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NO
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A NON-PARTY, NON-SECTARIAN, WEEKLY NEWSPAPER EXPOSING THE CAUSES, THE INSTITUTIONS, AND
THE INDIVIDUALS THAT KEEP US POOR IN THE MIDST OF PLENTY

Vol. 4. No. 34.

MELBOURNE, FRIDAY, AUGUST 26, 1938.

Every Friday, 3d.

HITLER AND THE BANKS

Melbourne "Argus" And
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That Swan-Song of Dr. Shields

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The Swan-Song of Dr. Shields

Dr. Shields, who has been the representative and supposedly the servant of the electors of Castlemaine and Kyneton for a number of years, has announced his intention not to seek re-election at the expiration of his term. The burden of his complaint about the electors is as follows:

He has been exasperated by the importunities of persons who have thought that, because he is a member of Parliament, he should open every bazaar that is held anywhere in his electorate.

He has been exasperated by electors who have thought that he should inquire in Melbourne to obtain for them cheap artificial teeth.

He has been exasperated by the requests of electors that he should find employment and advancement for their sons and daughters, and for star local footballers.

He has had many electors on his tracks with requests that they be appointed Justices of the Peace.

He has been asked for numerous donations, a matter which has touched him deeply.

But, above all, he thought that he entered Parliament to assist in "legislating for the benefit of the State as a whole," whereas he found that local and personal interests alone concern average electors, and that the electors were guilty of the heinous offence of expecting to compel their member to be generally useful to his constituents.

What is the "Good of the State"?

The electorate of Castlemaine-Kyneton is no more, and no less, important than any other electorate in Victoria. The electors are plain, ordinary citizens. They have entered this life in the same way as all human beings enter this life. They are living their individual lives just as other people are living theirs, and eventually they will depart this life in the manner common to all humanity, and will be buried, cremated, or put overboard. They are a number of people who must have food and shelter to maintain existence. But, above all, they are individuals and, although they may never have formulated the idea in words, they know deep down in their minds that the right of the individual to life and to develop his individuality are of greater moment than the nebulous and hypothetical interests of a figment of the imagination such as the State.

They know from experience of the present order of things that if a man cannot "find work" no money flows into his pocket. Some of them have apparently found it difficult to maintain their self-respect and the efficiency of their digestive systems without suitable artificial teeth.

If they are inveterate in their disregard of "the common good" it is because they know only too well that appeals to the "common good" are inevitably accompanied by a curtailment of provision for legitimate personal needs. The call is always a call to sacrifice.

It is unquestionable that the basic outlook of the electors is correct. They have erred, if they have erred at all, in their failure to realise that there is a common source for all their worries, large and small, for their lack of employment, and for their lack of artificial teeth.

In a situation where the system in operation demands that some must go short, it is possible either to accept that situation and scramble to do your neighbour and grab a sufficient share, or it is possible to look into the system in operation, to observe the true facts of plenty for all, and to demand an alteration of the system.

The Wrong Sort of Demands

In taking the first course the electors about whom Dr. Shields has complained so bitterly have, as we

have said, demonstrated that their hearts have been in the right place, even if their heads have not known the best course to follow. They have properly realised their individual and inalienable rights. They have properly realised that their member of Parliament is their servant, who should be asked to procure desired results.

But they have made the wrong sort of demands on him.

They have demanded that he should kiss their babies, open their fetes, find out where cheap teeth might be obtained, and find jobs for them.

They have not demanded that Parliament should see that more money should flow into their pockets, and that the flow should be so regulated that its benefit would not be robbed from them by higher prices. If they would make this demand all other things would follow automatically.

Members of Parliament Deserve What They Get

While the electors are blame-worthy to the extent indicated, absolutely no excuse can be made for Dr. Shields and his brother members. They are in a position to learn much of the workings of the financial system, and, having learnt the extent of its swindle, to do something about it.

If Dr. Shields will consider for a few moments the list of his complaints he will realise the following important truths:

1. That most fetes, bazaars and shows have as their purpose the raising of money for some deserving cause.

2. That people with adequate incomes can obtain and pay for adequate dental services, including, when necessary, the making and fitting of artificial teeth.

3. That employment is scrambled for indecently and ruthlessly for the simple reason that people who can't find work receive no incomes. It is a case of work or starve. No work no money.

The scramble would cease if people had sufficient incomes, whether they worked or not, to maintain life and self-respect. Employment would then really be sought and given on the ground of merit and ability to serve.

4. That people like to be Justices of the Peace in nine cases out of ten because they think that a position of local prominence is an aid to business or, being only as honest as they can afford to be, they consider a place on the Bench to be worth having.

5. That requests for donations and persistent mendicancy arise from one thing, and one thing alone—namely, lack of money.

6. That his conception of the "good of the State" is conditioned by the existing financial framework of forcing sacrifices upon the people. There is not enough money for everybody, and to allow one section to take any thing like an adequate supply would cause all the other poor devils to go shorter still.

To protect these other poor devils to the limited extent of avoiding this fate for them is the height of the Doctor's ambition and conception of the common good.

All Tared With the Same Brush

The question arises as to what leads members of Parliament to entertain these deplorable conceptions, and to refuse to see the true facts of the money problem, although those facts are under their very noses from day to day.

Dr. Shields is in no way peculiar in his actions and beliefs. His outlook is shared by ninety per cent. of the members of Australia's numerous Parliaments. In consequence, these members continue to suffer the petty irritations which drove Dr. Shields to kick back at his con-

stituents. Most of them suffer in silence. The power to end it all, finally and irrevocably, is in their hands. But not one of them has the guts to go out after the scalps of the directors and functionaries of the financial system. Our Parliamentary representatives are a batch of mesmerised puppy dogs, with their noses on a chalk-line drawn for them by the bankers. They may go as far and no farther than the funds permitted to them by the bankers allow. Occasionally a Jack Lang has got his nose off the chalk-line, and the other poor politicians have somehow been brought to believe that the boots flung at him were precipitated by the operation of natural law, and that their fate must be the same if they lift their noses. They did not see, or want to see, the bankers who really flung the boots at Jack Lang.

Their state of mind can be attributed to one thing only. That thing is mesmerism—mesmerism by figures, resulting in an inability to observe facts and draw proper conclusions from those facts. Under the influence of this mesmerism they gradually discard all their election promises. The higher they climb in office, the more pledges they dump and the greater will be their fall if they open their mouths.

They will not be awakened from this mesmerism until they are made aware of a power even stronger and more insistent than the power of the banking system. That power, if the electors only knew it, lies in their hands. They cannot wield the power by ordering their servant in Parliament to open charity fetes and present sporting pots. They must make their demands to their servant rudely and insistently, and the demands must be **FOR MORE EFFECTIVE MONEY**

FOR ALL CITIZENS. They must demand to be given full financial access to their own production. They must demand the restoration of their solvency, and the institution of a system which will allow them to pay their way without debt.

If they will do this they can proceed to forget about fetes, compulsion to find work, cheap false teeth, and truculent members of Parliament.

Once the economic and monetary system is put in order, politics and government will become of little importance. Society will regulate itself.

We may confidently look forward to the swan song, not only of one banker-ridden politician, but of the whole box of tricks.

It is up to the electors.

SUPER-GOVERNMENT!

"From the time I took office as Chancellor I began to learn that the State held, in the face of the Bank and the 'City' an essentially false position as to finance.

... The hinge of the whole situation was this: the Government itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of that situation I was reluctant to acquiesce and I began to fight against it by financial self-assertion from the first. ... I was tenaciously opposed by the governor and deputy-governor of the Bank who had seats in Parliament, and I had the 'City' for an antagonist on almost every occasion."

—From Morley's "Life of stone."

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Within the State of Victoria the sale, supply, barter, or disposal of liquor (under Abolition) will be illegal and punishable—(Leading Counsel's opinion).

The positive, practical result (of a 'Yes' majority) undoubtedly would be Prohibition whatever the order thus established might be called—(The Age, 21/7/38).

A 'Yes' vote will be a vote for Prohibition—(Herald, 8/8/38)

CALL THE PROHIBITION BLUFF

VOTE NO X

Authorised by J.J. Liston and Brigadier-General J. C. Stewart.
Assistant Director, The Block Collins Street C.1.

LABOR DELUSIONS

By LEONORA POLKINGHORNE.

Passing a gang of men laying pipes in one of the suburbs, I heard this remark: "Where does all the money go?" The man to whom the question was addressed responded gloomily: "Yes; where does it go?" A few others took it up, without throwing new light on the subject, and the first man went on: "What becomes of all the money we get for our wool and wheat?" His nearest mate replied: "Them parasites at the top, they get it all. It don't come near the working-man, that's sure."

This is just a sample of the vague sense of injustice, of being "got at" that ferments in the minds of many working people. If you were to ask to whom they referred when they spoke of the "parasites at the top," they would probably not be able to tell you. At best they would reply, "The capitalists." You notice they spoke of "our wool and wheat," thus recognising that wealth produced in a country belongs to the people of that country—that it is grown primarily for them, or should be. If the money-lenders get it, that is another story.

"Nice Rain"

Coming down five floors in a lift, I ventured to remark to the lift-man that we had just had a nice rain. He responded surlily that perhaps it was, but he couldn't see that it made any difference to him whether it rained or remained dry. "They are always telling us," he went on, "that when we have good seasons everyone benefits, but I have never seen that it made a particle of difference to me."

"Yet it should?" I said. "It looks as if there were a catch somewhere, doesn't it?" With lowering brow he agreed, but it was clear that he did not know what the catch was.

Men have this advantage over women that they constantly meet each other and discuss such things as this, but in too many instances they lack the spotlight that shows up the core of the problem. What they said was true enough. A general rise in primary products prices makes very little differ-

ence to the conditions of the labourer—a bountiful season does not put more money in the pockets of the urban workers. They know it should, but if they were questioned closely they would say that there is plenty of money about, but that it is cleverly diverted into the bank balances of the rich, leaving the worker perpetually on the same low subsistence level. When they meet together in council, all their talk is how they can be sure of constant employment, shorter hours and higher wages.

Mistaken Reactions

They see people in other grades with money and leisure and economic security, and they think, quite rightly, that more of this is due to them. Constant work, shorter hours, and more pay; further than that, they cannot see. They therefore resent the introduction of machines that make labour unnecessary, because they cannot conceive of purchasing power separated from hard work. They might, of course, get a win at the races, the "trots" or the "dogs," but losing means difficulties with the landlord or the butcher. They do not seem to realise that even if they win, it is at the expense, perhaps, of some other workingman.

You look at them swinging their picks, covered with sweat and clay, and see the blank wall of frustration that looms forever in front of them and wonder about their lives. Perhaps you say something of the kind to the next person you meet, and receive a shoulder shrug and the remark, "Oh, they are used to it. They don't look for anything else. They are probably as happy as you are." Then you close your eyes, and see them again, lined up in uniform and marching to a band, off to some horrible death in an unknown land. Perhaps "they don't look for anything else" in that, either. It has always been so. Your country calls, and, of course, you must go and kill as many workers in another country as you can.

There is, of course, an increasing number of workers who

are alive to the folly of this, and Labor is definitely against war—but they will only have to be told that they "must destroy the Fascist menace" or "join in the fight for freedom," and off they go again. No doubt many of them have already forgotten that the last war was fought "to make the world safe for democracy" and a "country fit for heroes."

The thing they fail to understand is that no juggling about, transferring money from one place to another, will correct the fault of not having enough money to go round. They do not know that they should demand the wages of the machine, in which case, the more machines the better. They do not know that there is a gap between collective purchasing power and prices. They think their poverty is caused by other people's wealth. They often do not know that money is just figures in a book. In spite of long years of experience they still clamour for more wages, not realising that higher wages have always meant higher prices, and so are a mere will of the wisp. Until they do realise these things their position will continue to be hopeless.

Surely it is worthwhile to concentrate on these people, and rob them of their delusions. With the whole weight of their numbers behind a demand for results, the prison door could be battered down.

The I.L.O.

We have been discussing the point of view of the average Australian "working-man." Let us turn for a moment to Geneva, and see if they have discovered anything more there. The 24th meeting of the International Labor Conference took place in Geneva from June 2 to 22 of this year. Forty-nine countries were represented by 89 Government delegates (all workers) and 254 technical advisers. The 40-hour week was vigorously attacked by employers. The conference found that the abnormal production of the armament industry was in the way of real and permanent prosperity; that terror was the order of the day, and personal liberty and economic development was limited by the demands of national defence; that war and preparations for war had blocked the road to

improvement in social conditions. They found that the 40-hour week was not enough to combat unemployment, but that the, *buying power of the workers must be maintained, and a balance established between production and demand.*

It is a little difficult to understand the word "maintained"—one would say that "raised" would be the more appropriate word. Also, if the word "effective" were placed before "demand," the meaning would be clearer. Otherwise it might easily mean the limitation of production to equate with the present low wage level. The conclusion is also interesting. "The Director said that the I.L.O. encountered three different kinds of opposition—the conservatives, who block any kind of progressive action; the indifferent, who are satisfied with their own situation; and the sceptical, who believe that nothing can be done unless the basic economic laws are changed." What does the Director of the I.L.O. mean by

WHITE AUSTRALIA

One for Mr. Hughes

A housewife put a poser before the Minister for External Affairs (Mr. Hughes) at a Housewives' Association meeting in Sydney recently.

"I have heard Mr. Hughes quote the Bible so often that I know he has a high regard for Divine intention," she said. "In that case, if it is right to have a White Australia, why did the Almighty give a coloured race priority of possession?"

"Well — er — well, I shall have to put that to the Archbishop," replied Mr. Hughes.

No further questions were

that? When he speaks of "laws" does he refer to immutable laws which cannot be changed, or does he mean the rules which govern the present economic system? If he means the latter, then it is small wonder that this conference was singularly unfruitful. It was this same I.L.O., it must be remembered, who concluded that one solution of the economic impasse was to put women out of industry. It didn't get so far as to say what was to be done to maintain them then, seeing that even now they seek only to "maintain" the present wage level. What trumpet-blast will wake Labor out of its long sleep?

GREAT TAILORING VALUE

Frank Devlin, tailor, Elizabeth House, Melbourne, announces a special purchase of the newest and best quality suitings for the spring and summer season. The range includes the smart fancy grey and blues in all pure wool worsteds, also the popular indigo dye fine blue twills and herringbone weaves.

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OPEN LETTER TO FEDERAL LABOR LEADER

Hon. J. H. Curtin, M.P.,
Labor Party Leader,
Canberra.

Dear Mr. Curtin, —

So you have returned to your attacks on the banks. It was indeed surprising to read your remark's in the "Age" this week, but just why you have chosen the present time for pelting stones at Casey, Lyons and the banks is not clear at all.

You sat smugly in Parliament during the time when Lyons announced the personnel of the Commission appointed to investigate the financial system of Australia and you accepted the findings of that Commission without voicing your disapproval. You have done nothing towards exposing, in Parliament, the violation of the peoples' rights by the continuance of the process of raising loans—all public loans being drafts on the community's credit—and you have acquiesced in permitting the privately-controlled financial monopoly to dictate the financial policy of Australia. You have taken no steps to put the Government in control of the Commonwealth Bank, neither have you moved in the direction of untying the fetters placed on that institution by the Bruce-Page Government. The periodical visits of representatives of Australia's Parliaments to the Loan Council, cringing like mendicants for finance, have not stirred you into action, and, you have not protested against the easing taxation or other forms of oppression the standard of living of every consumer in Australia.

The "New Times" and other financial observers warned you repeatedly and suggested your line of action, but you did not heed. When the basic wage was increased you were urged to draw attention to the increased process of commodities that would quickly follow, but you allowed the workers to be duped into believing they were on the road to better times.

Now, everyone earning wages is worse off than before the increase in the basic wage. You were shown that increased taxation in all spheres was passed on to the people—principally in the prices of goods—but you and your party simply continued to advocate more taxation. You have done nothing intelligent towards adding to the well-being of the people, although, in your position, you could have helped wonderfully in the campaign to dethrone the private financiers and assure every citizen of Australia of a decent income with proper living conditions.

Evidently the old bag of party-political missiles is becoming a bit empty, and, with signs of further poverty meeting us on every hand, you deem the time opportune to attack the banks. The new depression, which you can observe in the making, is the natural result of the policy laid down by our financial rulers. This paper has been tracing its course for three years, exposing the operations and the ramifications of the financial monopoly to which all Parliaments are subject. Now, like a bolt from the blue, we find you in the arena, not constructively working towards the solution, but bellowing at the banks which form only one part (and probably the most useful) of the financial domination.

One more word, Mr. Curtin: The implementing of the recommendations of the Banking Commission will not help matters a bit. Banking technique is not at fault. That is the side to which the Commission devoted its energies. Banking POLICY is the key to wealth and liberty, and, if you want to help the people of Australia, our advice to you is to examine that section of the problem. Then if you are not otherwise engaged, yell your hardest in favour of National Control of Banking Policy, endeavouring at the same time to persuade the Labour party that the solution may be found in striving to make poor men rich, instead of rich men poor.

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(Continued from page 2.)

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Hitler and the Banks

We have frequently advanced view that the world controllers of the financial system are fighting tooth and nail to prevent the outbreak of world war. They are not approaching the problem in the way which sanity dictates and altering their system to remove the cause of struggles for markets and employment, which eventually lead to war.

They are adopting the dangerous practice of trying to stall off war by international handicapping in the armaments race and by market rigging.

The bankers met Germany's recent demonstration of military strength by causing a slump on the Berlin Bourse.

It is extremely easy to start a panic on any Stock Exchange in the world. In no country of the world is there anywhere nearly enough money to purchase the sum total of bonds, stock and marketable securities in the country, let alone carry on the other necessary functions of money in that country.

It is fair to state that it is impossible to fling on the market even £1 million worth of bonds or securities of any particular type without causing the investment concerned to recede sharply in price.

Australians are familiar with the Stock Exchange panic which was created during the term of office in New South Wales of Mr. Lang. Financial institutions unloaded sufficient securities to set the ball rolling, and private investors flew into an immediate panic. The press said nothing of the true facts, and people were led to believe that the crash was due to the operation of natural law or divine vengeance.

Tactics which succeeded so signally in the case of a State Premier, with no armed forces at his command, may, however, prove exceptionally dangerous when applied to a man like Herr Hitler, who has the backing of a huge army, and has become accustomed to having his own way.

If Hitler is forced to submit this time, it is fair to presume that he will indulge in further preparation to make sure that he will not be caught the same way next time.

He has already ordered the banks to intervene and buy up the shares which are being flung on the market. The banks may

very well find that their steps to avert war will result in one nation or another calling their bluff and taking charge of its own money system. In fact, the one ray of hope in the present dark situation is that the bankers are unwilling to face world war or a resumption of monetary sovereignty by some nation or another. If they hang on to their system one or the other outcome is inevitable.

The chance of salvation of the world depends on voluntary action by a pack of bankers who have begun to doubt the feasibility of their plans, or on the determination of the common people to force the bankers to submit.

The people of the world will be very foolish if they leave it all to the bankers and the pressure of world events.

They themselves must bring pressure to bear. They should do it quickly, because, before the pressure of world events begins to be really uncomfortable for the bankers, it will give the common people a straight-out hell of a time.

The Defence Forces and Pensions

Three more Avro Anson reconnaissance bombers have crashed, and in at least two cases lack of proper instruments for blind flying and lack of equipment to prevent the formation of ice appear have assisted the destruction of machines and human life.

The Air Force is beginning to think of adopting precautions which have been standard on American commercial machines for years. In a few years' time the R.A.A.F. might even sport a few pursuit planes which really could catch a Douglas or a Lockheed commercial plane. The R.A.A.F. is not to be blamed, as it has to do more than lip service to the sacred cause of economy and money shortage. Life in the Air Force is very much a financial phenomenon.

The crashes have disclosed other matters of a financial nature, of which no one can feel really proud, not even Sir Claude Reading or Mr. Casey.

Dependents of unmarried members of the Defence Forces are denied compensation in the event of their breadwinners' deaths, except as an act of grace by the Commonwealth Treasury.

Because she had received no compensation or pension from the Commonwealth Government, the mother of a young pilot officer, killed recently, has been forced to undertake menial work to maintain herself.

Join the Air Force and get your wings (also your harp and halo) may be Mr. Thorby's cry, but young aspirants should first see Mr. Casey to make sure that their mothers will at least be provided with a scrubbing brush.

The means test applied by Mr. Casey is more stringent even than that applied to applicants for old-age pensions.

And, to cap it all, those banker-owned patriotic insurance companies, which extorted higher premiums out of our six-bob-a-day heroes during the last war, or cancelled their policies, demand prohibitive charges from airmen for life insurance, and so make it impossible for them to make provision for their dependents in the ordinary orthodox financial way.

FREEDOM TO CHOOSE

Scenes from an Unwritten Play

By NORMAN WEBB, in "The Fig Tree,"

Three people are seated at tea in the lounge of a Swiss hotel. They are a woman novelist, a young clergyman and a sociologist. Roughly—very roughly—they may be taken as representing Intellect, Emotion and Science.

The background is cosmopolitan; smart and flavourless, with the inevitable noisy orchestral accompaniment, and the conversation is free from the subtleties of prior associations.

NOVELIST (*in the act of pouring out tea*): Everyone has a right to his opinion. One lump or two?

SOCIOLOGIST: Two, please. Yes that is essentially what I stand for. But it is not to say that everyone's opinion is right—or, indeed, anybody's.

CLERGYMAN: There is such a choice of proposals for curing the world's ills; how is one to judge without swatting up political economy and all that sort of thing?

NOVELIST: Why bother about it? Civilisation - - our particular brand of it, anyway—is breaking up. Does it matter much? Listen to that orchestra. Music like that foretells dissolution. It can't last much longer. Take my tip and cultivate a kindly toleration for everybody's pet schemes. It does no harm, and saves a lot of argument.

CLERGYMAN: But how do you know it isn't apathy?

NOVELIST: I don't. I only know I used to agonise over the whole horrible industrial mess; but you can't rouse me now. The comfort it is!

CLERGYMAN: It's plain we've lost our way, both spiritually and politically. I feel it is up to the Churches to point the road, but we have no unity. (*Turning to the sociologist*) Is there no test which we can sort the true from the false in all these rival systems at work today—tell the good from the bad?

SOCIOLOGIST: Good and bad? Those are dangerous terms. Good or bad for what?

CLERGYMAN: I don't quite understand you.

NOVELIST: Isn't that the Church all over! Half the misunderstanding in the world comes from people with entirely different ends in view using terms like good and bad as if they had an absolute meaning.

SOCIOLOGIST: The lady is right, you know. I must repeat—good or bad for what? Suppose we are at a cross-roads and you ask me how you are to tell the right road to take. My first question is, where do you want to go? That would appear an essential preliminary to any help or decision. The "right" road is relative to where you want to go, you see.

CLERGYMAN: Yes, I admit that. But I am firmly convinced of an ultimate, absolute Truth.

SOCIOLOGIST: So am I.

NOVELIST: Pilate asked Christ what was Truth, and if report is correct, struck him dumb. I always look on that episode as one of the worst holes in the Christian armour.

CLERGYMAN: It's very easily explained.

NOVELIST: Are you wiser than Christ?

CLERGYMAN: No, of course not. Christ knew that Truth cannot be stated, because it is not a

Not that they get enough to save on in any case.

The official attitude appears to be to let matters rest there. If they were not in the force, our airmen would probably be starving, out of a job. And why should Casey let airmen entertain silly notions about mothers and dependents, when their job in the next war will clearly be to bomb thousands of them out of existence?

If the Air Force does not set out one day and lay a few eggs on Mr. Casey and his friends it will be a tribute to its stern discipline under great provocation.

statement, but a condition—the Realm of God.

NOVELIST: How they must introduce their religious clichés!

CLERGYMAN: Not mine, but Christ's. Christ *Himself* was Pilate's answer.

SOCIOLOGIST: Truth - - the Realm of God! I have a feeling we are approaching a definition of your objective, of the destination you want the road to. Would it do you if I put in this form? That while in one sense the end of man is unknown, in another it is, quite definitely, to understand the true facts of existence—in other words, to know the Truth?

CLERGYMAN: Certainly. I can see no other end. "To know, even as I am known," as St. Paul has it. But surely that's too big, too general a statement of our aim to be of practical use in distinguishing between rival schools of political thought?

SOCIOLOGIST: Not at all. Believe me, if we *really* know what we want, it is quite easy to distinguish what ministers to our want from what is opposed to it. What are the conditions most likely to minister to our need for an understanding of the Truth?

CLERGYMAN: Those conditions—for me, at least—consist in submission to the Will of God.

NOVELIST: There you are again! I really began to think we might be getting somewhere, and you go begging the whole question. How are we to know the Will of God? It's just what you do in hundreds of thousands of pulpits all over this distracted planet every Sunday morning. Have another cup of tea? You don't deserve it.

CLERGYMAN: I'm sorry if it upsets you; but it means everything to me.

SOCIOLOGIST: It's all right. We're still making headway. "Submission to the Will of God"—whatever that means—emphatically it does *not* mean one thing, and that is submission to another human will.

CLERGYMAN: Oh, but it might come to that—if such submission was the means to God's purpose.

SOCIOLOGIST: We are not talking of means at the moment, but of ends. Means, methods of achievement, require discipline—in fact, submission to discipline is the only way of carrying out anything; but with this over-riding condition—that God's Will, as you call it, our objective, our *policy*, has already been ascertained and agreed to, in freedom, without pressure. On that point no man can judge for another.

CLERGYMAN: Yes, I agree. God not only doesn't ask such submission of anyone, He definitely forbids it—at least, so it seems to me, if I understand Christ's teaching in the Gospels.

SOCIOLOGIST: If pressure from others exists, there can be very little chance of our arriving at what you call God's Will, which is manifestly neither another man's will, nor your own.

CLERGYMAN: The human will is the enemy of light always.

SOCIOLOGIST: So that, as we are agreed that the full understanding of the Truth is the end of man....

CLERGYMAN: Yes.

SOCIOLOGIST:...it follows therefore that freedom from domination by the human will—our own or anybody else's—is the only proper means to that end?

NOVELIST: You're quite sure you're not trying to dominate him

at the moment with your own human will?

SOCIOLOGIST: No, I'm only pressing for clarity. I'm sorry if I'm too urgent.

CLERGYMAN: It's all right. I agree willingly. Look, I'll put it down so that there is no mistake. (*He takes a notebook from his pocket and writes*): "My policy is to understand and demonstrate the Truth. In other words, to learn God's Law and conform to it." (*Smiling*;) Will that do you?

SOCIOLOGIST: First rate. We'll refer to that again. Now this: "And I agree that the means to that end must be the maximum individual freedom for all." (*The Clergyman writes it down.*)

NOVELIST (*sharply*): What do you mean by freedom for all? The masses let loose? I don't agree with that. They need to be educated first. They're not fit for such responsibility.

CLERGYMAN (*smiling*): Excuse me. I thought you said that nothing could move you any more.

NOVELIST: Neither it can. That was only momentary. The grotesqueness of the suggestion that the masses are fit for freedom of any kind!

SOCIOLOGIST: Then who is fit?

NOVELIST (*a trifle shrilly*): We're none of us fit. Look at the world to-day. Society needs a strait-waistcoat. For God's sake educate the people before you give them freedom.

SOCIOLOGIST: Why cry to me to educate them? "Can the blind lead the blind?"

NOVELIST: The devil quoting scripture! You said you never went to church.

SOCIOLOGIST: I didn't brag about it. I have neglected the Bible, to find at this late hour that it is a first-rate economic and political text-book.

CLERGYMAN (*turning to the novelist*): You talk of educating the people—but the truth is no one of us is qualified to teach his neighbour the Will of God. It is a purely personal matter.

SOCIOLOGIST: That is my whole point. Collectively we can only strive for the conditions in which it can best be learned.

So that this road that we are looking for, at least one of the conditions it has to fulfil, is now plain ----it must lead towards individual freedom, and not away from it.

CLERGYMAN: Yes; we are agreed as to that—we two, at any rate. I am learning fast this afternoon.

SOCIOLOGIST: I, too, have to admit to a help I would never have believed, in translating philosophy into the language of the Spirit. We have come quite a long way. Dare I ask for another cup of tea?

NOVELIST: Will you pour it out yourself? I must go and change. I feel a little out of it—you two are getting on so well—but, nevertheless, may I suggest we forgo our bridge after dinner, and take it up again?

CLERGYMAN: Splendid. I'll fetch you. (*She goes out, walking somewhat dispiritedly.*)

SOCIOLOGIST: They tell me her books are very brilliant.

CLERGYMAN: Poor woman, she's unhappy.

SOCIOLOGIST: She's desperately frightened.

* * *

(*Another corner of the same lounge. The Sociologist stands by three chairs pulled confidentially together, and to him come the Novelist and the Clergyman. All are in the conventional hotel dinner clothes.*)

NOVELIST (*as they take their seats*): I've been telling him you have designs on him. I was thinking it over while I changed. I've a suspicion you're a disguised revolutionary of a particularly upsetting kind.

CLERGYMAN: I'm a bit of a revolutionary, too. I study to be ready, and I hope I am, for anything implied in Christianity—and that's a great deal.

SOCIOLOGIST: You see the

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company you've fallen among. You don't mind? (*She shakes her head.*) Very well then—having settled our objective and the means of its attainment, you see we have at once the test you originally asked for, to apply to every proposition confronting us—to what extent does it make for individual freedom?

NOVELIST: He'll corner you, if you're not very careful. Socialism and the rest—they're all opposed to individual freedom and *laissez-faire*, and in my opinion quite rightly. But the condition you've agreed to rules them all out?

CLERGYMAN: purely not entirely. Communism, for instance—

NOVELIST: You wait and see if it doesn't. And it's fantastic to suppose there's nothing to be said for any of them. There's a whole lot; and for two pins I'd say it—though I gave up all that sort of thing years ago.

SOCIOLOGIST: I never implied there was nothing to be said for them. On the contrary, there is, as you say, any amount. But for our purpose it is all quite beside the point—our point, of ministering to individual freedom.

NOVELIST: Maybe, but I don't subscribe to your point.

SOCIOLOGIST: Then I'm afraid you must submit to being ruled out of order—for the time being.

CLERGYMAN: To apply our test, then, to the proposals of the Socialists or the Communists or the Fascists—

NOVELIST: They're rather more than proposals, you know. Some of them are in operation, I'm told.

SOCIOLOGIST: They all equally break down on the first count.

NOVELIST: Ah, ha!

SOCIOLOGIST: Keep an open mind, and you have to admit that no theoretical, planned State meets our needs at all.

CLERGYMAN: That, surely, is a bit sweeping?

NOVELIST: I warned you he'd corner you.

SOCIOLOGIST: Look at it fairly. Whatever else it may imply, freedom does not consist in participating in some idealistic scheme not your own, no matter how good, or efficient, or moral, it is.

CLERGYMAN: Do you imply there is nothing to choose between, say, Communism and Fascism?

SOCIOLOGIST: From our point of view, you mean? The freedom of the individual?

CLERGYMAN: Yes.

SOCIOLOGIST: None whatsoever. Since they are not directed towards what we are agreed is the "end of man," their relative merits -- which, naturally, bulk very large in their own eyes, and indeed are held worth a first-class war in Spain—

NOVELIST: It would be fine if we could all fight our wars out in someone else's country!

SOCIOLOGIST: Their relative merits are a matter of no importance to us.

NOVELIST: Just, to hear you!

SOCIOLOGIST: No; don't misunderstand me. I'm not disparaging them. I am merely saying they are no use for our—his and my—purpose. They are Utopian, based on ideas which are personal, not on facts which are universal.

CLERGYMAN: And have we no use for ideas?

SOCIOLOGIST: Agree that there is some other end to existence than the understanding of the Truth, and then you may find that ideas are excellent for your purpose; in fact, that there is

nothing for you but submission to some idea; which, in the nature of things, cannot be your own, unless you happen to be a very strong person indeed. But while we hold knowledge and Truth before us, there is nothing for us but facts.

CLERGYMAN: Yes, I see your meaning. Ideas, no matter how good, are of man and are neither wisdom nor knowledge. Facts, on the other hand, are knowledge, and —yes, I see this, too—are God's ideas. And our acceptance of them is wisdom.

SOCIOLOGIST: Well, it doesn't present itself to me in that form. But I think you're right. This liberty—

NOVELIST (*interrupting*): I think it is time we had a definition of liberty.

SOCIOLOGIST: Quite simply, it is *freedom to choose* — to choose, or reject, one thing at a time; not an assortment, like a political party programme.

CLERGYMAN: I don't quite see the distinction.

SOCIOLOGIST: It's a definition worth giving some thought to. It comes from a profounder source than my brain.

NOVELIST: There's a lot of nonsense talked in the name of freedom.

SOCIOLOGIST: There is; but it is largely because people do not recognise that freedom is freedom to choose. We're too prone to behave like the hearty soul described by Chesterton. I think, who welcomes you to his house by saying it is Liberty Hall, and you find you have to drink beer, whether you like it or not. You are not free, you see, but under the domination of his idea of freedom.

CLERGYMAN: There is certainly no freedom in our meaning of the word in such a country as Germany to-day. But I still feel it is too sweeping to say that there is *nothing* desirable or to be applauded in a system that has brought an unhappy and defeated people to such a comparative degree of happiness and order.

NOVELIST: Compare the state of the proletariat in Russia before the war with their present condition. They hadn't much freedom of choice then, whatever they may have now.

SOCIOLOGIST: No and again no. It is all beside the point. Don't think I'm just being obstinate in this matter. But we must have an objective—know where we are going, or we can get nowhere. Our destination is Knowledge, Reality, and our agreed method of attaining it. Freedom.

CLERGYMAN: You mean there can be no deviation on policy?

SOCIOLOGIST: How can there be? But I can put it far more simply than that. I am bound for London. You can tell me what you like about the road to Bristol. It may be tree-lined and starred with the most superb pubs, dispensing the loveliest ales; but until you can persuade me to change my destination, you cannot persuade me that it has anything over the London road—no matter how dull and dusty—for my particular purpose.

CLERGYMAN: Yes, I can see that we tend to waste our time disputing over means before we have even discussed ends. The whole basis of existence—we won't face it.

NOVELIST: That's the fault of the churches. You mix it all up with Sunday observances and sexual morality and irrelevancies of that kind.

SOCIOLOGIST: I think you are too severe on the churches. We get what we deserve, you know.

CLERGYMAN: No, no. I admit it. The churches have not held "the end of life" constantly before the people. Had they done so, they would not have been so disunited. Yes; I see it. Socialism, Fascism, Communism—they may be roads to somewhere, but they're not the Christian road; not the path to Truth, which, as Christ said, is freedom.

NOVELIST: I see you're giving in to him. He's infecting you.

When you've been in this world a bit longer you'll get tougher, more resistant. I speak from experience. I've met every shade and colour of reformer in my time. It's a bad world. (*Rising.*) I'm going to bed now, to preserve my sanity with sweet sleep. Doubtless, you two will sit up till the small hours talking, like newly made schoolgirl friends. Tell me your conclusions in the morning, will you—if they're not too intimate?

SOCIOLOGIST: We'll agree to adjourn, if you like, and tomorrow — what do you say—we'll climb to some height, and seek inspiration there.

NOVELIST: Well, I call that very nice of you—especially as I feel somehow that I haven't been very helpful or, shall we say, Christian, since it seems to be in the mode? I'm rather tired. Good-night!

(*She moves off, and after a few more words the men separate.*)

(*A mountain upland. Our three friends, shod with stout, nailed boots, are seated in the sunshine, with their backs to a wooden cowshed.*)

(*Before them lies a postcard panorama of snow-covered peaks, in all their unattainable, almost theoretical, perfection.*)

NOVELIST: What did you do after I left you last night?

CLERGYMAN: I don't know what he did. I prayed. I always do when I feel I've had an enlightenment. And you?

NOVELIST (*nodding towards the Sociologist*): He's a very disturbing element. I went to bed in a bad mood, and I got no sleep till half-past four this morning. I've thought it all out. He has got you pledged to have nothing to do with any man-made schemes of reform. But he's not playing straight; he's got a pet one of his own. (*She turns to the Sociologist.*) What's it called—Social Credit? I suppose it was handed to Moses on Sinai?

CLERGYMAN: Is that the fruit of your night's vigil? You'd have been better praying.

NOVELIST: I tell you my mood was black. It is so this morning—and I've got a headache. I admire your simple Christianity. I'm certain he has designs on it. (*Turning to the Sociologist.*) It came to me in the night, you'd never mentioned Social Credit. By the way, why doesn't it end in *ism*?

SOCIOLOGIST: For the good reason that it isn't an *ism*.

NOVELIST: Watch him. He's trying to slip out of it. We're not to submit to any of the systems that are functioning at the moment—and pretty effectively, too, whatever we may think of them—because they are man-made Utopian. But we're to accept Social Credit, a thing that hasn't even been tried yet.

CLERGYMAN: What is Social Credit, then, if it isn't a scheme?

SOCIOLOGIST: It's a science—a department of Sociology. Perhaps it is Sociology.

NOVELIST (*turning sharply*): Don't you know?

SOCIOLOGIST: Yes, I do. But I was breaking it to you gently.

NOVELIST: Oh, how kind!

SOCIOLOGIST: The lady seems to be on the defensive again; but I'm attacking no one. If I attack anything, it is solely the power of one human being unduly to influence the life of another human being. Social Credit isn't Utopian. Indeed, its author has very fairly described it as "the escape from Utopia." Obviously freedom of choice, which we have agreed is our immediate objective, is an escape from other people's ideas, at least as a compulsory motive force in our own life.

CLERGYMAN: And the basis of Social Credit?

SOCIOLOGIST: Is Truth, the basis of all science—facts, however cold; rather than ideas, however warm.

NOVELIST: He's being clever with us.

CLERGYMAN: No, no! I begin to understand.

SOCIOLOGIST: Social Credit

deals specifically with the Law of Association. There is such a law, you know; just as there are laws, let us say, of Hydrostatics or Dynamics.

CLERGYMAN: But, naturally, far more complex?

SOCIOLOGIST: Why naturally more complex? Possibly more resistant to analytical research, since we are ourselves the subject matter. But in the final analysis it is all a question of facts, whether we are dealing with natural forces, or with what we call human nature.

CLERGYMAN: But how can you base a system of government on a vague thing like that?

SOCIOLOGIST: On what else can you base it? Government, as I see it, is the regulation of social behaviour. How can you hope to regulate a thing you don't understand? Sociology, Social Credit, is the science of social behaviour, and, therefore, surely the only sound basis for government.

CLERGYMAN: Government based on facts, not on ideas?

SOCIOLOGIST: You've got it. It comes to me here, as I sit, that maybe our sole duty in this life—a duty we, most of us, shirk—is to accept facts. Indeed, I think your notebook will tell you we agreed yesterday that it is. For instance, the undeniable fact, so awkward to would-be reformers, that what is one man's meat is another man's poison.

CLERGYMAN: And how do you accept that?

SOCIOLOGIST: By permitting individuals to choose their own dinner. You see how simple it is.

NOVELIST: And what about this fact of unemployment? Statesmen seem to find it a pretty tough morsel? Does Social Credit accept and solve it?

SOCIOLOGIST: Why, yes. Unemployment presents no difficulties, once it is given its rightful name of leisure.

NOVELIST: It all sounds so beautifully simple. There's bound to be a snag in it somewhere.

CLERGYMAN: The only snag, I suspect, is that all simple things are difficult. To lead a life like Christ's is literally the simplest and most difficult thing in the world. And this dreadful fact of poverty side by side with plenty?

SOCIOLOGIST: That is not a natural fact. It is wholly artificial, an idea, and, as such, to be thrown off. But the fact of plenty I do accept.

CLERGYMAN: The feasibility of material plenty for all?

SOCIOLOGIST: Yes. It is an established fact, and its acceptance is the immediate, urgent duty before humanity to-day.

NOVELIST: And how do you propose to prevent the uneducated masses from making beasts of themselves?

SOCIOLOGIST: My dear lady, we are talking of facts—of freedom, of life—not of some idealistic system. It is the planned economies that go to work negatively, by prohibition. I'd like to make myself clear on this point. The freedom we are talking of is essentially not freedom to indulge ourselves; it is freedom from the domination of other men's ideas. No doubt, it will be called all sorts of names, but, in essence, it is simply freedom of choice—in this particular case, as to whether we shall, or shall not, indulge ourselves.

CLERGYMAN: You mean that there is no one wise enough to prevent us—no one with the "right," except ourselves?

SOCIOLOGIST: Yes. I think it comes to that.

CLERGYMAN: Christ refused to judge between the young man and his brother. Yes; no man can judge of right or wrong for his fellows. And yet this acceptance of plenty—it seems perilously as if you advocated drifting with the stream.

NOVELIST: I'm glad you begin to realise where he's taking you.

SOCIOLOGIST: And why not drift with the stream, so long as it is the stream of reality, of true facts? Surely the peril lies in fighting against it.

CLERGYMAN: You mean, we fight against the Truth? I have never thought of that in a collective sense, but only in a personal one. Of course, in our own lives the whole weariness is because each one of us fights against the Will of God, instead of accepting it.

SOCIOLOGIST: Yes, it's that that is behind all the futility of politics, and all the silly complexity of modern legislation—the mess of tariffs and marketing boards; it's all a huge fight against facts, and, primarily, this glaring fact of plenty.

CLERGYMAN: To blink facts is to defy God. Yes, I see, all the dictators and statesmen are doing that. They're fighting against the Will of God.

SOCIOLOGIST: Yes. I'm agreeable to calling it that. And can't you realise how simple it would be if they'd only give up fighting it, and just recognise the truth of the situation?

CLERGYMAN: Surrender to facts—yes, there can be no greater obedience.

SOCIOLOGIST: And yet the whole social structure to-day is convulsed in an effort to do anything rather than accept this fact of plenty.

NOVELIST (*querulously*): You both seem to make a fetish of this acceptance business. You're ready to sacrifice civilisation to it. Doesn't it occur to you the harm you might do for the sake of a speculative theory? Don't you realise the hundreds of legitimate objections that can be raised against you?

SOCIOLOGIST: You mean against this orgy of licence, as it appears to you? I've admitted it but only if we alter our premises and agree to a different end, another objective, than understanding.

NOVELIST: It's a demonstrable fact (and you're all for facts) that human nature deteriorates at once if you remove the need of effort. Unlimited materiality is bad for society.

CLERGYMAN: You must forgive me if I point out you are employing moral terms as though they were absolute. Wasn't I—ahem—"ticked off" for that offence yesterday afternoon?

SOCIOLOGIST: He's right you know. We're not talking of what is good or bad for society but of "the end of man"—namely understanding—and the means to that end—namely, freedom of choice—even to the point of freedom to choose racial oblivion.

CLERGYMAN: I'm not afraid to face that possibility.

NOVELIST: Well, I am. It's not in nature.

CLERGYMAN: Fear is the primary sin. It is doubt of God's purpose. (*Turning to the Sociologist.*) By the way, you do believe in a Purpose, don't you?

SOCIOLOGIST: I? Of course there's a purpose, a law, of Life I don't know how the idea even got about that there wasn't. You couldn't glue two bits of wood together if there wasn't such a thing as law—something natural and inevitable, not arbitrary, in its operation.

CLERGYMAN: By that you mean that it is something, which if it is understood and observed must serve our purpose?

SOCIOLOGIST: Yes, certainly. There is no such thing as a hostile law. As I see it, the apparent hostility lies solely in our ignorance of it. A boiler doesn't burst and blow its attendant sky-high maliciously, but through his ignorance of steam pressures or neglect of some other fact. Fear is simply fear of arbitrariness—dread of the irrational.

NOVELIST (*with a slight shudder*): Yes, you're right. If we could only be sure.

SOCIOLOGIST (*indicating the clergyman*): Put your trust in God he would say. Put your trust in science, the knowledge of the Law, I say. We both mean the same thing.

NOVELIST (*turning to the Clergyman*): Is that so? (*He nods assent.*) You're pretending, both of you. I'm the only one that has

(Continued on page 7.)

ROGUERY IN THE GUISE OF PIETY

The "Argus" and Mr. R. G. Casey

A Letter to the Editor from BRUCE H. BROWN.

Sir,

If you have not read the leading article in the Melbourne *Argus* of August 17, please do so. Keep in mind when reading the article that sandwiched between a self-righteous declaration of truthfulness and a text from the Bible calling for vengeance against liars. The declaration at the top is as follows: "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list." The text, at the end is from Psalm xxxi. verse 20: "Let the lying lips be put to silence which cruelly, disdainfully, and despitefully speak against the righteous." Very few would suspect after reading these that the *Argus* had lied in its declaration, had lied throughout its editorial, and had used a text at the end calling for a curse upon itself

What Mr. Casey Said

According to the *Argus* of August 15, Mr. Casey was the chief guest at a smoke concert arranged by the United Commercial Travellers' Association, and, in the course of his response to the toast of "The Federal Parliament," he "deplored predictions of another depression made by the leader of the Federal Opposition (Mr. Curtin). Depression largely arose from a state of mind. If people spoke of depression as inevitable, it was fairly certain that their minds would be directed in that way, and they would act accordingly and depression would finally arrive. Real depressions did not arise in Australia, but came from overseas. There is no reason for depression talk, and I challenge Mr. Curtin to reveal what is behind his continual references to depression. If I could offer a word of advice to him, I would ask him to cease his depression talk, for I know he has the interests of Australia at heart."

What the "Argus" Said

Four days after Mr. Casey had "rebuked" Mr. Curtin, in this way, the *Argus* came out with an editorial containing the following: "To a very large extent we can choose which we will have—a cheerful and abounding prosperity or a dismal, heart-eating depression. It all depends on the individual, and, in its general application, upon the aggregation of individuals that makes the community. . . . Depression can be 'suggested,' using the word as the hypnotist uses it. . . . If Mr. Curtin could peer into the future and learn what the seasons have in store for us and what prices the markets will give to us, he would gain the ear of the whole of the people. As it is, though he speaks with the tongues of men and of angels, and has not this knowledge, he becomes as sounding brass or a tinkling cymbal. Mr. Casey, a man of cheerful yesterdays and confident to-morrows, has taken the dejected Mr. Curtin to task. As Federal Treasurer he deprecates and discounts predictions of another depression. . . . We can think ourselves into a depression. . . . An example was supplied some months ago when certain well meaning individuals in Great Britain began to talk about "cycles" in the life of the body. . . . Mr. Chamberlain deplored such talk. . . . but they persisted and in fact a mild depression did ensue. . . . Croakings about coming depression lead directly to a contraction of credit."

Childish and Untrue

We therefore have the position that what Mr. Casey said has been specially endorsed by the *Argus*, and may be summarised thus:-

1. Depressions largely arise from a state of mind.
2. If we speak of depressions as

inevitable, depressions will inevitably arrive.

3. Anyone who has the interests of Australia at heart should never speak of depressions.
4. Depressions do not arise in Australia, but come from overseas.
5. We can choose whether we will have a cheerful and abounding prosperity or a dismal heart-eating depression; it all depends on the individual.
6. We can think ourselves into a depression.
7. The "mild" depression being experienced in England is the result of talk last year about the trade cycle.

You see, depressions arise in the mind but come from overseas, and, presumably, now that Mr. Curtin is said to have expressed his mind, someone overseas will oblige by sending the depression.

Anyone who has looked into the cause of depressions will know at once, however, that the remarks of Mr. Casey and the *Argus* are alike childish and untrue, and the explanation is probably to be found in the fact that both take their cue from the same master—the banker—and therefore speak their master's language.

Only a State of Mind

Looking over the summary of what they said, it must be a tremendous surprise to 99.99 per cent of us to hear that the depression we have been experiencing since 1929 was the result of our own state of mind. Speaking for myself, I can say definitely that the cutting of my pay was entirely contrary to my state of mind. I was strongly opposed to it, and all the people I know were opposed to it. The Unions fought against it and the Federal Government went so far as to ask the Arbitration Court not to submit to the clamour of the bankers for a cut in the basic wage. But the Court did submit, and if this was the result of a state of mind, then we ought to be given the identity of the Mind and an explanation of its condition. The fact, of course, is that the assertion of Mr. Casey and the *Argus* in this respect has no foundation in fact.

Meekly Wait and Murmur Not

If number 2 of the summary is right, then the best and easiest way to avoid depressions is not to speak of them. On this basis there should have been no depression in 1929, because at that time the people were as ignorant, quiet, and subservient as cattle so far as depressions were concerned. All the talk about the impending financial emergency came from S. M. Bruce and the bankers. On that occasion, however, there was no rebuke from the *Argus*, and the depression came notwithstanding the silence and docility of the people. If speaking of it is so serious a danger as Mr. Casey and the *Argus* make out, why is it that the Government has not taken steps to make it an offence for depressions to be mentioned? That would be far more helpful to the community than many of the provisions of the Crimes Act. The fact, of course, is that depressions come whether we speak of them or not.

Why Pick Mr. Curtin?

And, if speaking of depressions is against the interests of Australia, why have Mr. Casey and the *Argus* been so tolerant of businessmen expressing concern about the fall of prices and the difficulties of obtaining financial accommodation, to say nothing of the speeches of bankers (published mostly as paid advertisements) warning us that "a more cautious credit policy" had become necessary, and that

"a drastic pruning of imports" would have to be undertaken. Both of these aspects of policy were put into operation before Mr. Curtin spoke on the subject, but evidently the bankers read his mind in advance, and got in first. They were not so foolish, however, as to make use of the objectionable word "depression," they referred only to restriction of credit and interference with the Government's main source of revenue. That apparently enabled them to escape "rebuke" from Mr. Casey. Restricting credit and "pruning" the imports would naturally be quite harmless so long as it wasn't talked about. That's where the trouble comes in. What a pity Mr. Curtin can't hold his tongue. The light of day must never be permitted to shine into the dark corners, and anyone having the interests of Australia at heart would never dream of disturbing the knighted pretenders who work against her behind the scenes in secret. It isn't done.

They Come From Overseas

Point No. 4 hardly suits the book, for if depressions come from overseas, they are *not* "suggested" by individual Australians.

The Choice is Ours

Now in regard to number 5 of the summary, the *Argus* has accidentally spoken the truth, for we can choose whether we will have a cheerful and abounding prosperity or a dismal heart-eating depression. That is precisely why the U.E.A. exists. Up to now the people have never exercised that choice, with the result that cheerful and abounding prosperity has never been known. Every time the ordinary citizen has been given an increase in his income he has been immediately robbed of the benefit of it through higher prices. Every scientific discovery or mechanical development has imposed further burdens instead of benefits, and brought about a lower standard of living when they should have raised the standard beyond recognition. It is the purpose of the U.E.A. to enable us not only to choose a cheerful and abounding prosperity, but to so organise our voting power that our choice will be respected and honoured.

Thinking Ourselves Into It

If it is true that we can think ourselves into a depression, ought it not be equally simple to think ourselves out of one? A depression is the *result* of the following action:

First—The banks adopt a "more cautious" policy regarding the "availability" of credit. This tends to increase the bank rate, to shorten the general supply of money, and to cause a fall in prices.

Secondly—The financial institutions, led by the banks, precipitate a selling wave on the stock exchanges, causing the mild recession to develop into a "serious slump" or a "deep depression."

Confirmation of this may be obtained from the Report of the Monetary and Banking Commission, in which it is shown that the Australian banks adopted a "more cautious" policy in 1928, and followed it up in 1929 by calling in overdrafts and selling securities, disposing of no less than eighteen million pounds' worth within a period of two years. When this was going on the Australian people suffered their worst privations. In 1932 the Australian banks began to buy securities again, and at the same time to adopt a more liberal policy in regard to credit. Their "policy" of 1928-29 coincided with the beginning of the financial emergency, and the reversal of that policy in 1932 coincided with the beginning of our emergence from it.

Caution and a Selling Wave

The banks in Australia have already adopted again the "more cautious"

policy in regard to credit, and the banks overseas have already instituted the selling waves on the stock exchanges. It is rather extraordinary to hear that we, the people, *thought* the banks into such actions, but if Mr. Casey is right, and we did think ourselves into such insanity, why should we not reverse the process and think the banks on to a more sensible course? Herr Hitler has apparently discovered the way.

Hitler's Way

Did you notice during the last couple of weeks that our newspapers and the "British Official Wireless" have been featuring the slump on the Berlin Bourse, and of the rush to sell securities there? And did you notice a few days ago the brief and inconspicuous announcement that Hitler had ordered the banks to change their "policy" and buy securities? With remarkable suddenness the slump on the Bourse was almost a thing of the past, and the inspired talk about the economic situation in Germany ceased overnight. If Hitler could think the banks out of a plan to rob the German people, could not the Federal Parliament think the Australian banks out of a plan to rob the Australian people? I think it could! And, what is more, it *will* when we require it to.

The "Cycle"

The last point in the summary is the statement that the depression being experienced in England is the result of talk last year about the trade cycle. Evidently the trade "cycle" would have ceased to cycle had no one mentioned it? Upon my word, what nonsensical rubbish these self-styled truth tellers put around for the gullible! Was Colin Clark one of the villains who said too much and thus brought the mild depression on innocent England? In the Melbourne *Sun* of July 29, 1937, this man is reported as having told the Junior Chamber of Commerce that he found it difficult not to foresee some recession in 1938 in business activities; that Australia was so influenced by British affairs that any fall in demand in Britain would have its corresponding effect here; and that unless there was an unforeseen expansion in armament expenditure, there was not likely to be any counteracting factor to the anticipated building decline. Even though those developments were inevitable consequences of the financial policy already dictated by the bankers, what a pity Mr. Clark mentioned it, and how regrettable that the Junior Chamber of Commerce did not take him seriously to task for it.

Part of "The Plan"

It is almost unpardonable that the *Argus* itself failed to warn him of the harm he might be doing to England, but perhaps we can appreciate its position when we recall that on the previous January 15 it had told us that "Mr. Colin Clarke is widely acknowledged as an authority on the application of statistical measurement to economic problems. He is to lecture to students at the University of Melbourne in the second and third terms, and his appointment is part of a plan to bring to Melbourne for a short period distinguished scholars from overseas, so as to give students the stimulus of new teachers and new points of view." It is unfortunate that 12 months ahead of Mr. Curtin he should have turned out to be such a danger to the Motherland. This suggests that we should look into the "plan" under which he came here, and find out the

name of the author of it, as well as the identity of those who inspired it.

"Cheerful Yesterdays and Confident To-morrows"

I would like to say something about Mr. Casey being a man "of cheerful yesterdays and confident to-morrows," but space limitations unfortunately prevent it. Who wouldn't have a cheerful yesterday and a confident to-morrow with every facility for good health and an assured income equal to all his needs? Without being employed in industry at all he receives money in such quantities that he can purchase what he likes. And he gets it for nothing!

Exports Up But "Values" Down

And so one could go on. The Adelaide *Advertiser* of August 19 told us that wool exports are up, but *values* are lower. *Who* is responsible for again requiring the wool producers to send more wool for less payment, as was the case in 1929? Perhaps the woolgrowers have *thought* themselves into that position again. In the same issue, we were told that the chairman of the Commercial Bank of Australia had said that imports would not be maintained at such a high level in the coming year, and that the banks would have to conserve their resources. Almost identical with the type of talk from bankers in 1929! But evidently we have *thought* them into it. In the *Argus* of August 18, only one day earlier, the chief president of the United Country Party expressed alarm at the tragic fall in price of two of Australia's chief export products—wool and wheat. He went on: "The reaction to these factors will be felt by Australia as a whole in the course of a few months, and unless the Commonwealth and the State Governments take immediate measures to neutralise the blow to the economic life of Australia, they will have failed miserably to fulfil their obligations to the nation." But what's the use of Mr. Simpson objecting to the tragic fall in prices if he, as one of us, *thought* the wool and the wheat into it?

The first necessity is to get into the right frame of mind, and the best evidence of that is for the farmers, the woolgrowers, the labourers, workers of every kind, the shopkeepers, the clergymen, the housewives, and every person of good-will to join immediately with the U.E.A. in its great work of requiring Parliament to serve the interests of the *People* instead of the interests of the bankers. Yours faithfully,

BRUCE H. BROWN.

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FREEDOM TO CHOOSE

(Continued from page 5.)

sufficient courage to admit that, deep down in all our hearts, is an ineradicable dread of the unknown, of the unaccountable savage that lurks in all of us.

SOCIOLOGIST: No, I don't really think so. To see the law in operation, even a little, is to have much of that fear removed.

CLERGYMAN: To trust God is, or should be, to trust His children.

NOVELIST: You're not being candid with me, either of you. (*Pointing with her stick.*) Those mountains in front of us, how grand and benevolent they look in the sunshine. But have actual dealings with them, and they are icy and treacherous, with crevasses and unreliable ice-bridges. That's nature and life. (*Pressing back against the shed as though she feared attack from the rear.*) No, there's no virtue left in the world, except courage—boys whistling in the dark to keep their spirits up and make a good show—and it's a cold, comfortless virtue. Society is visibly disintegrating round us, falling apart—

SOCIOLOGIST: Learn the art, the science, of sticking together. I could teach it you.

NOVELIST: And it isn't any puny efforts of ours that will stop it.

CLERGYMAN: God alone can do that. And God—the Law, as our friend puts it—can, and can only, operate through us, through our right thinking. That is our terrific responsibility. We are His only means.

NOVELIST: That fact doesn't instruct us what to do.

SOCIOLOGIST (*to the Clergyman*): Do you carry your notebook?

CLERGYMAN: Yes.

SOCIOLOGIST: May we have our policy, as defined yesterday afternoon.

CLERGYMAN (*reading*): "My policy is understand and demonstrate the Truth. In other words, to learn God's Law and conform to it. And I agree that the means to that end must be the maximum individual freedom for all."

NOVELIST: But what can we do?

SOCIOLOGIST: You ask me what you can do. The fact of plenty stares us all in the face today, demanding acknowledgment.

CLERGYMAN (*after a pause*): Here is what I wrote under it while I was praying last night. (*Reads.*) "It was not to save or perpetuate any dogma or system that Christ died, but to free the individual."

NOVELIST (*looking straight before her*): You make me ashamed of my night thoughts.

CLERGYMAN (*turning to her*): I have sincerely wanted to serve God's purpose, but I have only been able to see it fitfully, and disconnectedly. Our friend here has taught me since yesterday that it is in facts alone that God's purpose can be read. They are the signposts of Truth. If we accept them, if we follow their direction, we are with the great stream of Nature, no longer battling against it. "Acceptance" surrender, should be our watchword.

SOCIOLOGIST: Just look how truly we are in the current and natural order of things! We have set understanding as the "end of life," and freedom as the means to that end. And here immediately in this first great fact of plenty that is presented to us for acceptance, is an immense increase of man's freedom to choose. So that we are moving in the direction both of our objective, and of enlarged means of attaining it.

NOVELIST: I'm afraid of this fact of plenty that you keep on about. I don't accept it. It has come upon us when we are least ready. We couldn't survive.

CLERGYMAN: Who are we to say when is the appointed time for anything? A voice from the clouds told Paul it was useless for him to kick against the pricks. Faith is what we need—faith that the right step, rightly taken, must lead us aright, although we cannot see ahead.

NOVELIST: Give me your arm. I'm frightened. (*He gives her his arm.*) That's better. I'm very nearly old enough to be your mother.

CLERGYMAN: You needn't apologise.

NOVELIST: I'm not. I meant that you were in touch with a force, a strength, I know nothing of. I'm terrified of my fellow-human beings.

SOCIOLOGIST: We must learn that nature, the world, understood, is benevolent.

CLERGYMAN: Truth is Benevolence. Is there no name that could be given to all this we've been discussing? What about "Freedom to Choose"?

SOCIOLOGIST: Names are misleading things. But if we must have something, why not Democracy? Like Christianity, it's never really been tried.

CLERGYMAN: Perhaps they could be tried together?

NOVELIST (*rising*): It's time to start home. There's a long road before us, in more than one sense. Look at those peaks. They begin to grow pink to hear us. But they look more friendly, less remote, than they were. Even I begin to hope. Come, my friends!

(*They turn and go down the path together.*)

THE NEW TIMES

ELECTORAL CAMPAIGN NOTES

VICTORIA

ERIC BUTLER AT CHELSEA.—Eric addressed a meeting of The Righteous Government Forum at Chelsea on Tuesday night. Those present were very impressed with a trenchant criticism of the financial oligarchy which is again foisting a depression on the Australian people. "However, if we are prepared to stir ourselves, and fire the nation with the message of democracy, there is still time to stem the rising tide of depression," he said.

SEYMOUR.—Next Thursday night, September 1, Eric will address a public meeting at Seymour. As he is making plans to do some more country campaigning, all those country supporters who are desirous of utilising his services are urged to get in touch with the U.E.A. immediately.

SUNSHINE.—We are pleased to report that several enthusiasts have taken up the campaign at this centre, and are putting in some very good work. This is further evidence that the campaign is now growing rapidly.

KEW GROUP.—This group has quickly settled down to active work, and their second meeting was a great success. Special mention must be given to the excellent work being done by the president, Mrs. Webb, who, apart from making her home available for the meetings, is also putting in some very valuable work on organising. All supporters in Kew are asked to note that this group meets every Wednesday, night at 5 Eglinton-street. Mr. O. B. Heatley, the Campaign Director, addressed a special meeting last Wednesday evening.

YOUTH SECTION.—All arrangements have been made for the big meeting at Elsternwick on Thursday night, August 25. This meeting has aroused great interest, and will be fully reported in our next issue.

SOCIAL.—The Youth Section invites supporters to be present at a social evening next Saturday night, August 27, at 429 Bay-street, North Brighton. Funds raised will be used to further the work of the campaign.

FRANKSTON.—Quiet work is being carried on at this centre by a very energetic secretary. Would all *New Times* readers in that area get in touch with the secretary at 4 Evelyn-street, Frankston?

BENDIGO.—A new group is in process of formation here, and several meetings have been already held. All *New Times* readers and their friends interested in the movement will do well to get in touch either with Mr. J. S. Lazarus, of 445 Hargreaves-street, or Mr. T. Crombie, 70 Casey-street, as early as possible.

SOUTH AUSTRALIA

GLENELG.—A very satisfactory meeting was held at Glenelg on Tuesday evening last. Rev. Norman Crawford was the speaker. An after-service meeting has been arranged for Sunday, August 28, in the Congregational Church Hall, Jetty-road, Glenelg. Dr. Hecker will take the chair at 8.15 p.m. The speakers are Rev. Norman Crawford, president of "A Society Working for a Christian Social Order," and Mr. Bruce Brown.

PORT ADELAIDE.—On August 29, at 8 p.m., a public meeting will be held in the Port Adelaide Town Hall to protest against the national Insurance Act. Mr. W. T. Duggan and Mrs. Wright will address the gathering and Rev. C.D. Brock will move the motions.

TOWN HALL ADELAIDE.—

Arrangements are progressing for a bumper meeting in the Town Hall on Thursday, September 1, at 8 p.m. The object of the meeting is to appoint a deputation to Parliament House demanding the abolition of the dole, work for unemployed at award rates, or payment of the basic wage for all. Rev. C. D. Brock will speak on "Plenty," Rev. A. L. C. Saunders on "Poverty," and Mr. Bruce Brown on "Realities."

LOWER RATES.—New groups are springing up in various centres, creating more and more enthusiasm.

WEST AUSTRALIA

STATE COUNCIL MEETING.—The State Council met on August 5. Much business relative to the progress of the movement was discussed. The following special business was decided: A Convention of all Electoral Campaigners be held during Show Week, and that all campaigners and lone campaigners in West Australia be requested to send their names and addresses to the Director of Campaign as early as possible. If the number is sufficiently large, which is sure to be the case, special concession fares will be obtained. Write: Director, Room 31, Bon Marche Buildings, Barrack-street, Perth.

"THE OPEN FORUM."—Another champion of democracy, advocate of freedom of the press, and a valuable assistance to the Electoral Campaign in W.A. has come into existence in the form of a weekly journal. This paper, as its name implies, gives absolute freedom of expression through its columns on all matters pertaining to public welfare, and is fulfilling a long-felt want.

A CHALLENGE IGNORED.—The following, for example, is extracted from the *Open Forum*: "Friends or —? The first subject on the agenda of the Open Forum Debating Club, launched by the paper, for the first public debate, was: 'Are the Banks Our Friends or Our Enemies?' This subject, however, was placed in an indefinite position down the list, owing to the fact that it was possible to get numerous prominent speakers to show that under the present financial system banks are our enemies, but not one financial expert, not one intelligent man or woman was game to try and show an articulate audience that the banks are our friends! Still, if the club committee can discover someone who believes and feels that he can show that banks are our friends, the subject will be debated in due course."

ADVICE TO WHEAT-GROWERS.—Per medium of the press, Mr. V. J. Dury, State Director of Campaign, has forwarded the following advice to the farmers of W.A.: "Two representative bodies of farmers, while desiring the same result, a guaranteed price for their product, are wrangling amongst themselves over the method or methods while party politicians exploit their differences with promises. While one organisation wants a fixed price the other desires a subsidy or a bonus, and instead of co-operating in a demand for the result they want, continue to argue amongst themselves, and will eventually wake up to find that they have got nothing but party promises."

Letter to Editor A VITAL JOB

Sir,—Your appeal for new readers in last week's issue is the most practical move for advancement that has been made in recent years. Every reader must get an idea of the nature of pressure politics and become there-

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MELBOURNE (Cont.)

(Continued from page 3.)
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fore an agent for the spread of the cause. Every reader, by spreading the idea, will convert others, who will become new readers, and, in turn, new agents for propaganda. Given that your readers have the courage of their convictions, as I believe they have, knowing that they earnestly desire reform, and wish to do what they can for its issuance, here, then, is a way to help that all may follow. No obstacle of time, poverty, lack of eloquence or any other cause can prevent anyone from assisting in this simple, yet vitally important, work. We all want to see a circulation running into the hundred thousands, let us band together, then at once, and make our wish come true. Yours etc.,

"CONSTANT READER"
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Why You Should Join The United Electors of Australia

What is the U.E.A.?

The movement called the United Electors of Australia is the bringing together of voters in a non-party, non-sectarian and non-sectional body. Their bond of association is the signing by every member of the Elector's Demand, and an undertaking to press for what it contains.

What is the Object of the U.E.A.?

The general object of the United Electors of Australia is to enable the people to obtain such things as they may in common desire, by restoring political democracy—that is, by placing Parliament once more under the control of the electors. In theory this control has always existed, but in practice it has long ceased to be exercised.

The purpose for which parliaments have been set up is to administer the policy of the people. But to-day a parliamentary election means little more than an occasion when the people are asked to choose between the policies to be imposed upon them by one or other of the major political parties.

These policies at best are sectional, and for the most part are mutually hostile. In their private lives neighbours who vote for different party platforms will be found anxious to help one another, and will live on the most friendly terms; but the parliament to which they send their deputies becomes a warring camp and ends in frustration. Hence the disgust with parliament which in so many countries is leading to the abandonment of the democratic ideal and the substitution of tyrannies.

The Party System a Failure

Moreover, party government has proved that it cannot obtain even the sectional advantages which it dangles before different classes of electors. In Australia, the so-called United Australia party, supported mainly by what may be called business interests, has piled up taxation on every business enterprise until it has now broken all records—and its only prospect is one of increasing taxation still further. After years of pinning their faith to the Country party, the primary producers are likewise more heavily in debt than ever, and more insecure than ever about the marketing of their output. While, after a generation of Labor party activity, the official statistics show that the position of the average wage earner in Australia is now worse than it was thirty years ago; the buying power of this wage has increased, while the security even of drawing that wage is daily diminishing.

Withal, the real wealth of the Commonwealth — its actual, and still more its potential production — has gone up and is going up by leaps and bounds. This is one of the richest countries on earth, and there is absolutely no sound reason why every one of its inhabitants, without exception, should not be able to enjoy an increasingly high standard of living accompanied by more and more personal liberty.

Methods Versus Results

A little thought will show how absurd is the way we endeavour to run our national affairs.

As an illustration, consider how a trading company's business is conducted. The company is owned by its shareholders who, by their votes, elect periodically a number of deputies to administer its affairs. These deputies are called directors, and are usually chosen not so much for their technical knowledge of the company's manufacturing or merchandising processes as for their reputation for integrity, commonsense and

general ability. The directors then proceed to appoint sectional managers—works manager, sales manager, etc. — who in turn select the technical staffs for their various departments—engineers, chemists, accountants, salesmen, and so on. The business is now run on a basis of demanding results. Those who get satisfactory results are retained in the company's service, and those who fail are very soon dispensed with.

The principle involved is one of individual responsibility, resting ultimately with the responsibility of the directors to the owners who elect them. And these owners, the shareholders, are interested only in one thing—their dividends, or the general results of the company's operations. They would not dream of dictating to the directors on points of administration or on methods to be employed. They simply want results. And if satisfactory results are not forthcoming, then the directors themselves are displaced and a new board is appointed.

What holds true of a company's affairs should also prevail in the greatest of all our industries, which is the proper running of our country. Here the shareholders are the electors and the board of directors are the members of parliament.

Would shareholders in a company elect directors pledged to oppose one another, or pledged to methods of conducting the business rather than to obtaining results from it? Then why do it with parliament?

It may be said that there is no parallel, that company shareholders, however diverse or even opposed may be their other interests, have a common end in view in their company investment, and that the same does not hold true of the interests represented in our national parliament.

This brings us to the first specific objective for which the United Electors of Australia ask voters to co-operate. That objective is *the complete abolition of poverty from every Australian household.* And the United Electors assert that such an objective is one where the interests of all citizens are identical.

The Existence of Poverty

Nationally speaking, it requires no argument to prove that this country is tremendously rich. With a population of under seven millions we find Australia producing, in one of the world's great needs, wool, a quarter of the entire world supply; with most of our other primary products we figure as large exporters, and there is hardly an industry, primary or secondary, where we could not greatly increase our output if satisfactory arrangements were made for its disposal.

Alongside this we have a state of artificial poverty, which is as remarkable as our real wealth.

Perhaps this assertion of poverty will not be accepted as readily as that of our national wealth. But it can easily be demonstrated.

In the first place, there are the vast numbers of those who are quite destitute. Even the official figures, admittedly conservative, indicate that there are about three-quarters of a million men, women and children in Australia who, through lack of a regular income—or, as it is called, through unemployment—are dependent on State doles for their very existence.

Then we have the ever mounting tally of the destitute aged and invalid living on a pension pittance of less than £1 a week. In 1926 their number was 175,000; in 1936 it was 287,000.

And the recent census showed that the citizens as a whole are poor. In 1933 only 13 percent of

all Australia's male breadwinners and only 3 per cent, of its female breadwinners had an income as high as £5 a week, while two-thirds of the male breadwinners had no income or incomes under £3 a week, and three-fourths of the females had no income or incomes under £2 a week. Nor is there any reason for believing that the above figures would be greatly improved to-day.

Debt and Taxation

Two of the greatest indications of poverty are debt and taxation. Australia's national debt has grown from £200 millions in 1901 to £700 millions in 1919, and, expressing both our local and our overseas debt in Australian pounds, to about £1500 millions to-day. The debts of municipalities, of semi-government boards and the like, as well as private debts, have multiplied in similar fashion.

And so has taxation. Commonwealth taxation was £50.4 millions in 1931 and £63.6 millions in 1936, while in the same period the States' taxes increased from £35.8 millions to £40.9 millions. Thus the grand total rose from £86.2 millions to £104.5 millions, or from £13/5/6 per head to £15/9/11 per head.

You may be one of the fortunate few who are not directly faced with poverty or the fear of poverty, but, no matter who you are you cannot possibly escape its effects. On the one side you are being taxed more and more heavily, both directly and indirectly, to pay for the poverty of others; and on the other your own prosperity is constantly hampered because, though your labour or skill may produce goods that are needed or desired, you have no certainty that an impecunious public will be able to buy them from you.

Poverty, debt, grinding taxation and general discontent—that is our position to-day in spite of our plenitude of real wealth and our tremendous resources for increasing it. And, unless we unite to demand that our national board of directors, our Federal Parliament, take the necessary steps to abolish poverty, the future holds an even more dismal prospect, with war or revolution as the inevitable outcome. *For that outcome you will probably pay with your own life or with the lives of those dear to you.*

What Should We Tell Parliament?

If we want to end these conditions, what instructions should we electors give our Federal parliamentary members?

Simply the demand that they abolish poverty, and do so in a genuine fashion. We know that our existing production of goods is sufficient to provide every person in Australia with all the essentials of health and security. We know production could be increased to almost any extent desired by our people, so that there is no need to confiscate anyone's property or anyone's income.

Knowing this, we are entitled to demand the result we seek. It is not for electors to be expert in methods. It is not necessary even that members of parliament should be so, any more than other company directors. They have at their disposal all the men and all the materials in Australia, and they exercise sovereign authority. This being so, it is absurd to say that a solution cannot speedily be found for a problem of *abundance*. We are entitled to demand it, and if we demand it clearly enough and strongly enough we shall undoubtedly get it. For sovereignty, though vested in sitting members of parliament, belongs to the people. Members of parliament, if they fail to carry out the wishes of electors,

can be displaced like any other board of deputies.

What Will M.P.'s Say?

What will be the reaction of members of parliament, used to party domination, when electors announce that they propose to re-sume control over policy?

Strange as it may seem to the ordinary elector, it is probably true that the average parliamentary candidate first seeks election, not merely to get an attractive position, but also because he is genuinely anxious to serve his country—because he has what is called a public spirit. Once he becomes an M.P., however, he speedily finds that he must confine his activities and record his vote in parliament to suit party policy. The penalty is expulsion from the party or failure to have his endorsement renewed, which, *owing to electors' party allegiance*, almost certainly means the loss of his seat at the next election.

Anyone who knows members of parliament knows also that they chafe under this iron control until they ultimately become disillusioned and, taking the line of least resistance, go with the stream and become "good" party men.

The blame for this does not lie so much with the M.P. as with his constituents. As long as the elector votes for party methods, so long will the M.P. be a party creature. As soon as a majority of electors show that they are concerned only with results, so soon will the member of parliament, like any other servant, bestir himself personally to procure those results.

It may be that some members will be obstinate, that they will try to insist upon giving the people what *they* think is good for the people rather than what the people think is good for themselves. If

any members adopt this attitude, if they refuse to conform with the terms of the Elector's Demand, then the electors, if they really mean business, will turn them out of parliament at the first opportunity.

But if the electors are in earnest, it is highly improbable that this position will arise. For what member of parliament will deliberately court certain defeat?

You Must Decide

The issue now rests with you and every other elector. Are you content to let things slide, to shrug your shoulders helplessly, while your liberties are filched from you, while artificial poverty becomes more widespread, while more and more of your fellow citizens face a bleak and dreary future, while discarded youth turns to crime and the nation prepares for war? Or do you want to make Australia the land of happiness, peace and freedom that it could and should be?

There is no need to form new political parties. There is unlikely to be the need for any great change in the existing personnel of parliament. What is needed is that you join your *demand for results* with the demands of your neighbours.

BECOME ONE OF THE UNITED ELECTORS OF AUSTRALIA!

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