

The "New Times" is a really independent, non-party, non-class, non-sectarian weekly newspaper, advocating political and economic democracy, and opposing totalitarianism in all its forms.

Now, when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
Silence is crime.
—Whittier (1807-1892).

THE NEW TIMES

Vol. 10. No. 35. MELBOURNE, FRIDAY, SEPTEMBER 1, 1944

"NEW TIMES" SUBSCRIPTION RATES

Our charges for supplying and posting the "New Times," direct to your home or elsewhere every week are as follow:
Three months, 5/-; Six months, 10/- Twelve months, £1. HALF Rates for Members of the A.I.F., C.M.F., R.A.N., R.A.A.F.
Payments must be made in advance and sent direct to New Times Limited, Box 1226, G.P.O., Melbourne.

Party "Leaders" and the Referendum Result

Comments Show Same Basic Policy

(A letter to the Editor from Bruce H. Brown.)

Sir, —On Monday, August 21, the newspapers gave us the comments of our "leaders" on the result of the Referendum. It was a case of the Generals wondering how they stood with the Privates. Not only so, but the Generals are also wondering how they stand among themselves.

As pointed out in the "New Times" last week by O.B.H., the Press referred to Mr. Menzies as the "leader" of the successful "NO" campaign, whereas he was not even in the team so far as the great body of people who approached the matter realistically are concerned. Like Dr. Evatt, he regards the vote as only a temporary decision, and has indicated that he, too, favours further centralisation of power.

These men were put forward as "leaders" and some of them acted as though they believed they WERE leaders, but a brief reference to their comments will be sufficient to show that they are incapable of giving leadership in the true meaning of the term.

Mr. Curtin said:
"It now remains for those who opposed our plan, but profess to have another, to produce a plan. Otherwise Australia will face an era of great difficulty, with powers vested in the Commonwealth Parliament which the 'Yes' advocates and the prominent expositors of the 'No' case both acknowledge to be inadequate."

He referred to "our" plan, but did not give us the names of his co-planners; and he told us that the "prominent expositors" of the NO case were actually working for an eventual and modified YES! Someone else said, "They were denying with their lips what they were doing with their hands."

Mr. Curtin: —
"I worked for an agreement and succeeded in, getting it. In the result, the convention had been vitiated by the decisions of certain of the State Legislatures."

This should be carefully noted for future use by all believers in Democracy. Mr. Curtin has publicly admitted that he tried to thwart the practise of Democracy and was prevented from succeeding only by the action of certain legislatures, which are usually described as the very antithesis of

Democracy. That the people in this instance have approved the actions of the "undemocratic" legislatures makes no impression at all on the Prime Minister, who is supposed to be their chief SERVANT. He was wise enough to refrain from abusing the people for declaring against his "plan," but made it clear that he did his utmost to prevent them from having a say in the matter.

Mr. Menzies said he was convinced that the vote was not against constitutional revision, and that "most of those who were active in opposition to the Government's proposals were agreed that after the war the structure of the Constitution should be promptly but calmly considered."

And so this man is also ready to say that the Constitution is the stumbling block to our progress. He too will seek to focus attention after the war on the question of altering the Constitution when all the time the thing requiring action is the exercise by the Federal Parliament of control over FINANCIAL POLICY. The Melbourne "Argus" opened its comment with these words:

"In one of his grim metaphors, Mr. Menzies, upon regaining consciousness after seeing the general election results about a year ago, remarked to the reporters, 'You have no comment to make when you have just been hit by a steamroller!' Today he has had the satisfaction of seeing the steamroller in reverse. He had a deliberate hand in pulling the gears."

NOTES on the NEWS

It is obvious that strong forces are at work to ignore the people's verdict against the power-lusters behind the Referendum. The position is that the people's decision throws a few spanners in the international plot by retaining some power in the State Governments.

Every effort must be made to prevent any new move to over-ride the people's answer. In this connection, letters to State Members—insisting on them obeying the direction to assert their State's partial sovereignty—will be valuable, especially if the letters stress the importance of State Representatives!

STATE SESSIONS: Mr. Tunnecliffe recently caused some surprise in the State House by objecting to Private Members' Day "wasting" the Government's time. Apparently he is of the opinion that the Parliament is distinct from the individual members. However, he then struck a more realistic note by saying: "An important legislative programme has been thrown on the State by the referendum result." That is true. To whatever extent legislation, can play a part in post-war and in-between-wars problems it is up to State Governments to face up to the position instead of submitting to bureaucratic Federal controls, against which the people have so recently recorded their strong disapproval.

"HANSARD" HOWLER: Senator Leckie is reported in "Hansard" for July 19 as making the following interesting observation: "The war is being fought because there are two schools of thought in the world; the first school teaches that the citizen is the servant of the

State, the second school teaches that the State is the servant of the citizen. Among those who belong to the first school are Hitler, Mussolini, Dr. Evatt and Mr. Curtin." This seems to be a fairly common opinion, formed because of the emphasis these men place on the State and the indifference displayed towards the individual, but there is no reason why Menzies, Murdoch and many others in the opposite camp should be excluded from the team named by Senator Leckie.

LOTTERY LOANS: A rather novel financial stunt has been instituted in India as an anti-inflation stunt, namely, a State Lottery with bearer bonds as prizes, payable in 1949, free of interest, but also free of taxation. The nett effect of this is expected to provide the Government with a short-term loan at about 2% which is about the amount of taxation waived, and to soak up purchasing power. It is quite easy to understand how the bankers, through the economists and politicians, could put such nonsense over the "backward" races, but, of course, they could not put such stunts over the westernised smart alects. Or could they?

LANGLEY'S LAMENT: A considerable amount of press publicity was given to Dean Langley's appeal for a more Christian attitude towards Communism, and he suggested "apathy in the ranks of churchmen needed the challenge of Communism to bring them to activity." Churchmen certainly need a stimulant to eradicate the influence of the Dean and others of his ilk, who are sympathetic towards those who

(Continued on page 4.)

This sort of stuff leads to the suggestion that Mr. Menzies is still to be "built up" in public estimation for something in the future, and it will be interesting to watch the interests and activities of, say, Mr. Curtin, Dr. Evatt, Mr. Menzies, and Mr. Casey. The International Financiers are not done yet.

The lesser political "leaders" were grave or gay, but not very helpful. For example, Senator Keane, being quite out of touch with the thoughts of the people, was AMAZED. He was reported in the "Argus" thus:

"I am amazed at the result. It will certainly give great satisfaction to the black marketeers, profiteers, and boodlers of this country."

Were there black markets before the war? If not, why should we expect them after the

war? Did not the Government of New South Wales do something about a certain combine and profiteering? As for boodlers, I am not very well informed on the subject, but I cannot see how a "Yes" vote at the Referendum would have made any difference to those who deal in bribery and corruption. Indeed, it is arguable that had the proposals been accepted the field for such activities would have been widened.

A strange aspect of the comments of the great array of "leaders" is that not one of them, Labor or anti-Labor, has had a word to say about the Commonwealth Parliament taking control of Financial Policy. This makes it clear that the task before us is to focus attention on that subject and redouble our efforts to spread understanding of the way in which the people are

(Continued on page 3.)

Hushed-Up News About Palestine

A Hushed-Up Crime: —to B.B.C.'s breakfast news, repeated in this country by A.B.C., it was reported that a car in which Sir Harold MacMichael, High Commissioner and C-in-C. in Palestine since 1938, was travelling to a farewell function had been ambushed and shot up by gunmen, Sir Harold being wounded slightly and two members of his staff seriously. No doubt many listeners scanned the newspapers that day and on succeeding days for details of the outrage. They didn't get them. Some journals dismissed the matter in a few lines.

Very odd, especially as the London "Times" and the New York "Times," on which these papers draw heavily for foreign news and comment, have of recent months given no inconsiderable space to the violent proceedings — gun-running; bombing and shooting of policemen—of Jewish terrorists in Palestine, particularly the Stern gang. Of course, an attempt to wipe out the British High Commissioner and C-in-C. in Palestine, his wife ("Lady MacMichael was unhurt") and personal staff must yield in importance to such events as the arrival in Sydney of a party of comedians and crooners, but it is of some significance if only to the large number of Australian servicemen who know Palestine and have observed the relations of the Jews and Arabs there.

In an article contributed to the sober "Harper's," a Jewish writer, Eliahu Ben-Horin, obviously one of those Jews whose unassailable position is that they are Britons or Americans or Australians of the Jewish faith, and who are concerned at the direction which the New Zionism has taken, points out that "Palestine occupies a position of singular strategic importance in the general Middle-Eastern picture," and that the Middle East "has become the most important single area in the structure of the British Empire"; indeed, "without the Middle East there is no British Empire." In 1892 "Old Russia wanted to stake a claim in the Middle East" and was told by Lord Curzon that it would mean war. But as a result of the 1939 British White Paper, "the Zionists and the Zionist supporters are up in arms against Britain's Colonial policy, and the way is open for the Russians."

True, "Russian plans about the Middle East" are "not clear," though the "aspirations of Russia and Britain conflict." In October, 1943, Maisky, previously Soviet Ambassador in Britain, and himself a Jew, turned up in Palestine on some mission or other. About the same time it was announced that a special Soviet Jewish delegation might soon visit Palestine. There followed "an exhibition in Russia of the progress of Jewish colonisation in Palestine," the exhibits being "flown in a Russian plane to Moscow." This was succeeded by a Moscow announcement of "a special Bureau for Jewish Religious Affairs." In the meantime there were "appeals from Russian Jewry to world Jewry," conveyed in person by "Professor Solomon Michoels and Colonel Itzik Feffer," and "what these Soviet Jewish delegates declared in New York" must have been "approved by Moscow."

All this evidence of interest in Zionism is quite recent. For a long time "it seemed as if no bridge could ever be built over the abyss dividing Soviet Russia from Zionism."

"Soviet Russia backed the Palestine Arabs against the Jews. Comintern funds were lavishly spent to foster anti-Zionist and anti-British intrigues and revolts.

"Zionism was taboo in Soviet Russia . . . persecuted more severely than any other national movement. As 'lackeys of British Imperialism' Zionist leaders were sent to prison or driven out of the country. Hebrew, the language of the Bible, was officially outlawed, and the Jewish religion was as relentlessly persecuted as other religions."

One drawback was that "the three million

Jews in Russia had no territory of their own," "the consequences being embarrassing in many ways." So the Soviet Government embarked on "an experiment which had all the earmarks of an imitation Zionism."

"It tried to establish autonomous Jewish settlements, first in the Crimea, then in Biro-Bidjan which if successful, would have brought about a territorial concentration of the Jews. The Crimea and Biro-Bidjan ventures failed."

Kindhearted people in this country are certain that similar "ventures" in North Westralia—New Guinea has been hopefully added in the last few weeks—would be rousing successful.

There is no doubt that the New Zionism has strong Leftist leanings. The vision of Palestine as a British Commonwealth attracts New Zionists in Australia and Britain, but is never mentioned in the U.S.A., where most of the New Zionists live. In Palestine itself, Mr. Ben-Horin points out, Jews born in Russia "probably" form the largest and most influential group, and, although Mr. Ben-Horin does not say so, gratitude to and consideration for the difficulties of the nation which set up Palestine as a home for Jews and protected them and their language and religion form no part of the New Zionist composition.

Indeed, this Jewish writer says that "British Imperialistic policy," particularly as it concerns the Arabs, "may push Soviet Russia into an active alliance with Palestinian Jewry, giving unconditional support for a Jewish Palestine." Soviet Russia might thus "not only gain the everlasting gratitude of many Jewish groups throughout the world, and the approval of the nations of Europe interested in the emigration of the Jews living in their countries but it would also create for itself an excellent position in the Middle East." It is drily noted, "The latter argument would probably count most in the calculations of the Soviet statesmen."

—Sydney "Bulletin," Aug. 23.

Social Credit Victory in Alberta

In the Australian newspapers of August 10 there was an obscure cabled news item stating that the Alberta Social Credit Government had been re-elected. The cable added:

"Incomplete results give the Government 39 seats out of 57, compared with 35 in the last Parliament."

As these figures were not considered to be conclusive, it was decided that Mrs. L. Beirne, State Secretary of the S.C.M. of N.S.W., should cable for later figures.

In reply, she received a cable from Mr. N. B. James, chairman of the Alberta Social Credit Board, which gave the following as the final results of the Alberta Provincial elections: —

Social Creditors elected.....	51
Independents.....	3
Socialists.....	2
Veterans.....	1

Total Seats..... 57

Mr. James' cable stated that Social Credit won all rural seats. Just who or what constitutes the "Veteran" party is not clear.

A VIVID GLIMPSE OF HELL-ON-EARTH

Powerful men and their dupes are plotting and striving to bring about the further application of kindred policies such as: **Prescribed Vocations; Uniformity; Levelling Down; Collectivism; Perversion and Partial Suppression of History; Frustration of Science, Invention and Enterprise; Destruction of Family Life; Central Planning; Collective Responsibility; Centralisation of Power; Regimentation; Communal Living; Excessive Specialisation; State-controlled Eugenics; internationalism; Destruction of Individual Initiative; Full Employment and Work for Work's Sake; Mental Conditioning instead of Education.**

What will human existence be like in the near future if such policies are not effectively resisted here and now? The Russian authoress, Ayn Rand, supplies an answer, in the form of a vivid word-picture, in her remarkable book, "Anthem" (published by Cassell and Co.), which is written as the secret autobiography of a young man born into such an existence. The following is our selection, adaptation and condensation of extracts from the book:—

It is a sin to write this. I have broken the Laws. The Laws say that men may not write unless the Council of Vocations bids them so.

My name is Equality 7-2521, as it is written upon the iron bracelet, which all men wear, on their left wrists with their names upon it. I am twenty-one years old. I am six feet one inch tall, and this is a burden, for there are not many men who are six feet one inch tall. Ever have the Teachers and the Leaders pointed to me and frowned and said: "There is evil in your bones, Equality 7-2521, for your body has grown beyond the bodies of your brothers."

I strive to be like all my brother men, for all men must be alike. Over the portals of the Palace of the World Council there is a great piece of marble, and there are words cut in the marble:—"We are one in all and all in one. There are no men but only the great WE: one, indivisible and forever." Thus has it been ever since the Great Rebirth, and farther back than that men were blind and ignorant as beasts, for they had to seek the truth. This is strange and fearful to us, for our age has found it. But we must never speak of the times before the Great Rebirth, else we are sentenced to three years in the Palace of Corrective Detention. It is only the Old Ones who whisper about it in the evenings, in the Home of the Useless. They whisper many things strange and inconceivable, of the towers, which rose to the sky, in those Unmentionable Times, and of the wagons, which moved without horses, and of the lights, which burned without flame. But those times passed away when men saw the Great Truth which is this: that all men are one and that there is no will save the will of all men together.

I remember the Home of the Infants where I lived till I was five years old together with all the children of the City who had been born in the same year. The sleeping halls there were white and clean, and bare of all things except one hundred beds.

When I was five years old I was sent to the Home of the Students, where there are ten wards, for our ten years of learning. Men must learn till they reach their fifteenth year. Then they go to work. In the Home of the Students we arose when the big bell rang in the tower and we went to our beds when it rang again. Before we removed our garments, we stood in the great sleeping hall, and we raised our right arms, and we said all together with the three Teachers at the head of the hall:

"We are nothing. Mankind is all. By the grace of our brothers are we allowed our lives. We exist through, by and for our brothers, which are the State. Amen."

Then we slept. The sleeping halls were white and clean, and bare of all things except one hundred beds.

I, Equality 7-2521, was not happy in those years in the Home of the Students. It was not that the learning was too hard for me. It was that the learning was too easy. That is a great sin, to be born with a head, which is too quick. It is not good to be different from our brothers, but it is evil to be superior to them. The Teachers told me so, and they frowned when they looked upon me.

So I fought against this curse. I tried to forget my lessons, but I always remembered. I tried not to understand what the Teachers taught, but I always understood it before the Teachers had spoken. I looked upon Union 5-3992, who was a pale boy with only half a brain, and I tried to say and do as he did, that I might be like him, but somehow the Teachers knew that I was not. And I was lashed more often than all the other children.

The Teachers had said unto us all:

"Dare not choose in your minds the work you would like to do when you leave the Home of the Students. You shall do that which the Council of Vocations shall prescribe for you. For the Council of Vocations knows in its great wisdom where you are needed by your brother men, better than you can know it in your unworthy little minds. And if you are not needed by your brother men, there is no reason for you to burden the earth with your bodies."

It is the Councils who hold the reins of the world, who feed us all and clothe us and shelter us in our sleep. Down the roads of the world heavy carts stream day and night, carrying men's sustenance to men; fields of wheat ripen in the sun; wheels turn; axes bite into forests; picks split the granite of the earth—and each blow, each tensed muscle, each trembling green blade of wheat is under the great

sat and they did not move. But I knew that they were alive, for the lips of the oldest said: "Street Sweeper."

I raised my right arm and said: "The will of my brothers be done." And I looked straight into the eyes of the Council, but their eyes were like cold blue glass buttons.

So I went into the Home of the Street Sweepers. It is a grey house on a narrow street. There is a sundial in its courtyard, and by this the Council of the Home can tell the hours of the day and when to ring the bell. When the bell rings, we all arise from our beds. The shadow on the sundial marks off a half-hour while we dress and eat our breakfast in the dining hall, which has three long tables with one hundred clay plates and one hundred clay cups on each table. Then we go to work in the City streets, with our brooms and our rakes. And in five hours, when the sun is high, we return to the Home and we eat our midday meal, for which one half-hour is allowed. Then we go to work again. In five hours we come back to have our dinner, which lasts one hour.

Then the bell rings and we walk in a straight column, with the Council of the Home at the head, to the City Park, where we stand in rows, and stretch our arms and bend our bodies, while the Council beats a drum. This we do in order that our bodies may be healthy and fit and good for work.

In an hour we return to the Home. Then the bell rings and we walk in a straight column to one of the City Halls, for the Social Meeting. Other columns of men arrive from the Homes of the different Trades. The candles are lit, and the Council of the different Homes stands in a tall pulpit, and they speak to us of our duties and of our brother men. Then visiting Leaders mount the pulpit and they read to us the speeches, which were made in the City Council that day, for the City Council represents all men and all men must know. Then we sing hymns; the Hymn of Brotherhood, and the Hymn of Equality, and the Hymn of the Collective Spirit. Thus two hours pass.

Then we walk in a straight column to the City Theatre for three hours of Social Recreation. There a play is shown upon the stage, with two great choruses from the Home of the Actors, which speak and answer all together, in two great voices. The plays are about toil and how good it is then we walk back to the Home in a straight column. We go to our beds and we sleep, till the bell rings again. The sleeping halls are white and clean, and bare of all things except one hundred beds.

Thus must all men live until they are forty. At forty, their bodies are shrunk as dry mushrooms and there are pains in their bones. At forty, they are sent to the Home of the Useless, where the Old Ones live.

The Old Ones do not work, for the State takes care of them. They sit in the sun in summer and they sit at the fire in winter. They do not speak often, for they are weary, and their eyes water. The Old Ones know that they are soon to die. When a miracle happens and some live to be forty-five, they are the Ancient Ones, and children stare at them when passing by the Home of the Useless. Such is to be my life, as that of all my brothers and of the brothers who came before me.

We Street Sweepers work in brigades of three; I work with Union 5-3992, of the half-brain, and with International 4-8818. Union 5-3992 is a sickly lad and sometimes he is stricken with convulsions, when his mouth froths and his eyes turn white. But International 4-8818 is different. He is a tall, strong youth and his eyes are like fireflies, for they twinkle and there is laughter in them. One cannot look upon International 4-8818 and not smile in answer. For this he was not liked in the Home of the Students, as it is not proper to smile without reason. And also he was not liked because he took pieces of charcoal and drew pictures upon the walls and upon the floors, and they were pictures, which made men laugh. But it is only our brothers in the Home of the Artists who are permitted to draw pictures, so International 4-8818 was sent to the Home of the Street Sweepers, like myself. International 4-8818 and I are friends. This is an evil thing to say, for it is a transgression, the Great Transgression of Preference, to love any among men better than the others. We must love ALL men, and ALL men are our friends.

The Laws say that men are to receive one hundred lashes if they are found to be taking notice of any among women; and if they survive the lashes, they are sent for ten years to the Palace of Corrective Detention. Men may not think of women, save at the Time of Mating.

This is the time each spring when all the men older than twenty and all the women older than eighteen are sent for one night to the City Palaces of Mating. And each of the men has one of the women assigned to them by the Council of Eugenics. Children are born each winter, but women never see their children and children never know their parents.

Twice have I been sent to the Palace of Mating, but it is a thing ugly and shameful, of which I do not like to think.

As I stand at night in the great hall, removing my garments for sleep, I look upon my brothers and I wonder. The heads of my brothers are bowed. The eyes of my brothers are not clean, but veiled and lustreless, and never do they look one another in the eyes. The shoulders of my brothers are hunched and weary, and their muscles drawn, as if their bodies were shrinking and wished to shrink out of sight. And a word steals into my mind,

SOUTH AUSTRALIAN NOTES

(From The UNITED DEMOCRATS' Headquarters, 17 Waymouth Street, Adelaide.)

A MEETING TO DISCUSS VOTER'S POLICY ASSOCIATIONS: Members and supporters are invited to attend a General Meeting to be held in our rooms on Wednesday, September 13, at 8 p.m., to discuss this important matter.

Now that the people of Australia have given their verdict against the recent Referendum proposals, it is up to those people who advocated a "NO" Vote to give a lead to the public as to how community life should be organised to bring about satisfactory results. After a brief discussion your Secretariat have decided that the idea of decentralised Policy Associations is the obvious answer to this challenge, and we therefore urge you to come along to this meeting to assist in formulating a plan of campaign.

In connection with the Policy Association idea a booklet setting out the "Programme of the Australian People's Movement" has come to our notice. As the material in this publication is fairly well in line with our ideas, this booklet will come up for discussion at our meeting, and we therefore suggest that as many people as possible who intend to come to this meeting should obtain and study this booklet beforehand. The price is 1/-, and copies may be purchased from our office.

BOOKS TO READ: We also have available and can recommend the following:—"How To Get Real Democracy," by A. W. Noakes; Price 6d. "Why Big Finance Backs Socialism," by Jas. Guthrie, B.Sc. Price 6d. "The Tragedy of Human Effort," by C. H. Douglas; Price 6d. (All plus lid. postage.)

—F. BAWDEN, Hon. Secretary.

as I look upon my brothers, and that word is FEAR. There is fear hanging in the air of the sleeping halls, and in the air of the streets. Fear walks through the City, fear without cause, without name, without shape. All men feel it and none dare to speak.

The air is heavy in the sleeping halls and all is not well with my brothers. There is Fraternity 2-5503, a quiet lad with wise, kind eyes, who cries suddenly, without reason, in the midst of day or night, and his body shakes with sobs he cannot explain. There is Solidarity 9-6347, who is a bright youth, glad and without fear in the day; but he screams in his sleep, and he screams: "Help me! Help me! Help me!" into the night, in a voice, which chills the marrow of my bones; but the Doctors cannot cure Solidarity 9-6347.

And as we all undress at night, in the dim glow of the caudles, my brothers are silent for they dare not speak the thoughts of their minds. For all must agree with their teachings.

[Equality 7-2521 accidentally discovered, and re-opened and secretly used, an entrance into an underground electric railways system surviving from our present civilisation. Therein he found sundry materials and apparatus formerly used for electrical purposes. He tinkered with these, seeking to find out their functions and principles of operation. Furtively re-visiting his find as often as possible at night, he persisted with his experiments during a long period and eventually re-discovered an elementary practical use of electricity. He took his precious apparatus in a box, managed to burst in upon the assembled World Council of Scholars, and, before they could recover from their astonishment, quickly explained and demonstrated his invention.]

"So you think that you have found a new power," said Collective 0-0009.

"Do all your brothers think that?"

"No," I answered.

"What is not thought by all men cannot be true," said Collective 0-0009.

"You have worked upon this alone?" asked International 1-5537.

"Yes," I answered.

"What is not done collectively, cannot be good," said International 1-5537.

"Many men in the Homes of the Scholars have had strange new thoughts in the past," said Solidarity 8-1164, "but when the majority of their brother Scholars voted against them, they abandoned their mistaken ideas, as all good men must."

"This box is nothing but foul and useless magic," said Alliance 6-7349.

"Should it be what he claims of it," said Harmony 9-2642, "then it would bring ruin to the Department of Candles. The candle is a great boon to mankind, as approved by all men. Therefore it cannot be destroyed by the whim of one."

"This would wreck the Plans of the World Council," said Unanimity 2-9913, "and without the Plans of the World Council the earth cannot turn. It took fifty years to secure the approval of all the Councils for the candle, and to decide upon the number of candles needed, and to re-fit the Plans so as to make candles instead of torches. This touched upon thousands and thousands of men working in scores of States. We cannot alter the Plans again so soon."

"And if this should lighten the toil of men," said Similarity 5-0306, "then it is a great evil, for men have no cause to exist save in toiling for other men. And evils unspeakable would come upon earth, if men had free time left to them."

Then Collective 0-0009 rose and pointed his finger at my box. "This is a thing accursed," he said, "and as such it must be destroyed."

And all the others cried as one: "Well spoken, brother! It must be destroyed! Destroyed! Destroyed!"

wisdom of our fathers' control, our fathers who are the Councils; these Councils who bend their sage, tireless heads in the candle-light over miles and mountains of maps, that each morsel of food may find its way, on time, to the humblest stomach. But to do this, our Councils hold the power to prescribe his life work for each among men. Else what order would there be upon earth?

I knew this well, in the years of my childhood, but my curse was upon me, and I was guilty of the Great Transgression of Preference. I preferred some work and some lessons to the others. I did not listen well to the history of all the Councils elected since the Great Re-birth. But I loved the Science of Things. I wished to know about all the things, which make the earth around us. I asked so many questions that the Teachers forbade it. I think that there are mysteries in the sky and under the water and in the plants, which grow. But the Council of Scholars has said that there are no mysteries, and the Council of Scholars knows all things. And I learned much from our Teachers—that the earth is flat and that the sun revolves around it, which causes the day and the night; the names of all the winds which blow over the seas and push the sails of our great ships; how to bleed men to cure them of all ailments.

I wished to be assigned to the Home of the Scholars. All the great modern inventions come from the Home of the Scholars, such as the newest one, which was found only a hundred years ago, of how to make candles from wax and string, which give us light; also, how to make this new thing called glass, which is put in our windows to protect us from the rain.

The Council of Vocations came to give us our Life Mandates, which tell those who reach their fifteenth year what their work is to be for the rest of their days. The Council came on the first day of spring, and they sat in the great hall. And we who were fifteen and all the Teachers came into the great hall. The Council sat on a high dais, and they had but two words to speak to each of the Students. They called the Students' names, and when the Students stepped before them, one after another, the Council said: "Carpenter" or "Doctor" or "Cook" or "Leader." Then each Student raised his right arm and said: "The will of our brothers be done."

Now if the Council has said "Carpenter" or "Cook," the Students so assigned go forth to work, and they do not study any further. But if the Council has said "Leader," then those Students go forth into the Home of the Leaders, which is the greatest house in the City, for it has three stories. And there they learn many things for many years, so that they may become candidates and be elected to the City Council and the State Council and the World Council—by a free and general vote of all men! But I wished not to be a Leader, even though it is a great honour. I wished to be a Scholar, and the pain of my wish hurt me inwardly.

So I awaited my turn in the great hall, and then I heard the Council of Vocations call my name: "Equality 7-2521." I walked down, the aisle to the dais. There were five members of the Council, three of the male gender and two of the female. Their hair was white and their faces were cracked as the clay of a dry riverbed. They seemed older than humans could be. They

SPECIAL ANNOUNCEMENT

If you have neglected to buy your ticket for the welcome home to Eric Butler on Monday next, September 4, and you wish to be present, kindly ring the "New Times" Office (MU 2834) without delay. Full details will be found in last week's issue of the "New Times."

SOCIAL CREDIT TALKS

Mr. P. M. Ireland has resumed his talks on Social Credit, and will be speaking on Wednesday night, September 6, at the headquarters of the Douglas Social Credit Movement of Victoria, Room 8, 1st Floor, "The Block," Elizabeth St., Melbourne. "New Times" readers are invited to attend and bring their friends.

ERIC BUTLER'S BOOKS

(Obtainable from New Times Limited, Box 1220, G.P.O., Melbourne.)

"THE ENEMY WITHIN THE EMPIRE." A short history of the Bank of England. Price 9d Postage Id. (6/- per dozen, post free.)

"THE MONEY POWER VERSUS DEMOCRACY." The best "hand-book" for Australian democrats. Price. 9d. Postage Id. (6/- per dozen, post free.)

In view of the urgency of the situation with which they deal, chapters from Major Douglas's forthcoming book are being printed in abridged form in the "Social Crediter," whose publisher's Australian representative has given us special permission to reprint them in this country.

CHAPTER III*

A few years ago, a reference to "inexorable economic laws" was certain to be well received in the best circles. It had a scientific sound, combined with a slight suggestion of Puritanism and of the essentially inhospitable structure of the universe. In the higher realms of finance and commerce, it became to some extent displaced by the slightly occult word, "trends," which was felt to be even more scientific, as being a cautious under-statement. Neither of these expressions escapes the risk of ribaldry, nowadays.

But the idea was clear enough: The world is an unpredictable place. Terrible things happen, but no one is essentially to blame for them. On the whole the mathematics of chance and probability rule us and if we appear to be losing on black, our only course is to put our money on red.

On this theory, wars, revolutions, depressions, business amalgamations, rationalisation, and nationalisation, taxes and bureaucrats, are natural phenomena as inevitable as the flowers that bloom in the spring: An attitude of reverent agnosticism combined with disciplined acceptance is all we can adopt pending a codification of the "trends," which clearly, require data compiled and card indexed over a long period of time.

It seems inseparable from the acceptance of this theory, however, that we school ourselves to agreement with the remark, "Credo, quia impossibile." We must be able to believe that the Decline and Fall of the Roman Empire had no connection with monetary inflation; that Domesday Book did not interest William the Norman's Jewish advisers, or that the expulsion of the Jews and the suppression of the Knights Templars, who became primarily bankers, had no bearing on the prosperity of England in the fourteenth, fifteenth and sixteenth centuries. We must be able to believe that the foundation of the Bank of England had no influence on the National Debt, and that the appointment of Mr. Montagu Norman as Life Governor was an accident to which his American connections and the visit of Lord Reading to Washington in 1917, made no contribution.

Clearly, it is much easier to hold this negative view of history if we are prevented from noticing that similar events frequently have similar causes. If we are told that the fall of Rome was due to immorality or malaria, and that William the Conqueror thought of Domesday Book all by himself, that the Jews who accompanied him were "refugees from Christian intolerance" and that the Bank of England had an "American" Adviser from () to 1931, if not before and after, because he wished to learn the latest methods of banking, our attention will not be so likely to be attracted to the idea that both the economic and political fortunes of mankind may be not so much at the mercy of inexorable natural law, as the outcome of manipulation by small groups of men who know exactly what they are doing.

This distinction is vital. Consider the events of the years between the European phase of the present war, beginning with the armistice of November, 1918, and the resumption of hostilities in 1939:—

The first point to be observed is the crystallisation of policy along lines clearly recognisable as imposed by a determination to adhere to the conventional subservience of a debtor to a creditor and, with it, "employment" as the backbone of Government. While it is probably not true to say that the United States, in the ordinary acceptance of the term, was determined to use the highly artificial position created by the insistence on the assumption of all financial liability of the "victorious" belligerents by Great Britain, it is certain that German-Jewish bankers in America were fully aware that it was much more important to win the peace than to lose the war, and that this was the weapon with which victory could be achieved.

The War Debt due from Great Britain to the United States was 4,368,000,000 dollars. Since it was stipulated that it was payable in gold it was equivalent to £897,534,246. Without traversing the endless arguments as to whether the, as usual, disproportionate losses in men and material, in a common war, on the part of Great Britain (America's losses in killed and wounded were 322,000; ours nearly three million) accompanied by fantastic taxation, were not a just ground for claiming that no debt was reasonably due, it is essential to understand that the benefit of the orders placed in America was immense to the Americans. Not one dollar, of course, paid for war material produced in Great Britain. In 1922, Stanley Baldwin, an almost unknown politician, became Chancellor of the Exchequer. Montagu Collett Norman, from being a member of the firm of Brown, Shipley & Company, the London Branch of a powerful American financial group, was appointed Governor of the Bank of England, apparently for life. Previously, it had been customary for the Governor to be elected yearly from the more important merchant bankers of the City. Dr. Walter Stewart for a short while, and subsequently Dr.

*The extracts now being published in "The Social Crediter," of which the present is the fourth, are published with a view to the existing situation, and not in the sequence or detail in which they will later appear.

O. M. W. Sprague, both American banking economist; were installed from Washington, to "advise" him. Their advice coincided in time, with the greatest depression in history.

The first concern of Mr. Baldwin and Mr. Norman was to visit Washington for the purpose of establishing by agreement the terms, which were to govern the service of the colossal debt. This visit was made in January 1923, and in the party was Sir Otto Ernst Niemeyer. The terms agreed were onerous in the extreme (i.e., eight times as heavy as those imposed on Italy), but in fairness to the Americans it must be stated that they were apparently surprised that they were accepted. The debts owing by other belligerent nations were settled on much easier terms.

Mr. Balfour had previously stated officially that Great Britain would only ask from her allies such financial payments as would meet the demands of her own creditors, i.e., the United States. The result of this was to make the United States the only and very large financial beneficiary of the 1914-1918 phase of the war (see "Hansard," December 15, 1930) and to leave all the other "victorious" combatants heavy losers. The question of the military loser, Germany, requires separate consideration.

It was stated in many quarters that the large payments, which for a time were made to the U.S. Treasury in connection with the arrangements negotiated by Messrs Baldwin & Norman, were of little consequence. This rather confusing statement—confusing, that is, to the ordinary individual whose financial means, and consequent personal comfort, are subject to the more ordinary arithmetic of daily life, emanated from the Central Bankers, who no doubt based their statements on the knowledge that they could adjust taxation so that the payments were concealed. In any case the absolute size of the payments was far from being the main issue, which was the control over British policy. This is not in doubt.

The control was exercised in two ways. In the first place, and for the first time in history, the New York discount rate became, and remained for nine years, one-half per cent, lower than the Bank of England discount rate—the "Bank Rate."

The effect of this was to secure for New York all the foreign financing which had previously been done in the City of London. The fact that the American public was sold large quantities of worthless bonds may have been poetic justice, yet did not conduce to good international relationships. It is certain, however, that a direct political control of a coercive character was applied to British legislation. For the purposes of this preliminary survey it is only necessary to mention two instances, one in the realm of major foreign policy, and the second in domestic legislation.

At the moment, objective consideration of the Japanese is difficult. It would be absurd, however, to deny that the Anglo-Japanese Alliance was a major benefit to Great Britain in the 1914-1918 phase of the War. While Japan took little part in Europe (she did send destroyers to the Mediterranean, by request) she observed the letter of the Treaty scrupulously. The abrogation of it, and the Washington Naval Agreement limiting Japan to a position of naval inferiority, did two profound injuries to the British Empire. It was an unprovoked and rather ungracious blow to Japanese "face"—the most vulnerable aspect of Asiatic diplomacy. And it demonstrated to the whole of Asia, including India, that the important capital to placate was no longer London, but Washington. Nothing could have made a new war more certain.

In the domestic sphere, the most easily apprehended instance of the general policy is the horsepower tax on motor vehicles. Here again, it is not so much the monetary aspect, which is important, although it is quite possible that the restriction of high-powered cars to the very rich had a profoundly disruptive social effect, playing into the hands of the agitator concerned to suggest that the poor are poor because others are not so poor.

Its main effect, and its object, was to throw open the British Empire to the high-powered American car and truck, and to deprive the British manufacturer of the experience, which only a home market using a type of vehicle suitable elsewhere could provide.

The midge car imposed on the British public was only suitable for perfect roads, short distances and careful usage, and its small market supported a high price and large fortunes for selected producers. There is little doubt that it was also intended to kill the development of the British aeroplane engine, and the aeroplane itself, but in those objectives only partial success was achieved.

In May 1920, a policy of what can only be described as ruthless restriction of credit was inaugurated, both in Great Britain and the United States. No attempt of any description had been made to deal with the uncontrolled rise of prices, particularly of consumer's goods, and everywhere public discontent at genuine inflation, i.e., a temporary increase in money units in the hands of the public, accompanied by an equal or greater rise mainly permanent in prices, reached such proportions as to constitute a "buyers' strike."

That this rise of process was intentional and a form of hidden taxation is certain.

Heavy taxation, calling in of bankers' overdrafts and restriction of trade credits by large industrialists to their smaller trade clients, produced immediate results. Workers were discharged, unemployment rose steeply, reaching three millions in Great Britain, and ten millions in the United States, where the same policy, with, however, much lower taxation, was instituted. In Great Britain, the policy was pursued for a much longer period. Suicides doubled in Scotland and rose 67 per cent, over the rest of the Kingdom during the deflationary period of about nine years. Bankruptcies increased by 700 per cent. (See "The Monopoly of Credit," graph p. 137.)

In the United States, however, the policy was completely reversed in six months and that country entered upon the greatest wave of industrial activity and material prosperity ever known in history, a wave which continued until October, 1929.

One effect of this was to cause a drain of the highest-skilled manpower from this country to America. As an instance, one of the greatest difficulties in the Four Years' War was a lack of "toolmakers," a technical term applied to the most skilful mechanics (almost the last to whom the term craftsmen can be applied). It is generally considered that a highly skilful toolmaker requires seven years' training. A large proportion of the toolmakers of this country emigrated during the restriction years, and most of them remained abroad.

It is certain that no nation in recorded history has receded so rapidly from a position of commanding influence to world affairs to one of almost complete impotence, as did Great Britain in the fifteen years, which followed the armistice. Many factors contributed to this result, but financial policy is easily pre-eminent.

In 1925, after six years of steadily decreasing prosperity, disillusionment, and economic and political frustration, Mr. Winston Churchill, who had become a Conservative on the practical disappearance of the Liberal Party, Chancellor of the Exchequer, restored the Gold Basis of the Sterling Financial system, with modifications to ensure that the ordinary individual could not buy gold in less than the "standard bar," worth about £1700. (See "The Monopoly of Credit," Chap. 6.) In effect, he could not buy gold except at the will of the Bank "of England."

In 1926, Sir Alfred Mond, of whom much more hereafter, also forsook the Liberal, for the Conservative Party.

Mr. Churchill is probably the finest War Minister in history, and it is quite possible that, if we are to proceed from the assumption that this war was inevitable, the whole course of history has been changed for the better by his tenure of office. But it is evident that there is just as much historic continuity in the Whig love of "Dutch" Finance, and all those associated with it, in Mr. Churchill's peacetime activities, as in the brilliant military mind, which might be expected in a descendant of Marlborough.

More than any other one factor, this influence has dominated British policy in the vital armistice years. Mr. Lloyd George, the protégé of international Jewry, with his avowed intention to do anything to enable the pound sterling "to look the dollar in the face," i.e., to have a gold exchange value of £3 18s. 3d. per oz.; Mr. Churchill's close association with financial Jews in England and America, and his restoration of the gold exchange standard in 1925 (for which he has since publicly apologised); Mr. Baldwin's ecstatic remark that the Bank Notes and Currency Act of 1928 had for ever prevented currency reformers from interfering with finance, are evidences, of which there are many more, that the tragedy of the wasted twenty years was not due to inability to pursue any policy, which is the common accusation brought against politicians of that era—it was a fixed instruction to pursue a policy, irrespective of consequences, which can be seen to have built up Germany and enfeebled the British Empire.

In these days of coalition Governments, control by "Planners" and other modern improvements, it is difficult to realise that Cavaliers and Roundheads, Whigs and Tories, were exponents of two philosophies. The Whigs were merchants, abstractionists, the dealers in intangibles.

It is not a coincidence that the Whigs, Quakers, and non-conformists, became bankers and collaborators with the Jews, both resident and continental. They were fundamentalists. The "Old Testament" was a record of the sayings and doings of an omnipotent if somewhat irrational Ruler, who spoke Elizabethan English and had a private staircase to Mount Sinai.

Consistency was not to be expected of Him. What we should now call masochism, the glorification of pain, was explained by the idea that discomfort in this life automatically ensured bliss in a future existence. Carried to its logical conclusion, as many of Cromwell's semi-animal barbarians were prepared to carry it, the most certain way to prepare a general Heaven was to create a Hell upon earth.

This philosophy, as we shall see when we consider the case of Germany, runs through Lutherism, Calvinism and other Puritan movements straight into civil war and revolution. Always, it is the attack of the black-coated theorist on the pragmatist, the farmer, the sailor, the pioneer. At the root of it is a denial of personal initiative and judgment, and the substitution of a set of transcended values incapable of and indeed almost resenting, any attempt at proof.

Once this conception is grasped, it is easy to see how indispensable it is to the su-

ESSAY COMPEPTION

(To the Editor.)

Sir,—A leaflet has come to my notice which advertises two essay competitions (junior and senior) on objects dealing with the "Social Problem." The total of the prize monies is £45, and the Australian School of Social Science (Box 666 FF, G.P.O., Sydney), under whose auspices the competitions are conducted, offers to forward "suggestions for reading to parents, school teachers, libraries, booksellers, etc."

Many readers of "The New Times" will not expect that literature, which is satisfactorily realistic, will be amongst that recommended.

My suggestion is that it might be possible to get together a group of realistic democrats who would counteract the propaganda of the A.S. of S.S. by promoting an essay competition of their own, and by offering to recommend or to send literature to enquirers.

In a book called "Knowledge for What?" by R. S. Lynd, the following admissions are made: "We social scientists have a great array of data": "... data on labour problems, but not the data ... for solving the central problems of unemployment ... data on production ... but not the data which will enable us to get into use all the needed goods ... legal data, but not the data ... to curb admittedly increasing lawlessness." "... data on the irrationality of human behaviour ... but not the data on how culture can be made to operate democratically by and for such human components."

Those of us who know that the case is not so desperate as the so-called Social Scientists of the academies indicate will use every possible avenue we can to let people know the truth.

—Yours, etc., C. H. ALLEN, Millswood, S.A.

Party "Leaders" and the Referendum Result

(Continued from page 1.)

being denied the things they desire. When the truth in this regard is clearly grasped there will be no difficulty in uniting the people to exercise their power as sovereign individuals and instruct Parliament to produce the results required. Members of Parliament who fail to give prompt effect to such instructions, irrespective of the "party" to which they belong, should be dismissed from Parliament at the earliest opportunity.

It is something of an affront for the Prime Minister to suggest that the people who voted "No" should now show the Government how to deal with the so-called post-war "problems."

It is the people's prerogative to indicate their desires, such as higher pensions at an earlier age, shorter hours of toil, better educational facilities, lower cost of living, reduction of taxation, better treatment of nurses, elimination of the cause of war, an assured and adequate income for battle-scarred heroes whether they "work" or not, and so on.

It is NOT for the people to show the Government HOW. If these things are physically possible, as they are, then it is the job of the "experts" in the Government services to show the Government how. If they do not know how to meet the requirements of the people without imposing additional burdens upon them, then they should be replaced by men who do know how to do it.

Mr. Curtin is well aware that if the financial policy of the Commonwealth were what it ought to be, then most of the things which are now referred to as problems would present no practical difficulty at all. He has publicly admitted it, and should be required to apply it. We are not looking for Leaders. The great need of the day is for reliable Servants.

—Yours faithfully, BRUCE H. BROWN, 189 Hotham Street, East Melbourne, C2. 27/8/1944.

premacry of the financial system and those who control it. What appear to be failures of policy are really the greatest successes. As Mr. Montagu Norman remarked when mild expostulations on the obvious results of his government were brought to his attention, "I do not think it is good for people to be prosperous." About this date Mr. Norman's salary was increased by several thousand pounds.

Under the influence of Whig mentality, words become reversed. A man who kills another is a murderer, and if he does it without passion, he is a cold-blooded murderer. But mass murder in cold blood, is glorious and is war. Stealing is a crime, but unnecessary taxation is statesmanship.

Many attempts have been made, in a society in which finance is dominant, to show that the Puritan strain in British history is a source of strength. It would be more true to say that it is an important factor in British development since the seventeenth century. How much of that development is tinsel, and how far it has departed from the natural genius of the English, Scottish and Welsh peoples may perhaps be easier to assess when we see the measure of its permanence.

INSIDE SOVIET RUSSIA IN PEACE-TIME

(Continued from last issue.)

"To anyone who wishes to obtain an unbiased and objective view of Soviet Russia, I can recommend the Russian section of "Looking For Trouble," by the American journalist, Virginia Cowles, who took considerable risks to get away from the spoon feeding which is the usual treatment on investigators."—C. H. Douglas, in "The Big Idea."

Here is a seventh instalment from the above-mentioned book:—

A few days later I went to Leningrad for the weekend with "Chip" and Avis Bohlen [of the American Embassy], and found out for myself what it was like to be under the supervision of the G.P.U.

There was great excitement amongst the maids in the Bohlen household on the night we left. At first I thought they were impressed by our trip, but Avis explained that a shipment of cloth had arrived at the Co-operative store, and now that we were leaving they were planning to spend the night in the queue in order to be the first to get in when the doors opened in the morning.

Our train was the "Red Arrow"—the crack Soviet express. (It averaged 32 miles an hour and arrived in Leningrad an hour late.)

I shared a compartment with a middle-aged Russian woman, who was already in bed when I walked in; I was surprised to find she spoke English.

"Tell me," she said, "How do you say, 'Switch off the lights?'"

"Oh. Do you want me to put them off?"

"No, no. But do you say switch off the lights or switch out the lights?"

I became nearly as puzzled as she, and murmured that either one would do.

"Oh! you say either—not either."

She explained that she taught English in a school in Moscow. But as she had learned the language by herself and never had the opportunity of talking with anyone whose native tongue it was, there were a good many problems she was unable to solve.

"For instance," she said. "What do you say when you want to switch off the switch?"

She had me there, and as soon as I climbed into my berth, I pretended I was asleep. But the next morning I awoke to find her hovering over me.

"Excuse me. One more thing. Do you say, 'look out the window,' or 'look out of the window?'"

Fortunately, the ticket collector intervened and I never had to give an answer.

We had come to Leningrad for two days of quiet sightseeing, but the moment we stepped off the train we found ourselves surrounded by porters from the Astoria Hotel, by Intourist guides and representatives from the Society of Cultural Relations. A schedule was already planned: a cigarette factory, a crèche, an inspection of the Peter Paul fortress, where some of the Old Bolsheviks had once been incarcerated. We added we would also like to visit the Hermitage and the palaces of Catherine the Great and the late Czar Nicholas the Second.

Our sight-seeing was supervised by, three members of the "secret" police—small men with caps pulled down over their faces—who trailed us everywhere we went. They became almost an obsession to us; we found ourselves hurrying around corners and darting in and out of doors in an effort to lose them; sometimes we thought we had succeeded, but a few minutes later they always turned up.

We first became aware of them on our way to Pushkin, a town not far from Leningrad, where the palace of Catherine the Great was situated. The country roads were deserted and there was no mistaking the police car behind us. It was an extra-

ordinary performance, for, although the G.P.U. followed us openly and blatantly, when we reached Pushkin, the men climbed out and took pains to put on an elaborate act (gesticulating and pointing) to pretend they had come to look at the scenery. The Russian guide who had accompanied us never referred to them. In spite of their paralysing effect, we persevered with our sightseeing and tried to appear as oblivious as she. We spent hours in the palaces, walking through rooms so cold we had to jump up and down to keep warm. The Czar's palace was simple in comparison with the grandeur of Catherine's. It was about the size of a large English country house. It was filled with over-stuffed Victorian furniture and cluttered with knick-knacks and photographs, fashionable at the period. I was surprised by the modesty with which the Czar had lived, but our Communist guide evidently preferred Catherine's splendour for she remarked contemptuously: "You can see for yourself the decadence to which the royal house has fallen." I wondered what she thought of Leningrad with its beautiful copper-domed and golden-spired buildings crumbling and neglected, with its streets uncared for, and its fine parks going to seed. It had the sad melancholy air of a person who has lost his mind and lives solely in the past.

Only in the Hotel Astoria was the atmosphere different. Here the restaurant was crowded with Soviet "intelligentsia," who seemed to have plenty of roubles to spend and gulped down their vodka with relish.

The word "culturali" was on everybody's lips, and if we heard it once, we heard it a dozen times. The manager asked us if we had slept well, explaining: "I have given you our most cultured beds." And in the restaurant, when we hesitated over a choice between cutlets and boiled chicken, the waiter intervened: "I think you will find the chicken more cultured."

But the time we found the word most surprisingly employed was in the cigarette-factory. In one of the packing-rooms we noticed a group of sailors nailing down the crates. When we asked why they were there the director replied there was a shortage of labour and they had come to help. "They're friends of the factory workers," he explained earnestly. "You see, we have a club where our girls maintain cultural relations with the navy."

We went back to Moscow on the "Red Arrow." We walked through the train to see if the G.P.U. men were still with us, but saw no one. We thought we had lost them, but when we got off next morning we looked around to find the three little figures with their caps pulled down over their faces only a few yards behind us. As we climbed into our car I turned around and waved good-bye. Two looked embarrassed and turned their backs; but the third grinned, showing a flash of gold teeth.

When the Rohlens got home they learned that their servants had stood in the queue from midnight until noon the next day. But there were so many others ahead of them, the cloth had run out, and they had been turned away empty-handed.

(To be continued.)

HITLER'S POLICY IS A JEWISH POLICY

(Continued from August 4 issue.)

The above heading is the title of one of the most interesting and informative wartime publications dealing with the Jewish Question: consisting principally of letters to a well-known Jewish publicist.

In reprinting the contents of this booklet we tender our acknowledgments to its original publishers, K.R.P. Publications Limited, of Liverpool, England, and to the Democratic Federation of Youth, 296 Pitt-street, Sydney, publishers of the Australian edition from which we quote:

REPLY TO DR. COHEN'S SECOND LETTER—(Continued.)

(2.) You say that a person, who is of the opinion that certain precautions should be taken in the choice of people for "key" positions, if by that he means the exclusion of the Jews, has a Nazi and not a British mentality.

In the first place, I am not going to be trapped into accepting the terms Nazi and British at their face value. I am fully aware that there are certain powerful interests working through the media of press and wireless which, by propagating in and out of season such terms as these, hope to create two huge "entities" of persons who will go on hating each other for as long as it is deemed necessary. Some of us are still aware that behind this label of Nazi there exists a multitude of peoples who, in pre-Reich days (when the Jews were still in their Ghettos) formed the individual States of Bavaria, Saxony, etc., and hope that once the Reich is broken up, and has resolved itself into the original States of which it is culturally composed, these people will once more be worthy descendants of Schiller and Goethe. We know also that the whole weight of world Jewry was thrown against that process

being carried out immediately after the last world war.

Nor can the term "British" (which does not—as a common appellation of the people of these islands—go much further back than to the days of Disraeli) make us forget the colour and vigour of the England of Elizabeth and Shakespeare, when the Jews had not yet made their re-appearance on the English stage.

I am not very much interested in the kind of "nationality" that anyone can have for the waiting.

To get down to essentials: I, and the people with whom I am associating, are not so much concerned with discriminating against, or excluding Jews from certain positions, as of ridding ourselves of the influence exercised over our daily lives by such Jewish institutions as the present financial system. In our long fight for re-establishment of the sovereign right of the people to control and decide their own affairs (which fight has been fought under various names all over the Empire) the Jews have distinguished themselves chiefly by their absence. They are at the moment conspicuously active in the final communisation or Ghettoisation of our country, and thus excluding themselves from the "key" positions of the future.

(3.) You write: "Certain Jews, who are connected with finance and big business.

and because they are Jews, you insinuate that their activities are mischievous."

The question of deciding exactly how many Jews and how many non-Jews (with which your apologists, Salomon, Roth, etc., are so everlastingly taken up) is one of minor importance. The names of those given by me are framers and chief exponents of the orthodox financial policy followed by this country since the readmission of the Jews in the 17th century. The families of Rothschild, Montefiore, Goldsmid, of the last century, and the families of Warburg, Schiff, Baruch, Sieff, of this century, wield an influence which is FUNDAMENTAL and concerns policy. I need refer you only to the statement of Bernard Baruch concerning his part in the last world war: "I suppose I was the most powerful man in the United States during the war." Bernard Baruch is at this moment the power behind President Roosevelt.

Knowledge of Gentile and Jewish history, shows that the leaders of Jewry are quite prepared to give up the every-day administration of one of their institutions PROVIDED it follows the POLICY laid down by them.

Thus, it is not so much with the individual Jewish banker or financier as with the entire fallacious system of finance to which all the countries in the world are constrained to adhere that we quarrel. Who were the originators of this financial system, and the "science" of Political Economy on which it is supposed to rest? In "Jewish Contribution to Civilisation," page 279, Mr. Roth states:—

"Orthodox economics are to a large extent the creation of David Ricardo, the most illustrious English economist of the 19th century and founder of the science of Political Economy."

And, on page 288 (quoting Joseph Jacobs):

"Thus, the economic form of the modern State was due to the activities of the Jews as purveyors and financiers, in providing the State with capital for war and development."

The juxtaposition of the words "war" and "development" is significant.

(4.) "Can you or anyone else bring a specific charge against any one of these men?"

If you will consult such Jewish works as

the "Jewish Encyclopedia," and the "Encyclopedia of Jewish Knowledge," such biographies as "Jacob Schiff—Life and Letters," etc., etc., you will find that ALL European revolutions since the English one of 1688 (financed by the Belmonte family of Amsterdam) to the Russian one of 1917 (financed by the Warburgs and Schiffs of the German-Jewish-American firms) were made possible by Jewish finance, that all wars of the same period have been planned, precipitated, financed and consequently WON by the same interests.

(5.) The "amazing" assertion that "the Jew is incapable of understanding the conception of all men being free."

It is my experience that the Jew is constitutionally incapable of understanding the true meaning of freedom and of allowing the same rights to others as he demands for himself. This may be accounted for by the conditions of abject serfdom under which for centuries he has lived. You will understand that the Jew is by no means alone in this complaint. Freedom can be defined as the power to choose or refuse alternatives as they arise. This power of choosing or refusing has been rapidly circumscribed owing to the maintenance of a financial system, which must have been devised for an age very poor in potentialities compared to the present. We know now that this financial machinery, which takes our economic freedom away from us, is originated by and controlled by Jews.

We cannot therefore be expected to pay too much attention to quotations from one part of the Jewish law, the working of which we know all too well in practice. Besides there is another part of the Jewish law, the "Talmud," which has something quite different to say on this score.

We know that there was no law but the law of "money" in the Jewish Ghetto, where a few wealthy families ruled despotically over the vast majority of very poor Jews, and that in post-Ghetto days Jews have everywhere, in the old as in the new world, discriminated quite openly in favour of their own people. I do not blame them for this; it is in the "blood."

—Yours faithfully, P. R. MASSON.

(To be continued.)

NOTES ON THE NEWS

(Continued from Page 1.)

advocate the overthrow by force of our democratic way of life. He also stated that Russia is one of the most highly educated States (not people) in the world, but forgot to mention that they are many years behind even the low level of so-called Christian countries. This woolly thinker even blamed Christendom for all social evils, including two wars, which indicates just how little notice can be taken of this little man.

COAL CRISIS: New Zealand is also having a coal crisis. According to the Sydney "Bulletin" for August 23, the first six months' production in 1944, from 16 mines, totalled 704,621 tons—a decrease of 59,647 tons compared with the corresponding period in 1942. The next interesting point is that "at the Waikato mines alone, which are controlled by the State (socialised), the drop was 40,000 tons." Despite this result Socialists ask us to believe that our best plan here is to socialise all the coalmines. That would make the crisis complete and constant. It would suit the Communists, who propose to "correct" social disorders by socialising them, even when such action accentuates the disorder, as experience both in Russia and elsewhere has demonstrated.

CHIFLEY'S CARES: "Hansard" for July 19 (p. 189) records Mr. Abbott as asking Mr. Chifley, in regard to a taxation raid, which brought about the death of Mr. C. D. L. Leeds of Moree "what justification the taxation department had for taking the steps which apparently provoked Leeds to take his own life." Mr. Chifley replied that he did not know, and further he did not undertake to examine the files. This can only mean that Mr. Chifley regards the matter of causing loss of life as secondary to gathering taxes.

FREE FIGHTS: Free (?) legal aid for poor people, now operating in a very limited way in Victoria, is to be extended in N.S.W. to persons of modest means. Roughly the limit in Victoria is £50 equity, but the N.S.W. Act will permit a person with equity of about £750 to avail themselves of the free legal aid provisions. An important principle is involved here, especially when the mighty and impersonal State is pitted against one of the puny individuals who are said to constitute the said State. As a matter of common sense and right, when the State arrays its full majestic legal might against an individual, full and complete legal aid should also be at the disposal of the individual—free of all cost. It should be remembered that such legal actions cost those State officials who prosecute exactly nothing. Surely the individual should be on an even footing.

BANK BOARD'S BOGEY: Coincident with the Premier's Conference (just to create the money complex) the Commonwealth Bank Board is reported in the Melbourne "Sun" of August 24, as stating that terrible inflation and trade dislocation will occur unless our spending is controlled; it sounds just like old times again. The emphasis is on "deferred" spending, and the inference is that it must be brought about through Government controls because you and I are such morons that we cannot look after our own spending: we must have these

all-wise God-sent oracles to manage our lives. This form of Hitleristic paternalism must be eradicated if we are to have a worthwhile society.

WEANING WORKERS: A Sydney report indicates the resurrection of the "Liberal Democratic Party" with a brand-new deal for workers. Among many other things, it offers reduced working hours, annual leave, improved working conditions and a national scheme of superannuation (strike control measures and also recommends co-partnership and sharing of profits (if any, after taxation of the sponsors of this "new deal," whoever they are, must have been reading a very old copy of a Labor manifesto; so old, that no present member of the Labor Party remembers it. On the other hand, present-day Labor mis-leaders have accepted the financial gangsters' code. It does seem certain that workers can no longer place any faith in Curtin, Evatt and Co., so maybe this "new" gang cannot do any worse.

CHINESE CENSORSHIP: Drew Pearson, New York "Mirror's" commentator, is quoted thus in the Melbourne "Herald" of July 7: "Chinese censorship is the most oppressive in the world, newspaper men being virtual prisoners." Among other interesting things, he says: "Millions of Chinese have never heard of Chiang Kai-shek, and a large number distrust Madame Chiang, whom they consider a Westernised upstart." Drew Pearson says all this is giving the post-war Planners an awful headache, because the real people of China want independence and integrity. What tough luck for the Planners!

PLAN PROPHECY: The State Savings Bank, in an advertisement entitled, "It Is Raining Plans," tells the world in blunt terms that such plans will come to nought unless the money is forthcoming to make the plans materialise. That simple fact does not seem to have dawned on the mass-planners, yet alas, how true it is, and alas, how impossible it is to "save" enough to make any reasonable plan come true under our present financial system. Especially when every Government does its level best to prevent saving (hoarding) by loading our living costs with sales tax and other indirect taxes, and also lowering our living standards by vicious direct taxation. It is about time every individual pointed these facts out to his or her appropriate servants, and advised them to get busy and take these loads off our shoulders.

—O.B.H.

THE "NEW TIMES"
IS OBTAINABLE
AT
ALL AUTHORISED
NEWSAGENTS

Printed by M. F. Canavan, 25 Cullington-road, Hartwell, for the New Times Ltd
McEwan House Melbourne.