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THE INDIVIDUALS THAT KEEP US POOR IN THE MIDST OF PLENTY

Vol.4. No 26

MELBOURNE FRIDAY JULY 1 1938

Every Friday, 3d

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(Continued on page 3.)

# Smash and Grab in China

From China comes the news of devastating floods in the Yellow River valley, sweeping thousands to destruction and limiting military operations to the valley of the Yangtse. This is only the beginning, as the maximum floods are expected during the next two months, when it is probable that the Yangtse valley, already threatened, will also be submerged.

Sympathy with the Chinese people, already harassed by a yellow flood of a different nature, has been reawakened, and it is probable that there will be a swing of popular opinion against the Japanese in their empire-building drive in China.

The terror of natural forces unleashed makes almost insignificant man's efforts at mass destruction. During the Great War influenza killed more people than the weapons of the opposing armies, while in previous wars typhus was the victor, whoever may have dictated the terms of the peace treaties. Accompanying the present floods in China we may expect pestilence and starvation, with a mortality rate considerably greater than the finest efforts the Japanese High Command could achieve. It will then be thought that the stricken Chinese should be spared the additional burden of the Imperialist ambition of Japan.

#### Renewed Anti-Japanese Propaganda

Under these circumstances, we may expect the anti-Japanese press, which means practically the whole of the newspapers in the British Empire, to renew the campaign against Japan, with proposals of boycott or, at best, meddlesome mediation with the usual negative results.

This will effectively alienate any sympathy which the Japanese may have towards the Australian people as a result of past good-will missions and trade agreements. One of our best consumers for primary produce will be lost to us, and one of the most powerful nations in the world will be made actively hostile. Seeing that Japan in her trade expansion has secured more than a mere footing in the islands close to Australia, we will have a potential enemy breathing down our necks and well within striking distance should the opportune moment arrive.

If, as is immediately imminent, the megalomania of Hitler and Mussolini should precipitate a full-strength European conflict, we will have the Japanese free to contemplate an invasion of Australia with practically nothing to fear in the way of British assistance to support our puny efforts at defence. That we would, in such an event, receive help from America, is the most forlorn of hopes. There were good and valid reasons for the belated entry of America into the Great War, and these will certainly be in existence on any similar occasion. It was the moral effect of America's entry which brought the last war to a close, rather than the weight of her forces. If America waited until the Japanese were firmly dug in here; and then tried to dig them out again, the task would be as difficult as putting a cooked periwinkle back into its shell.

#### We Can't Afford It

We in Australia cannot afford to acquiesce in or support a press campaign against the Japanese. It is all very well to adopt a high moral tone and to surrender to the sympathetic appeal of the Chinese cause. Without a shadow of doubt, the Chinese are deserving of sympathy; but are we in a position to champion their cause actively, and thereby incur the enmity of a dan-

gerous and warlike neighbour? Can we, while the present economic system prevails, even afford to lose Japan as a customer by adopting a violent pro-Chinese attitude?

The high-minded will deprecate and perhaps challenge the ethics of such an attitude. They will point, and quite correctly, to the immense cultural benefits the world has received from China, and in comparison the little which Japan has contributed in that regard. They will, again quite rightly, aver that the triumph of self-interest over morality may give temporary advantages which will eventually prove to be Dead Sea fruit. They will champion the cause of the weak and oppressed, and ask how we, who are also weak, and practically defenceless, can resist their appeal. The arguments and propaganda will be strong . . . but then, they always are!

#### Absence of Japanese Propaganda

The activities of the propagandist are not always intended simply to enlighten. They are more often intended to deceive. We see little of the pro-Japanese propaganda in Australia, but what we do see is quite powerful and convincing, if you, are easily led. There is no doubt that the Japanese have a case of sorts, although on general balance, and after trying to sift the truth from the welter of discrepancies in the opposing allegations, it seems that the Chinese cause is at least equally defensible. If this is so, then the verdict should go to the Chinese on general principles of justice, Japan being, in fact, the aggressor.

The strongest argument in favour of supporting China is the ethical one; and it is here that we do feel inclined to join issue and urge at least neutrality, or even pro-Japanese sympathy. Our reasons are partly ethical, and partly sheer disgusting materialism. Ethics is a fascinating hobby for the economically secure, but for all others it is a luxury like caviar.

#### Our Own Hands are Not Clean

Whatever the force of the purely ethical argument in favour of China, we, as a nation, or as an Empire, are in a delicate position. Our record in empire building and, in particular, our record in China, is not such as will justify a high moral tone in the present conflict. Had we always been scrupulous in our dealings with other and weaker peoples, it would be a different matter. If there is anything more disgusting than a hypocrite, it is a nation of hypocrites; and that is what we are in grave danger of becoming. It is not for nothing that the French called England "perfidious Albion," but because of the unenviable reputation for sophistry that British diplomats have earned for their country in the past. We do not suggest that Britain is alone in this. There are, in fact, few nations which can point with pride to an immaculate escutcheon. "Au contraire," as the seasick Frenchman said, when asked if he had dined!

With regard to this, it may be of interest to set out briefly the history of the opening up of China to the advantages of Western civilisation. With the dexterity and ruthlessness of a fashionable surgeon, China was literally "opened up" in a series of exploratory operations by the bayonets of France, Russia, Britain, Germany and Japan.

#### Smash and Grab Raids

The story of the exploitation of the Chinese by foreign traders

and their protection by their respective Governments with the use of armed forces is long and complicated. In the middle of the 16th century, the Portuguese acquired Macao, and commenced trading activities. They were followed in 1634 by Captain Weddell, a British trader, who "discovered" Canton, and returned to England with a cargo of tea. Shortly after, the Russians, in their exploitation of Siberia, entered China and established settlements on Chinese soil south of the Amur River. These trading activities were inevitably followed by the sending of missionaries in the vague hope of converting the Chinese from an age-old faith to Christianity. This intrusion was naturally resented, and has been the cause, or perhaps the excuse, for most of the military attacks upon the Chinese by the European Powers.

The British traders commenced to import into China supplies of opium grown in India. This seriously affected the revenues from excise dues collected by the Emperor, and the monetary loss, coupled with a natural resentment at the unwanted presence of traders and missionaries, led the Chinese to make attempts to oust the cuckoos from the nest. Finance, the all-powerful, had no difficulty in obtaining Government assistance in the shape of ships and troops to bring the ignorant foreigners to their senses. Trespass is a serious wrong in English law, giving a right to sue for damages without proof of actual loss. This appears to have been forgotten in the treatment of the Chinese, who were entitled to oppose wholesale trespass by foreign traders, and whose sole offence was a desire to keep their privacy undisturbed.

#### Three Cheers for the Red, White and Blue

After much parleying and bickering with the Chinese, fifteen men-of-war and twenty-five

transports conveying a force of 4000 troops were sent to China in 1840. The island of Chusan was occupied, the river forts at Canton and elsewhere were bombarded, and the island of Hong Kong wrested from the Chinese. Canton and Amoy were attacked. Woosung, Shanghai and Chinkiang were taken after heavy fighting, and Nanking surrounded as a preliminary to its capture by assault. The Chinese capitulated, and an onerous treaty was signed at Nanking, under which Britain received Hong Kong, and indemnities totalling 21,000,000 dollars.

From 1842 to 1856, the Chinese continued in their efforts to get rid of the British. An attack by Chinese on a two-by-twice sailing boat owned by a Briton, during which the British flag was hauled down, was made the excuse for a gallant sailor, Sir Michael Seymour, to destroy the Canton forts and exact a terrible vengeance for the insult to the flag. Troops were sent from England under Lord Elgin, and in 1848 the wicked Chinese were taught another bloody lesson, during which Tientsin was captured. To the experienced and well-armed, soldiers of Britain, punishing these ignorant foreigners was just pie. The Chinese, however, continued to resist, and it was found necessary to despatch 13,000 troops from India, and to obtain the assistance of 6000 French troops. With this force the Chinese were induced to see the great advantages to be derived from the exploitation of their country by Britain and France. An indemnity of £100,000 was extorted, and, as a final act of courtesy, the magnificent summer palace of the Emperor at Peking was destroyed by fire. The 18th of October 1859, the date of the bonfire, will long be remembered by lovers of Chinese art and culture, as the day when British culture triumphed over the alien! (A further article on this subject will be published next week.)

## "THE BEES WHO FAILED"

By MARK DODD.

"It was spring in Palestine, and one morning I watched a swarm of bees settle on a crossbar between two branches of an almond tree. No one claimed them all day, apparently it was no one's business. Nor did anyone ever claim them.

"Each evening," writes Dr. J. Harpole, in *Leaves from a Surgeon's Case-Book*, "I used to have a look at them, expecting they'd have gone during the day—but nothing happened. At least I thought nothing happened. Then one day I noticed a great fat lizard sitting three inches from the hive, his tail wrapped round the crossbar that supported the swarm. And as I watched, he shot out his long, forked tongue, caught a bee, swallowed it, then closed his horny eyelid complacently. It was like a trick of legerdemain—no noise, no fuss, a complete disappearance.

"The hive buzzed on, unconscious of the enemy. He repeated the manoeuvre four times during the five minutes I watched him; then he contentedly went to sleep. And all the while the bees buzzed round, intent on their business, unaware of the quiet murderer sitting beside them.

"Day by day, he sat there, growing fatter as the hive grew smaller; and yet the bees worked on, never suspecting anything was wrong. In two months he ate the entire hive; then he disappeared and the episode was over. Nothing was left except the propolis and the commencement of a few combs."

Now for generations the industrious bee has been quoted as

a virtuous example for mankind to follow, but here is a different lesson from nature which we should study carefully. The tragic end of the bees might easily be ours.

So many people are busy to-day about their own individual affairs; with minds only concerned about hanging on to their jobs they pay no heed to the plight of their fellows. Daily these unfortunates are "licked" by the iniquitous debt-money system. A foreclosure on a business or a farm means the end of hope for some human; but it fattens the Money Lizard lurking in our midst.

Insolvencies, bankruptcies and evictions occur all around us, yet how few notice the hidden enemy taking toll of happiness and life from amongst us.

How long will that greedy monster, Mammon, rule over us, complacently fattening himself as untimely death ravages the ranks of mankind? We who have become aware of the destroyer must increase our efforts to arouse our fellows to the danger hanging over them. So many of them are busy time-wasters, fussing about things that seem trivial when civilisation is at the cross-roads. If we can get them to unite and drive away the Lizard that hides behind our Governments we may yet be safe in this land flowing with milk and honey.

But if we fail or delay too long our fate may well be similar to that of the bees—ruined cities and deserted homes—for the forked tongue of the Lizard spells War and Revolution.

THE ART OF NOT RECOGNISING

By YAFFLE, in "Reynolds News."

Mr. Eden suggested that we should not recognise the Italian conquest of Abyssinia.

I am all for this. Ability to not recognise things is, in fact, one of the marks of the gentleman and the aristocrat.

The proposal recalls the story of the French aristocrat, the Duc d'Abattoir, who was such a gentleman that he refused to recognise the Revolution. When they put him on the scaffold he refused to recognise the guillotine, so when his head fell off he said to his servant, "Francois, bring me my body!"

I do not know how far the Negus is supposed to co-operate in the matter of not recognising his own defeat. Is he to go back and sit on his throne? And if he finds Badoglio sitting on it, will he push Baddy off or just sit on his lap?

A NON-RECOGNITION PROTOCOL.

The custom of not recognising should go far to abolish bad feeling between the Powers and establish the League of Nations on a firm footing. It will settle the problem of what to do about acts of aggression by assuming that they have not taken place. The Powers will sign a Non-Recognition Protocol, and have bi-, tri-, and multi-lateral agreements not to notice each others' annexations.

If the Italians are gentlemen they will agree not to notice their own conquest, and will refuse to recognise themselves while in Abyssinia. On rising in the morning every Italian will refuse to recognise his own face in the mirror, and will merely shave it out of politeness, to show he is always kind to strangers.

The scheme is far too troublesome to be confined to international affairs, and should also be applied at home. We might start by refusing to recognise malnutrition, unemployment, and wet weekends.

As a matter of fact, the proposal is not new to me. I have long been accustomed to not recognising conquests. In my opinion, true Britons do not recognise the Norman Conquest. Truer Britons still do not recognise the Angle and Saxon conquests, and the truest Britons of all do not recognise the Roman Conquest.

As a true Briton and a gentleman, I do not recognise any of them. My ancestors were here before the Romans came, and none of my family has ever recognised any of the gatecrashers. I spend half my time protesting against the unpatriotic habit of calling us

an Anglo-Saxon nation. I insist that we are a British race. I do not recognise those vulgar Teutonic in-butters. They have done nothing but harm, anyway, being responsible, among other things, for the introduction of the Saxophone and the Angular figure.

I am the direct descendant of Yafflapadoc, King of the Brigantes, a British kingdom which covers what ignorant upstarts call Yorkshire. He refused to recognise the Roman Conquest, and when the legions marched up, he said, "Hey, you! Get off my nasturtiums!"

When Caesar ordered him off his throne, he said to a retainer, "Who is this person? If he's come for the empties, tell him to go round to the back door."

I still regard myself, therefore, as king of the Brigantes, and periodically I go up and sit on the place where my forbear's throne was, so as to maintain the connection. As it is now a filter-bed, I do not sit on it often. My trousers, of less stuff than I, cannot avoid recognising the damp.

Until recent years I always wore woad, but finally the lady whose conquest of me I refuse to recognise persuaded me to abandon the habit because it came off on my shirts.

My ancestors displayed similar proud indifference to the invasions of the Saxons, Danes, etc. Whenever any Vikings, Jutes, Angles, Triangles, or whatnots came marauding on our land, my ancestors simply looked right through them. And when the marauders pushed things right through my ancestors, they died bravely, non-recognising to the last.

When informed of the landing of Hengist and Horsa, my ancestor, the then king, said, "Then get me a couple of tickets. I love these cross-talk teams."

MAKE THEM FEEL AT HOME.

I don't mind the Anglo-Saxons being here, and I am polite to them, as I am to any other foreign visitors. I even learn their language, so as to make them feel at home.

But if I hear anyone boasting that he is an Anglo-Saxon, I say, "My dear! How too terribly recent!"

As for the Norman Conquest, I find no difficulty in not recognising an invasion of such recent date and trivial effect. If anyone tells me they came over with the Normans, I say, "Really? And what do you think of our country?"

Whenever I hear of a Norman

The following is a recent letter to the editor of the Melbourne Herald, from the Japanese Vice-Consul in Australia:

Sir,—Australia recently recalled to memory the historic event of the landing of Anzac troops at Gallipoli, and organised imposing and impressive functions.

We Japanese resident here also recalled this page in the history of the Great War, and joined in honouring the memory of those who fell victims of this unforgettable incident—not merely as members of the international community, but as belonging to the nation which collaborated with the Commonwealth of Australia in conveying Anzac troops in the Pacific and Indian Oceans before the landing at Gallipoli.

I wonder how many of your readers are aware of, or recollect, this collaboration? The following passage in our records describes the culminating scene in this historic conveying:

"It was a fine morning on November 9, 1914, when Captain H. Kato (now Admiral Kato), of H.I.J.M.S. Ibtiki, looking out from the bridge over the horizon, saw H.M.A.S. Sydney, which had been cruising on the south side just opposite the Ibuki, against the line of the convoy and out of vision.

"Considering that something unusual had happened, he at once asked the wireless officer whether they had received any message. He was informed that a message had

or an Anglo-Saxon owning land within my kingdom, I make a point of sleeping on it. If he protests, I send him a summons for trespass. It is true he sends me one, too, but I do not recognise it, and when the policeman comes to fetch me I call him a Jute, or something.

Mr. Eden's proposal has encouraged me to make this appeal to the British people to support me in not recognising the various and sundry conquests of Britain. *Already I notice they have obstinately refused to recognise the Montagu Norman Conquest.*

*They continue to assume that they are governed from Westminster, and not from the City. This is the right spirit, and shows that what some people call sapheadedness is really true British independence and the truly aristocratic refusal to recognise what or whom you do not wish to know.*

In spite of all the various invasions and conquests, Britons never shall be slaves. *For they always refuse to recognise the slave-owners.*

just been received from Cocos Island reading, 'Strange war vessel in sight.'

"The captain assumed that it would be the Emden coming to this part to destroy the wireless station on the island, and ordered the speed of his ship to be increased to wartime level. The ship hastened to the other side, where the enemy ship would appear, crossing ahead of the line of the convoy.

"Those aboard the convoy ships were so impressed by the Ibuki's gallant and speedy action that they became more dependent on her, and this resulted in her joining them. The captain of H.M.A.S. Melbourne wireless H.I.J.M.S. Ibuki, requesting that she stay in that area to escort the convoy, as they thought there would be another enemy ship besides the Emden.

"However, the Ibuki had received information from Naval Headquarters before sailing from Fremantle that the enemy ship, Koenigsberg, had been blocked in a river on the east coast of Africa, and the Ibuki's captain, therefore, knew that the Emden would be the only enemy ship in the Indian Ocean.

"He replied to H.M.A.S. Melbourne that now was the best chance to attack the Emden, promising full assistance to H.M.A.S. Sydney if she attempted to take action immediately. H.M.A.S. Sydney, however, declined to take immediate action at that stage.

"It was discovered later that the Australian ships, having no information at that time of the blockade of the Koenigsberg, mistook the coal ship which was ahead of the Emden for the Koenigsberg.

"The captain of the Ibuki told his comrades that they would wait until noon, and, if no news had come by that time, the ship would take independent action, turning her course southward so as to meet the Emden. The ship, therefore, continued cruising at the same position, preparing for the attack on the Emden.

"However a wireless message was received from the Sydney at 11 o'clock, reporting that the Emden had been engaged and stranded at Cocos Island."

I am confident, Sir, that your intelligent readers, recollecting this historical evidence of Japanese-Australian friendship, will realise that "good understanding" with foreign countries is far more conducive to the security of a nation than armaments—which impose a heavy burden upon its people, while necessitating a constant effort to keep up with those of foreign Powers. Also, there is a saying in Japan: "Neighbours, rather than distant relatives."

May I take this opportunity to state, Sir, as has often been declared by responsible Japanese statesmen and officials, both civil and military, that Japan harbours no territorial designs upon Australia, and strives always to keep on the best possible terms with Australia. This is a definite fact.

However, it is not unnatural that the feelings or attitude of the Japanese people towards Australia should depend upon those of the Australian people towards Japan. — Yours, etc.,

K. MIYAKE, Japanese Vice-Consul.

Sydney.

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MELBOURNE (Cont.)

(Continued from page 2.)

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AN OPEN LETTER TO MR. INCHBOLD, M.L.C.

Mr. Inchbold, M.L.C., Parliament House, Melbourne. Dear Mr. Inchbold, —

According to press reports of your address at Croydon on the 400th anniversary of the English Bible, you declared that out of war came good, and that we had no reason to be fearful of war because nations were built up by trial and tribulation. You then said that peace made a nation decadent, so the Creator employed war to discipline His children.

Without wishing to question your sincerity, we certainly must question your sanity. Do you believe that the world benefited spiritually or corporally from the 1914-1918 conflict? Would you consider it good for the people of Melbourne, for instance, if our homes were bombed, tens of thousands of innocent people killed and disease turned loose amongst us? And do you think it would be right to blame the Creator for such a happening?

Now, Mr. Inchbold, since the family is the basis of the nation, we must, logically assume that you would regard a peaceful home as undesirable. Then, we should say, you would admire quarrelsome neighbours, because they were not decadent. How you must yearn for the good old days before the marauding suburban "pushes" were suppressed by the police, and how dreadful it must be for you to realise the vanishing of inter-State jealousies, which, in the past, might have brought Australia to civil war.

You, as a public man, should know that wars have their roots in economic causes which are man-made. Japan, for instance, has been refused overseas credits, which would enable her to obtain necessities from other countries and pay for them by the sale of goods of her own production which, other countries require. Hence her drive into China to assure supplies of raw materials and markets for her products. Similarly, Germany is not only denied external credit facilities, but the barter system which she evolved has been smashed by the international controllers of finance.

Hitherto, Mr. Inchbold, the financiers have emerged from war conditions stronger than before, while the people in general have become weaker and poorer. Applying your theory to this state of affairs would suggest that the Creator is on the side of the financiers, and not the people. Do you believe He would be? No Sir! We urge upon you the exercise of the God given gift of intelligence. The English Bible, of which you spoke, will teach you to abhor war; and the Lord's prayer, which, we trust, you recite in your Parliamentary routine, will remind you that forgiveness and not aggression expresses the Creator's policy on the subject of wars.

## The New Times

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### Warning or Threat?

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 does not meet with the approval of Sir Alfred Davidson, general manager of the Bank of New South Wales.

In an address at Sydney last week, he made a prediction—namely, that the inevitable consequences of Federal legislation on such lines would be a drastic reduction in advances, with resultant decline in business activity, incomes and employment.

It is remarkable how people like Sir Alfred Davidson invariably say too much when they open their mouths in defence of a monopoly which is not defensible on any grounds, except that it is not contrary to law. In this instance, it is obviously unpleasant for the trading banks to be subjected to any sort of supervision such as this proposal would ensure. Therefore, like the oracle of Delphi, Sir Alfred seizes the opportunity to warn the Government. The warning takes the shape of notice that it will be necessary to make a *drastic* reduction in advances; and the very use of such a term shows that the warning could more aptly be described as a threat. "Drastic" means vigorous or violent, and the warning may reasonably be understood as a threat of reprisal if the Government introduces legislation to provide that any percentage, *even if only a small one*, should be kept as a cash deposit with the Commonwealth Bank.

Had Sir Alfred's remarks been meant merely as a friendly piece of advice from an expert to a set of meddlers masquerading under the title of a Government, surely he would have said something less violent. He would, or should, have pointed out, gently but firmly, that, in accordance with banking practice, any reduction of the cash holding of the trading banks would bring a reduction in advance strictly proportionate to the cash reduction. Thus, a reduction of £1000 in bank cash would make it necessary to reduce advances by, say, £10,000, while a reduction of £5000 in cash would result in advances being reduced by £50,000, and so on.

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It will be readily seen that this aspect of the matter was not stressed. On the contrary, it was suggested that whatever the reduction of bank cash through the proposed legislation, the *inevitable consequence would be a drastic reduction in advances*. However mild the Government onslaught, it may expect a violent reaction. And this, of course, is true. The banks are able to produce, at will, the most startling financial phenomena, for they hold all the strings that work the puppet show. They have done it before, and will not hesitate to do it again, if and when their grip on the life-blood of industry is threatened.

The arguments brought forth to show that the reduction in advances will be something inevitable, like the backward swing of a pendulum, are the same old arguments. They are neither valid nor convincing, though they sound very fine to the uninitiated. The banks have no more chance of meeting liabilities to their depositors *in legal tender*, without the help of the Commonwealth Note Issue Branch, than we have of winning the first Test match. They are, and always have been unable to meet their legal commitments. What they have been able to do is to wangle the law in their favour, so that, while representing themselves to be "trustees of the people's money," and "custodians of the people's savings," they are, in fact and in law, simply debtors, where their depositors are concerned. This means that, if they are unable to meet their liabilities, they go "broke" like any other debtor, and pay a dividend in full settlement. The "trustee" business is just eyewash, and any educated banker knows it. A trustee who is not subject to the special burdens and obligation applicable to a holder of trust property is something unknown either at law or in equity.

This being the case, the banks could quite easily agree to the proposed legislation, provided that the Government made some reasonable arrangement to make the cash deposit at the Commonwealth Bank available in the case of a sudden emergency. Such an arrangement would not be difficult, nor would it be anything unusual for the Government to be expected to come to the help of the trading banks. At the beginning of the Great War, the Bank of England fled, screaming, for help to the Government which it had continually thwarted and duped. Unfortunately, that help was forthcoming, and our liberation from our financial shackles postponed.

The main reason for the objection by the banks to the proposed Federal legislation is not a practical one. It is one of principle. So far the banks have occupied a position almost above the law. To be required to keep a percentage of their deposit liabilities in the form of a cash deposit with the Commonwealth Bank is the thin end of the wedge of Governmental supervision. Once the principle is admitted, it is not such a far step to the position where the Government, in fact, governs (for the people), and that, of course, will be democracy.

### A Bottle Of Medicine

"The day is coming when doctors will be compelled by law to state what 'dope' they are giving to men as medicine." So spoke Senator Brown, of Queensland,

when speaking on the National Insurance Bill in the Senate. Apparently he objects to the quaint practice of writing prescriptions in Latin, and thus preserving the atmosphere of mystery in which alone the art of medicine can flourish.

What we really want is an extension of the practice. An iron tonic may be of benefit to the sufferer, but a tonic advertised to contain "ferrum" is much more efficacious. There is something about the unknown that makes it especially valuable in therapeutics. Any experienced medical man will admit that a patient who has faith is more amenable to treatment and suggestion than the sceptic. It is not the "dope" in the bottle of medicine that cures. As often as not the medicine contains no dope at all, or, at least, nothing more dopey than carbonate of soda or other such simple remedy. It is the belief of the patient that he will be cured that brings about a mental, and thereby a physical, condition most favourable to allow natural forces to effect the cure.

What Senator Brown might profitably concentrate upon is the abolition of the special vocabulary used by economists and bankers to shroud in mystery the workings of the money system. It is only by use of the formula, "because mumbo, therefore, jumbo," that the essential simplicity of the money swindle has been hidden from the people. It is a human characteristic to fear the unknown, and to put faith in the high priests who profess to be experts in its mysteries. Bankers and professional economists, realising this, have devised a series of terms and expressions comprehensible only to themselves, and reminiscent of the secret languages of crooks and schoolboys. Upon examination, their cabalistic formulas and abracadabras are seen to be nothing but a jargon devised by cretins for the deception of fools.

We suspect that there is something else biting Senator Brown. We feel that he thinks there is something fraudulent about the medical profession charging high fees for prescribing, in Latin, a bottle of medicine, the ingredients of which are simple and inexpensive for the most part. Some would add "inefficacious" and would not be so very far from the truth.

This is manifestly the wrong approach to the problem. Whether doctors' fees are high or low is a matter of secondary importance. The varying degrees of efficacy in their treatment are also relatively unimportant. The main trouble is the difficulty most people have in paying for medical or other professional services out of the meagre incomes they receive.

The services are readily available as and when required. The people require these services, and would willingly have them if they could; but it usually comes down to having them when they must, and not before. The barrier, as always, is the scarcity of the connecting link—money. It takes years of effort and the expenditure of much valuable wealth to train our professional men of all kinds to the service of the people. The ticket which entitles those who need to receive these essential services from those who are trained and anxious to render them is the one thing that is, practically speaking, costless. And yet, with a stupidity which is pathetic, we allow those tickets

## CAN WE IMPROVE THE BREED- AND HOW?

By LEONORA POLKINGHORNE

Now that there are many signs that the day is drawing near when the Great Swindle will be fully exposed, the question arises—how far are we, as a people, able to make the best use of our increased opportunities?

### The Awakening

First, are we unduly optimistic when we say that that day is drawing near? The answer is that whereas an exceedingly small fraction of people a few years ago gave the least thought to the money question—thousands to-day are asking themselves, "What is this money, anyway?" The press, forced out of its policy of ignoring and suppressing by the march of events, is now compelled to print some matter which brings the whole question before the general public. Social Credit, once a "voice crying in the wilderness," is now on many a tongue. The most reactionary journals which have fought fiercely against any change in the system of finance by which we are governed are commenting on the destruction of food.

The Sydney *Bulletin*, for instance, in mentioning that Chile has left the League of Nations, remarks that her good sense stops there, as she had recently ordered the destruction of coffee and other comestibles. In the very next issue, it publishes an article attacking the only proposals of the Banking Commission that verge on the right of the people's Government to increase the credit facilities for the people's use, thus speaking with two tongues—deploring the de-

struction of commodities, but supporting the system that makes such action unavoidable. Nevertheless, all this makes clear to a person of only average intelligence that there must be something in what certain cranks say—that scarcity of finance must mean scarcity of commodities.

Professor Walker, a week or two ago in a broadcast talk on international politics, said plainly that the dangerous situation in Europe was the result of the last depression. No depression - - no Czechoslovakian problem, no rape of Austria, nor all the other things that have brought the world so near to war. He added, surprisingly, "It thus behoves us to enquire into the cause of depressions." That was certainly coming near to the core of the matter.

### Compulsory Military Training

The militarists of Australia are commencing an agitation for the re-introduction of compulsory military training. Even the Returned Soldiers' League, the members of which might be expected to know better, apparently, is in favour of it. It is urged that, in the face of opposition from a large section of the people, the Commonwealth Government should "have the courage to take the lead and introduce immediately whatever measures are necessary for the security of Australia."

A moment's thought will show that if every male between the ages of 15 and 60 in Australia were drafted into the army and given a rifle, they could not even begin to defend the country. There would be just over two million of them to defend three million square miles, or less than one male to the square mile.

Compulsory training might make it a little more difficult for an invader to take possession of the country; it would give the bloody minded an avenue for self expression; and it would foster a little more the jingoistic spirit which is heading the civilised world towards annihilation; but it will not make possible the physically impossible.

Now that there are many signs that the day is drawing near when the Great Swindle will be fully exposed, the question arises—how far are we, as a people, able to make the best use of our increased opportunities?

### The Jeremiahs

So we may take it that the world in general is becoming aware—it is waking out of sleep. Now, if and when the change comes, how shall we meet it? We are, of course, familiar with the prophecies of those Jeremiahs who assert that when we all have enough to eat and drink, our moral deterioration is just a matter of time, and that human nature is such crawling, miserable sort of thing that it only contrives to be approximately decent under the goad and spur. On the other hand, is the present stage of mental and ethical development such that, as soon as we are freed from the spectre of want, we will all immediately throw our revitalised energies and our increased leisure into the pursuit of the Higher Culture, so that "Pop-eye the Sailor" will languish and pass out for lack of audiences, that the falling-off in gate-money will make football become a game only and no longer a spectacle, and that prize fighters will cease to send each other to the hospital to the delighted shrieks of excited audiences? No, we cannot be quite so optimistic as that.

### After the Change

We know that, for a time, the Jeremiahs will have a great time gloating over the fulfilment of their prophecies. In short they will have the satisfaction of seeing people enjoying themselves in all sorts of ways, and to them that is a sure sign of moral degeneration. But they will live to see that happiness, peace and leisure are among the great reforming agencies. They will see that repression and restriction have the effect of driving people into frivolous and unworthy ways of *escape*, and that much abused human nature only needs a chance to prove that it can rise to great heights. If this were not so, the whole scheme of creation would be a vast mistake.

### Youth To-day

At a recent conference of the S.A. Women's Non-Party Association on juvenile delinquency (a topic to which they have given years of serious attention), Miss Lois Allen, psychologist, stated that eminent psychologists had found that *poverty* was responsible for 58% of juvenile delinquency. When money is found available in congested industrial areas for a children's playground, Mrs. Amy Wheaton (Director of Social Services) found that juvenile delinquency decreased rapidly. We know that under present conditions such money is difficult to get. At Port Pirie it could only be made possible by gifts of material and voluntary labour. Other facts emerged in this valuable and in-

(Continued on page 6.)



**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 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 to-day.

In our last issue we reprinted 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. We now present the third and fourth Open Letters.

**THE REALITY OF UNITY**

To GENERAL O'DUFFY.

You want Irish unity. You will not find it, I venture to think, in a blue-bag.

I have sought in vain for one unifying thought in your declared policy, for one constructive principle in your published programme. It would seem, indeed, that your Irish union is to be on the model of the paupers' Unions of a past generation. For your economic vision is bounded by the blinkers of the banking monopoly, and befogged by the wordy smoke screen of its subsidised exponents.

If you sincerely desire unity among the harassed people of our country, you must seek, first, a unifying principle. You will find it in a universal need, in a common cause, in a natural desire. Of all human needs, the need of bread is the most universal, the lack of it makes common cause, and, though the desire may be variously manifest under the guises of a scramble for markets, a search for work, or a struggle for a money income, there is an underlying universality of desire clamouring for satisfaction and an essential unity of interest in the solution of the nation's economic problem. Moreover, the unity, and the unifying appeal, will be still further evident if you will realise that there are not many economic problems, but *one* economic problem.

It may not have occurred to you that a struggle for food that is plentiful, inflicted upon our people in the form of a struggle for money that is scarce, is not conducive to unity. The economic problem is a money problem; it is the money system that has broken down; the establishment of a national money system that will distribute our plentiful produce to our people is the sure road to unity among our people, because it is the only road leading to the peace that is the inseparable companion of plenty.

You were proud of the spirit of unity—called in this connection by the name of discipline—the unity you achieved in the Civic Guards under your command. The individual needs of each member of that force were provided for to the utmost. No struggle for food, no scramble for the necessities of human life was there to foster strife, to arouse passion, to awake discord, or to provoke disunion. You, in your command, were not hampered and thwarted by a money problem producing artificial scarcity; nor were your ranks disquieted, disunited, and, at last, distracted by a fight with each other for bread. Had there been in that force a bitter and continual struggle among its members for their daily needs, no unity would have been possible—as every commander knows. The unity was a reality because the financial system of the force made plenty available to all its members.

Plenty can be made available to all our people, in a similar manner,

by a sane and just money system, nationally administered. National unity will go hand in hand with its inception—nay, rather, with its conception, for the very entering in of this thought into the mind of the people will draw them together in a new community of purpose.

The basis of national unity lies in recognition of the people of Ireland as individual shareholders in the economic organism that is geographically known as Ireland, though for the time being we may have to legislate for that part of our country politically known as the Irish Free State. The individual co-partnership of our people in the firm of "Ireland, Limited," entitles them individually to a livelihood in the form of a national dividend drawn from the co-operative productivity. Recognition of that economic co-partnership is the cornerstone of united nationhood.

**THE REALITY OF DEBT**

To MR. FRANK MCDERMOT, T.D.

You made your entry into public life by telling the farmers that you had a plan of getting them out of debt. It seems to have occurred to you that the bankers have something to do with the farmers' indebtedness, for you consulted with the bankers, though without result.

Your consultations were ineffective because you failed to see that the bankers' money system is the sole cause of the farmers' bankruptcy, as it is the sole source of all indebtedness, individual and national. You were as wide of the mark as the economist who found sunspots to be the origin of slumps!

Since the bankers are the sole creators of money, they are the sole creators of debt. The British War Debt to America, for instance, is not due to the United States Treasury, but to some banker, or group of bankers, in the United States. All debts, public and personal, are finally due to the banks.

When you interviewed the bankers on the subject of the farmers' debts, you can scarcely have pointed out to them that the farmers' inability to pay is the direct consequence of the bankers' manipulation of money values, for you did not know that it is so. You did not know that the farmers' just liability is approximately one-fifth of the amount claimed by the bankers; for the bankers have so manipulated money values in the interval since the debts were contracted that the farmer must now produce and dispose of five times the goods to repay the original sum, or to pay the bankers' usury upon it. The farmer, who could pay the annual bank charges upon his borrowings by the sale of one cow at the time he contracted the debt, must now produce and sell five cows to pay the same yearly usury upon the same money debt. If the change in money values were attributable to natural causes, to political events, to an act of God, to accident, or to any happenings outside the bankers' control, there might be something to be said for the bankers' claim—and for your attitude towards it. But, the change in money values is solely the result of bankers' law, bankers' methods, and bankers' unrestricted power over the nation's money.

All money comes into the hands of the people as a debt that must be repaid to a bank, and on which usury must meanwhile be paid. None of these debts, nor the usury charges upon them, can be paid, except by the creation of further debt to the banks—for there is no other source of money. The total money supply is being

**FIND THE ENEMY**

A Fable by CHARLES JONES, in "Social Credit."

The Country couldn't balance its Budget—that is to say, it couldn't extort enough out of itself—but the Banker said, "You *must* balance your Budget"—that is, being interpreted, you must squeeze someone else. The Foreigner, however, wouldn't take goods he couldn't pay for, but put on Tariffs, which are a kind of soft armament, to keep them out.

"Take up your sword!" cried the Bishop from his marble pulpit. "Take up your sword against

the tyrant and oppressor who would ravage the land the Lord your God has given you."

Inspired by these words, a sensitive Young Man who knew that swords are only metaphors, and fluent Bishops a bit archaic, took up a bomb and flung it at a mild young Foreigner, who had left his job as a clerk to defend the land God had given him from the ravages of a tyrant and oppressor. His mother wept very bitterly afterwards, because, although he had proved his valour, he had no grave. Christian heroes are entitled to a grave, but the Bomb had scattered him in pieces far and wide. So they gave the mother a medal.

\* \* \*

The Young Man came home to a lunatic asylum because, human nature being weak, flesh and blood cannot stand too much flesh and blood and remain reasonable company for sane home-lovers. As the Young Man by this time didn't know who he was, the Bishop unveiled a beautiful memorial to him, thinking him to be among the happy dead. The Bishop said a piece of poetry during the proceedings, very resoundingly, so that it should be clearly understood that at the going down of the sun and in the morning they would remember them. It was touching, and many wagged their heads and echoed this sentiment in their hearts, but the Young Man spent the time crashing his head against a wall, for he was raving mad.

\* \* \*

Meanwhile, the Banker who made the money that made the Bomb charged it up as a debt in the usual way, and nudged the Chancellor of the Exchequer for his interest on it. Interest is the wage the Banker draws when his figures do a bit of overtime. So the Chancellor of the Exchequer was back where he began, busier than ever trying to balance the Budget with the figures left over after the interest was paid.

As you see, all the trouble arose because nobody really understood who the enemy was.

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## "BIAS" and "QUITE FREQUENTLY" As Used by the Rev. C. Irving Benson

A Letter to the Editor from BRUCE H. BROWN.

Sir,—Last week we saw how Mr. Benson had impugned the honesty of those advocating reform of the Money System, and how this unsupported charge of dishonesty included such eminent persons and bodies as his Holiness the Pope, the Dean of Canterbury, the Anglican Primate of Australia, the Methodist General Conference, the Presbyterian Assembly, and the London Chamber of Commerce.

Mr. Benson had also written to several people, telling them that criticism of himself and his careless handling of the truth had no claim to be taken seriously, and that the person who wrote it was obviously biased. Although this letter from Mr. Benson to his correspondents has already been published in these columns, I want to quote it again, because my subsequent inquiries strengthen the regrettable conclusion that this particular representative of the clergy does not wish to be reasoned with. The text of his letter was as follows:

"The article which you have forwarded has no claim to be regarded seriously. It is sufficient to point out the bias of the writer by mentioning that two persons whom he applauds—the Rev. R. Wilson Macaulay and the Rev. J. T. Lawton—have both spoken at our Pleasant Sunday Afternoon, the former quite frequently. He also deliberately omits the challenging speech from Mr. Curtin, Leader of the Federal Opposition, on 'Wealth and Poverty.'"

This, as you know, had reference to my public criticism of the misuse of the Wesley pulpit, first, in helping to prepare the atmosphere for the imposition of the fraudulent Premiers' Plan on an ignorant but trusting populace; then in misleading the community in matters relating to economics and finance; and, finally, in deceiving them on the question of National Insurance.

### The People Who Spoke

In the *New Times* of June 17 I offered some comment on this letter from Mr. Benson, but now wish to supplement it as the result of further inquiries which have been conducted in the meantime. I have taken the trouble to prepare a list of all the P.S.A. speakers and their subjects since 1929, and venture to think you and your readers will find the particulars illuminating. In considering this list, it is important to bear in mind that Mr. Benson alleged bias because I did not mention that Wilson Macaulay, J. T. Lawton, and John Curtin had also spoken at the Sunday afternoon gatherings; the inference being that when they did speak they put the opposite side to that which had been put by Messrs. Casey and Menzies. The truth is that they did nothing of the kind.

Commencing with the first Sunday in 1930 and finishing with the last Sunday in April 1938, speakers, other than clergymen, appeared at the Wesley P.S.A. as follows:

DR. A. D. ELLIS—a Melbourne legal luminary, strong supporter of the existing financial fraud, apologist for the private money monopoly, and advocate of sacrifice and "economy" in a world full of overflowing with material bounty from the hand of God—14 times.

R. G. MENZIES -- member of the Federal Government which permits the continued theft by a private monopoly of the community's credit a man deriving personal benefit from trading in money as the most valuable of all commodities, whereas it is not a commodity at all; director of financial institutions; a man who preaches democracy but helps to maintain conditions which render the practice of democracy impossible, and a man who gives lip service to social justice but refuses to do anything to make social justice practicable—12 times.

R. G. CASEY -- member of the Government which permits the continued theft of the community's credit; a man whose family has directly benefited from the said theft; a man who openly admitted that he does not understand what is meant by "public credit," but who is put forward as an authority on the subject; a man whose circumstances and training prevent his appreciating the shocking conditions in which the great majority of others are obliged to spend their lives; a man whose personal interests have been served by the community being kept in perpetual servitude to a private monopoly; and a man who has done nothing to remove poverty from this land of plenty, but whose actions have tended to secure the perpetuation of poverty—12 times.

PROFESSOR D. B. COPLAND -- a man who derives his livelihood from helping to maintain ideas which are obsolete and contrary to common-sense; a man who is reported to have received a large "retaining" fee from a financial institution; a man who took a leading part in staging the financial "emergency" of 1930 and in formulating the iniquitous Premiers' Plan, under which the people at large were robbed of their purchasing power; a man who excuses "depressions," "recessions," "slumps" and the like, even though production and our capacity to produce are continually increasing; a man who speaks of trade cycles as though they were inevitable and divinely ordained, when he knows they are not; and a man who has allowed himself to be used in spreading ridicule against proposals which would release the nation from debt and its people from destitution and distress—8 times.

SIR JOHN LATHAM—formerly Attorney-General in the Federal Government; a man who helped to emasculate the Commonwealth Bank and hand it over to the mercies of the private banking monopoly; a director of a private financial institution which derives profit from the practice of usury; a man who took a leading part in putting the Crimes Act on our Statute Book; a man who took a prominent part in enforcing the Premiers' Plan and bringing about misery and suffering without proper cause; a man who solemnly declared that "we had to face the fact that we were up against hard times," even though wealth actually needed for the well-being and comfort of the people was being destroyed in large quantities; and a man whose every public action has been designed to fasten more firmly on the people the chains of the existing fraudulent system of finance—7 times.

SIR STANLEY ARGYLE—Leader of the U.A.P. in Victoria; ex-Premier of the State; supporter of the fraudulent Premiers' Plan; staunch supporter of existing financial system and advocate of "economy"; and a man who admitted the need for hospitals and other public facilities, but subordinated that need to the dictates of private financiers—7 times.

J. P. JONES -- a member of the Victorian Legislative Council; a man who took a prominent part in the Premiers' Plan racket; a man who, despite obvious abundance, has consistently preached the bankers' lie of poverty; a man who, while professing to be heart broken about the hard conditions of life, has been a yes-man for those who have brought about the hard conditions; and a man who, in his business seeks to exploit the financial embarrassment of those who cannot pay for their clothes as they need them—7 times.

SIR HENRY GULLETT—a man who admits that the people of the world do not want war, but refuses to take action to remove

the cause of war; a man who declared that it is not possible to free the people from poverty, even though every material thing necessary for that purpose is actually and potentially plentiful; a man who makes untrue public statements and then slinks away when challenged to substantiate them; a man who has been well treated by his country, but has done nothing at all to improve the conditions of the people; a man who has acted the part of servant for those who have stolen the community's credit and control it to the detriment of the nation; and a man who makes a show of independence, but when it comes to financial matters is as servile as the rest—5 times.

SIR JAMES BARRETT — a kindly old man who has taken part in all sorts of movements for the ostensible good of society, but who never says a word against the only thing that prevents the success of his activities; a man who occupies the highest office at the Melbourne University, but who traitorously sees that very institution languishing for want of "funds" without taking any action whatever to expose the fraud of the arrangements which bring about the shortage of funds—5 times.

R. D. ELLIOTT -- an member of the Commonwealth Parliament, and controller of several country newspapers and broadcasting station; a man who regards co-operation with Lord Beaverbrook in matters of Empire trade as his mission in life; a man who fails to face up to the facts of the situation in regard to money and the realities which hinder British trade;

### THIS WEEK'S GEM

CANBERRA, Tuesday. — Allegations that the Government had been warned by certain trading banks that they would stop their contributions to the United Australia Party funds if the Commonwealth proceeded with its banking reform legislation were denied in the House of Representatives to-day by the Treasurer (Mr. Casey).

—Melbourne Sun, June 29.

\* \* \*

So the good old contributions are to continue! Well, well! Men have been ostracised, in some circles, for daring to suggest that such contributions took place.

Of course, there could be no connection between these contributions and the U.A.P. slogan: "Hands off the banks!" Or could there be?

and a man who could do much towards opening the eyes of the people if only he would open his own—5 times.

J. V. FAIRBAIRN -- a leading beneficiary in the system which is swindling the people and robbing them of their birthright; a man who refuses to recognise that in a democratic country Parliament exists to give effect to the will of the people; a man whose public actions are designed to keep the people in servitude to the private controllers of the banking system; and a man personally interested in the same bank-owning monopoly that his predecessor, S. M. Bruce, was interested in—4 times.

T. W. WHITE -- a member of the Federal Government which maintains the present system of finance; a man who supports the principle that the national Parliament should be the servant of private financial institutions; a man who professes adherence to the principles of the Oxford Group Movement, but who departs from the truth in his political speeches; and a man who has helped to place the interests of the great bulk of the people at the mercy of a private financial monopoly—4 times.

### Several "Others"

In addition to these, strong supporters of what is called "sound finance"

have appeared as follows: Frank Russell, of the Melbourne *Herald*, 4 times; M. B. Duffy, formerly of the Trades Hall and now of the Commonwealth Bank Board, twice; W. M. Hughes, twice; J. E. Fenton, who betrayed his political mates for the Premiers' Plan, twice; H. Lee Neil, a director of Myer's, 3 times; Herbert Brookes, a beneficiary of the present system, and member of the Broadcasting Commission, twice; A. C. C. Holtz, of the Melbourne *Argus*, twice; Stanley Melbourne Bruce, the emasculator of the Commonwealth Bank and a bankers' yes-man, twice; Harold Luxton, beneficiary in a bank-owning monopoly, twice; J. A. Boyd, a director of financial institutions, 3 times; Sir Archdale Parkhill, bankers' yes-man, twice; Mrs. Claude Couchman, a strong supporter of the present money swindle, twice; ex-Senator Payne, bankers' yes-man, twice; Dr. G. L. Wood, advocate of insane economics, twice.

### Another Lot

Single appearances have also been made by the following (all supporters of Insane Finance): Lord Stonehaven, General Brand, Donald Mackinnon, Sir Harrison Moore, C. F. Crosby, Theodore Fink (Melbourne *Herald*), G. E. Emery (bank director), Dr. F. R. Mauldon (same ideas as Professor Copland and Dr. G. L. Wood), H. V. Drew (U.A.P. member), Sir Charles Marr (U.A.P.), J. T. Vinton Smith (U.A.P.), B. S. B. Stevens (U.A.P. Premier of N.S.W.), Dr. Shields (U.A.P.), W. J. Williamson (Victorian M.L.C.), H. I. Cohen (Victorian M.L.C.), A. A. Dunstan (Country Party Premier of Victoria), H. Eager (Victorian M.L.C.), Harold Clapp (Commissioner of Victorian Railways), Dr. R. E. Priestley (Melbourne University), H.M. Hawkins (U.A.P.), Harold Holt (U.A.P.), Senator Badman (U.A.P.), Senator McLachlan (U.A.P.), Sir Geoffrey Whiskard (British Trade Commissioner), Hon. J. McEwan (member of the Federal Government), J. C. Dillon (U.A.P.), Colin Clark (economist with similar ideas to Professor Copland, Dr. Wood and Dr. Mauldon), F. W. Eggleston (prominent "sound finance" man on States' Disabilities Commission), J. W. Marrows (A.N.A.), and Judge Beeby (of Arbitration Court, which deals with workers according to finance and not according to wealth).

### Clergymen Also

Some of the clergymen who spoke were just as prominent in their support of the present disgraceful financial conditions as the laymen named above. Among these may be mentioned Rev. J. H. Cain, 3 times; Dr. Law (Anglican, Toorak); Rev. A. T. Holden, 5 times; Pastor Thomas, twice; Archbishop Head, 3 times; Professor Albiston, twice; Rev. J. C. Martin, 7 times; Brother Bill; Rev. C. W. Atkinson, 4 times; Rev. Robert Williams, twice; Canon Baglin, twice; Rev. Eric Nye, twice; and Rev. G. A. Judkins.

### Opponents of the Fraud

Men who may be said to be definitely against the present system of finance have appeared during the same period as follows: E. J. Holloway (A.L.P.), once; Dr. John Dale, twice; N. J. Makin (A.L.P.), twice; A. E. Green (A.L.P.), once; T. Tunnecliffe (A.L.P.), once; J. Cain (A.L.P.), once; John Curtin (Labour Leader), once; but, with the possible exception of Mr. Curtin, they did not speak on the question of swindling finance.

### Where is the Bias?

In the face of these facts, where does the bias on my part come in? It is true that the Revs. Wilson Macaulay and J. T. Lawton have appeared at the P.S.A., Mr. Lawton *ONCE* and Mr. Wilson Macaulay

## CAN WE IMPROVE THE BREED—AND HOW?

(Continued from page 4.)

teresting afternoon and evening conference. One was that no regeneration of the female delinquent came out of forcing her into domestic employment. "There is no magic in washing clothes that will also wash a soul," said Mrs. Wheaton, "and no improvement in moral outlook can be expected without vocational guidance. This was 'one in the eye' for those who think that woman was ordained by God to be restricted to all the menial tasks of life. The whole conference made it clear that punishment is an admission of failure and much worse than useless, and that the only way out of the problem is to change conditions—to be just, to be merciful, to be kind, and to strive to make the child believe that the world is a friendly place after all.

### Adults and To-morrow

May this not be equally true of adult delinquents? Why so fearful of a change when we have such a wealth of evidence that bad conditions make bad types, and improved condition improve them? A doubter said to a Social Creditor who was trying to convert her: "Well you people must have a great deal of faith if you are willing to make this change." The Social Creditor replied: "If you were on a sinking ship, would you get to step into the life-boat in case it might not be seaworthy?"

### Doubting Thomases and "Puritans"

That is the extraordinary thing about these doubting Thomases. One would think, to hear them that we were seeking to change something that had worked quite satisfactorily. Another says "But my husband says that if this change was brought about there would be *isolated cases* that would not make the best use of it." So, in case a few *isolated cases* might not do all that was required of them, we must flounder along with millions being starved and thwarted! The "Puritan complex" is certainly an amazing thing—and quite impervious to logic.

\* \* \*

So, when all is said and done when we realise that statistics prove that most crimes are offences against property and that enemies of society are made so by the thwarting of natural impulses and a resentful sense in the thwarted that society is against them, we can certainly take heart, and trust some lifeboat to take us from the poor old stranded wreck to that fair shore where the bounty of the Creator and the triumphs of science will give us security and peace. But a sufficient number will have to unite in demanding that an effective "life-boat" be launched without delay—not argue until Doomsday the technical details of various "lifeboats."

5 times, and if this latter can truthfully be called "quite frequently," as Mr. Benson has described it, what term would be appropriate to describe the frequency of the appearance of Dr. Ellis, Mr. Menzies, Mr. Casey Professor Copland, Sir John Latham, Sir Stanley Argyle, and J.P. Jones?

And yet this man, C. Irving Benson, who has been working for the bankers against the people, is accepting an invitation to visit Canada and "preach" to the citizens of that country as a celebrated Australian! — Yours faithfully,

BRUCE H. BROWN

LETTERS TO THE EDITOR

THE OXFORD GROUP, TOM, DICK AND HARRY, AND DR. STREETER

Sir,—Since Dr. Streeter, the self-appointed adjudicator in this discussion, has finally awarded the points to himself, we humbly accept his ruling and abide by his decision. Poignant though our distress, and deep our humiliation, we beg of you to grant us a little space to clarify our position on the question we "studiously avoided."

Our "outstanding error," it seems, is our "failure to realise that Social Credit is attempting to solve a moral, as well as an economic, problem." Now, we think the doctor's decision extremely unfair, in that Social Credit policy was never in dispute and was not the subject under discussion. *What we questioned was the Oxford Group's assertion that the mess we are in is due to OUR sin.* Dr. Streeter "studiously avoided" any reference to this aspect of the question, therefore, we presume that, as a Social Creditor, he agreed with us, and that, as an Oxford Grouper, he would not admit it. The perils of a dual personality! We have been attempting for more years than the doctor to show that the operation of an obsolete financial system forced men "to cheat, swindle, lie, perjure, and kill," as we were convinced that the introduction of a sane economic order would automatically free the victims from the necessity to commit crime. In other words, the solution of our financial problems would simultaneously solve many of our moral problems. By removing the cause, the effects would disappear.

On the other hand, the Oxford Group maintain that the solution of *Tom, Dick and Harry's moral problems* would establish a more just economic system. Their confusion of thought is, we think, due to their failure to discriminate between an ethical and an economic problem. Dr. Streeter does not assist them in making that discrimination. Dr. Streeter, the Social Creditor, says that there is "a moral, as well as an economic, problem." Dr. Streeter, the Oxford Grouper, says that it "is manifestly a moral, as well as an economic, problem."

The purpose of the economic system is not to solve moral problems; it was not devised with the idea of producing a highly-cultured, moral race of people, but for the stupendous, though now simple, task of producing and delivering goods and services. Major Douglas, addressing an audience in Canada, said: "The first thing to do, I think, is to bring into our consciousness certain propositions in regard to the economic system itself—that is to say, the system by which we get bed, board, clothes and luxuries. Now, the

first point to recognise is that the economic system exists primarily for the production and distribution of goods and services—that is, it is the primary objective, and any other objective which may be introduced into it is extraneous." (Our emphasis.) From that quotation it is quite clear that the author of Social Credit recognises the difference between an economic and an ethical problem. Need we say more?

Our criticism of the Oxford Group was actually an appeal to a body of men and women who had pledged themselves to act honestly and speak truthfully, to consider the problems in the light in which we presented them. No honest member of the Group pledged to "absolute love" could be antagonised by that appeal. It may interest you to know that we received a special invitation to an Oxford Group meeting, at which there were some very important people. The leader (a lawyer), in his address, expressed the views already objected to in these columns. He said you and I—all of us—were the system. When we were introduced to him later, we "attacked" him, pointing out the absurdity of his economic "facts." We explained that we were no more the system than the *Australian Test team were the Board of Control.* It is pleasing to report that he was not antagonised by our "hostile" criticism. He, as a matter of fact, recognised the point and expressed his desire to meet us again.

One of the foremost reasons for our present plight is the weakness of those who claim to have grasped the whole meaning of life and of the world. This is not a characteristic of one class only; it can be truthfully said of men of all shades of opinions and creeds. Few, indeed, seem courageous enough to declare to the world the truth that shall make it free. The world is starved of truth; it has ever been thus, and he who would proclaim it is immediately ostracised, described as a dishonest fellow, and as one not having any claim to be considered seriously.

We congratulate Mr. Bruce Brown on the great stand he is making for truth and honesty. Having put his hand to the plough there can be no looking back. There can be no compromise between truth and falsehood, between right and wrong, between justice and injustice.

TOM, DICK & HARRY.

"A SOCIAL CREDITOR ON OXFORD GROUP CRITICISM"

Sir,—In your issue of June 24, Dr. Streeter, in his letter under the above heading, asks this question: "Can we dare to ignore the good done by the man and his church (i.e., Rev. Irving Benson and Wesley Church) . . . Can we not struggle to cut out the

money cancer without trying to poison those who are endeavouring to lessen its pain?"

Kindly grant me space in your columns to point out to Dr. Streeter that the particular efforts to which he alludes are about as effective as would be the application of a soap and sugar plaster to a pimple on the body of a man suffering from cancer. Therefore, I dare to ignore the so-called good done by Rev. Irving Benson and Wesley Church, for it is harm rather than good, inasmuch as it is aggravating the disease and aiding the money robbers in the prosecution of their devilish scheme to keep the people poor in the midst of plenty.

I suggest, Mr. Editor, that the money robbers have got Rev. Irving Benson, Wesley Church, and many other divines and churches exactly where they want them—that is, under their heel.

There is only one remedy, in my humble opinion—namely, to tear out the money cancer, *root and branch.*

"ACTIONS, NOT WORDS."  
Coburg, Vic.

INTOLERANCE, CONSCIOUS INFERIORITY, POVERTY, AND ANTI-SOCIAL ACTS

Sir,—Having reason to be grateful to the Rev. Irving Benson for one act of personal kindness, I have no wish to appear as a carping critic, but rather as one anxious to show wherein lies legitimate cause for proving how easily psychological dogma can be applied to others without, in any way, realising its appropriateness to ourselves. For, to me, the arbitrary definitions of the Oxford Group are just as inflexible in their application as are the so-called "intolerances" and other accredited deficiencies of monetary reformers. Is it not, for instance, simply impossible to combine absolute love with absolute honesty, and which "absolute" is Mr. Benson using when he accuses people of moral defects? The Oxford Grouper, in his insistence on "surrender" and his refusal to hear even sincere criticism of the Group's aims and activities, is, I earnestly submit, no less intolerant than his Social Creditor counterpart.

Then, taking the psychological jargon, so freely employed with such superficial understanding, why should one be ashamed of the suggested "conscious inferiority," any more than one need be disturbed by taunts of under-nourishment, for both are the outcome of pernicious social systems which place the poor man at a disadvantage in the mortal race, and condemn him to a persistent feeling of having been duped of his natural rights. Anyone who sees poverty at work can have no doubt about its crippling possibilities.

Long, long ago, after a hard day's wash, I have seen my mother totting up figures to discover whether the budget would allow a sixpenny tin of salmon, which, in her particular condition, was a delicacy beyond price. I have seen my brother turned back to the butcher's shop, because he had mistaken the order for a mutton chump (which, with vegetables, would provide a meal for a family of seven) for a chop, which was rich man's fare, and a poor contribution to our cooking pot. On Fridays I have watched my mother frantically searching drawers and wardrobes for some article which could be exchanged for a few coppers wherewith to buy bones for that day's soup, and glad we were when dad came home with his 25/- on Friday night. This, mark you, was his reward for accepting great responsibility on his employers behalf, and we were not "really poor." The employer's children, at the same time, were waxing fat on vitamin balanced diets, and their clothes left nothing to be desired, so our "conscious inferiority" had ample opportunity for development. My mother educated all her children,

in the belief that learning would help them to outwit a hierarchy of usurers, but she died of complete exhaustion before her labours were crowned with success. I do not feel at all "sinful," therefore, when I bemoan the apparent indifference of "thousands of people" to the cause of complexes, but I lament their ill-conceived invective against people who have reason to feel sadly impotent when conscious of the appalling power of their adversaries.

We have not waited for a universal "change of heart" in order to use restrictive measures against those who offend the law-abiding of the community. Why, then, should we stay our hand when the dishonesty of those interested in the promotion of poverty in the midst of plenty is robbing even the unborn of their rightful heritage as children of God?

"CHARMIAN."

Kew, Vic.

TWO METHODIST LEADERS—A CONTRAST

Sir,—In your last issue reference was made to a letter written by the Rev. Irving Benson, in which he stated: "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."

Here we have a shameless affirmation to the effect that, even though a cause may be a worthy one, Rev. Benson and "thousands of people" will have nothing to do with it, if some people whom they dislike or deem unworthy are associated with such movement.

Readers of history are aware of the intense interest and sympathy shown by the founder of Methodism, John Wesley, towards the anti-slavery cause.

Only four days before his death Wesley wrote to Wilberforce encouraging him in his efforts to secure freedom for the slaves. There seems to be no record of Wesley ever making his pulpit available to slavery supporters. The anti-slavery forces comprised politicians, ministers of religion, atheists and men of standing, such as Zachary Macaulay, Granville Sharp and many others.

Although the views of the atheists on religious matters must have been detestable to him, could anyone imagine John Wesley writing to the effect that, until the anti-slavery forces rid themselves of their atheistic supporters, he and "thousands of people" who had the welfare of the slaves at heart would have nothing to do with the movement?

No one familiar with Wesley's life and work could imagine him giving expression to such an unworthy thought.

VERB SAP.

Sandringham, Vic.

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## ELECTORAL CAMPAIGN NOTES

## VICTORIA

The press has informed us, recently, that the three major measures necessary to carry out the Roosevelt regime, in U.S.A., have been passed. This news will have been passed over by the average reader as being of little interest, when, in fact, it is "big" news. The passing of these measures is an outstanding example of the power of Public Opinion, or, to put it into Electoral Campaign parlance, the power of the Electoral Vote. The opposition by "Big Business," with its unlimited money and propaganda, had succeeded in preventing the measures from becoming constitutional until the Election Conventions (which are held approximately twelve months before the actual elections), showed the politicians how their electors viewed their attitudes to the measures. Literally, the politicians stampeded to obey the indicated wishes of their masters. The bribe and the threat were of no avail; *the Will of the people* prevailed.

This example is not taken with the intent to laud Roosevelt's "New Deal." The "New Deal" may be all right. Or it may be all wrong. The average person has little information which would help him to a decision. (One of our daily papers on one occasion announced that over £A2,000,000,000 would be issued interest free to "prime the pump," but the interest free part not been mentioned again, although the colossal amount has, with suggestions of the increased taxation that would accompany it; an example of lying propaganda.) The foregoing example is used merely to illustrate that the politician must bow to the WILL of the Electoral Vote, else lose his seat in Parliament.

The Electoral Campaign applies pressure on the politician, not only at election time, but all the time. It is organised Public Opinion, possessing, in the "Elector's Demand and Undertaking," tangible expression which can be intimidated to the politician when required.

**FAREWELL TO BRUCE BROWN.**—A large gathering of friends and admirers of Bruce Brown availed themselves of the opportunity of bidding farewell to Mr. and Mrs. Brown and family at a dinner held in Griffiths Tea Rooms on Monday evening, June 27. Bruce Brown will leave for Adelaide on Monday, July 4, to take a senior position in the Commonwealth Postal Department. His letters to the *New Times* will remain a link binding his friends to him which distance cannot sever. He takes with him the well-wishes of thousands of admirers. "Good luck, Bruce Brown," echoes throughout Australia.

**FITZROY.**—Mr. Sandford addressed a large gathering of members of the Fitzroy Unemployed in their rooms, 183 Brunswick-street, on Thursday evening, June 23. Mr. Sandford reports that his address was received with appreciation and with enthusiasm. The Campaign was viewed in the light of a message of hope, and those present intimated that they would work earnestly to have it initiated in their electorate. It was suggested that a Town Hall meeting should be held as early as organisation could be undertaken.

**GET TOGETHER EVENING** in the Rooms, McEwan House, Little Collins-street, City, next Wednesday evening, July 6. All interested are extended an invitation.

**THE DAILY PRESS.**—The Resolution carried at the Hawthorn meeting, criticising the attitude of the Daily Press in neglecting to report the Movement's Town Hall meetings, was duly forwarded to the newspapers concerned. The *Age* has sent a courteous reply, and it may be noted that a short report of the Hawthorn meeting appeared in the *Age*, and in the issue of June 29 appears a letter from Mr. Keogh, Albert Park, which affords the Movement useful publicity. The *Sun* can also be commended for its notification of the date of the Hawthorn meeting in its "Other News" column, and for a *brief* account of the meeting.

It would be seemly if letters of appreciation were sent by supporters to the *Age* and the *Sun*.

**KOORYONG CAMPAIGN.**—At a committee meeting held on Tuesday evening, June 28, it was decided to consolidate the work of the Camberwell and Hawthorn Town Hall meetings, before holding the Kew meeting, which will take place on August 2. It was decided to hold meetings at Hartwell, Canterbury and Box Hill. New publicity ideas are to be tried, notably hand-delivered circulars, poster display, and more intensive church announcements. Finance is needed, and it is suggested that supporters who are unable to assist actively may be able to do so financially. Mr. Griffith, 101 Denmark-street, Kew, is acting as Finance Officer, and will be glad of any help that can be extended to him, and he will be glad to receive contributions. The Executive will meet at 73 Radnor-street, Camberwell, on Tuesday evening, July 5. Things are moving in Kooyong—what about lending a hand?

**WRITE TO YOUR MEMBER.**—Read "This Week's Gem" in this issue, and then write a letter to your Member.

**ERIC BUTLER** addressed a very excellent meeting at Ouyen on Saturday night last. Mr. A. Wilson, M.H.R., took the chair, and, judging from reports, fully understands the true function of a member of Parliament. Eric has not completely recovered from his illness, but managed to impress a very representative audience, including a carload from Mildura. The local press is doing good work at Ouyen, which is rapidly developing into a very strong centre.

**CHURCH OF CHRIST FELLOWSHIP.**—Eric Butler will address the North Richmond Church of Christ Fellowship next Sunday afternoon, when he

will have an audience comprised, for the most part, of young people.

## SOUTH AUSTRALIA

**CONVENTION.**—The Convention of the United Democrats (S.A.) has been postponed until Saturday, July 16, at 2.30 p.m. The constitution provides that the function will be limited to financial members only. Members who are unfinancial are asked to regard this as an invitation to become financial before July 16.

**UNITED RATEPAYERS' AND TAXPAYERS' ADVISORY ASSOCIATION.**—We learn that this Association has been formed in South Australia. Its objects are to advise ratepayers, ratepayers' associations and similar bodies of appropriate democratic action, and local-government authorities on the debt problem.

Its members confidently anticipate lower rates and increased social services for the rates, which will mean more money in the pockets of the people and less tyranny through rates and taxation.

The United Democrats, seeking economic security and freedom for all, wish the U.R.T.A.A. every success. We understand that the Rev. C. D. Brock has accepted responsibility to the U.R.T.A.A. as directional advisor, and Mr. A. Munyard as hon. secretary.

## WEST AUSTRALIA

**THE TESTS ARE ON!**—Just now great interest is being taken in a struggle between two nations—the "Tests" are on.

While this battle of skill and tactics on the sporting field lasts, and the fate of the Ashes is still in the balance, all the sources of information concerning the struggle and the progress of the game will be available, nay, forced on to the public—the Press, the Radio, the Cinema will vie with one another to give the most efficient service, because it matters little to them which side wins so long as the returns for the services rendered are financially profitable.

But what of another test—a test far more important to the people of Australia; a test in which human life, liberty and happiness is involved, the struggle between Democracy and Fascism, Freedom and Slavery, Plenty and Starvation. Are we hearing anything of the progress being made in this game? Answer the question yourself.

And why not? Because these are the things that do matter, and although the powers controlling the avenues of publicity know the facts, it is not in their interests to let the people know of the progress being made in this game, for they are among the players on the unpopular side, which has but a limited number of players; hence, they fear that too much information of the progress of this all-important "test" might tend to make it too popular, and attract

such a number of new players to the wrong side (for them), as to make their defeat both speedy and certain.

Since this publicity boycott is undoubtedly on, and will continue to remain in force against the players in this game to win the "Ashes" of Freedom in Security and Social Justice for all, it is up to them to support in every way possible those few stalwart papers that are operating in their interests, besides losing no opportunity to create new avenues of useful publicity, and so spread the Truth *in spite of the gags*.

**BROADCASTING.**—It is pleasing to be able to report that a preliminary contract has been signed with the manager of Stations 6AM and 6PM to begin broadcasting on Sunday evening, June 26, at 9.45.

These broadcasts are scheduled to continue each Sunday at the same time for a period of one month, and it will then depend upon the financial support whether they will remain a regular Sunday feature of these two stations. In the meantime, we would be glad of reports from both metropolitan and country listeners.

The first address will be given by that interesting and popular speaker, Mr. Richard Rushton.

**POSTER FUND.**—Arrangements are well in hand for the launching of the Poster Campaign, and only the lack of a little money is holding it up. This campaign will act as an important supplementary publicity avenue to the broadcasting, so it behoves all not to rest until it is successfully launched. Just a few pence a week from all Campaigners would make its success assured.

**LETTER TO PREMIER ABERHART.**—All Campaigners are aware of the wonderful fight that is taking place in Alberta, where a people are gallantly fighting for economic democracy. From time to time false reports of this struggle appear in the Australian press, and unless we have at first hand the latest news of what is actually taking place, it is often difficult to refute the published statements.

To remedy this position the State Director of Campaign is forwarding a letter to Premier Aberhart, explaining the difficulty, and endeavouring to get him to establish a direct Parliamentary contact with H.Q.—a man who would be prepared to forward a letter to W.A. every week, giving details of the latest developments and activities in Alberta.

**FUNDS.**—H.Q. is constantly appealing for funds, and to those people who are doing their bit in this direction H.Q. apologises if this appeal should at times become monotonous. The position regarding finance is now improving with the increased activity of the campaign, but there is still need from all supporters for all the assistance that they can give.

## Letters to Editor

## EQUALITY OF SACRIFICE?

You remember the great idea of the certified and should-be certified economists, that all hands should make an equal sacrifice to meet and "stoush" the depression?

Receivers of interest were to forego a proportion of the income from bonds and what-not, and wage-earners were to have their wages reduced by a like proportion. ("Rich and poor, shoulder to shoulder, fighting to save Australia . . . God Save the King.")

Let us consider one £100 bond and one workman on the basic wage.

When the bond was floated, £100 represented approximately 21 basic wages worth, in pre-slump times, about £4/16/- each.

At redemption, after, say, 10 years (when the basic wage is about £3/7/-), the bond is worth 30 basic wages.

*Thus, merely cutting down the basic wage presents the owner of such a bond with nine weeks' work of one man.* (Not much "sacrifice" for the bond-holder involved in this!)

What does the bondholder sacrifice? Yes, there is something. He has the interest rate reduced from 6 per cent, to 4 per cent—that is, he loses £2 per annum for ten years, or a total of £20, to "reconcile" him to the free gift of nine basic wages, now of a total value of £30.

*What does the wage-earner sacrifice?* Now we do come to a chap who really loses something.

His wages are dropped by, roughly, 29/- per week (that is, if he still manages to keep a job at all), which, in the ten years, amounts to £750.

In short, on the assumption of a ten-year depression the bond-holder gains nine basic wages worth £30, at a cost of £20 lost interest—and *he still has his bond*.

The wage-earner loses £750—i.e., *seven and a half bonds*—and his poor old body and his spirit are ten years older, and just that much closer to worthlessness as assets.

\* \* \*

Of course, Mr. Editor, any fool graduate of any University Economics School can tell you that the figures given above are all to hell; that slumps don't last ten years; that no account has been taken of pride-of-achievement, of superb confidence in Australia's vast potentialities, and so on, *ad nauseam*; but there is, I dare to hope, more than enough meat in my little contribution to make people realise what colossal B.F.s. they were (and probably always will be?).—Your ever-reciprocating,

"SLIDE-RULE."

Melbourne.

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**Tuesday, AUGUST 2<sup>nd</sup>, 8 p.m.**

## "WHAT I THINK OF THE CHURCHES TO-DAY"

The above article by Mr. W. Macmahon Ball, which appeared in the "New Times" of September 17, has elicited so much comment and brought so many requests for a reprint, that it has been reprinted by the "New Times" as an eight-page brochure.

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