placed under detention by that most extraordinary of all military units, the New South Wales Corps. The officers of the Rum Regiment, as it was soon dubbed, had neither wish nor intention to achieve glory by military exploits, but had purchased commissions in the hope of finding a short cut to wealth in the new colony; they were hucksters, not soldiers. As Jose says in his "Australia, Human and Economic," they "used their power as the Governor's only supporters to acquire land, to monopolise trade, to create and dominate the sordid traffic in

Valhalla), we pour out vast sums in taxation and impotently watch them being utilised in projects that would seem fantastic even to the craziest inmate of our 35 hospitals for the insane.

A naval station at Canberra seems perilously like the last straw. If only we all possessed the malevolent dispositions of camels, we might avoid the inevitable breakdown by a few well-timed and suitably placed bites. As it is, we suffer in silence, though perhaps not gladly, as the Scriptures advise. There is, however, the consolation that the erection of the new naval wireless station will establish more firmly our friendly relationship with the Swiss Federation. The whiskered joke about admirals in the Swiss Navy can no longer be put over in our music halls. It has ceased to be funny . . . in Australia.

rum," For the officers of the Rum Regiment had the monopoly in rum, and, as rum had become the established medium of exchange, they had complete control of the colony, and shaped its affairs to serve their own selfish ends. Such was the position when Bligh, incapable by temperament of compromise, assumed office. Hunter and King, his predecessors, had been broken by the Corps, without recourse to violence, but Bligh was of sterner stuff, and the monopolists did not stop at treason in the conflict with him. As the learned author points out, the contest which resulted in Bligh's overthrow may be regarded as "between Bligh, as the person chosen to execute a general policy which benefited the settlers and poorer classes, and Macarthur, as the representative of the rising trading or capitalist group, the money power and the forces of combination and monopoly."

As there were no other means of ventilating grievances, public or private, it was inevitable that the clashes between competing interests should be aired in the courts of the colony. Those courts were under the control of the monopolists, and, as usually happens in time of stress, the law was subverted to the interests of the dominant class. For a proper understanding of the complexities of the struggle between Macarthur and Bligh, it was necessary that there should be brought to bear upon the mass of material now available a mind furnished not only with the historian's equipment, but versed as well in the intricacies and history of legal science. Mr. Justice Evatt unites to these requirements a fluent and vivid style and a remarkable power of lucid exposition, and he is thus enabled to give to us this intensely interesting and stimulating study.

The common conception of Bligh, sedulously fostered by Australian historians, is of an overbearing martinet who by his tyranny provoked two mutinies. That, of course, was the character, which the monopolists, led by Macarthur, must fasten upon him to exculpate themselves. The learned author, by a wealth of citations from original sources, reveals the way in which history is fabricated. He challenges the accepted verdict upon Bligh, and, to the mind of his reviewer, conclusively demonstrates the falsity of the estimates of Bligh's character, which he aptly designates as "copy-book tradition." To the able but unscrupulous Macarthur he is just, but in the light of the records cited, it is mercy and not justice that Macarthur needs.

It has been said that unless it is possible to compare the credibility of witnesses to historical events, no judgment upon conflicting versions can be pronounced with any certainty. It is in this matter that the learned author reveals his strength. To select only two examples of many, his demonstration in Chapter II., of the falsity of the firmly-established story, given as an instance of Bligh's overbearing attitude, that he said to Macarthur: "What have I to do with your sheep, Sir? What have I to do with your cattle? Are you to have such flocks of sheep and such herds of cattle as no man ever heard of before? No, Sir!" and his refutation, in Chapter XXXI., of the baseless, but oft-repeated, allegation that Bligh hid under, the bed to escape from the officers of the Corps, show the legal method of analysis at its best.

This book is one, which every intelligent Australian should read. The narrative is as interesting as any novel, and the revelation of the way in which false history is concocted is provocative of grave thought in these days when propaganda and falsehood are used with shameless cynicism to conceal from the people the truth concerning historical events and social movements.

THE PRINTED WORD
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KARL MARX DEBUNKED

By LEON HAMILTON, in "Social Justice," U.S.A.

Although we have little admiration for the paid debunkers of great historical and romantic heroes, nevertheless, in the interest of truth and justice, it seems that we must separate the historical Karl Marx from the traditional Karl Marx—Marx the opportunist from Marx the saviour.

Karl Marx, the son of a Jewish lawyer, whose real name was Mordechai, was born in Treves, Germany, in 1818. In 1843 he went to Paris to study economics. During his stay in Paris he became associated with the leftists and radicals of the Jacobin and Illuminati Societies. His revolutionary activities and sympathies caused him to be expelled from France. In 1845 he moved to Brussels. There he collaborated with Friederich Engels in the compilation of the Communist Manifesto (1847). Soon afterwards he returned to Germany and took an active part in the revolution of 1848. In the same year he was in Berlin at the head of a secret Communist society wielding the power of life and death over its members. (Laskine, *L'Internationale et le Pangermanisme*, quoting Nettlau's *Bakunin*, p. 56.)

Because of his dictatorial domination of this Communist group, he was condemned to death. (Enault, *Paris brute par la Commune*, p. 23; Beaumont Vassy, *La Commune de Paris*, p. 9.) However, he succeeded in escaping to London, where he settled down to a life of laborious idleness and studious leisure. In exile he wrote the book for which he is unjustly famous, *Das Kapital*.

This ponderous, panhandled pot pourri of science, economics and philosophy has been called "the Bible of the Working Classes." But the truth of the matter is that *Das Kapital* is unintelligible to the workingman and inexplicable to the philosopher. Even Marxists are divided on the interpretation of their "Bible." Marx's son-in-law admitted that the book was unintelligible to him, although he was associated intimately with Marx for some eighteen years.

The real "Bible of the Working Classes" is the *Communist Manifesto*. The Manifesto is clear to that minority among the working classes known as the revolutionary proletariat. The Manifesto is a compilation of charges against the bourgeoisie and capitalists. The Communist Manifesto has been borrowed, stolen and plagiarised from other revolutionists. The charges against the bourgeoisie and capitalists were lifted from the works of the Socialists, Herbert, Marat and Babeuf. These revolutionists had already familiarised the people of France with these stock charges.

The aims and purposes of Communism were plagiarised from the doctrine of Illuminism, the work of the Bavarian Jew, Adam Weishaupt. The doctrines of the abolition of inheritance, marriage and the family, the destruction of patriotism, the annihilation of religion, the institution of the community of women, and the communal education of children—these doctrines were not originally Communist; they were the doctrines of Illuminism incorporated into the programme of International Grand Orient Masonry.

Marx was a philosophical panhandler, a scientific beggar and a literary plagiarist. "His" theory of "wage slavery" was current during the first French Revolution, and was later popularised by Vidal and Pecquer, who first advocated the State ownership and control of mines, communications and

transportation. "His" Communism was the Socialism of Babeuf, Blanc, Cabet and Marat.

"His" ideal of internationalism was first propounded by Weishaupt and Cloutz, the originators of international Masonry. "His" hate of religion and love of irreligion were taken from the same Masonic worthies.

"His" economic doctrine that "labour was the source of all wealth" was propounded first by the English philosophical economists and sociologists — Locke, Petty, Adam Smith and Owen.

Even "his" theory of surplus value was enunciated first by Owen and developed by the Chartists in a work published seven years before Marx began to write (1835).

What is left of Marxism? A conglomerate aggregation of incompatible theories and contradictory hypotheses inspiring the oppressed and persecuted to revolt against all system. Thus, Marx was an imposter from the beginning. Artificially creating for himself a Messiah complex, he posed as the apostle of a new gospel and the prophet of a new apocalypse.

Marx advocated the violent overthrow of the capitalistic system. It seems that this obsession was derived from a martyrdom complex elaborated in his mind against the State and the rulers of the State. In fact, he never did a bit of manual labour in his entire life. Yet, living as a parasite on his friend's fortune, he presumed to discuss with sympathy and understanding the problems of the working classes.

Marx lived on the bounty of Friederich Engels, his friend and fellow-Communist. Engels has been described by the Socialist Guillaume, secretary of the Internationale as "a rich manufacturer accustomed to regard workmen as machine fodder and cannon fodder." Guillaume, *Documents de l'Internationale*, III., 153.) His large family fortune was made out of the exploitation of workers in the textile mills of Lancashire and Manchester. It has been recorded that the family of Engels was associated with the Rothschilds in building up the famous textile trust of England—a trust created to exploit workers and to inspire them to revolt

against small owners and producers, their partners in production.

Marx and Engels lived in the lap of luxury, supported by the red gold extorted from the blood, tears and sweat of the exploited workers in Engels' textile factories. Yet these men hypocritically discussed the problems of the workers and doled out, Judas-like, advice to them. Marx betrayed his greatest aid, Nicolai Bakunin. He had "peached" on Bakunin, accusing him of being an agent of the Russian Government, and he caused Bakunin's incarceration in Koenigstein. While in London, Marx went to him to assure him that he had not intended to calumniate him in the past. Marx, the opportunist, needed Bakunin to aid him to seize control of the

A BAITED RESOLUTION

By DYNAMICS

When we were very young we learned a juvenile recitation which commenced, "Once a trap was baited with a piece of cheese," went on to tell the sad tale of a careless young mouse, and ended, of course, on a good moral note about the avoidance of social temptations. One is reminded of the line quoted by the very devil of a phrase in the third of a series of resolutions adopted by the General Conference of the Methodist Church of Australia in Adelaide.

The resolution reads: "Conference believes that early endeavour should be made to remove those political and economic grievances which cause bitterness between classes, races and nations today, so that enduring peace may be founded on justice. In particular, Conference urges the necessity of a pact of collaboration embracing the largest possible number of nations (and, in any case, open to all), with the object of overcoming, in a spirit of understanding and mutual good-will, the evils of economic autonomy, with its ancillary problems and difficulties, which constitute such a present menace to world peace."

The bait surrounds that Limburger-smelling phrase, "the evils of economic autonomy."

Now, how comes it that such a pernicious sentence should be drafted into a resolution so as to be swallowed by a whole bevy of picked men of a Church? Few sentences could be devised which would cause such a grin of infernal satisfaction on the faces of the financiers who plan to enslave the peoples of the world.

Internationale, it became the organisation of the middle class theorists, who were not only unsympathetic, but also hostile, to the cause of the workingman.

Thus the Internationale, Communist and Socialist, became the instrument of international financiers to carve out a world empire of finance. The middle class officers of the secret society betrayed the cause of the workingmen, who were pawns in the great game—world revolution for the enrichment and empowering of the money masters.

These said finance-power lunatics have their paid agents, of course, in every conceivable place, but one can suppose that the sponsor of the resolutions, the Rev. T. C. Rentoul, has probably a non-critical mind, something of the order of the average Pharisee of A.D. 30 or 1938, accepting the pompous phrases put in his ear by the cunning strategists of the day.

Now, if there is any one idea which is implicit in the message of the Gospels it is that of the sovereignty of the individual, and here we have a religious body putting out a muddled pronouncement, the actual words of which can be variously interpreted, but suggesting that the several countries must give up their economic autonomy, presumably to some centralised conclave of a few people.

The only Christian course is to commence by tackling the problem resolutely from the other end.

We, as electors in Australia, have no appreciable influence in other countries, and certainly no jurisdiction.

We should be, collectively, the supreme centre of power in our own country, and can begin by demanding such arrangements that every individual has the certainty of basic economic autonomy.

There is no semblance of reason why we should not, *each and all*, have our cake and enjoy it, with the certainty that there is no catch or trap; and those who have the vision can see that thus will we be lighting the way for an era of peace and security the whole world over.

BRUCE H. BROWN
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LOOK OUT!
An Alibi Has Been Found
SYDNEY, Tuesday. Sir Alfred Davidson, general manager of the Bank of New South Wales, said in an address tonight that a drastic reduction in advances, with resulting decline in business activity, incomes, and employment, would be the inevitable consequences of proposed Federal legislation.
Sir Alfred Davidson was referring to the proposal that the trading banks should keep a percentage of their deposit liabilities to the public in the form of a cash deposit with the Commonwealth Bank.
—"Argus," June 22.

Socialists' Internationale. The same Guillaume wrote: —

"It is not true that the Internationale was the creation of Karl Marx. He remained completely outside the preparatory work that took place from 1862 to 1864. He joined the Internationale at the moment when the initiative of the English and French workmen had just created it. Like the cuckoo, he came and laid his egg in a nest which was not his own. His plan from the first day was to make the great working men's organisation the instrument of his personal views." (*Karl Marx: pan-Germaniste*, p. 9.)

When Marx seized control of the

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"DISHONEST ADVOCATES"

The Rev. C. Irving Benson and Money

A Letter to the Editor from BRUCE H BROWN

Sir,—
During the past few days Mr. Benson has given further evidence that the criticism so far offered concerning himself and his management of the Wesley Pulpit in Melbourne has not been nearly so strong as the circumstances actually warrant. He has admitted that he will have nothing to do with a good thing unless it is advocated by persons of whom he approves, and has branded the opponents of financial fraud as dishonest and intolerant advocates. Perhaps that explains why Christianity cannot get a fair trial. Evidently it is being advocated by the wrong people!

Holiness and Defamation

While lecturing a few days ago to a convention about HOLINESS and the need for practising it, he was himself engaged in the *unholy* pastime of defaming those who are fighting against the ungodly conditions, which render the general practice of holiness utterly impossible. In other words, he was publicly pleading for holiness, but privately reviling those who are trying to bring about conditions in which holiness will be practicable. In the cinema world that would be called double-dealing.

Another Supporter

Last week I acknowledged the valuable support received from a lady Sunday school teacher. This week I am pleased to acknowledge similar splendid support from a gentleman who had also written to Mr. Benson pointing out that by virtue of the important position he occupies in the community's life and the sphere of influence associated with that position, there is urgent need for his assistance in bringing about better conditions for the people as a whole. Mr. Benson replied in precisely the same terms as his reply to his lady correspondent, alleging bias and misrepresentation on my part, and stating that the criticism had no claim to be taken seriously.

Thanks and an Opportunity

As this "reply" was quite unsatisfactory, my gentleman supporter wrote again, and, after thanking Mr. Benson for his letter, proceeded as follows:—"We all appreciate the work you are doing to help the poor and distressed, but as I pointed out, you hold a key position and could help so much in the fight against poverty in the midst of plenty if you would only throw your weight into this

fight against the 'money swindle,' as Dr. John Dale is doing today.

"Your position, your viewpoint on life generally, and your belief, demand the best from you in this fight to chase the 'money changers' out of the Temple, and you can best help in that fight by openly demanding Social Justice for all. If you do this, you will have the vast majority of people behind you; if you do not, you must answer for yourself.

"National Insurance and any form of taxation is a charge on consumable goods, as it all must be recovered in prices. It is a means of making the poor poorer, and that is why we respectfully object to Wesley Church being used by speakers in support of this method of assisting the money power to further enslave the people.

"The strong must look after the weak, and here is your opportunity, believe me."

Almost Unbelievable

That letter brought forth an almost unbelievable "reply," particularly when it is remembered that it came from a man who at that very time was contemplating telling others how to be holy. Here is the text of it:

"I have to thank you for your further letter. Until the Social Credit Movement rids itself of dishonest and intolerant advocates, thousands of people like myself who have the real interest of the community at heart will have nothing to do with it. A movement which relies upon misrepresentation to further its cause is obviously suffering from a conscious inferiority."

According to this expert in holiness, we should believe (1) that all who attack the swindling system of finance are members of the Social Credit Movement; (2) that the activities of the Social Credit Movement are in the hands of dishonest advocates; (3) that those who have the real interest of the community at heart are not associating themselves with monetary reformers; (4) that those of us who are denouncing the existing system are relying upon misrepresentation; and (5) that a movement should not be judged by the merit of what it seeks to achieve, but by some of the persons working for it. It should be quite as sensible to say that we should have nothing to do with Christianity because we do not like some of the people who preach in church pulpits. Would anyone in his right mind seriously suggest that because I have little respect for C. Irving Benson I should have nothing to do with the Church? It is all too absurd, and only goes to reveal the true nature of the man who wrote it.

Day for Ridicule is Past

Apart from Mr. Benson's allusion to me as a dishonest advocate (a matter which I have taken up with him personally), as well as the fact that in no part of my criticism have I advocated Social Credit, I want to say that the day for attempting to discredit arid ridicule Social Credit and those who advocate it has passed. Only the ignorant any longer act in that way, for, despite the dishonourable efforts of those who have been paid to oppose it, it shows surprising vitality, which, after all, is only to be expected if we believe that Truth must prevail. Whether Mr. Benson and those "like him who have the real interest of the community at heart" will have anything to do with it or not, the truth will still remain that if Industry does generate costs faster than it distributes money, as the Social Crediters assert, then nothing but proposals which will rectify that disparity can possibly succeed. And experience from day to day is confirming more and more that debts do outstrip our ability to liquidate them, which is clear proof that the Social Crediters are right. But that is by the way.

Money Reformers Not All Social Crediters

Many supporters of the *New Times* are in no way identified with the Social Credit Movement, but they know it is physically possible to liberate their fellow-citizens from a condition of poverty and enable them to live the fuller life intended by God. For this reason they are very keen to see poverty abolished, and are doing their part to bring it about. The whole of this issue of the paper could be filled with instances of public utterances by very great men imbued with the same desire. So far as I have been able to find out the great majority of them are not connected in any way with the Social Credit Movement, but it stands to their eternal credit that they are demanding the same results. They have come to realise the fact that the world's difficulties and troubles arise from a hitherto unsuspected source—*finance*—and are showing themselves honest enough to say so. May I give some examples?

Dean of Canterbury and Father Coughlin

The Dean of Canterbury (Anglican) and Father Coughlin (Catholic) recently conferred in New York and then issued a joint manifesto containing the following:—

"We consider it the duty of every Christian openly to condemn restriction of output as one of the worst types of sacrilege. The world has sufficient goods to give everyone in Western civilisation a good standard of living. The present financial system is anti-Christian, un-American, and un-British, since it does not provide social justice and individual security."

Are these men dishonest, and have they not the "real interests of the people at heart?"

His Holiness the Pope

In the following public statement his Holiness the Pope has also testified regarding the source of the trouble:

"... Immense power and despotic economic domination are concentrated in the hands of a few... This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the entire economic body, and grasping in their hands, as it were, the very soul of production, so that no one can breathe against their will." Is the Pope a member of the Social Credit Movement, and is he a man "not concerned with the real interests of the people?"

The Anglican Primate

Archbishop Le Fanu the Anglican Primate of Australia has been outstandingly courageous in pointing to the failure of the Money

System. Read, and then re-read, these stirring words of his spoken at a crowded public meeting in the Perth Town Hall:

"Our present financial system is not doing its job, and I don't think anyone doubts that very plain statement. The fundamental Christian objection to the existing capitalistic system, and to the bankers' control of money from which it seems inseparable, is that it holds persons in serfdom to the exigencies of financial policy. But money was made for man, not man for money. To say that the social services must be starved and sons and daughters of God kept in penury—at a time when poverty is the one evil which we have power to eliminate completely—because of the claims of a monetary policy, is merely to say that the policy is a failure. If a system cannot be made to work on any terms tolerable to conscience, nor without sacrificing men and women to an impersonal and abstract dogma, then it is the system that must be changed, not men and women that must be starved... I believe there is no power in the community like the power of public opinion, and to exercise that power is what we are here for tonight."

Is he, too, a member of the Social Credit Movement, a dishonest advocate, and a man who has not the "real" interests of the community at heart?

His Own General Conference

Even the 1935 General Conference, representing the Methodist Church in all States, expressed its dissatisfaction with the monetary system. It adopted the following resolution:—

"We recognise that the present economic and monetary system is based on motives of gain and self-interest that are contrary to the spirit and example of our Lord. We therefore affirm that a basis should be sought for Industry that will enable the spirit to be goodwill, the purpose service, and the result a more equitable distribution of the wealth produced, with a view to the complete realisation of the love of God in all human economic relationships."

Were the men at that conference members of the Social Credit Movement, and men who did not have the "real" interests of the community at heart?

Presbyterian Church

The Commission of Assembly of the Presbyterian Church of Victoria not only received, unanimously, a Memorandum on Unemployment from the Council of the Christian Social Order, but commended it to their congregations for study. It included the following:

"Purchasing power must be made available from some source other than employment... The monetary system is at present controlled by groups of private individuals, and is not performing its proper social function of facilitating the production, distribution, and exchange of commodities and services. Consequently, the control of the monetary policy—i.e., the policy concerning the creation, is-

sue, and cancellation of money, should be re-vested in the community, that it may be directed to social ends."

Are we to believe that the Christian Social Order Council and the Commission of Assembly were composed of members of the Social Credit Movement, and of men who did not have the "real" interests of the community at heart?

A Social Credit Complex

The answer to each of the foregoing queries is an emphatic "No," and it seems evident that Mr. Benson is suffering from a social credit complex and an entirely wrong conception of what constitutes the "real" interests of the community. If Mr. Benson is right, then we must assume that all these others are "well meaning but misguided" acting under the spell of dishonest advocates of the Social Credit Movement! Despite the learning and maturity of the former, they must have been misled by a gang of unlearned, immature, and unscrupulous fellows deliberately misrepresenting facts to further their poor cause and to cover their conscious inferiority.

More Wicked Influence

Indeed, it would seem that the wicked influence of these uncouth scoundrels has even pierced the protective barriers around the London Chamber of Commerce, for in the official organ of that body for March 1934 we found these significant words:

"There is a law of Righteousness, and if societies offend against it they will sooner or later destroy themselves. Readers of this series of articles should by now be convinced that the present monetary system, which controls the economic and social life of the peoples, is fundamentally opposed to the dictates of common sense and common justice."

What a strange thing that such a body should fall for such stuff when the great C. Irving Benson, and "thousands like him," will have nothing to do with it!

We and the people quoted in this letter are seeking to have the money system rearranged so that it will serve God and humanity, but Mr. Benson prefers to have God and humanity regimented, so that *THEY* will serve the money system. We are dishonest and intolerant, but he is the soul of virtue and honour!

Yours faithfully,
BRUCE H BROWN

(To be continued.)

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LETTERS TO THE EDITOR

BIRTH CONTROL FOR THE POOR?

Sir, —It is to some extent gratifying to find that the Eugenics Society is partly in agreement in respect to poverty, and particularly with regard to the results of destitution on motherhood and the future of the race.

If your neighbour cannot see his way clear to join with you in trying to destroy a nest of deadly snakes, it is some satisfaction to know that he will, at least, apply some ligatures, and supply palliatives to some of the victims. I heartily agree with Dr. Wallace when he states, "Whatever the economic system, we should help our fellow men here and now," but I do not agree that the "help" should only extend to palliatives.

The existence of poverty in the midst of abundance of all material necessities, such as we have today is a disgrace to our civilisation, and a clear proof of the utter rottenness of our social and financial system. The main point of attack should be directed at the root cause and not at the effects.

A doctor who never tried to effect a cure, but merely sought for palliatives, would soon find himself without a practice.

Perhaps, in a somewhat analogous instance, the society might find a suggestion of a method better suited for this case.

When dealing with an outbreak of plague in India, the health officers are not content with treating the victims medically; their condemnation of an unsanitary area involves its destruction and a rebuilding. A point that may be of interest is that the doctors say that one of the greatest difficulties they have to contend with is the unwillingness of the natives to recognise the real cause of the outbreak.

They prefer to cast the blame on anything rather than the true cause, generally ascribing it to the displeasure of one or other of their numerous gods and goddesses.

This tendency, of course, ranks them on the same intellectual plane as the orthodox political economists of today, who blame anything and everything except "Sound Finance"—the real cause—for the mess into which the world has been led. A further proof of mental affinity is that the cure the native priests in India prescribe for the sick is to drink liberally of germ-infected Ganges water, and our high priests of finance advise us to borrow ourselves out of debt!

Unfortunately, through following their advice, our inept rulers have brought the country into a state of bankruptcy, and are still borrowing and leading Australia into deeper depths of destitution. The women whom Dr. Wallace refers to as being unfit to bear the strain of childbirth have been brought to that condition by poverty, artificially produced. Not only has this poverty brought about their enfeebled condition: it is poverty that would endanger their lives and those of their offspring at childbirth, and poverty that blights and threatens their future.

This being so, does it not seem an anti-climax that the Eugenics Society should advocate "birth control for the poor," and yet say nothing against the financial system that inflicts destitution upon them? It is this system, which, in the long run, will frustrate and nullify the humane aspirations of the Eugenics Society.

From a society, which proclaims that it exists for the purpose of trying to raise the general standard of intelligence and physical fitness, protest and condemnation might reasonably be expected.

In view of actualities, I cannot agree with the contention that "by establishing birth-control clinics in the slums we should be assisting poor people in their efforts to rise out of poverty."

As some 70percent of them earn

only from £3 to £1 per week, what prospect have they of rising out of poverty on such miserable pitances? The impending loss of 3/- per week (employee, 1/6; plus employer, 1/6—charged into prices) as contribution for insurance and pension, combined with the inevitable all-round rise in the cost of living entailed by the passing of this hypocritical measure, will automatically convert most of these homes into slums.

The depreciation of the basic wage (or existence wage) will, no doubt, extend the field for birth-control clinics. If there are less or no children to maintain, will not the Arbitration Court, as usual, be asked to reduce wages in consequence?

How then, through contraceptive measures, will the destitute be any better off in the long run?

Such extra "leisure" as they gain, if any, would probably be spent in the unprofitable occupation of brooding on their hopeless misery, or, perhaps, in wondering what "The Eugenics Society" stands for.

For development and other purposes Australia needs more population, yet official reports furnished to Mr. Hughes, Minister for Health, showed that in this land of plenty 40 per cent, of the children suffered from malnutrition.

I sincerely trust that, in order to make the supply of infant life fit into the limits that the present iniquitous and anti-Christian money system will permit, it will not be thought necessary that some 40 per cent, of the prospective population of Australia should be contraceptively exterminated.

Is such a policy to be the eugenical path to glory for Australia?

P.E.W.

Sandringham, Victoria.

A SOCIAL CREDITER ON OXFORD GROUP CRITICISM

Sir, —I have no intention of entering into a discussion about the Oxford Group with your contributor, "Tom, Dick and Harry."

My letter to you called attention to what I described as his *outstanding error* - - namely, his failure to realise that Social Credit is attempting to solve a moral as well as an economic problem.

Your contributor's reply studiously avoided any reference to this, so I can only presume that he now agrees with me that we are fighting for economic distributive justice, which is manifestly a moral as well as an economic problem.

Having gained this point, I am content to let "Tom, Dick and Harry" study the Oxford Group teaching about "guidance" until he understands something about it.

My own belief is that a Christian spiritual revival must run *pari passu* with the Social Credit campaign. The capitalist system has almost forced man to live only for himself, and to regard the lives of other men merely as adjuncts of his own existence. He has thus come to sacrifice the happiness and lives of others; to cheat, swindle, lie, perjure, rob and kill for the sake of what he imagines to be his own welfare, his own interest. In short, he worships Mammon instead of God!

My contention is that Christianity and Social Credit must go hand in hand; that they together constitute the only complete remedy for this degradation of human beings.

I am quite prepared to admit that there may be much room for reform in the Christian Churches, for, when religion became institutionalised and acquired vested interests, it was inevitably dragged into the clutches of the money power.

The Churches must, therefore, like individuals, fight their way to freedom

and there is ample evidence to show that they are now mustering their forces for the battle. The activities of the Christian Social Order Movement are an earnest of these activities.

If my contention is correct, the Churches deserve all our help and sympathy, rather than our scorn.

I have pointed out that the Oxford Group is *not* institutionalised, and that is one of the reasons why I believe that its first-century Christianity will exert a rapid and profound influence for the good of society.

But I certainly do not think that the Oxford Group, or any religious institution, is a holier thing than Social Credit, which is a "living mercy meeting human need."

It seems to me unfortunate that some good Social Credit advocates give the impression of believing that, because they have mastered the New Economics, they alone have grasped the whole meaning of life and of the world. Whilst one admires their enthusiasm, one cannot help discovering that there are others who realise, quite as vividly as Social Crediters, the degradation of the dole, the brutality of want, and the starvation of the soul, which is even worse than physical hunger.

These people, mostly in the Churches, must be encouraged and not repelled by hostile criticism.

This plea for the "velvet glove" does not mean that I do not realise the necessity for the use of the "iron hand" when it is needed. For over six years I have denounced the banking system as a veritable Niagara of swindling, hypocrisy and humbug—and I hope "to get worse by-and-bye!"

So now I ask Social Crediters, Mr. Bruce Brown and others, to consider the harm done by attacking men like the Rev. Irving Benson and institutions like the Wesley Church. Can we dare to ignore the good done by this man and his Church? Their activities in helping the poor and downtrodden are an inspiration to all in every Australian State! Can we not struggle to cut out the money "cancer" without trying to poison those who are endeavouring to lessen its pain?

If we cannot do so our psychological knowledge is vastly inferior to our economic education, and, from a tactical point of view, we are "duds"!

(Dr.) J. E. STREETER,

President, Social Credit Party of Australia, Queensland.

Brisbane.

[It seems to us that Dr. Streeter considerably undermines his own argument when he correctly says (our italics): "The capitalist system has almost forced man to . . ." If one is forced, against one's will and better nature, by factors beyond one's control, one is surely relieved of moral stigma or responsibility. - - Ed.

POINTS FOR REV. REGINALD KIRBY

Sir, —The following quotation from A. Glutton-Brock's booklet, *Ultimate Belief*, may help to bring Rev. R. Kirby and readers of this paper a "little nearer to each other":—"We live in our relation to the universe, and not merely in our effort to go on living. And this relation of ours is threefold, and must be threefold if it is to be right and sane. It is a moral relation, that is to say, a relation to action—an intellectual relation, a relation in which we discover truth, and an aesthetic relation in which we discover beauty."

The points which need emphasis today are that morality consists in *doing* what is right, and that we are marked out for punishment if we displease the God of arithmetic, even as we are if we displease the God of all Grace. Ultimate justice may be a far away aim, but simple equity regarding process and the money available to buy is an easily attained and immediate possibility as soon as people use their will power in concerted action.

The marvel is that, as this piece of equity in community life has

been sadly neglected for more than a hundred years, He who is "trampling out the vintage where the grapes of wrath are stored" has let us off so lightly.

The Cross of Jesus is a subject, which need not be followed controversially here; but I regard the generally accepted institutional attitude as being far too Hebraic to be truly Christian.

C. H. ALLEN.

Ashleigh Grove, Millswood, S.A.

BEEF MEASLES SWINDLE

Sir, —Has the average Melbourne citizen asked the question: "Why this ban on Metropolitan Board Farm beef, when it has been proven by experts that this beef is as free from measles as a frog is of feathers?" Again it is the hidden hand behind our Governments, controlling the destiny of you and I. These money fakirs have loaned the private producers of beef large sums of money, and, through the shortage of purchasing power in the pockets of the city folk to purchase the whole of the beef production now that our overseas market is practically closed to this form of export, it must be made possible for the private producer to sell his production so as when he receives his cheque (*crossed at that*) and pays same into his bank account, the bank takes the overdue interest owing to them, and, if there is anything left, the farmer is permitted to buy some bread and dripping to feed his wife and family. The losses incurred by the destruction of the Board Farm beef is extracted out of us by taxation, in the form of increased rates.

It is a fact that these animals are fed on the grass grown on the Werribee sewerage farm. Is this any worse than eating pigs that grovel in their own muck, or eating cabbages, etc., grown on stable and cow manure, which is only one step away from the filth? How long will it be before Australians wake up to the swindle that is being perpetrated on them by these moneychangers? When they do, they will do as Christ did: throw them neck-and-crop out of our temple—Australia.

A. J. AMESS.

Ascot Vale, Vic.

IN GOD'S OWN COUNTRY

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GAUNTLET

Being a Series of Open Letters Challenging Certain Eminent Persons to Mortal Combat with Realities

Bearing the above title and explanatory sub-title, a booklet by H. Neville Roberts saw the light of day in Dublin, Ireland, in 1934. A re-reading has confirmed our opinion of its excellence—to the extent that, in spite of the lapse of time, we present its contents to our readers. Some minor changes have taken place in Ireland in four years, but—unfortunately for the Irish—most of the criticism (both destructive and constructive) and the facts brought forward are still relevant. The generalisations and the capacity for epigrammatic statement have lost nothing of their force and lustre. Irish-Australians among our readers who have been following "home" affairs will, of course, find additional interest—but, in any event, they and other readers will find it easy to transpose nearly every open letter so as to fit like a glove the appropriate "eminent person" in Australia of today.

In this issue we reprint the Foreword (which might well be written under similar circumstances by an intelligent and well-informed Australian to his fellow-citizens of this country) and the first two open letters.

FOREWORD

To my Fellow Citizens of Ireland.

These letters are written on your behalf. They are not concerned with politics, only economics, for economics are the basic reality.

Some of the letters are, indeed, addressed to those in the political field. It will be seen they are a challenge, not to their blindness as politicians, but to their intelligence as men.

You have claimed, and have won, what is called political freedom, which is one half of your national right. You have yet to claim your economic freedom, through control of your money system, which is the other half of your national right.

You are citizens of no impoverished country, possessors of no niggardly land, heirs of no mean estate, inheritors of no unprofitable acres. Yet, you live in poverty, and penury is your children's lot. This should not be so, need not be so, will not be so one moment longer than you choose to endure it.

Nothing stands between you and your heritage save only a false money system. Take up the challenge of fictitious poverty. Insist on the reality of plenty.

H. NEVILLE ROBERTS.

THE REALITY OF POWER

To President de Valera.

I venture to address you thus because, as the phrase goes, you are "in power." You are the nation's head. Yet, the power you have so far chosen to exercise has not touched reality, has not approached what is fundamental. You are not "in power" unless and until you control finance, or place the administration of the nation's money in the hands of trustees of the nation.

The bankers are in power. The final, the supreme, power resides in finance; that power is in hands that are anti-national in the twofold sense that the money monopoly is both alien and private. Disraeli discovered that he, England's Prime Minister, was powerless in the face of the Bank of England's blunt refusal to finance England's Government in the purchase of the Suez Canal shares on behalf of the English people. In 1931 Ramsay MacDonald found that Westminster is not the seat of power in the country of which he was Premier. The Bank of England issued an ultimatum to the British Government on a Friday afternoon, and on Monday morning Mac-Donald's Government was no longer "in power."

Your declared objective is national self-sufficiency. Has it occurred to you that the idea of a self-sufficient Ireland does not find favour with the Bank of England? Do you not know that every action you have taken or may contemplate, every plan you may devise, is being, and will be defeated by the power of the monopoly of money, Irish and English alike, wielded by the

private trading company calling itself by the name of England, and operating in our country through its agent Bank that has similarly usurped the name of Ireland, and usurped also the power that inherently belongs to Ireland, a power recognised to be Ireland's right in the Treaty you condemned on other grounds in 1921? Until you recognise the full import of these facts you cannot begin to wield the power entrusted to you by the Irish people, however honestly you may try.

Economic self-sufficiency can be attained only through financial self-sufficiency. The first essential of economic freedom is possession of the purse, and until you secure possession of the Irish purse for the Irish nation, our land will remain, as it is today, a financial province of England. You seem to think that your predecessors in office were not content that it should be so. The Irish people are not content, nor do they expect you to be content, that it should be so.

Economic self-sufficiency will be attained when the nation's output of money will buy the nation's output of goods, exports and imports not affecting the balance since foreign trade is an exchange of goods for goods. A national money system, so administered as to provide the nation continually with sufficient purchasing power to liquidate the total prices of its goods—less exports plus imports making no difference in the total—is the open road to your declared objective. When the flow of purchasing power balances the flow of prices, economic self-sufficiency will be an accomplished fact. Until you tackle your problem at its financial source, your project will remain a dream—a dream that is rapidly heading toward nightmare.

You are not unaware of the means and the measures necessary to the desired end. Many are asking why you are hesitating on the brink of the reality of power. You are pledged to the people, and you hold the people's mandate. By no other means can you fulfill your election pledges; by no other means can you carry out the mandate given you. In view of that mandate and those pledges, you are justified in taking any steps necessary to their fulfilment, without making a useless appeal to the people for a mandate to apply these particular measures to the achievement of the objects for which they have already given you a general and unrestricted mandate.

The Irish people await your grasp of the reality of power. They suffer while they wait, needlessly they suffer.

THE REALITY OF FREEDOM

To Mr. William T. Cosgrave, T.D. You had ten years of opportunity. You missed the tide. Some are of the opinion that you missed many tides, and in ten years it may seem that there were, indeed, very many.

In fact, there was but one, the missing of which left you drifting in shallows and the people you ruled wallowing amid the shoals of fictitious dearth.

You made the Treaty of 1921 the basis of your policy and the implementing of the provisions of that Treaty was your declared programme. Having done so, you omitted to implement one of the provisions of that Treaty, the most vital and basic of all. You missed the tide of financial freedom.

You did not know, as Arthur Griffith knew, that economic freedom is the basis of all freedom. You had not learned, as surely you might have learned from Arthur Griffith, that political power is a delusion without financial power. You missed the one clause in the Treaty that opened the door to that basic freedom; or, you missed its significance, for you used it without intelligence as a child might use a razor or a scissors.

That clause gave power to assume and to exercise, in the name of the Irish people, the fundamental power that resides in finance, else the Currency Act of 1927 could not have been enacted, as it was enacted, within the framework of the Treaty. If you had received from the Irish people, as you claim to have received, a mandate to implement the Treaty, you failed to carry out that mandate by your failure to implement its most vital and essential clause, under which the Irish people were entitled and empowered to assume control of their national finance, to resume the ancient and inherent right of all free peoples to possess and to administer their own national money system.

Instead of consulting the wishes or the interests of the Irish people, you consulted the Irish bankers. When the bankers had consulted their own collective interests, and had wrangled over their own individual interests, as is clearly disclosed in the Report of the Banking Commission, you adopted the recommendations of that prejudiced Report from a self-interested body, and forfeited to the bankers the fundamental freedom that is inherent in finance by passing those recommendations into law, using the power of the Treaty to abrogate the right recognised by the Treaty.

While haggling and huckstering over ha'pennies in adjustment of claims and counterclaims in the account with the British tax gatherer, you placed the national purse in the hands of those with whom you haggled; for, you must surely be aware that the Bank of England is the British tax gatherer, and that the Irish banks are the agents of the Bank of England. The power to assume control of national finance was, and is, inherent in the Treaty, whatever faults may be found with the Treaty in other respects. You, the champion of the Treaty, used the power obtained by the Treaty, to hand over the control of Irish national finance to a group of private bankers, who are the agents of the Bank of England. Your strange conception of freedom was to place an alien and private money monopoly in supreme control of the credit, the currency, the industry, the markets, the wages, the profits, the material wealth and the physical existence of the Irish people. For, during ten years of political government in the hands of your administration and financial government in the hands of the money monopoly, you cannot have failed to learn that political institutions are rendered impotent by the money power, and that finance has inevitably and indisputably the last word.

You were warned at the time of the calamitous consequences of your rash Currency Act—if by no other, at least by one feeble voice. I now venture to address you in the hope that you may yet use your own still potent voice in the cause of this freedom in the sphere of finance, without which there is no freedom.

ELECTORAL CAMPAIGN NOTES

VICTORIA

HAWTHORN TOWN HALL MEETING. —Mr. Fryer, who occupied the chair, apologised for Councillor J. W. George, who was advertised to be chairman for the evening. A council meeting claimed the attendance of Cr. George, and a letter read from Cr. Gray explained his absence for the same reason. The chairman regretted to announce that Mr. Eric Butler was confined to bed under doctor's orders.

Dr. John Dale and Mr. Bruce Brown were the speakers for the evening, and the tenor of their addresses has already been given in the report of the recent Camberwell meeting. Two clergymen were on the platform, and impressed the meeting with the sincerity of their remarks when speaking to resolutions they were sponsoring. The Rev. Helmore proposed the citizens' resolution in regard to the Abolition of Poverty, which was seconded by Mr. Heatley and carried unanimously. Canon Wenzel proposed a vote of thanks to the speakers, which was seconded by Mr. Maddocks and carried with acclamation. There was also a resolution passed expressing dissatisfaction with the action of the press in not giving any publicity to these meetings. (The *Sun* can be absolved from this total neglect.)

The splendid attendance undoubtedly supplies evidence of the awakening of the community to a sense of individual responsibility in the affairs of the country. The ready response to the signing of the Demand form shows that responsibility is accepted and, also, that the principle of the Campaign is welcomed by those fortunate enough to have heard it explained. The power of the individual to contribute to the establishment of sane social conditions was forcibly stressed by the speakers. The Campaign was shown to be essentially one of individual effort—effort that is in no way exacting of time, money or exertion, simply the passing on of the idea to one's friends and obtaining their signatures to the Demand. In this way the electoral vote is being mobilised and a purely democratic and constitutional solution to the disgraceful paradox of poverty amidst plenty will be attained. This simple procedure is harnessing an all-powerful force, which is visibly gaining momentum. With the completion of the series of meetings being held in the Kooyong electorate, will be witnessed the unique phenomenon of the people of Kooyong informing their Member what they require him to re-present in Parliament. It will be the first time that democracy has been put into practice in Australia. The next meeting of the series will be held in Kew. Full particulars will appear in next issue.

McKINNON MEETING. —The Henry Campaign was opened at the Progress Hall, McKinnon, on Monday evening, June 20. The attendance was very encouraging for such a scattered community. Mr. Ellis placed the money aspect of the Poverty question before the meeting, and Eric Butler, in his usual masterly manner, handled the Campaign. Perhaps, from supporters' point of view, the most pleasing feature of the meeting was the appearance of Miss Grace Iggulden on the platform. It was the first occasion on which she had faced an audience. She succeeded wholly in disguising her nervousness, and delivered her message calmly and convincingly in a voice that has pleasing qualities. Miss Iggulden is a member of the Youth Section and an acquisition to the Movement. The meeting ended on an unfortunate note, as Eric Butler

collapsed after his exceptionally fine address. We wish him a speedy recovery.

THORPDALE SOUTH reports that the two local parliamentary members are being challenged to declare their attitude towards Dunstan's refusal to allow fruit growers, or would-be fruit growers, at Robin Vale to have water for irrigation purposes, while people need the fruit. Arrangements are being made to obtain a site for the erection of a hoarding for publicity purposes. The local press is kept well supplied with useful propaganda matter.

YOUTH MEETING will again be postponed till the Thursday, June 30. New recruits will be welcome.

BRUCE BROWN DINNER to be held in Griffiths' Arcade Cafe, Little Collins-street, at 6.45 on Monday evening. Arrangements now need to be finalised. Those intending to be present can assist by sending in their names immediately to allow the number attending to be stated to the caterers. There is a risk of disappointment should there not be available seats.

OUYEN.—Mr. Fryer is driving Eric Butler to Ouyen on Saturday, June 25, to address a meeting to be held in the Masonic Hall that evening.

HELPERS.—Persons wishing to assist in the Kooyong Campaign for the Abolition of Poverty should get in touch with U.E.A. Head Office, W. Hinds, 73 Radnor-street, Camberwell, or A. G. Fryer, 273 Whitehorse-road, Balwyn.

SOUTH AUSTRALIA

WOMEN'S LUNCHEON.—The Women's Division of the United Democrats' monthly luncheon will be held at 17 Waymouth-street on June 29. Mr. Curnow will be the speaker. Each lady is requested to bring a friend.

LETTER TO THE EDITOR

ENGLAND v. U.S.A.?

Sir, —In your columns of 6/5/38 I hinted that England might go to war with the U.S.A. My informant seems to have been pretty near the mark, for his suggestion has recently received confirmation from authoritative quarters. A writer in the *Sydney Morning Herald* of 30/4/38 on Oriental topics say: "It is a strange belief all over the East that England and Japan will fight side by side in the next war." In the same solemn journal for 16/5/38 a cable states that the *New York Times* says: "Washington is gravely concerned over the breach between Great Britain and Mexico. It fears that coolness may develop between Great Britain and the United States, because the difference in their policies has increased the difficulties in Mexico," etc., etc.

Napoleon said that some day America would throw down the gauntlet to the money power. The foregoing information may have some bearing on the great Corsican's prophecy.

Anyhow, whatever happens, as an Australian-born son of Scottish parents, I'm not going to be propagandised into any future hostility to the U.S.A. I have a few friends there, and none at all in Great Britain.

C. SHORE.