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THE NEW TIMES

NO X
October 8
—Adv.

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. 36.

MELBOURNE, FRIDAY, SEPTEMBER 9, 1938.

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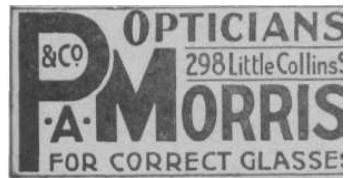
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(Continued on page 3.)

"Weevils In The Wheat"

Picturesque in their language, as in many other things, our American cousins have given us the expression, "Weevils in the wheat," as a synonym for daft, or crazy. It is a peculiarly appropriate expression for us in Australia, for the position in regard to the wheat industry is about as crazy and as stupid as the mind of a moron could devise.

Wheat brings 2/4 a bushel at country sidings; therefore, we are to fix the home consumption price at 4/8, which applies to about one-fourth of the output, and the farmers will receive about 2/10 a bushel at country sidings, which is actually below the cost of production. But the wheat industry is of great national value, and must be maintained, otherwise there will be an appalling drift from the land. In any case, the price of wheat has very little effect on the price of bread.

Better Than Ripley

Believe it or not, the last paragraph is a fair resume of a statement made by Mr. Dunstan, the Premier of Victoria, on Wednesday, August 31. And if the wildest nights of fancy of a demented alchemist ever sounded as crazy as those remarks by the Premier, then we are prepared to believe that the square root of minus one is a right-angled triangle!

Mr. Dunstan's mathematics are near enough to faultless, for three bushels at 2/4 and one bushel at 4/8 give a total of four bushels for 11/8, or an average of about 2/10, as stated. Actually it is 2/11, but we would hate to make him a liar for a penny.

Much as we may commend his mathematics, we feel unable to award him any sort of prize for his logic. If, by this ridiculous imposition of a 100 per cent, tax on home consumption wheat, the farmers receive 2/10 a bushel over all, and still this price is less than the cost of production, how will this keep the farmers on the land and maintain this industry of national importance? We may be very dense, but we feel that sale below financial cost cannot be continued either indefinitely or even long, without bankruptcy supervening. Will that be maintaining the industry, and, if so, at whose expense?

Bankruptcy is Inevitable

The answer is, of course, that the wheat farmers will all go hopelessly bankrupt in the end, but, in the meantime, the general public will be bled so as to prolong the process and stave off as long as possible the inevitable debacle. And, when that point is reached, what will happen to the abandoned farms? They will naturally revert to the beneficent banks, in whose interests the agony is to be prolonged. Eventually, by virtue of the mortgages which they hold over the farms, they will get the farms at half rates. While that happy day is confidently awaited, you and I and the farmers are being kidded into paying the interest on those mortgages for a little while longer, by reason of the home consumption price which our prize Premier advocates.

Half Measures are Futile

If the farmers are to be helped, and their vitally important industry maintained, it must be obvious that the price they receive for their wheat will have to be above the cost of production. Any other arrangement is the crassest of stupidity. Either wheat farming must be made payable or the industry must cease, and the sooner the better. There is no

halfway house, like "almost payable" or "nearly profitable." To talk that way is consummate balderdash, and the Premier must know it. If, as Mr. Dunstan states, the price of wheat has very little effect on the price of bread, why not do the thing properly and make the home consumption price 6/8 or whatever sum is necessary to make the overall price something above the cost of production? If we must be bled, for the love of sanity let us be bled to some purpose. It is surely better to be bled white and save the wheat industry, than to be bled half white, lose the wheat industry after years of pernicious anaemia, and ourselves perish financially along with the industry which we have half-heartedly tried to save.

If we are not prepared to do this, then let us embrace the only other alternative. Let the wheat industry go smash right now, and see what we can do about the appalling drift which Mr. Dunstan prophesies. The Dunstan plan is a "this year, next year, sometime" plan for the murdering of the wheat industry. Under it, we are not even to have the four to one chance of "never," which alone might reconcile us to the acceptance of a half-measure, shilly-shallying proposition.

Is the Wheat Industry Important?

Suppose we now indulge in a little heresy by asking ourselves if the wheat industry, as now established, is really of vital importance? Three-fourths of the wheat we slave and sweat to grow is sold overseas at a price less than the cost of production. To make good the deficit, we at home must pay at least double world prices for our one-fourth share. What does this amount to, when all is said and done? Simply this, that, in pursuance of some crazy notion, we grow wheat and practically give away three-quarters of it, receiving no benefit as a result of our incredible generosity. The same applies to our meat. We grow fine quality mutton, send the best of it overseas, where it is sold below the cost of production. We at home then pay far higher prices for low-grade stuff that is so far removed from being two-tooth mutton that you might reasonably think it came off an alligator. Our butter is dealt with on similar lines. The people in London can buy first-grade Australian butter cheaper than we can, buy it in Melbourne, although the price they pay includes the cost of transport over 12,000 miles, insurance, handling charges and all the other costs which are necessarily incurred when goods are exported.

Madhouse Economics

Similar examples can be produced ad nauseam; and all illustrate the very simple proposition that the economic system under which we live was clearly not devised for our benefit. The wheat, butter, meat and other industries are kept going at our expense, and not merely as a temporary expedient but with the intent that it shall be a permanent basis for the respective industries. This should be apparent even to the moderately intelligent person. How much more screamingly obvious should it be to Professor Copland and his two colleagues who are to form our Economic Advisory Council? But will they do anything to put an end to this ridiculous position, or will they just carry on, assuming that the basic principles of the system are sound? This last is what is technically known as a rhetorical question. No answer is required or expected, for we know only too well what these

gentlemen will do; and, what is more important, we know why!

The Sanctity of Debt

The normal, reputedly sane businessman realises that when his business reaches the stage where, even with the help of bounties, tariffs, fixed home prices, and other simple tricks, he still fails to cover the cost of production, his business is better shut down. If he has any sense, he shuts down forthwith, otherwise he knows that he will ultimately become bankrupt, and the Registrar in Bankruptcy will make some rude comments upon his action in continuing in business after knowing that bankruptcy was inevitable.

When, however, we come to the wheat industry we are told that it is vital to keep it going, and are advised to agree to measures which will not put it on a payable footing, but will make it travel more slowly along the primrose path to the everlasting bonfire. Why is this? If one-fourth of the output is all that we consume at home, why would it not be better to restrict our output to our home needs, and cease exporting at a loss? If we were to do that, the home price could be lower than 4/8 a bushel, and the return to the farmers still engaged in production would be a payable return. They would be happy (moderately), and we who buy bread would be happy (approximately), even if the lower price of wheat did not lower the price of bread. (According to Mr. Dunstan, the price of wheat, you will remember, has practically no effect on the price of bread; but we will deal with that at some later date.)

If the farmers and the Australian consumers would be happy (or thereabouts) under such an arrangement, who else is there to consider? The answer is really very simple, and it explains why Mr. Dunstan considers that it is vital to maintain the wheat industry.

Our Overseas Debt

There is one group of persons who are desperately concerned in the maintenance of our wheat industry. These are our overseas creditors, who are not, as some would have us believe, widows and orphans who have lent us their money in the past, and are now dependent upon receipt of the interest thereon for their livelihood. Our overseas creditors are, in the main, financial institutions which lent us financial credit which they created out of nothing. They were, in the first instance, when the debt began, instrumental in obtaining for the development of Australia essential goods and services, purchased overseas with that financial credit. We did not, as some may think, import money, but goods. Our obligation is, however, to repay money, with interest.

These financial institutions, having control of money issue and recall, are able to rig prices in the world markets, and to take good care that we never get enough money to repay their debt in money. In the quantity of goods exported, we have repaid the debts many times over. For example, during the war we incurred debts for war purposes. At that time the prices of prim-

ary products were high. Now, when we seek to repay those debts in money, we receive very low prices for our primary products, and are barely able to pay the interest on the loans, although we export greater and greater quantities of goods, which cost us in effort about as much per unit to produce as they did during the war.

Puzzle: Find the Pea

In the ancient sport of thimbligging, the player cannot possibly pick the thimble with the pea under it, for the simple reason that the pea is in the sharper's hand. The overseas debt situation is not appreciably different. No matter how much primary produce we export, the bankers are able to see to it that the prices we receive will never be sufficient for us to get enough money to pay off their debt. It is, of course, a flagrant swindle, and we should act accordingly. The sensible thing to do would be to offer a final settlement in goods instead of money. If this offer, which can be a generous offer as to quantity, is not accepted, we should immediately shut down on all wheat production not required for home consumption, and, if necessary, let our creditors have the farms. Without the brains and the labour of the farmers, they will be practically useless, and will eventually surrender to the embrace of ulex europaeus and the ubiquitous blackberry.

Make no mistake about it. We in Australia can live well and comfortably without importing more than a few vital things which we do not produce here. We grow plenty of food and materials to provide clothing and shelter. We can amuse ourselves without imported films, artists and smutty magazines from the U.S.A. Furthermore, we can create money out of nothing, the same as the banks do. After all, money is only measurement, and it does not matter in the slightest of what it is made. Australian notes are no better and no worse than Bank of England notes. What matters is the productive capacity behind them, and that we have in full measure.

Is This Repudiation?

In view of what we have already said, we cannot be regarded as being under a moral obligation to do more than repay in goods this debt which was incurred in goods. If our offer to do this, which is a possible feat, is refused, and we are still asked to pay in money, which our creditors are able to make an impossibility, we would be quite justified in refusing to acknowledge the debt any longer. That would not be repudiation, but a simple realisation of the fact that we have been suckers long enough, and now see that we have been embroiled in a game which it was never intended we should win. There are limits to human endurance, and those limits have been well and truly overstepped by now. The time has come for a showdown, unless we are prepared to remain the slaves of a conscienceless monopoly forever, and to know that our children and our unborn children must face the same soul-destroying serfdom after us.

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A Story of Sprats and Mackerels

By HERBERT KAY.

"Audacity, audacity, and still more audacity." Thus Danton, in his discourses upon the secret of success. If that worthy sage is still in a position to intelligently observe things temporal, he must experience, very acutely, indeed, the thrill of all whose doctrines stand against the ravages of time. Indeed, as he proudly observes the actions of our financial oligarchy, as expressed through the latest product of our "go-as-you-please, do-what-you-like" use of democracy, he must feel a little outmoded and outdone. Especially so should he compare the provisions of the National Insurance Bill with the real needs of the people and the cause of an unfulfilment of those needs. It may even cause him to survey anew the whole subject of audacity, and to tell us just when audacity ceases to be audacity and becomes downright imposition and fraud.

Audacity in Excelsis

It is indeed a long time since any government has so deliberately exceeded the conditions of its election. It very forcefully brings home to an observant mind the way our Governments have in coming before us on purely fictitious issues which are afterwards relegated to the limbo of forgotten things, to be revived only when these disciples of expedience desire a renewal of their engagements as the people's servants. Take, for example, the party which has won the last three elections upon the issue of "sane government." Sane government! Ye Gods and little fishes! Do you call sane government that which allows poverty, with all its associate evils, to flourish in a land of plenty? To some extent, of course, we should be thankful for the atrocities of negation and neglect with which the Lyons' and preceding Governments have characterised their administration. They have prepared us for this more positive offspring of democratic frustration and political fraud, to be known, purely for purposes of identification of course, as the National Insurance Bill. Shades of Shakespeare! What's in a name? A rose under another name would smell as sweet, and this National Insurance Bill would be just as impotent. Nat-

ional Insurance! Fiddlesticks Spades are spades, not because of a collection of letters, but because of their adaptability to a certain purpose. So with Insurance Bills. They are only so in reality if they fulfil the promise of an otherwise meaningless name; and all the oratory of a Demosthenes, the cunning of a Machiavelli or the children of a fecund Prime Minister cannot decree otherwise.

What is Insured?

And this Bill insures against what? Poverty? Perish the kindly thought. Know ye not that poverty is a corner-stone of privilege and the profitable machination of the financial racket in whose interest society is at present administered. Poverty can only be abolished when a financial system containing such inimical features is liquidated.

Does it insure the people's health? That is, of course, the province of Nature, who invariably responds according to the treatment she receives. Poor food, excessive work and insufficient recreation, worry and hopelessness produce bad health. What, then, of this Bill? Does it endeavour in any way to deal with such problems? It does not. The basic causes of ill-health will remain untouched. The best that can be done is to wait until the people are sick, and then "concede" them the advantages of society's medical knowledge in a limited—most limited—degree. These "advantages" do not include good food, trained nursing (except in grave extremities) or convalescence in suitable surroundings and conditions. True, this political product of either a distorted sense of humour, desire to serve vested interests or heartless mockery, does actually make some provision for payment during absolute incapacity—and then, back to work and the rigours of contemporary life!

So, actually, the Bill insures merely against certain economic effects of extreme ill health. All developing forms of sickness must be treated during the full intensity of the present struggle for existence by the only practical method under such circumstances—medicine. Rest and

surgery must wait till the condition has developed to a degree rendering the sufferer incapable of further work.

The actual remuneration which the Bill is intended to provide in the event of sickness is in itself a travesty against even the accepted degree of justice and the living standards of our present system, which through the courts, has declared the minimum upon which a man, wife and child can exist under ordinary circumstances. In the conditions of sickness they are to be paid approximately one-third or less of this amount. The Bill only applies to breadwinners—wives and children are not included in its scope. The latter evidently possess some strange immunity to ill-health which has not been hitherto noticed. Or perhaps the Bill is merely political humbug to which we are becoming so inured: and those who are perpetrating it do not wish to commit themselves more than possible. So far as this Bill is concerned, wives and children are not the responsibility of the State. It is quite conceivable that an explanation of this may be found in the theory that wives vote in accord with their husbands, while of course, children have no vote at all. Suffice it to say that it will need all the political demagoguery its sponsors are capable of to convince the people that this measure is worthy of any vote—except in the cause of its repeal.

"Peace" and War

When this Bill is brought into operation every individual (already earning insufficient wages) is to have his income still further reduced. Industry is to be taxed correspondingly, thus helping prices to still further increase. Both charges are iniquitous, because they are unnecessary. They represent charges upon the sections of society least capable of meeting them. This Government which objects to expenditure on the infirm should study its budget. It has set aside £40 odd million for defence. What will it do for extraordinary expenditure if war breaks out? It will find all the money it needs. Let the Government not wait for war, but now draw upon that eternal source in a manner that will insure the well being of the people— young and old, married or single—irrespective of any conditions but that of existence.

It may well be that the advocates of "sane government" would then find that they had killed two birds with the one stone: provided a sound basis of defence—

a happy, healthy people, and in reality attained the heights of sane government. And as they look down upon the pleasant vista of human goodness which grows in the valley of economic security and plenty, they may well look at each other in pleasant surprise and murmur gently: "Is it not wonderful?" "Wasn't it easy?" and "It never hurt us a bit."

A world of poverty with all its evil attendants—crime, depravity, war, frustration and insanity—is like a muddy pool. It affects everything in it with its own nature and colour. Many who appear beyond the approach of poverty are not beyond the effects of poverty. That story is best told by the histories of war, revolution, and everyday life with its commercial industrialism and more simple aspects. In that cavalcade of human experience the monarch has suffered with his subjects, the militarist with the pacifist, the theist with the atheist, and the reactionary with the revolutionary. Such things are not respecters of colour, race, country, sex, religion or political creed. They affect us all. And as they affect us all, it behoves all of us to interest ourselves in their possible abolition.

Make a start with the National Insurance Bill. Join in demanding its repeal and its replacement with a real "national insurance" which increases, not decreases, that vital condition of well-being—the purchasing power of the people.

A campaign is being launched for that purpose. Support it morally, financially and physically. There is a task for the least of us. Refuse to allow the financial power which has hitherto controlled our destinies to continue to evade responsibility to the people. Demand a "national insurance" that shall become, not a burden on the people, but a blessing. This can be achieved by financing it, not from the already insufficient purchasing power of the people, but from fundamentally the same source that provides countless millions for the perpetuation of useless and destructive wars.

"LET US FACE THE FACTS BEFORE IT IS TOO LATE"

At the conclusion of what is regarded as his most brilliant and convincing address, ERIC BUTLER, speaking at Middle Brighton, made the following appeal for individual action:—

"Each and every individual has got to play his or her part in what is going to be the greatest drama in the history of the human race—a drama which in the next few years is going to decide the fate of man for centuries to come. This new dynamic movement has entered into active campaign against the rising tide of economic collapse and growing despair, and we are confident that just so soon as every individual assumes his full responsibility the final victory is only a matter of time and pressure. Napoleon has said that a battle is won or lost in five minutes, and, judging from economic trends at the present time, we are approaching with increasing rapidity the five minute' period in our struggle. Democracy is to be put to the test, and you as individuals are going to make your decision. No one else can make that decision for you, but remember, the future of your children and everything that you hold dear depends upon a correct decision. A determined decision. A decision burning with a new hope and a new conception of what civilisation should be, instead of the criminal madness which exists at the present time. But there is only one way by which you can reach that correct decision, and that is by facing facts and realities. I therefore appeal to each and every person present this evening—let us face the realities, let us face the facts...before it is too late."

OPEN LETTER TO R. G. MENZIES

Hon. R. G. Menzies, P.C.
Dear Mr. Menzies,

Wednesday's "Argus" of this week gave some verbatim reports of the pearls of wisdom that fell from your lips when the luxury liner, in which you are returning, touched Fremantle. You spoke of Australia's vital necessity of overseas markets, pointing out that Britain, with her necessity of security in the event of war, is about to grow more of her own primary produce, so will therefore require less from us. You said, in effect, that if Britain cannot take more primary produce from Australia, we must seek the trade of foreigners.

You explained that the dying demand of the old world for primary produce now compelled us to develop an export trade in secondary products, and that Britain would co-operate with us towards that end. You made reference to the unnatural state of Europe's markets, which were prevented from taking more from Australia by the "fear of war."

If you were possessed of ordinary business ability (and we are sure you are not) you should have told the British bondholders that Australia could pay interest and sinking funds on debts in primary products, and that if they were not prepared to accept our primary products at proper prices, which could be readily arranged and pegged, they could whistle any tune they liked because we wouldn't dance. That would have been both businesslike and Australian on your part.

Your proposal to seek foreign fields is amazing indeed, coming from you who, as a member of Lyons Cabinet, did your part in smashing down our trade with Japan, France and Italy; and binding Australia into the Ottawa monstrosity.

Instead of talking all this woeful rubbish, you should come out into the open and let the people

see the desperate game you are playing in consolidating the power of the international financial gang that controls the standard of living of every country in the world. It is time you explained to Australians that the people of other countries would willingly buy more of our products if they had the money, but that they are short of money just as we are, and that the money supply of all countries is controlled by private financiers who are not subject to the Parliament of any country.

This awful objective of seeking export markets for goods which our own people are too poor to buy should stick in the gizzard of anyone with tuppence-worth of thinking capacity. If we cannot buy the goods that are forcibly exported, from where shall we obtain the money to purchase the imported goods which, in normal trading, would come to us by way of exchange?

The outlook generated in the mind of anyone who could digest the drivel you talked would be very black. Your old bag of tricks contains nothing new, and, if Australia were to embark on the programme you recommend, capturing the export markets of other countries, we should soon find some hostile guns directed towards us. The truth, Mr. Menzies, is that the rotten financial system, of which you are such a stout upholder, has broken down again, and we are on the fringe of another financial collapse, which, according to the eminent (and orthodox) Sir Geo. Paish, will strike the world very soon, and be worse than the last one. The thin thread which holds you in the Kooyong seat will surely snap at the next elections, and we hope you will be replaced by a man who will give the people credit for a bit more intelligence than you apparently consider your fellow men to possess.

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(Continued from page 2.)

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Published every Friday by New Times Ltd., Elizabeth House, Elizabeth and Little Collins Streets, Melbourne, C.I. Postal Address: Box 1226, G.P.O., Melbourne.

Telephone: M 5384.

Vol. 4. No. 36.
FRIDAY, SEPTEMBER 9.

Pitfalls for the Unwary

The work of the Victoria Missions to Seamen is threatened by a serious shortage of funds. Actually there is an overdraft of more than £1000, and, unless assistance is granted, an immediate curtailment of the activities of the Missions will be necessary and inevitable.

An appeal is being made for funds with which to eliminate the overdraft and to continue their work. The object of the Missions is to make the lives of seamen more bearable when they are in port, and is one to be commended, for seamen lead a hard life and are not overpaid, considering their skill and the hardships to which they are continually exposed. For these reasons, those who contribute to the funds of the Missions may be satisfied that they are giving their support to a worthy cause.

There is one precaution, however, that all intending contributors should take. They should take good care that their donations, in fact, reach the seamen, and are not swallowed up in reduction of the bank overdraft. At the risk of being wearisomely repetitious, we would remind prospective contributors that if their donations are used in elimination of the overdraft their money will disappear from circulation and benefit no one. As Mr. Reginald McKenna, a former Chancellor of the Exchequer, stated in his book, "Post-War Banking Policy": ". . . Every bank loan and every bank purchase of securities creates a deposit, and every repayment of a bank loan and every bank sale destroys one."

It must be regarded as beyond argument that any donations to the Missions to Seamen which are used either partially or wholly in reduction of the bank overdraft will not benefit the seamen in any way. Such donations will be cancelled out of existence, leaving the Missions with a diminished debt, certainly, but no nearer providing comforts for sailors than they were before the donations were received. The invitation to contribute so that the overdraft

may be eliminated is practically the same as asking contributors to throw their money down a drain, or to use their surplus pound notes as pipe-lighters.

The moral is obvious. If you want to help the seamen, you should do one of two things—either make a donation in goods, which cannot be paid into the bank in elimination of the overdraft, or else, if you must give money, tie a string to it. Stipulate that not a penny is to be applied to the overdraft, on pain of immediate cessation of contributions for the future. We presume that the bank has some sort of security for the advance that has been made. Very well, then, let the overdraft remain, even if interest is extorted from the Missions so long as it exists. If you make yourself a party to reduction of the overdraft, believing that you are helping the sailors by your donation, you will not only be of no help to those whom you wish to assist, but will be an unwitting partner in the present conspiracy to reduce the already short, and ever-dwindling money supply.

Thirty-Seven Million Dollars

The estate of the late Andrew Mellon has been valued at the enormous figure of 37,000,000 dollars; or, in Australian money, nine and a quarter million pounds! Furthermore, it is believed that the deceased made considerable gifts of property to his family and friends before his death, so that his total wealth cannot be accurately estimated. According to the terms of his will, all but a small portion of this vast fortune will be vested in a Charitable and Educational Trust.

In this manner it can be seen that there is some truth in the saying that the evil men do lives after them. This fund of thirty-seven million dollars, which could not have been, and was not in fact honestly accumulated, is not to be distributed, but will remain in one loathsome lump, the interest from which will be devoted to charitable and educational purposes.

It is a well-known fact that the Mellon fortune was started by as foul a piece of treachery as could be recorded. Mellon was the holder of a lot of securities which he knew to be practically worthless, but which his friends, unfortunately, did not. With what is called business acumen by some, young Andrew unloaded the lot on his friends, cleaned up a tidy sum, and left them to bear the loss. After this coup he never looked back, but went from wealth to greater wealth, finally ending up as one of America's greatest and wealthiest industrialists. Being a citizen of the land of the Almighty Dollar, he was at one time appointed United States Ambassador to Great Britain, his business methods being apparently no bar to what should be a position of honour.

It is the quintessence of irony that this fortune, accumulated under the rules of an economic system which permits half the world to live continually at or near subsistence level, should now be devoted to charitable

CAN WE MAKE UNEMPLOYMENT TOO ATTRACTIVE?

By LEONORA POLKINGHORNE.

A member of the Government in South Australia thinks we can. In visiting that House of wit and wisdom on Adelaide's North Terrace, one does not gain the impression that anyone present is violently employed. In fact there is an atmosphere of "dolce far niente" there that is most soothing. Very few members appear to be much interested in the debate, quite a number read newspapers to while away the time, while the rest simply cannot endure the tedium of sitting for more than half an hour, so there is a constant egress, which must be disconcerting to the member who is introducing a Bill—until he gets used to it.

Keeping Them In Their Place

But it is one of these gentlemen who is afraid that we are making unemployment too attractive. Readers of Dickens will remember that the Poor Law Guardians entertained the same fears about the workhouse. It certainly would be a shocking thing if we allowed the poor to get the idea that they had as much right to the good things of life as members of Parliament and Poor Law Guardians. Why, we would never be able to keep them in their place! The kind and quantity of gruel that was served to Oliver Twist and the other inmates of the workhouse, no doubt, was instrumental in reducing their resistance to authority, and so was one more factor in maintaining the "stability of the British nation." Think what would be the result if we raised the present riotous unemployed relief of 6/- (or thereabout) per week! Some of the unemployed might go gay and keep two homes, just as persons of substance have been known to do, though this may not have been in the mind of the anxious member.

A Poser

What he was afraid of was that the recipients might lose their taste for work. It would seem that work is not a thing that one falls in love with for its sake alone. That is why it is considered necessary to make the absence of work as unpleasant as possible. But, you may ask: "If we have attained to that pitch of progress that there is not enough work for everybody, or if, on the other hand, there is work, but we have not money to pay for it, why have such fears that the affections of the people may be weaned from the idea of work?"

That might be a poser to the gentleman concerned (I am

purposes. That so many millions of people are constantly in need of charity is directly attributable to the fact that we allow the exploitation which puts large fortunes in the hands of individuals and thus opens the way to further and "better" exploitation.

The establishment of a charitable and educational trust with the money filched from the people is only a partial restitution. Carnegie and Rockefeller did much the same with their wealth, and have received from the unthinking much praise. There is little virtue to be gained from the partial righting of a grievous wrong, and less when the settlor has obviously hoped, by his action, to perpetuate in sanctity a name which it were best should quickly be forgotten.

sorry that I cannot remember his name—it certainly ought to go down to posterity—but as all members of the S.A. Government are so much alike, it doesn't really matter, but he would probably reply that men on the basic wage would be so envious of the wild time enjoyed by the unemployed gaily going to the stores in their secondhand clothes, with their ration-tickets, that they would also down tools, and, finally, there would be no one doing the hard, dirty jobs, and it might even happen that the other sort of people (M.P.s and the like) would have to get rid of their surplus tissue in road-constructing and whatnot!

Work

In speaking of work, however, we generally mean something mechanical and manual, like cracking stones. We do not mean the sort of work that is a pride and a pleasure; something to which we can gladly give our best energies. There is a tremendous lot of that sort of vocational work in the world, and probably always will be, and no one would need to be starved into doing it, but what are we to do about the stone-cracking sort of job? To one who has never put in time cracking stones, it is difficult to say positively whether it has any attraction from the "something attempted, something done" angle, but one supposes not, as those who are not forced to engage in it are so full of fears that we will not keep the goad sharp enough to keep the workers at it. Poor old Pharaoh had the same problem. See how taskmasters with whips had to be employed to keep those Israelites from turning down brick-making and opening a bank! Even as it was, he did not get rid of them without sacrificing a lot of loot. It all makes it very clear that, no matter what we think of work for ourselves, there is a soulless piece of mechanism called the working-man who must be kept at it, for not only would it be awkward all round if he wasn't, but it would be bad for his morals, for everybody knows (or, at least, everybody in the Liberal Federation knows) that when not working, the working-man is drinking, gambling and fighting.

Leisure

You are not to confuse leisure with unemployment, however. Leisure is what you have when someone leaves you a legacy, or what you inherit when your paternal parent had a very successful deal on the Stock Exchange (which is entirely different from the low gamble of the working-man on dogs or horses). You may spend that sort of leisure as you like, without fear of criticism from members of Parliament or anyone else. You have a right to it, which is clearly not the case when you only work for it. That may be juggled with by arbitration courts or wages boards, and be reduced in times of bank deflation, taxed to produce armaments or anything that might seem good and proper to the powers that be.

The Coming of Kinnear

Take a man like Sir Walter Kinnear now. He knows all about it. He told us over the air on several occasions how surprised he was on coming to Australia to find that widows and dependents of the working man were not provided for. Of course, that's all over now. Sir Walter has seen to that himself. He has this lovely scheme by which the working

man will have 1/6 per week deducted from his wages, and his earning sons and daughters 8d. and 1/- from theirs, and everything in the garden will be lovely. Being naturally cussed, the wage-earner might object to having this thrifty device made compulsory, and complain of the hiatus between his reduced purchasing power and the weekly grocery bill, but that is just like the working-man. He never seems to be able to see things from the national point of view. He never pauses to reflect how necessary it is for Governments to resort to schemes like this when the interest bill on bank loans is assuming such colossal proportions that something simply must be done about it—and who should make the sacrifice but those who are most accustomed to it?

"Defence"

There is defence, too. What with the Germans and Japanese and Italians concentrating their whole thoughts on the conquest of Australia (I hear from an unimpeachable authority that it is the chief object of the Rome-Berlin talks), how can non-combatants like Mr. Lyons, Mr. Casey and Mr. Menzies feel safe until large sums of money are spent in at least putting up a show of defence? Having but a low opinion of Fascist ability, we shall assume that we can easily stall them off with three battleships and a few bombing-planes. After all, we have only 9000 miles of coastline to "defend," and that isn't much when you say it quickly.

Sir Walter and the Worker

But it is so hard to get the "worker" to think of anyone but himself and his wife and children. Does he ever give a thought, ask you, to people like Sir Walter Kinnear, who come all the way across the world (first-class) to fix up his affairs for him and ensure him economic security somewhat below the bread line? Sir Walter Kinnear may have a wife and children, and how is he to keep them in the style to which they have been accustomed unless he can retain this sort of bureaucratic job? You will note that Sir Walter's concern is all for the working-man, too (which makes the latter's ingratitude the more inexplicable), as he is not planning for the man whose income exceeds £7 a week, unless he is a manual worker. You see! It is the hand labourer who excites his humanity and pity. For all Sir Walter cares, this other man can spend his £7/10/- a week and upwards just as he likes, but he is jolly well going to see that the working-man acts like a good citizen, and helps to pay the interest and armament bill. That was a lovely talk he gave us (evidently recorded, so as we could get it repeated), full of the most glowing optimism about the future of the working-man, now that National Insurance has made his life one grand, sweet song. Slightly reminiscent, too, of that other philanthropist's visit in 1931 (also a Sir)—Sir! Otto Niemeyer. He, too, put our house in order for us, and departed with unctuous farewells. What we would do without these visitations it is impossible to say. We might even get some crazy notion that we should put our own house in order by using our own wealth for our own people, and our own credit to finance our own undertakings.

We might even be so unorthodox as to give the working-man (and everyone else) economic security, without reducing him to below subsistence level, by drawing up a genuine balance sheet and distributing purchasing power on the strength and value of our national assets. So you see how necessary these titled visitors are!

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THE CONFLICT OF CHRIST WITH CIVILISATION

"Think not that I came to send peace on the earth: I came not to send peace, but a sword!"— Matt, x., 34.

A Sermon by REV. W. BOTTOMLEY, Delivered at the Unitarian Church, East Melbourne, Sunday Evening, September 4, 1938.

In preaching on "The Destiny of Man" last Sunday evening, we came to the conclusion that man's destiny was to realise the Kingdom of God on earth. We saw that it was for the Kingdom of God that Christ lived and worked and died. We were reminded that He taught His disciples to pray, "Thy will be done; Thy Kingdom come on earth, as in heaven"; and that this process of establishing the Kingdom was the actualising of God's thought among men.

Then, I indicated, that when we asked how this was to be done, we immediately came face to face with some serious, practical problems, which involved our social and political responsibility as citizens of a democratic State. It is this aspect of the matter that I would like us to consider to-night, for it must be obvious to those who are taking an intelligent interest in world affairs that Christianity in its organised expression is lamentably failing to stem the tide of militaristic imperialism which threatens to overwhelm civilisation.

It is quite certain that individual piety is not enough. Indeed, when you come to think of it, there must be thousands of individually pious people in this country alone who never think of religion in social and political terms; with the disastrous result that their social and political action tends to defeat their most pious aspirations. I need only remind you of one instance. When the present Government appealed to the country eleven months ago they made the question of defence one of their main electioneering cries. We were not at war, nor were we being seriously threatened — though, even if we were being threatened, it should have been clear to those who take the name of Christ that the policy of building up armaments was one directly opposed to His teaching and ethic. Well, what was the result? Christian people were among the majority of those who endorsed a policy of armaments. Even supposing that they were ready to turn the other cheek to their private enemies, they were ready immediately to hit back at their country's enemies. So they voted for a policy of defence. By so doing they committed themselves to war, if hostilities should break out at any time.

And now Mr. Lyons, after falling in with the demand for armaments, and having helped to get the world into the sorry muddle that it is, has the impudence to ask the Churches to set aside a day of intercession and prayer to the Almighty to get us out of it. "Our hope of achieving a lasting peace," he says, "must emanate from the intervention of a Higher Power." That, I submit, is meanly throwing the responsibility on to God for man's misdoings. "In doing this," said Mr. Lyons, "we shall be making a declaration of our faith and trust in God." Why didn't Mr. Lyons and his colleagues make a declaration of faith and trust in God at the last election, instead of putting their faith and trust in munitions of war?

Now I know that it will be argued that this political action was not designed to provoke war, but to maintain peace, but surely no one can dispute the fact our "defensive" armaments are for the purpose of defending an imperial-

istic political regime. And what I want to make clear is this: Action of this kind can never bring us nearer to the Kingdom of God, for it is designed to defend the kingdom of Mammon. So we witness the sorry spectacle of Christians praying for individual redemption on the one hand, and voting for collective damnation on the other.

Let me give you another instance. Another of the Government's claims for support was on the grounds of Sound Finance. Not, you will remember, for Sound People, sound physically and mentally, but Sound Finance. And what did this amount to, but bolstering up a money system that keeps large numbers of the people in poverty whilst at the same time we are exporting millions of bushels of wheat, tens of thousands of bales of wool, and shipload after shipload of meat. Granted that we must export in order to import, it is nevertheless true that we have to find markets abroad for much of our produce because there is not the market at home. And why is there not the market at home? The answer is simple: It is because the methods of so-called Sound Finance keep the masses of the people chronically poor. Thus they cannot purchase the things needful for building up a healthy life.

Yet these Christian politicians were able to persuade Christian citizens to vote for a system which denies to the poor their just rights. Will any pious Christian deny that Christ's injunction was to feed the hungry, to sustain the weary, and to let the oppressed go free? Would they deny that the Kingdom of God, whatever else it is, includes justice, brotherhood, peace and love? And is it sound finance always to allow the cost of liv-

ing to overreach the incomes distributed to the workers, to increase the already grievous burden of taxation, to keep large numbers who are denied the right to earn a living, in a state of indigency? You may balance figures in a ledger whilst still the people starve in a land that may be said to be "flowing with milk and honey." So, here again, the Christian who voted for what he called "stable government," "sound finance," and the building up of armaments, was defeating by his political action what he prays for every time he recites the Lord's Prayer. He prays, "Thy Kingdom come on earth," and then proceeds to vote it out of existence.

This was precisely that conflict which Christ waged when He was alive in Palestine. He was at war with civilisation then, and what did He find? He found the religious people of His day doing, in effect, what so many religious people are doing now. He found them supporting a regime which shut the children from the Father's house. There was no escaping this conflict, and when He said, "Think not that I came to send peace on the earth, but a sword," He was not speaking in terms of armaments, but of the inevitable division between those who want the Kingdom of God, really and truly, and those who do not.

You may call Him an impractical idealist if you will, or you may think in your hearts that it is impossible to follow Him in these days of enmity between nations (which enmity, after all, is but the enmity and competition between rival groups within each nation), but, for the sake of all that is true and holy, don't call yourselves followers of Christ when you register your vote against Him at every election.

"But what are we to do?" you may ask, "when no political party stands for the ethic of Christ in political relations, and when voting is compulsory, so that if we don't vote we are penalised?" Well, is it so great a sacrifice to be penalised for the sake of justice? Is our Christianity so anaemic that we dare not be penalised for the sake of Christ? But, after all, just as you may take a horse to the water but cannot make him drink, so you may be compelled to go to the ballot box

on penalty of a fine if you do not, but they cannot make you register a vote against your convictions. You can always endorse your ballot paper in such a way that it will bear witness to your convictions, whilst making it worthless for the kingdom of Mammon. Why should we fall into the trap of voting for Tweedledum or Tweedledee?

But that, of course, is by no means all that Christians are called upon to do. What I want to make clear to-night is that we are living in a political and social order which, by no stretch of the imagination, can be called Christian, and which we, as citizens, are being called upon to support. Yet, if we are under the moral imperative of following in the way of Christ, how can we support it? Nevertheless, a mere attitude of opposition is not enough. What was the situation in which Jesus found himself when He proclaimed the Kingdom of God? He certainly found Himself in conflict with civilisation, but the conflict arose because He was propagating certain teachings and revealing a way of life which would reverse the entire social and political order. And the political leaders, with whom were allied most religious leaders, as is the case today, were not slow to see it. They knew that if the people listened long enough to this Man and began to take His teaching seriously, that all their interests and privileges would be undermined. Between Him and them no sort of compromise was possible. He could neither accommodate His teaching to existing injustice, nor could they accommodate their way of life to His.

His teaching clave like a sword through human society and divided men of all ranks, and divided them in their most intimate relations. "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." It could not be otherwise, for once men caught the vision of a universal kingdom of justice and peace, of sweet brotherliness between man and man, and among all peoples, how could they let that vision go, even when their kindred turned against them? So they witnessed in their turn and created such a situation that the religious and political leaders deemed it expedient, if the people were to be kept in subjection, to put an end to this Man.

It should be made clear that the Temple at Jerusalem was not only the headquarters of the priesthood but was also the political seat of the Jewish nation.

But the seed of the Kingdom of God had been sown, and the vision has never been wholly lost. It is being revived in our day, though not always in Christ's name, and we, I trust, shall do our part to revive the flame.

But, seeing that we are involved in, and collectively responsible for a social order which fails to reflect the best and noblest aspirations of humanity, we must begin to act constructively to change that order. I have said, and I repeat, that personal piety, the kind of piety that exhausts itself in what are called religious exercises and in accepting a purely personal salvation, is not enough. Indeed, it may actually hinder the coming of God's kingdom.

There is no danger to the existing political and social order in this kind of teaching; it is all right to make people one in Christ, but not one in the sharing of God's Providence. It is all right to redeem their souls, but not to redeem them from political and economic bondage. So the Churches which teach this doctrine of purely personal salvation can depend upon the patronage of the wealthy, and also depend upon their assistance in endeavouring to silence those who dare to make Christ's true mission known.

Coupled with this detestable teaching is the soulless, institutional charity-mongering, so beloved among those who are personally "saved," with its insulting patronage of the poor who are the helpless victims of an equally soulless society.

Do not think for one moment that I under-rate the importance of a change of heart, but there is no real change of heart unless the eyes of the spiritually blind are opened, and we see life in its naked truth. And one of the things we have to see is that it is not enough to look after Lazarus on the doorstep, but to learn why he is there. It is not enough to feed the hungry, but to learn why they are hungry. It is not enough to give of one's surplus, but to learn why one has a surplus whilst another goes without. And it is not enough to sentimentalise about loving one's enemies, whilst at the same time we submit to a policy of preparing to blow out his brains.

(Continued on page 7.)

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A JOKE OR AN OUTRAGE?

Three Great Men as an Economic Committee

A Letter to the Editor from BRUCE H. BROWN.

Sir, — On August 30 the Victorian Government appointed a "State Economic Committee," and in an earlier statement the Premier explained that the appointment of the Committee was considered to be necessary, "because of the increasing tendency of trade and other world movements to affect the internal economy of Victoria." He went on to say that "it was considered advisable that these changes and developments should be surveyed by an independent authority, whose opinions and advice would be readily available to the Government. . . . It would be within the scope of the Committee's powers to recommend, in the event of indications pointing strongly to a trade recession, that the Government's programme of public works should be accelerated, and to what extent it should be accelerated to offset, as far as possible, the deflationary effect of such a recession." In making the announcement of the actual appointment, the Government explained that "in these times of rapid economic changes it was necessary for an expert committee to investigate all relevant phases of finance here and overseas, and, when necessary, to suggest appropriate Government action; also to recommend, should the need arise, the inauguration of a long-range policy by the Government."

Alleged "Reasons"

Before anything is said about the men who have been appointed to the Committee, it will be wise to have a brief look at the statement issued by the Government. In the first place, the appointment has been made because of the increasing tendency of trade and other world movements to affect the internal economy of Victoria. The immediate question that arises from this is: Will the appointment of the Committee check the tendency referred to? The adverse effect of this "tendency" is to be seen only in the realm of finance, and it is not within the power of either the Committee or the Government to alter that effect. Our exporters will still continue to suffer.

The next point is that the changes should be surveyed by an independent authority. In this respect, perhaps we had better reserve comment about the Committee's independence until we have heard a little more about the history of its members. But what is the use of having the changes surveyed by any one unless we are in the position to deal with the situation when it has been surveyed?

Another reason for the appointment is to have the opinions and advice of the Three Great Men "readily available to the Government." It is a fact, as we shall see, that their opinions and advice are already available to the Government and have been so available without interruption for many years past. Indeed, were it not for the opinions and advice they have already given, they would not have been appointed to the Committee at all. Their ideas are O.K. with the bankers.

The final reason is so that they may recommend an acceleration of the public works programme to offset the deflationary effect of the trade recession. As a trade recession is the result of bank policy, and as any acceleration of the public works programme depends on the money available, and as this in turn is also dependent on bank policy, it is certain that the recommendations of this "independent" authority will have to be in harmony with bank

policy or be ignored. That their proposals will suit the financial oligarchy is a matter of certainty, because care has been taken to select only safe men. This will be seen from what follows.

Part of Their History

The three men selected are Professor Copland, Mr. A. T. Smithers, and Mr. R. V. S. McPherson; and we are told that all three of them "have had wide experience in economic matters." In support of this assertion, the Melbourne *Argus* gave the following particulars:

"Professor Copland has been Dean of the Faculty of Commerce, University of Melbourne, since 1924. He was lecturer in History and Economics, University of Tasmania, 1917; Director of Tutorial Classes, 1919; Professor of Economics, 1920. Professor Copland has acted as economic adviser to the Governments of Australia and New Zealand, and is the author of a number of works on economic subjects." (The "Argus" purposely omitted reference to the part he played in the Premiers' Plan fraud.)

"Mr. A. T. Smithers joined the State Treasury in 1911, and was appointed assistant accountant to the Treasury in 1931. In 1936 he became acting director of finance, and, on the retirement of Mr. H. A. Pitt last year, he was appointed director. Mr. Smithers has attended every meeting of the Loan Council since 1927 as one of the Victorian Government advisers." (No mention was made of the part he played in the Premiers' Plan fraud either.)

"Mr. R. V. S. McPherson began his business career in the Colonial Bank of Australasia Ltd., and shortly afterwards saw active service in South Africa with the Victorian Mounted Rifles. On his return to Australia he served the bank in many of its country branches. He joined the A.I.F. when the Great War broke out, serving in the Australian Field Artillery. He was wounded in France. He rejoined the Colonial Bank, and upon its amalgamation with the National Bank of Australasia Ltd. he was appointed sub-manager of the head office, which position he held until he took over the management of the New Zealand Loan and Mercantile Agency Co. Ltd., Melbourne." (Here again no reference was made to the connection between the National Bank and the company to which Mr. McPherson had been transferred as manager.)

Sticking to Failures

After reading that brief biography of these Three Great Men, the first question that naturally comes to our minds is this: Why has the Victorian Government again sought the advice of men whose advice in the past has always proved disastrous? With all their "wide experience in economic matters" they have led us into increasing servitude and poverty when the earth is a veritable Garden of Eden, and apparently they are not intellectually honest enough to give advice that would lessen our servitude and remove our poverty.

God the Only Alternative to Copland!

Professor Copland's advice to the Federal Government has been so futile that the Prime Minister, in the name of the Cabinet, has actually asked for some decent advice. It reminds me of the conditions referred to by Jesus when He told the parable of Lazarus and the rich man. There is already a man in the British

Empire who has shown clearly what should be done in order to make God's wonderful bounty available to all the people, and to do it without stealing from anyone; but Professor Copland, a servant of Mammon, has set himself to ridicule this genius and to give contrary advice to the Government. After accepting this bad advice, the Government now has the mean effrontery to go to God and ask for a wise man to be sent, as if it had never heard of the man Douglas. We may reasonably anticipate God's reply, as follows: "No; you have Douglas and the new economists. Hear them. If you will not hear them, then you will not hear Me, and would not be persuaded, even though one rose from the dead to tell you." The only thing standing between Australia and community happiness is finance, and yet this is the very thing the Government refuses to touch. Notwithstanding this gross betrayal of God and His people, Mr. Lyons and the members of his Cabinet have the impudence to make hypocritical appeals to a High Authority for guidance.

Independence of a Kind

To get some idea of the kind of independence we might expect from the Three Great Men selected by the Victorian Government it is necessary to review the part they have been playing in the last ten years or so, particularly in the light of the following FACTS:

1. That the troubles of the world in general, and of Australia in particular, are due absolutely to a shortage of money;
2. That the shortage in the money supply was deliberately brought about by the actions of the international financiers;
3. That the supply and power of money in Australia is controlled by a few men on the directorates of banks and their allied institutions; and
4. That the remedy, so far as Australia is concerned, lies definitely within the power of the Federal Parliament.

Let us consider the activities of Professor Copland first.

Professor Copland's Activities

This man, after serving the bankers so well in 1931 and afterwards, was recently granted life tenure of the Sydney Myer Chair of Commerce at the Melbourne University; he attended the World Economic Conference fiasco in London in 1933; he was chairman of the Committee that initiated the Premiers' Plan; he has been adviser to one of the leading private banks; he moves in close association with members of the three monopolies which own the whole of the nine private trading banks; he accepted a much lower reduction in his own pay than he declared was necessary for others; and among many other things, in the course of his world tour he conferred personally with the Governor and Economists of the Bank for International Settlements at Basle, which seeks to control the world through finance. Are we to assume that he merely did that for fun, or was he there to receive instructions at the seat of the International World Government?

Is it any wonder that the appeal of his Majesty King George V. fell on deaf ears at the World Economic Conference? At the opening of that Conference, on June 12, 1933, he said: "I appeal to you to co-operate for the sake of the ultimate good of the whole world. It cannot be beyond the power of men so to use the vast resources of the world as to assure the material progress of civilisation. No diminution of these resources has taken place, while, on the contrary, discovery, invention and organisation have multiplied these possibilities to such an extent that abundance of pro-

duction has itself created new problems." It was a question of using our resources, and the agency for this is MONEY. That, however, must not be touched!

Debts a Virtue

This same professor has told us that a country can only grow richer as its debts grow greater; that capitalism must feed on its own fat or perish; and that a continual expansion of investment is essential if industry is not to collapse. Why, you may ask, should an apparently well-educated man talk such rubbish? Perhaps the answer is to be found in the attack made upon me some time ago by a gentleman who used the nom-de-plume "Banker," and who objected strongly to my saying that his "recognised authorities" are the bankers themselves. He wrote: "I refer your readers and Mr. Brown to authorities who are not bankers, and, to instance one or two of our men, I would mention Professor Copland and Dr. Wood." At the moment we are not interested in Dr. Wood, and can leave him out. The point is that Professor Copland was regarded by the banking authorities as one of "their" men, and in view of what he had done and what he had received for doing it the bankers had every reason for claiming him as "theirs."

Professor Copland's Employers

If you will look at the University Calendar for 1925 you will see some of the justification for this attitude. The great professor is identified with the Faculty of Commerce, which consists of the Dean and thirteen members. The Dean is the Professor himself, and the thirteen members are appointed annually, as follows:

- Two by the University Council;
- Three by the Faculty;
- One each by the Chamber of Commerce, the Chamber of Manufactures, the Chamber of Agriculture, the Associated Banks, the Stock Exchange, the Insurance Institute, the Joint Council of Accounting Bodies, and the Trades Hall Council.

Nothing could be clearer than that the purpose of the Faculty of Commerce is to maintain and spread the hocus pocus of the existing economic system, for every member of it is a bankers' mouthpiece. Quite a number of those who were the appointed representatives of the several bodies mentioned will be immediately recognised. Of the two appointed by the University Council one was Sir Robert Gibson, who afterwards became Chairman of the Commonwealth Bank Board, as the representative of the Metal Monopoly, which controls three of the private trading banks. In his capacity as Chairman of the Commonwealth Bank Board, he was one of the men most responsible for the sufferings imposed upon the people of Australia in the years following 1929. The three appointed by the Faculty included Mr. E. C. Dyason whose name was actually put forward for a seat on the Monetary and Banking Commission.

The other eight included R. B. Lemmon, E. V. Nixon, and M. B. Duffy. Everyone of these men has shown himself opposed to any change in the financial system, and all have been stalwarts for what is so euphoniously called "the maintenance of sound monetary conditions." Mr. Nixon was a member of the Monetary and Banking Commission, and Mr. Duffy was, subsequently elevated to the Board of the Commonwealth Bank, where he helped Sir Robert Gibson to betray the people of Australia to the private controllers of finance. Sir Lennon Raws, subsequently became the successor to one of the two Council members appointed annually, and it was fitting that he should also be a member of the Metal Monopoly controlling three of the private banks. Can there be the slightest doubt from all this that when Professor Copland speaks he speaks for his employers, the bankers?

The Part He Has Played

He has taken more than his reasonable share, not only in maintaining an inadequate and obsolescent monetary system, but also, through the infamous Premiers' Plan, in imposing hardship and poverty on thousands of people merely to fit in with financial conditions deliberately engineered to bring about deflation. Who could be a better "expert" for the bankers? And who would be more suitable to send abroad to visit the headquarters of the International Financiers, and to have the "privilege" of personal conversations with the financial magnates of other lands? He has never lacked publicity. He writes special articles for the Melbourne "Herald" and its associate papers, and all the monopolistic newspapers have quoted him as an authority. They have even adopted the stuff he writes as the basis of their editorials. Until now these newspapers have succeeded in clouding the issue by keeping a large section of the people under the combined hypnotism of unintelligible technical phrases and inspired fear of change.

The Other Two

Reference to the other two members of this Economic Committee, Messrs. Smithers and McPherson, must be deferred until next week, but, in the meantime, it is as well to remember that nothing the Great Professor may do as a member of the Committee will alter the fact that the matter is one which is controlled by the directors of the banking system, and that they will continue to control it until such time as a majority of the people demand that their Federal Government shall take control of the resources of this wonderful country in the interests of the people who dwell in it. To bring that about is the reason for the existence of the U.E.A., and every person in the community who desires freedom from the existing conditions of insecurity and apprehension should immediately get in touch with that organisation and inquire how he or she may help. — Yours faithfully,

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CONFLICT OF CHRIST WITH CIVILISATION

(Continued from page 5.)

If we were living in an order of society where the people had no political power, I would say that the only method open to those who were pledged to the Kingdom of God would be one of passive resistance. But we are living in a country where the people have won political power, though as yet we have not learned to use it sufficiently for just and noble purposes. And to make our political activities effective towards establishing the Kingdom of God in our midst, we should study hard the Sermon on the Mount and the rest of Christ's practical teachings with a view to getting them represented in Parliament and on all our public bodies.

But this we will never do so long as we support a party system by which men become the hired mouthpieces of so-called "leaders" who are tied hand and foot to the money-power. For any man or woman to be an effective representative of the people's good-will it is necessary that they should be as independent as Christ and ready to go either into one lobby or another, or stay out altogether, according to whether the measures submitted are in accordance with the principles of the Kingdom of God or the Kingdom of Mammon. It ought to be quite clear that if the moneyed interests send a man into Parliament (and they do succeed in doing so, even in parliamentary democracies), then that man is *their* servant, and they see to it that he toes the line.

Is it any wonder, considering the manifold evils existing in the world at the present time, that there is a conflict between Christ and civilisation? And the fact that the Churches are not in conflict with present-day civilisation is an indication that they are not doing the work which He did, or propagating His teaching. We hear talk of revivals, and of movements for deepening the spiritual life, but no talk of attempting to put into practice, politically and socially, the

way of Christ. As Dr. Herron lecturing before the Christian Citizenship League in Chicago, said as far back as the year 1897, "we can have no such revival as that for which we wait, until we have in mind a clear distinction between the Christian life and the life that is conventionally religious. There can be no more reckless or mischievous misuse of language than the indiscriminate way in which the term Christian is used. To accept the existing Christian religion may be very remote from accepting Christ and the order of things for which He stood. A man may be devout, generous, good, and just, according to the best current standards of the Church, and yet be in no sense a follower of Christ. The Christian life is not in our creeds as a theory, much less in our practice as a Christian society . . . The Church does not even profess faith in Christ in the sense of taking Him at His word, and believing His life livable and workable in the world. I know of no Church that requires or expects, or that pretends to require or expect, that its members shall really do the things which Christ commanded."

Those words, I submit, are equally true to-day. We need, above all things else to-day, men and women who will commit their lives to the task of changing the social and political order into one in harmony with the truth which Jesus taught, and whether they call themselves Christians or not does not matter one iota, if only they do the will of the Father.

Depend upon it those who stand for the social order of the Kingdom of God are bound to meet the existing order of things in clearly defined lines of conflict. It cannot be otherwise. Those who accept the present order, those who see no challenge to their moral and spiritual life in the monstrous inequalities and injustice of present-day conditions cannot be spiritually alive

THE NEW TIMES HISTORY TEACHES US

By LIDDELL HART.

Condensed from the "London Mercury."

History is universal experience—indefinitely longer, wider, and more varied than any individual's experience. How often do we hear people claim a knowledge of the world and of life because they are sixty, or seventy, years old. There is no excuse for any literate person if he is less than 3000 years old in mind.

It has been my good fortune to see some bits of history in the making, at close quarters, and yet in the position of detachment enjoyed by the onlooker. This experience has taught me that it is often a game of chance. It has also given me some light into the processes of manufacturing artificial history. Nothing can deceive like a document.

Here lies the value of the war of 1914-1918 as a training ground for historians. Governments have opened their archives, statesmen and generals their hearts, in time to check their records by personal examination of other witnesses. After twenty years' experience of such work pure documentary history seems to me akin to mythology. For those who still put their faith in it, here is a short story: When the British front was broken in March, 1918, and French reinforcements came to help in filling the gap, an eminent French general

to the promise of the Kingdom; but those who are alive, whose eyes have been opened, and who are filled with a great love for God and man, will enter into the conflict with the song of victory upon their lips.

So on we march to battle.
With souls that shall not rest
Until the world God gave us
Is by the world possessed;
And filled with perfect manhood
In beauty it shall move,
One heart, one home, one nation,
Whose king and lord is Love.

arrived at a certain army corps headquarters and there majestically dictated orders giving the line on which his troops would stand that night and start their counter-attack in the morning. After reading it with some perplexity, the British corps commander exclaimed: "But that line is behind the German front: you lost it yesterday." To which he received the reply, made with a knowing smile: "C'est pour l'histoire."

I have often wondered how the war went on at all, when I have found how much of their time some of the commanders spent in preparing its history. If the great men of the past, where the evidence is more difficult to check, were as historically conscious as this, it may well be asked what value can be credited to our documentary researches. But a sound rule of historical evidence is that while assertions should be treated with critical doubt admissions are likely to be reliable. By applying this test we can go a long way towards a clear verdict on history—and on history in the making.

The longer I watch current events the more I have come to see how much trouble arises from the habit, on all sides, of suppressing or distorting what we know quite well is the truth out of loyalty to a cause or institution—at bottom, this loyalty being usually a care for our own interests. The history of 1914-1918 is full of examples. Passchendaele, perhaps, provides the most striking. It is clear from what Haig said beforehand that his motive was a desire to, and belief that he could, win the war single-handed in 1917 by a British offensive in Flanders before the Americans arrived. By the time that he was ready to launch it all the conditions had changed, and the chief French commanders expressed grave doubts. He had been warned by his engineer staff that the Ypres area was bound to revert to swamp if the drainage system were destroyed under the heavy bombardment necessary before an offensive, and by his meteorological experts that according to careful records "in Flanders the weather broke early each August with the regularity of the Indian monsoon." In his eagerness to persuade a reluctant Cabinet to let him fulfil his dream, he disclosed none of these facts. Instead he gave a statement of the exhaustion of the German reserves which went beyond even the optimistic figures furnished, to meet his desire, by his Intelligence Staff. When the Cabinet said that it would be difficult to replace heavy casualties, he assured them that he had "no intention of entering into a tremendous offensive involving heavy losses." When the Cabinet questioned the wisdom of attacking without French aid, he declared that the French would take an adequate part in the offensive—though he had privately told his Army Commanders that he did not expect much from the French.

Launched on the last day of July, the offensive failed completely where it was most vital. Haig reported that the results were "most satisfactory." The weather broke that very day, and the offensive became bogged. Disturbed by the mounting toll of casualties, the Prime Minister crossed to Flanders. Haig told him that the poor physique of the prisoners then being taken proved that the enemy was exhausted by his attack. When the Prime Minister wanted to test this, one of Haig's staff telephoned to give instruction that "all able-bodied prisoners were removed from the corps cages" before his arrival. The chain of deception continued, until 400,000 men had been sacrificed. In later years Haig was wont to argue that "the possibility of the French Army breaking up compelled me to go on attacking." But in his letters at the time he declared that its morale

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VOTE NO X

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

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MELBOURNE (Cont.)

(Continued from page 8.)

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was "excellent." And next spring when his own army, thus brought to the verge of exhaustion failed to withstand the German offensive he blamed the Government.

Haig was an honourable man, according to his lights—but his lights were dim. The consequences which have made "Passchendaele" a name of ill-omen may be traced to the combined effect of his tendency to deceive himself; his tendency, therefore, to encourage his subordinates to deceive him; and their "loyal" tendency to tell a superior what was likely to coincide with his desires.

We learn from history that... Nothing has aided the persistence of falsehood and the evils resulting from it more than the unwillingness of good people to admit the truth

(Continued on next page)

HISTORY TEACHES US

(Continued from previous page.)

when it was disturbing to their comfortable assurance. Always the tendency continues—to be shocked by natural comment and to hold certain things too "sacred" to think about. I can conceive no finer ideal of a man's life than to face life with clear eyes instead of stumbling through it like a blind man, an imbecile, or a drunkard—which, in a thinking sense, is the common preference.

If there is one clear lesson from history it is not that "the end justifies the means," but that "bad means deform the end." A main hindrance to real progress is the ever-popular myth of the "great man"—a clay idol, whose pedestal has been built by the human desire to look up to someone, but whose form has been carved by men who have not yet outgrown the desire to be regarded, or to picture themselves, as great men.

* * *

The only hopeful system of government is rule by men who are truly cured of the lust of power. We have yet to try it. The most dangerous folly is failure to realise our own capacity for folly. That failure is a common affliction of authority.

The critics of authority have always been rebuked in self-righteous tones—if no worse fate has befallen them—yet have constantly been justified by history. For the tendency of all Governments is to infringe the standards of decency and truth . . . Hence the duty of the good citizen is to be a watchdog upon Government lest it impair the fundamental objects which it exists to serve.

We learn from history that de-

mocracy has commonly put a premium on conventionality. Thereby, this system of government tends to result in the triumph of mediocrity, and to exclude first-rate ability if this is combined with honesty. But dictatorship almost invariably means the triumph of stupidity, and of two evils the former is the least. What is of value in England, and worth defending, is its tradition of freedom—the guarantee of its vitality. So many talk "patriotism" without thinking what their end is. Our civilisation, like the Greek, has, for all its blundering, taught the value of freedom of criticism of authority and of harmonising this with order. Anyone who urges a different system, for efficiency's sake, is betraying the vital tradition.

The most inefficient democracy is better than any tyranny—and less inefficient in the long run, because less soul-destroying. I have had opportunity to appreciate this lesson of history in observing the enforced or self-decided departure of the ablest assistants of some of our modern dictators, and the gradual deterioration in the moral and mental quality of those who have remained. It is charged against democracy, with some justice, that in a large State it breeds a multitude of small tyrants. But I have not observed that this tendency is any less where Parliament is superseded by the rule of one big man. The dictator, indeed, is even more under the compulsion to satisfy his supporters by finding them jobs. And as the opportunity for ventilating complaints is diminished, it is even more difficult to check the abuse of authority by small tyrants. Moreover, a dictator who embodies the authoritarian principle must uphold the authority of his servants.

The more I reflect on the experience of history, the more I come to see the falseness of solutions achieved by force, and to suspect even those instances where force has had the appearance of resolving difficulties.



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ELECTORAL CAMPAIGN NOTES

VICTORIA

ERIC BUTLER. - - Eric addressed the first meeting on the Electoral Campaign at Seymour on Thursday, September 1. A good attendance listened with keen interest to an address dealing with the new depression and the power of the Electoral Campaign as a mechanism by which the present economic trend could be reversed. Judging from the enthusiasm and the questions the audience was very impressed with the idea, and, as one of the audience said in moving a vote of thanks, "It is sound common sense." It is possible that this meeting will be followed up with another in about a month.

As we go to press, Eric is leaving for a trip to Deniliquin where he intends to hold a meeting next week. Owing to the present price of wheat, he is desirous of finding the reaction of the wheatgrowers to the campaign. A report of results will be published when it comes to hand.

SPEAKERS CLASS. - All those supporters who are desirous of making themselves familiar with every aspect of the Campaign are asked to be present at the U.E.A. rooms next Wednesday night, September 14. Owing to the increased demand for speakers it is essential that this class be made an important feature. It will also provide an opportunity for the supporters to meet and discuss progress.

HAWTHORN. A Group meeting was held at the home of Mrs. Allsop on Tuesday evening, several newcomers to the Group being present. Mr. Sandford addressed the meeting, and reports that good progress is being made. The next meeting will take place next Tuesday evening, September 13. All local supporters are asked to be present. The address is 26 Grove-road, Hawthorn.

KEW.—The Kew Group will meet as usual every Wednesday evening at the home of Mrs. Webbe, 5 Eglinton-street. All local supporters invited.

MURRUMBEENA. Mr. Sandford addressed a small gathering at this centre on Wednesday evening, August 31. A small, enthusiastic group has been formed as a result of the meeting. All supporters desirous of helping are asked to get in touch with the secretary at 37 Hobart-road.

CANTERBURY. - - All supporters at this centre are asked to note that the first big meeting at this centre will take place on Tuesday, September 20. The speakers will be Dr. John Dale and Eric Butler. The hall for the meeting has not yet been decided upon, but will be announced next week. All those supporters who can help in any way are asked to get in touch with headquarters immediately.

YOUTH SECTION. - - The youth section conducted the third meeting of their series in Balaclava electorate on Tuesday night, September 6, at Middle Brighton. A good audience attended and was very impressed with the speeches. The next meeting has not yet been arranged, but the date and place

will be published when they have been decided.

DEBATE.—The Youth Section will debate a team from the Y.M.C.A. on the 19th of October. Subject: "Is the Party System of Government Democratic?"

BENDIGO.—The first general meeting of the Bendigo Group took place on Wednesday evening last, September 7, at the home of Mr. J. S. Lazarous, 445 Hargreaves-street. A report of same was, of course, not yet to hand as the *New Times* went to press.

SOUTH AUSTRALIA

TOWN HALL MEETING.—A meeting of citizens, convened by "A Society Working for a Christian Social Order," in co-operation with "The United Democrats" and other organisations, was held in the Adelaide Town Hall on Thursday, September 1, at 8 p.m. The Leader of the Opposition, Mr. R. S. Richards, surrounded by other members of Parliament, presided over an enthusiastic gathering of 1100 electors, who had come together to listen to three eloquent and earnest speakers on the subject of "The Dole and Unemployment." Rev. Norman Crawford very fittingly introduced the chairman. Rev. C. D. Brock spoke for half an hour on the subject of "Plenty," and showed clearly that scarcity of the necessities of life is a thing of the past. Then followed a harrowing tale of "Poverty" by Rev. A. C. L. Sanders. No man is better fitted to speak on this matter than Mr. Sanders, who has been in charge of Methodist Mission Churches for the past six years at Glanville, and now at Brompton.

The next speaker was Mr. Bruce Brown, newly arrived in Adelaide from Melbourne, where he is so well known on account of his co-operation with Dr. Dale in an effort to awaken the people to the needless horrors of poverty. In his inimitable way, Mr. Brown delivered an impressive address on "Realities," and showed "money" the only means available for distributing the "plenty" is the cause of "poverty," through an insufficient amount being created by those who enter financial figures in books.

The gathering was unanimous in passing a resolution demanding that "The Government shall abolish the dole, find work for our people at award rates, or, alternatively, pay the basic wage to all unemployed people."

A petition requesting Parliament to permit a deputation to

present the resolution to the bar of Parliament was signed by over 600 people. If Parliament grants the petitioners' request, and the deputation reach the bar of the House, it will be the first time in the history of South Australia.

PORT ADELAIDE.—The meeting in Port Adelaide protesting against National Insurance was a great success and has set the ball rolling.

ANGASTON. - - Mr. Bruce Brown and others are going to Angaston on September 14 to address a meeting in the Town Hall on the question of National Insurance.

GAWLER. -- A meeting is being arranged here for the purpose of protesting against National Insurance. Speakers from Adelaide will attend.

LOWER RATES.—The lower rates campaign is moving along in various localities. A great deal of enthusiasm is being aroused.

WOMEN'S DIVISION.—On Wednesday, September 21, Mr. Bruce Brown will address the Ladies' Luncheon, his subject being "As Certain as the Sunrise." Don't miss this impressive speaker, and bring your friends.

URGENT!

It is essential that those supporters who are purchasing *New Times* shares on terms should maintain their monthly payments according to schedule. If YOU have neglected to do so, will you please rectify the matter as quickly as possible?

LETTERS TO EDITOR

Several letters to the editor have been held over until next issue owing to pressure on our space.

ELSTERNWICK CITIZENS are invited to join in a protest against

"NATIONAL INSURANCE." Meeting to be held on Sunday, 18th September, at 3 p.m., in the U.F.S. Dispensary Hall, Selwyn Street, Elsternwick. (Opp. Station.)

Address by Mr. F. Paice. Musical Items. :x: Collection. R. Tytherleigh, Hon. Sec Orchestra: Amateur Instrumentalists are asked to apply at 11. Point Nepean Road.

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