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SIXPENCE WEEKLY

Christianity Versus Socialism

Radio Talk by ERIC D. BUTLER Over 3CS, Colac

Several weeks ago the Roman Catholic Church issued its 1948 Social Justice Statement, in which the subject of Socialisation was examined. When a great Christian Church issues a considered statement on such a fundamental question, this statement must claim the attention of all Christians, irrespective of what Church they belong to. As that great thinker, C. H. Douglas has said:

"It appears to be axiomatic, as the Roman Catholic Church contends, that Socialism and Communism must be fought by any church which calls itself Christian, whatever may be the differences of opinion as to the weapons to be employed. A church which cannot see that Europe was free and attractive to just the extent that it was Christian, and is torn with dissension and is losing its charm to the extent that it is Socialist, has betrayed its vocation."

This does not mean that the Christian Churches should concern themselves with technical, financial and economic methods; but they must speak clearly and emphatically upon fundamental principles.

In the New Testament we read that the Christian should render unto Caesar—that is, the Government—those things which belong to Caesar and that he should render unto God those things which belong to God.

The Totalitarian Idea

But the growing totalitarian idea is that the individual should render everything to Governments; that he is, in fact, the plaything of power-lusting planners calling themselves the State.

Complete Socialism must obviously lead to the destruction of genuine Christianity, and the sooner all Christian Churches face this fact the sooner they will help stem the totalitarian tide.

The Roman Catholic Social Justice Statement makes the following comment on Socialism: "Socialism, in its strict sense, is a theory which advocates that the State should take over and operate the entire machinery of production, distribution, and exchange. It differs from Communism in that its adherents generally believe that Socialism can be achieved by peaceful rather than by violent means. Socialism in this strict sense has a Marxist basis and is repugnant to Christian Social principles."

While appreciating this definite statement, we feel that the suggestion that Socialisation, meaning State control only of basic industries and monopolies, is not

offensive to Christian principles, is particularly dangerous.

Towards Communism

The Communists are well aware that the State control of so-called public utilities helps pave the way for complete Socialism. On page 30 of the *Communist Manifesto* Marx outlines ten rules for communising a State. Number six advocates "Centralisation of the means of communication and transport in the hands of the State" and number seven the "Extension of factories and instruments of production owned by the State."

In Volume 8 of his *Selected Works* Lenin says that small-scale production is a major barrier to Socialism but can be destroyed by the organisation of large-scale planning dependent upon a State-controlled electricity scheme.

Danger of Any State Monopoly

Bearing in mind what the Communists have to say, it is surely obvious that the Socialisation of so-called public utilities and Monopolies will not give the individual that protection against slavery which the Social Justice Statement rightly stresses.

It is true, of course, that the Statement says that citizens should examine nationalisation proposals from the point of view of whether these proposals are designed to impose a totalitarian State.

Many Labour Members of Parliament and other Labour supporters who are Roman Catholics plead that the Socialisation advocated by the Labour Party does not mean complete Socialisation.

Irrespective of what it means to different people, we can only say that the policy of Socialisation followed by the

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Labour Party is leading to the complete Monopoly State.

The growth of Monopolies is not the natural process, which far too many people accept as inevitable. In America, the Federal Trade Commission for the Temporary National Economic Committee of the Senate reported on the growth of Monopoly as follows: "In nearly every case in which monopoly persists, it will be found that artificial factors are involved."

The following statement by Labour Senator Large at Canberra on March 2, 1945, is typical of the attitude of many Members of the Australian Labour Party: "I do not object to the formation of trusts, because as a convinced social-

(Continued on page 2)

OUR POLICY

1. The preservation of Australia's sovereignty as a part of the British Empire, and the exposure of all internal and external groups which attack that sovereignty.
2. The preservation and extension of genuine local government.
3. The preservation and strengthening of all Constitutional safeguards for the purpose of protecting fundamental individual rights.
4. The encouragement of all activities designed to bring Governments under more effective control by the electors.
5. The preservation and extension of genuine free, competitive enterprise and private ownership, and opposition to all Monopoly, whether it be "private" or State.
6. The support of a financial policy which will (a) permit free enterprise to make available to all individuals an increasing standard of living and greater leisure for cultural pursuits; (b) result in no further increase in the community's indebtedness and the sound business practice of gradually reducing existing debt.
7. Recognising that the basis of any sound economy is agriculture, the encouragement of agricultural policies which will ensure the preservation and building up of soil fertility by organic farming and gardening; and the prevention of soil erosion and the protection of forests and watersheds.

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

CHRISTIANITY VERSUS SOCIALISM

(Continued from page 1)

ist, I appreciate the fact that such bodies gather together the threads which will enable us, when we decide to take them over, to do so quite easily and operate them without difficulty."

Decentralised Economic Power

The only society in which the individual can obtain the greatest security, independence, and protection of his rights and liberties is one in which there is decentralised economic power — widespread ownership of property and industry.

We are pleased to note the emphasis, which the Social Justice Statement places on this fundamental matter. The following extracts must commend themselves to all genuine lovers of liberty: **"This, then, is the kernel of the Christian social programme — the development of an economic system in which great numbers of individual men, now without a stake in the country, shall again become the owners, controllers, and the operators of productive property, be it in the form of a farm, a shop, a workshop, or a factory. . . .** The fact that the class of independent proprietors is particularly strong in the sphere of agriculture is so commonly known as to need little further exposition. . . . It is true that the stability of this class of farm owners is imperilled by many factors particularly by the overwhelming political and economic power of the big cities. Yet, throughout the world, its members have proved enduring and resourceful in the face of their many enemies. The Holy Father has pointed out that the holding 'on which the family lives and from the products of which it draws all or part of its subsistence,' is the most perfect form of private property. **It is the family holding alone which provides the permanent bond joining together different generations of the same family.** Accordingly, it is a primary duty of public authorities to encourage agriculture and to create all the conditions in which the small agricultural holdings can flourish and extend."

We agree entirely with the contention in the Social Justice Statement that small-scale production should be encouraged in every possible way.

The Control of Credit

However, as we have often pointed out in these talks, centralisation of industrial activities can be traced directly and indirectly to the centralised credit control—the Monopoly of Credit.

This Monopoly is exercised through the present banking system. At present the trading banks are the instruments of a policy over which they have progressively less control; their activities are, to a very great extent, governed by the policy of the Commonwealth or Central Bank.

In dealing with the question of Bank Nationalisation, the authors of the Social Justice Statement have, we fear, missed the major point at issue. It is stated that "The nationalisation of the trading banks is not, in itself, opposed to

the principles of social morality. It becomes so only if intended as one step advancing a system of total Socialism."

But surely it is obvious that Bank Nationalisation is a step towards complete Socialism when it is undeniable that the decentralisation of credit power back to the individual can be accomplished without nationalising the trading banks. Our view is that it is not the **private** Monopoly of Credit, which is the great enemy to genuine individual liberty and independence, but the **Monopoly** itself.

A "public" Monopoly of Credit would be even more oppressive than a "private" Monopoly.

The only way to break up the Monopoly of Credit is to ensure that credit-power is under the direct control of the individual.

The Real Credit

The real credit of a community is its capacity to produce.

Today this capacity is not so much a question of manpower as the utilisation of solar energy and semi-automatic machinery. The real credit of the community is, therefore, a heritage passed down and added to by each generation. But before the members of a community can make use of their real credit, they obtain financial credit, which is created and issued by the banking system. At present no individual can get to financial credit unless he works.

However, as has been clearly demonstrated during war, the modern production system is capable of providing the basic requirements of the entire population with the employment of a small proportion of that population. This means that insufficient purchasing power is distributed to buy what is produced.

Proof of this fact is the manner in which additional purchasing power to that distributed in the production of goods and services has to be distributed via public works, capital works, and the exporting of more goods than are imported.

The real objective of what is termed full employment is to ensure that no individual gets access to his share of the real credit unless he submits to control—that is, works under centralised control as directed by totalitarian planners.

The Function of the State

The major function of the State is to distribute dividends to the individuals who make up the State.

Every improvement in methods of production should automatically result in increased financial dividends for all individuals — that, in increased genuine liberty.

When individuals get access to their own credit as a right, they can then decide just how it is to be used. Thus will the anti-Christian Monopoly of Credit be broken. Surely all Christian leaders should support the objective of ensuring that all technological developments are placed at the disposal of the individual in order that he is progressively able to live a fuller and more dignified life.

Communist Domination of The "B."B.C

A Recent Editorial in "*The Listener In*" (Vic.)

Growing disquiet in Britain regarding alleged Communist influences in the B.B.C. is revealed in the August issue of "On the Air," journal of the increasingly influential Listeners' Association. In this numerous examples are given of what disruptionists behind the B.B.C. scenes are doing, and the direct charge is made that rise Corporation, as a Communist-dominated monopoly, is one of the greatest Menaces to notional security.

Many examples are quoted of the B.B.C.'s consistent policy of fostering and encouraging sympathy with Russia and Communism.

Of these the more recent are broadcasts of a dramatic reconstruction—much of it inaccurate—of the Russian revolution; stories of the lives of revolutionaries, laudatory broadcasts by Professors Laski Cole, and Hyman Levy, a wholly mendacious account of living conditions in Moscow, BY a woman using a false name, and seven talks on "The Soviet Idea," which despite protests, are now to be repeated.

These indications of the strong Communist influence in the B.B.C. have been the subject of lengthy correspondence between the President of the Listeners' Association, Lord Craigavon, and the Chairman of the BBC, Lord Simon, but there is little indication off a change in BB.C. policy.

On the contrary, Lord Simon has been content with a categorical denial that there has been any bias whatever in

favour of Communism in the B.B.C. programmes.

Fortunately the matter is not likely to end there. A full-dress Parliamentary inquiry into the operation and organisation of the B.B.C. is scheduled to begin in the next few weeks, and a public inquiry is also being sought by Wing-Commander Geoffrey Cooper, MP, who was responsible for last year's probe into allegations of graft within the Corporation.

Either or both of these inquiries should afford opportunity for drawing further attention to a subject which is obviously causing considerable public concern in Britain, and no little misconception abroad.

D.S.C.M. WOMEN'S GROUP

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Social Credit in Alberta (1948)

By C. H. DOUGLAS Reprinted from "The Social Credited" (Eng.).
(Continued from Last Week)

It is a long step towards the Managerial State and is what is desired by the International Powers. That it is being put forward by something which calls itself Social Credit, but is in fact the exact opposite, Centralised Credit, instead of by the C.C.F., which stands for Centralised Credit, is doubtless a source of combined amusement and satisfaction to those who have arranged it.

I should be prepared to believe that Mr. Manning has little or no understanding of the implications of "his" policy, although he evidently feels that the first duty of a politician is to stay in Office. He would probably claim, and I certainly should not contest, that "his" programme could be used to describe a good programme; in fact, it could be used to describe almost anything. He probably would not understand what I am trying to indicate, that the very achievement of that programme, by the methods he is committed to employ, however successful, and perhaps in proportion to its success, will rivet the chains of State slavery, which the electors supposed he wished to attack.

The Alberta Press

The most casual perusal of the Alberta Press is sufficient to make it evident that it was solidly behind Mr. Manning and entirely assured that he and his Cabinet are indifferent to any of the ideas, which brought Mr. Aberhart to power. The Dark Forces, quite rightly, have taken Alberta seriously. They know far better than Mr. Manning that Power centralised in an Administration is power taken from the individual, and that far more effective pressure can be exercised, under present arrangements, by them than by the Alberta Electorate. When, in the course of time—not too much time—the electorate becomes dissatisfied, it will be a matter of the smallest consequence. It will merely be "Social Credit which failed in Alberta" and a fresh company of Office seekers will not be difficult to find.

The line, which is taken by the Press, is interesting and informative. "Social Credit as a theory is dead, but Mr. Manning's Government has given Alberta good Government, and ought to be *exclusively* supported," i.e., there should be as nearly as possible a dictatorship. Thus everyone agrees that Alberta's Social Credit Government is not a verdict for Social Credit—except the electorate.

The Cabinet

There are various opinions in regard to the personnel of Mr. Manning's Cabinet, and I do not wish to contribute to them, because I do not know that personnel at first hand. But I did know the U.F.A. Cabinet under Mr. Reid, which preceded Mr. Aberhart's victory, and with one or two possible exceptions I should regard them as well above the type from which, in the main, Mr. Aberhart's Cabinet was drawn. They were tried men; they knew with what they had to contend far more fully than did Mr. Aberhart; yet they gave great as-

sistance to the original, and sound, Social Credit propaganda which was carried on by such people as Mr. C. Spender, M.P., and others. I have always regarded as a calamity the failure of the U.F.A. to push the matter further. They put their hands to the plough, and then turned back; and they suffered total extinction. So far as I am aware, they gave, in the ordinary sense of the words, good Government to Alberta—certainly quite as good Government as any other Province enjoyed.

Assisting the Powers-that-be

But neither Mr. Aberhart nor his successor was elected to give Alberta the kind of good Government, which would receive the unanimous approval of the Alberta Press. They were elected on a political, not a managerial, issue. Towards the end of his life, it is fairly certain that Mr. Aberhart not merely recognised this, which I think had always been the case. He also became a dangerous protagonist of his vocation. He died.

Whether Mr. Manning is merely exercising reasonable discretion is not an issue on which I should care to give an opinion. But he has proclaimed, in unmistakable terms, that he has no intention of trying to change the rules of the game, and has no objection to assisting the Powers, which opposed Mr. Aberhart. (III)

"Under the two-party system, if one major party turns Socialist . . . then political contests tend to become a race between the two parties in the direction of State dictatorship."

"Yet the system of providing welfare through Government aid to certain classes is not a success; it is a total failure. It has been tried in many places, and it has always lowered the well-being of the nation which tried it . . . this system would substitute the Continental form of 'democracy' in which embattled classes struggle to the death for control of an all-powered government."—Edna Lonigan, Human Events, August 4, 1948.

The Results of Centralisation

In a remarkable book first published in 1896 *The Law of Civilisation and Decay*, by Brooks Adams, which is not so well known as it ought to be, the antiquity and the invariable result of political centralisation are demonstrated in a manner which must convince any reasonable reader as to the facts. The thesis is presented in rather a mechanistic dressing, quite possibly because of the intellectual atmosphere prevailing at the time of its publication. We are not so hypnotised by mechanistic conceptions of the Universe as were the Victorians, and we can perceive that mech-

anisms are merely extensions of purpose, human, divine, or diabolical, and that by themselves they explain nothing.

It is not sensible to say that it was "mechanistic" that Sir Ernest Cassel left half a million pounds sterling to assist the London School of Economics "to train the bureaucracy of the future Socialist State." It is not sensible to say that it was "mechanistic" that the C.C.F. (Socialist) Government of Saskatchewan should have been unopposed by the Federal Canadian "Liberal" Government in any of its Provincial legislation, while every significant Bill enacted by the Alberta Legislature up to the so-called Bill of Rights has been disallowed by Ottawa. It is not "mechanistic" that the Saskatchewan Government only narrowly escaped defeat at its first general election after having been in Office, and that only by the aid of the Communists; while the Social Credit Government in Alberta, next door, has won four general elections through the agency of an electorate inspired by a vision.

The Major Issue

To say that the issue of battle in Alberta can be narrowed down to one factor in it would be to risk the kind of misrepresentation typified by the funny-money-which-failed-in-Alberta stories. Nevertheless, there is a major issue; it is sovereignty.

This is not the occasion to attempt a comprehensive treatment of a subject on which the whole future of the world may depend. Perhaps it may be permitted to say that a human collectivity still less an electoral majority, is not a proper focus of unitary sovereignty. That is not simply a statement of opinion; it is a statement of the same nature as to say that a cricket bat doesn't make a good agricultural machine—it does not produce the results which are expected of an agricultural machine.

The War Not Yet Fought

In case anyone should be under a misapprehension in the matter (if it is a matter of any interest), I may perhaps say that, if anything, I am more convinced than ever I was that every benefit and more, of those promised by Mr. Aberhart in 1935 could have been realised. But not by a political machine organised as Alberta is organised. The very fact that Social Credit proposals were opposed at all, as well as the fact that they were successfully opposed against a Social Credit majority in the legislature which was returned again and again ought to be sufficient evidence that almost the first objective should have been to demarcate the opposition to give it a chance to contract out, and at the same time to contest its right to interfere when it had been given the opportunity to contract out.

To the extent that "Social Credit has failed in Alberta," i.e., has not been tried the root cause has always been evidence—a persistent determination not to recognise that when Mr. Aberhart won his first electoral victory all he did was to recruit an army for a war. That war has not been fought, and Mr. Manning declares in the plainest terms that he will not lead that army into a fight. Perhaps, reasonably, he prefers to ride at its head in ceremonial parades.

(Conclusion.)

A Clergyman's Mental Confusion

(A letter to the Editor from J. Bradshaw, A.F.I.A.)

Sir,

On Saturday, September 18th, the subject of 3DB Heckle Hour debate was: "Is increased production necessary to increase the basic wage?" The affirmative case was taken by the Rev. C. J. Walklate, the negative by Mr. F. D. Crean, a former member of the Victorian State Parliament.

I attended the debate, and, though neither speaker impressed me as having an understanding of the matter upon which he presumed to speak it seemed to me that the reverend gentleman's contribution to the discussion merited specially severe criticism.

Some Strange Statements

Hereunder I quote some of Mr. Walklate's statements:—

"Production must be sufficient to meet expenses and provide reserves for replacements. Unless it is, a higher basic wage can only come from increased taxation."

"Present production cannot meet an increased basic wage."

"Incentive payments, if they achieve the objective of increased production, will pay for increased wages."

Mr. Walklate also considers that, if householders were COMPELLED to install telephones and other amenities in their homes, there would be no need to fear a depression. If the "unemployed" during the last depression had been set to work on projects such as these it would, he thinks, have been better than requiring them to work on the roads.

Increased Production Benefit

Now, though increased production is very desirable NOTHING put forward by either of the two speakers will enable recipients of wages and salaries to derive any benefit from increased production. It is true that an increase in the number of units of production achieved under present wage rates and overhead charges will result in a lower cost per unit of production. This possibility, however, is strictly limited; and, having regard to the depreciation there has been in the purchasing power of money—a fact of which Mr. Walklate stated he was aware—the extent to which the maximum increase possible in productive efficiency can contribute to a bridging of the gap between incomes and prices is relatively small.

It has also to be remembered that increased production will absorb more materials, the cost of which, like other costs, must be recovered in prices. It will not, however, increase the purchasing power available to liquidate costs.

A Common Delusion

The statements made by Mr. Walklate to which I have referred make it very clear that this gentleman labours under the delusion that there is an automatic relationship between production and purchasing power. Any person who thinks before he speaks will, however, realise that the production of a bushel of wheat, a shirt, or a motorcar does not

at one and the same time bring into existence the amount of purchasing power necessary to pay for them. If it did, can Mr. Walklate explain why so many producers of useful things, such as I have instanced, have gone bankrupt? Mr. Walklate showed that he is aware that producers incur costs in the production of goods, also that they must recover those costs.

The National Debt

At question time I asked both speakers if, having regard to the failure of all past efforts to achieve a solution to the incomes-prices difficulty they would agree on the need for a financial formula whereby increased incomes based on increased production could be distributed to wage and salary earners other than in the form of increased wages and salaries, the effect of which is higher prices. The replies given evidenced the fact that neither speaker had anything of a helpful nature to contribute.

But the most staggering of any of Mr. Walklate's statements—especially coming from a professedly CHRISTIAN minister—was his defence of the National Debt and the financial system of which it is ONE of the evil effects. In reply to a question he declared that, if Mr. Chifley discovered a mountain of gold sufficiently large to pay off the National Debt, Australia would be ruined!! In a further question I asked Mr. Walklate, having regard to the facts that every child born into the world in this country inherits a share of the National Debt, amounting to between £250 and £300, that payment of interest on the debt absorbs the whole of several taxes, how he could reconcile his defence of the National Debt and the system of which it is an effect with the principles of Christianity, particularly having in mind the words of condemnation uttered by Jesus against the Chief Priests and lawyers for heaping upon the people burdens grievous to be borne?

"Round and Round"

Mr. Walklate replied that he did not regard the interest payments as a burden. "They come out of our pockets as taxes, but go back into our pockets in other ways. They go round and round," he said.

Apart from the falsity of his answer, the total absence of logic was tragic. "What would we do for investments without a National Debt?" he asked. If Mr. Walklate were correct in his fancy that liquidation of the National Debt would bring ruin to Australia, then it inescapably follows that any individuals who are paying off a mortgage or some other personal debt will face utter ruin if, after a lifetime of struggle, they succeed in liquidating it. That sounds imbecilic to

me. But, of course, Mr. Walklate, as a Bachelor of Arts, SHOULD understand what he is saying.

Cure for Depression

Finally, could Mr. Walklate have been really serious in saying that there would be no need to fear a depression if householders were COMPELLED to install telephones and other amenities in their homes? Did anyone COMPEL Mr. Walklate to obtain a telephone for his home? Does he know of any householders who would not be glad to have a telephone provided, firstly, if it were available, and secondly, if they could afford to pay for it? It is preposterous for any man to defend the present financial system as Mr. Walklate does, then to suggest that its victims should be COMPELLED to provide themselves with conveniences which all normal people desire, but which are denied to very many because the aforesaid system does not provide them with adequate incomes.

Aldous Huxley was profoundly true in his statement that: ". . . The most important lesson of history, it has been said, is that nobody ever learns history's lessons. The enormous catastrophes of recent years have left the survivors thinking very much as they thought before . . ." It seems, Mr. Editor, that more and greater catastrophes will come upon us before men start to think clearly, and to sink their foolish prejudices. Things such as the Reverend Mr. Walklate said on this occasion would surely make the Angels weep! Is it any wonder that so few people go to church?

Yours truly,

J. BRADSHAW A.F.I.A.

South Yarra

September 27.

Mond and Wagner

"All through his life, the philosophy of Wagner held and guided him . . . just as he loved Cromwell's courage and some times planned his life upon it, so he applied Wagners philosophy to the problems of politics and economics."
- Alfred Mond: Biography, p. 60. Hector Bolitho.

Mr. Aubrey Eban

The presence of Glubb Pasha at the head of the Arab Legion was exploited in a deadly manner against the Arab cause and held up as a shocking example of British collusion with the Arabs: yet for weeks the fact that an "Englishman," a full British subject and citizen, Mr. Aubrey Eban, was officially representing the "state" of Israel at the United Nations did not receive even a casual mention in the British Press. Finally, one newspaper did draw attention to it, though general interest in the matter and inquiry into his implications were swallowed in a polite silence. So Mr. Eban continues to juggle with the rights of dual-or is it triple?-nationality, unimpeded by any blast of adverse propaganda.
-The Social Creditor (Eng), Aug. 14, 1948

THE DREARY DILEMMA

By R. GAUDIN

At the request of the Chancellor of the Exchequer a Report on Prices and Profits was drawn up jointly by The Federation of British Industries, The Association of the British Chamber of Commerce, and The National Union of Manufacturers. It was issued in March of this year (1948).

I.

PRICES AND PROFITS

This Report recommends "—on the assumption that the necessary complementary action is also taken by way of stabilisation of wages as set out in the White Paper together with a reduction of Government expenditure—" that for a period of one year prices and dividends shall be stabilised. This Report also points out that the key to reduction of costs and prices is increased productivity. It further calls attention to a number of factors that mitigate against a reduction of costs and observes that "the costs and prices of all goods manufactured in this Country are dependent upon the prices of basic commodities and services—" which are outside the control of manufacturers. Other proposals such as increased savings and no increase in taxation are added.

Well, what then? Prices may fall very slightly at the expense of profits and as it is a part of Government policy to restrict capital investment, demand for certain types of materials will fall. If a further reduction in Government expenditure results from the implementation of the recommendations expressed in the Report personal monetary incomes will be very substantially reduced.

Quite frankly there is nothing new in all this, it is the same "old remedy" which has been advocated time and time again. Briefly it is to say "produce more" and "spend or consume less." But if less is

spent how can production be increased? If we stop spending altogether, production ceases and we die of inanition. Thus we are once more faced with the "Dreary Dilemma" which has appeared not once, but continually, year in and year out, generation after generation.

How is it that we can uncover some of the secrets of nature yet the pronouncements of all committees set up to consider our economic problems leave this vital problem unsolved? Let us examine this further.

II.

BOOM AND THE SLUMP

This "Dreary Dilemma" which is, from time to time, "resolved" by a series of "booms and slumps," has been a rod to attack the "capitalist system" so-called. The chief victim has been the genuine small capitalist who out of his savings has undertaken some enterprise, or who in his later years retires and invests his "life savings" in securities which he calculates will give him a sufficiency for the rest of his days.

In spite of the growth of big industrial units it is by and large in the smaller enterprises that the spirit of this Country lives, and fortunate it is that so large a proportion, estimated at some 67 percent of our production is the outcome of the initiative, ingenuity, and organising ability of their owners "the capitalists." Communities having in their midst a multiplicity of such enterprises are generally the more contented for the simple reason that the individual is not submerged and the personal relationship between the "Boss" and his men is close and intimate. They treat each other as human beings and although the functions of the "Boss" and the functions of his men are different it is recognised that they are complementary. These smaller units have developed as organisms rather than as organisations, and the "boss" or "master" is regarded with affection. I have heard of them as "Mr. George," "Arthur" without the "Mr.," or just "the old man." I know one called "Uncle." No disrespect is meant by this. In such surroundings strikes are unknown. Troubles come, of course, but they are usually troubles pressed from the outside—troubles arising from a slump for instance—not disruption inherent in the unit itself. Thank goodness industrial Britain can still number many thousands of them; but for how long?

Every time we have a slump, firms once prosperous will get into difficulties. Socialism will not prevent slumps so long as it continues within the orbit of the present money system. Of the firms in difficulties a few will be ruined and either they will be liquidated or become mortgaged to their bank. If the first thing happens they may become absorbed by some more powerful neighbour. This

process called "concentration" or "rationalisation" is looked upon as inevitable and a good thing! Is it? What happens? Human beings are hurt. The master's staff and workmen are dispersed without just cause and their homes are broken up; the master himself may become an employee of the large organisation with his self-confidence impaired and his enthusiasm damped. Psychologically he is a sick man.

Of course, if slumps are the result of "inexorable economic laws" nothing can be done about it and the involuntary disappearance of small units into larger ones is inevitable. I would not accept that view, but I do note that by this process *control rests in fewer hands and personal freedom is more circumscribed.*

Let us now consider proposals, which claim to produce prosperity.

III.

PLANNING

Soon after the commencement of the great slump in 1929 when the abounding prosperity of the U.S.A. came crashing to destruction, voices advocating "planning" began to be heard. In the U.S.A. it took the form of "The New Deal" under the Roosevelt administration. In Britain the associated group known subsequently as "Political and Economic Planning" was busy formulating schemes of full employment and the general re-organisation of Industries and Services throughout the country. These schemes were soon wel-

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H. N. SMITH

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No. 10

THE THREAT OF WAR

In view of the tense international situation it is appropriate to recall the famous admission by the Financier-Socialist group, Political and Economic Planning (P.E.P.), that it is only in war or under the threat of war that the British people will submit to Socialistic planning.

The present threat of war, deliberately brought about by the powerful international groups who used the war to give Russia a large portion of Europe, and who since the conclusion of the war have done all in their power to build Russia up while sabotaging the British Empire from within, is being skilfully used to force an intensification of the centralisation policy. The threat of Communism from Russia—i.e., the Monopoly State—has been used as an excuse for imposing the same objective from Wall Street, New York. Marshall Aid is one of the major instruments being used to compel economic centralisation in Europe. An indication of things to come is provided in the following extract from VIEWS (England), July 30 1948:

This week Sir Stafford Cripps has been to Paris to get his instructions, and Mr. Hoffman, works foreman for the New Deal has lost no time in cracking his whip. He has told Sir Stafford that America is far from satisfied with the effort, which Great Britain is making. Instead of throwing this presumptuous comment back into Mr. Hoffman's teeth, Sir Stafford "enthusiastically" agreed to a joint Anglo-American Advisory Council for British Industry. What our workmen will look forward to under this arrangement was ably expressed by Mr. Hoffman's press officer, who said: "Britain thinks she is producing, but we'll show her how to double it."

"And as if this threat were not enough, Mr. Hoffman now proposes to invite every American tourist to our country to turn 'informer' and to report back to his office in Washington any of their experiences 'that may enlighten us on how best to execute this tremendous programme.'"

With the "threat of war" being steadily maintained, the cry for Federation in Western Europe grows louder. In order to defeat Communism—i.e., the Monopoly State—Europeans are frantically urged to adopt the very thing they are threatened with! And now comes news that the Marshall Plan will also have to be applied in Asia.

Progressive centralisation, irrespective of the term applied to it, takes all power away from the individual and places it at the disposal of power-lusting gangsters using institutions over which the individual can have no effective control.

There is no hope of genuine peace with independence and security for individuals until such time as the individuals responsible for the organisation of the present world situation are exposed and made responsible for their actions. Some treason trials may be necessary before our troubles are over.

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THE DREARY DILEMMA

(Continued from page 5)

comed by the Fabians and the London School of Economics where the bureaucrats of the future socialist state were being trained. In fact Socialism and Planning are probably so closely allied as to be indistinguishable in practice.

The theme of the planners is that by proper organisation under experts, inefficient public services and sections of industry can be made efficient and that full employment will be obtained and serious booms and slumps eliminated. Examples of planning are The Milk Marketing Board, the former London Passenger Transport Board, and the former Central Electricity Board. In the process, although it is claimed that uneconomic competition has been eliminated, *centralised control over the nation's vital services has been obtained.*

Planners will say that this is all on the credit side of planning; yet people are so perverse that they are rarely so happy in very large organisations. This, of course, is tacitly recognised when all kinds of services are introduced by the managements involving personnel, welfare, medical, and other departments which are set up to deal with difficulties arising out of "bigness." In their turn these auxiliary departments suffer from a multiplicity of rules and regulations which are inevitable with such organisations. Impersonality pervades everything and if you happen to become a "hard case" not covered by the regulations, then "it is just too bad"—but the resentment will remain.

The setting up of monopolies, which the planners think desirable greatly limits the choice of the individual. In those spheres of enterprise where monopoly does not exist an employee, dissatisfied with his conditions, may leave and join another undertaking. *He is less able to exercise his freedom of association with private monopolies and he is virtually a chattel slave, however well he may appear to be treated, in a state monopoly*

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IV. SOCIALISM

Now "planning" received an enormous impetus when we were forced into the second phase of the world war. In fact, just after "Munich" P.E.P.'s journal *Planning* (October 4, 1938) stated: "We have started from the position that only in war or under the threat of war will a British Government embark on large-scale planning." *War was the planners' opportunity.*

Three years ago in an address to a number of manufacturers I said, "Planning means the encouragement of monopoly, ultimately State Monopoly or Socialism." General Dittmar, the German wartime wireless commentator, said that Socialism was merely Militarism carried into daily life.

So now, with State Socialism, we find ourselves three years after the end of hostilities, enduring physical conditions, which are only very slightly less severe than during the war and regimentation is the order of the day. In some ways rationing is worse than during the war, clothes are much dearer and often just as scarce, the private motorist has so little petrol that it is hardly worth while running his car. The "Bank of England" has been nationalised and a greater tyranny than ever has been imposed on us. If we change our own money into the money of the country in which we happen to be travelling, in excess of the paltry allowance permitted, we are prosecuted and fined savagely. We now "own" the Railways, Coal Mines, and the Electricity System, but receive no dividends. Huge losses in the production of inferior coal are reported. War Agricultural Committees, an emergency measure for war, are now permanently enthroned on a "peace basis." Farmers have to obey orders from these committees or be "liquidated." Last year the Industrial Organisation Act and the Statistics of Trade Act were passed. They gave ministers, through their appointees, such power that manufacturers can also be "liquidated." The Health and the Insurance Acts are now on the Statute Book. They give Ministers, particularly the Minister of Health, power over the individual, which is not yet fully realised. The independent people or so-called independent people are to be savagely taxed by means of a capital levy.

These measures are all in line with the objects of "Planning." "Freedom and Planning," a document circulated privately in 1931 to a few members of the group stated "Whether we like it or not, the individual farmer—will receive instructions as to quantity and quality of his production." The manufacturer "... will be less free to make arbitrary decisions as to his own business" and for the retailers "Reorganisation of retail methods is necessary. The waste involved in the 500,000 or more retail shops cannot be allowed to continue to block the flow of goods from producer to consumer." (Incidentally it is not clear to me how shops "block the flow of goods.")

Not only are we more regimented than the Germans ever were before 1939, but we are rapidly approaching complete Communism, the end product of Socialism. Thus great "Reforms" are leading us to complete slavery.

V. COMMUNISM

Socialists and planners profess to consider Communism a great evil, but few, until comparatively recently, appear to realise that their policy will reach this inevitable end. At last, some are indeed anxious, but few see a way out. As I shall show later, just as Communism will derive from Socialism, so Socialism derives from orthodox financial practices. Just as the Conservative fails to grasp that the finance of which he approves, generally without understanding, pro-

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THE BIG IDEA PHOBIA

Mr. Hanlon seems to have a phobia about the bigger things are the better they must be, according to his views in the "As I See It" column (21/7/48) and on reports of his statements from time to time. Hence, the Central Queensland food plan appeals to him. It is after his own Socialistic heart.

Farming, however, is husbandry or at least it should be. Mr. Hanlon forgets that. Personally I think that if the English people hadn't been foolish enough to elect a Socialist Government "that is planning their independence out of existence, they would be in no need of help from overseas; they could support themselves. They nearly did that during the war, but instead of expanding that independence after the war their Socialist Government of planners is making them more and more dependent upon other parts of the world.

But if England should require it, she could be helped for the better by reasonably-sized husbandmen who would foster that most desirable spirit of independence which alone can become a source of inspiration and sustain that freedom of a democracy without which it loses its very soul.

Socialism on the Russian model is a derivative from the feudal system. Instead of the German barons or their Russian equivalent and their retinue, they have the State and its bureaucracy.

In the former the people are the serfs of the baron, in the latter they are the serfs of the State.

If we are to expand our democracy and not curtail it, then we must encourage independence. That Mr. Hanlon can do by closer settlement schemes, making entirely independent husbandmen (farmers), who could grow sorghum, pigs, or anything else that was in demand.

Strange are the ways of the Socialists who first and foremost seem to be out to kill the spirit of independence.

—C. PULPE. Letter in *Brisbane Telegraph*, Aug. 4th. '48.

THE DREARY DILEMMA

(Continued from page 7)

duces Socialism, so the Socialist fails to grasp in his turn that their end product, Communism, is derived likewise from a persistence in orthodox finance. Finance is the father and mother of both these undesirable offspring.

The people who control finance are well aware of this, but as their aim is centralised power they use any means that will serve their ends. Control is now both through money and planning. The first, hidden to most as to its working, has been an admirable means of control, as the sufferers have not realised what has hit them. Today, by the introduction of bureaucratic methods and Statutory Instruments, the policy of the controllers comes into the open for all to see. So we are now witnessing a growing revolt against regimentation. But the planners say, "planning is inevitable." They are right only so long as orthodox finance is permitted to exist; they are definitely wrong if finance itself were modified to foster freedom.

The loss of freedom is taking place at many levels. Not only are the people losing their sovereignty but so are states. It was Professor Arnold Toynbee, Secretary to The "Royal" Institution of International Affairs, who at Copenhagen in 1934 declared that they were working discreetly but with all their might to undermine the sovereignty of their respective nations, and that they were denying with their lips what they were doing with their hands! Evidently honesty is at a discount. So just as people within nations are made slaves so the nations themselves become grouped together as so many pawns in the world game of power politics. Today it is probable that E.R.P. is, in effect, a method of regimenting the nations and peoples of Western Europe, using at the same time the fear of war as the driving force.

What if the people far enough back behind the scenes striving for the consolidation of Western Europe and the controllers of Russia are the same! This idea is not so fantastic as it may seem. It is well known that certain bankers with headquarters in New York financed the Russian Revolution. A Socialist M.P. told me - that they strongly suspected that much of the Communist finance came from big interests in the City of London! There is ample evidence that Social Credit is attacked equally by the titular "Left" and "Right" although it is based on a philosophy, which would bring peace and freedom to this distraught world. A document which came to light through an indiscretion of one of the "Rose" family, significant in view of the evidence subsequently obtained at sittings of The Royal Commission set up by the Canadian Government on spying in Canada, has *inter alia*, this to say. "We must never be caught again as the key men in Alberta were. When Douglas appeared before the Alberta Legislature, B—e under my guidance inferred to Douglas and Aberhart that the United Farmers were sold on the idea of Social Credit. That was strategy. How Aberhart learned

that B—e had consented to call a snap election (PROMPTED BY MY INTERESTS IN NEW YORK WHO FINANCED ALBERTA BONDS), is what baffled me. Some person in the know, probably a Christer, probably told Aberhart. I was called to Armtorg... Only by going directly to the Kremlin and because of my long service for the cause, did Stalin overlook my mistake in Alberta." Note carefully the words in capital letters and draw your own conclusions. What if the real aim is the World Slave State *via* Communism? Western Europe, when consolidated, would be ripe to fall into "Russian" hands.

It would be possible to expand this theme almost indefinitely, but the point it is desired to emphasise once more is that every "remedy" for our economic ills has the effect of depriving most individuals of their freedom and consolidating more and more power into the hands of fewer and fewer chosen individuals. I would even suggest that the "remedies" are not intended to work. Anyway, it is evident that centralised power is the first objective. To illustrate, *London Tidings*, of April 17, 1948, says "The nationalisation of Bulgaria's industries may wreck Dimitrov's whole economy; production having fallen some 50 per cent." The position of our own nationalised industries is not too happy. This is only in accordance with experience the world over. One only has to read Kravchenko's / *Chose Freedom* and the U.S.A.'s publication *Communism in Action* to have this fact and other very disagreeable facts brought home to one.

As usual the masses are being fooled into asking for the unimportant. It is the controllers who have the power regardless of who nominally "owns." Or to put it another way, it is no use owning the trees when you are denied their fruit.

Unfortunately for the sincere and humane Socialists to be told that the difference between their creed and Communism is only one of degree and not of kind will come as a shock. Consequently the present phase of our European Civilisation is a critical one. How easily our way of life which is being assailed on all sides by stealth, may be finally suppressed by the aid of men whose minds have been muddled and polluted by pernicious propaganda!

VI.

FULL EMPLOYMENT

A policy to succeed must fulfil normal human aspirations and any action that is not in line with them will fail sooner or later, though in doing so it is likely to inflict great suffering. I would add that a policy, which purports to do so can only be implemented by starting from correct premises, and then employing correct methods. Now every normal human being desires an active and full life suitable to his tastes and temperament. To enable that condition to be possible his material needs must be cared for so that his remaining needs, particularly spiritual and

cultural, may be met. This does not mean material needs at the expense of the others, but it does mean a balance between all. *Mens sana in corpore sano* is essential.

Now it is vital to be able to distinguish means from ends, conversely, fatal to confuse the two. False arguments can take this form. Exercise is good for health, cycling is a good exercise, therefore everybody must cycle! This is just the kind of reasoning used in regard to "full employment." Thus a happy and contented people must have plenty of goods and services; these can only be obtained through work, so full employment is essential. But just as there are many forms of exercise in addition to cycling so there are many ways of producing goods and services other than by full employment. Whilst it is true that no production can take place without some employment, chiefly of a directional and manipulative nature, it is pursuing an impossible policy to demand full employment, if it is patent that less and less work that involves the use of human muscles is necessary with the enormous machine power at our disposal. Thus to say, in these days, that "unless a man work neither shall he eat" has no moral validity. This idea of the virtue of employment for the sake of employment is carried to the ridiculous in the P.E.P. pamphlet called "Employment for ALL" where it is quite seriously suggested that, in the absence of alternative work "It is better to employ a man digging holes than to leave him without any work at all."

So we find this policy of full employment, so crudely and thoughtlessly advocated by all politicians regardless of party, carries with it a threat of destitution, and, perhaps starvation as the alternative. The result is a scramble for employment, much of which is devoted to making useless gadgets in one place and selling them in another. When this fails you increase the bureaucracy and put the balance of the unemployed into the Forces.

The maintenance of heavy armed forces becomes a necessity as each country finds itself compelled to dump its surplus "gadgets" on to an unwilling foreign customer, who in his turn is pursuing a like incompatible policy. The foreign

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THE DREARY DILEMMA

(Continued from page 8)

customer eventually resents unemployment and therefore destitution being, as he thinks, forced on his country by such action. Neither seems to recognise that if you are unable to sell your own wanted goods in your own country you will be equally unable to sell the imported wanted goods for no more purchasing power results from the mere exchange. Here we have the seeds of war, the "fight for markets" followed by a bloody fight for our lives. How absurd and immoral are the "moralists" who favour full employment without any regard to the circumstances! Absurd because if the process is carried to *reductio ad absurdum* you may have one country virtually giving its surplus to another by a process of "dumping," thereby throwing all the people in the recipient country "out of work" and starving them. "Poverty amidst plenty" with a vengeance! In practice this becomes war, or an unpleasant form of export of infernal machines and mutual "full employment."

At the present time U.S.A. surplus export amounts to some £3,000 million per annum. Our surplus exports, when we in the British Isles were growing into the great industrial group we later became, were a mere £100 million in excess of our imports. In those days the world was empty and hungry for our goods; now the world is full. Even though we make allowances for the very great differences for the purchasing power of money it is patent that something, probably unpleasant, will happen very soon. "Marshall Aid" schemes may relieve the pressure to some extent in the U.S.A., but as much of it will be given at the price of our freedom it is not good enough. Further, it looks as if much of it will take the form of arming Western Europe for the next phase of the WORLD WAR.

Full employment, then, in our modern age is a wrong objective. The right objective, in regard to material things, is to be able to produce all necessary goods and services for our personal and cultural life in the most satisfying way to each individual.

With modern productive machinery at our disposal all our needs could be supplied very quickly so that the utmost efficiency, as the term is generally understood, is not really necessary. In fact, just as before the war and in spite of temporary shortages in some direction, the problem will not be one of production. The propaganda about world shortages, particularly in food, has an air of unreality; in fact one suspects the gigantic cornering of food markets by the self-appointed international bodies under the aegis of U.N.O. The use of such bodies as a means for bringing pressure to bear on countries, such as Great Britain, who do not readily comply with its, U.N.O.'s, alien policy cannot be dismissed lightly.

No, the "problem" is distribution; it is not production.

VII. DISTRIBUTION

It was mentioned in Part I. that the only way to reduce costs (and so make it possible to reduce prices) was greater

output and efficiency. To translate that into a material concept, there must be a greater production of goods per man-hour and unit of energy consumed. We must work harder. Admittedly, this would bring down the cost of a unit of production, but does it help the distribution of the total product, which we will presume is in full potential demand? We might get a few more goods for our money, but there would still be some left on the shelves. Of course, the unsold surplus could, no doubt, be distributed by means of a points system where the surrender of points need not be accompanied by a cash payment. Even so, the producer and distributor would have to be paid somehow and this extra money could not be found by extra taxation, or, if it were, then other goods, which would otherwise be sold, will remain undistributed. The only way would be to pay the producers by the issue of new money.* Under the circumstances, the use of point coupons would be very clumsy.

It is not my purpose, nor is the occasion appropriate, to discuss monetary schemes to effect distribution. All I need say is that the solution is well known. Consequently, I do not look upon the so-called "Problem of Distribution" as a technical problem at all except in the sense that it is a psychological one as far as the general public is concerned and contrary to the policy at present being pursued by the financiers. It is all a question of having the power to give the orders for the thing to be done.

At the same time, it seems desirable to explain why lowering of profits by cutting prices and the rest is no solution of itself; why such action causes embarrassment to producers and distributors and to their shareholders through loss of dividends. It seems so self-evident that lower dividends mean less purchasing power, smaller sales, and eventually stagnation.

The case may be stated as follows:—

1. All payments made in respect of every item of production go into cost.

2. The period over which these payments are made is much longer than the period of circulation of the limited amount of money used to generate the cost.

3. From this it is clear that the rate at which costs are generated is much greater than the rate at which purchasing power becomes available.

4. This being true of any item, it is true of every item and true of total production.

5. If a productive entity is to remain solvent, it must recover at least all its costs, as prices cannot remain less than costs.

6. From the foregoing it follows that all productive entities cannot remain solvent unless there is a constant and sufficient stream of fresh money or credits which are not charged into prices and which are sufficient in the aggregate to bridge the gap between minimum prices and the deficiency of purchasing power.

All the points detailed above are well

* Money in the widest sense which includes any credit instrument facilitating the movement of goods. For example, bank credits.

known to the controllers of money, but as they work for enormous personal power, it is understandable that they should try to hide this obvious truth. They will admit some of the truths, possibly all except the vital one just mentioned. They will say, correctly, that if further increases of money are made to increase capital expenditure, the spiral of inflation will show its ugly shape. Why, incidentally, should it always appear to be necessary to promote capital expenditure, or an excess of exports, to get purchasing power? In order to eat our (under present conditions) imaginary steak and onions we must build perhaps a new town hall or, if we want a banquet, an International Exhibition (the Empire being out of fashion) at Wembley. Are we to starve if no more town halls or Wembleys are wanted, or not wanted quickly enough?

Instead of making some sensible provision to provide the necessary purchasing power without inflation, the technique of which is perfectly well known, it is "fought" by giving orders to the bureaucrats to reduce capital expenditure and so reduce purchasing power and force down prices.

Such a "remedy" is pretty drastic, and of itself useless to promote peace and prosperity; on the contrary, it will promote discord and *may easily bankrupt some firms whose assets will be absorbed, if it is worth while, into the maws of their more powerful neighbours. This is just in line with the overriding secret policy of centralising power.*

To pretend that there is no remedy for conditions leading to such centralising of power is a deliberate lie. It is quite possible to equate prices to purchasing power and at the same time prevent price increases, or even to reduce prices without making the producer and distributor bankrupt, or undermining his financial position. A well-known economist, holding later a key post as economic adviser to an important government, said to me once in private conversation: "I could do this quite easily if I had my orders."

That is the point. Somehow or other those who can appreciate the position must convince the remainder and so get the executive to carry out a policy that will promote peace and prosperity. If this is not done somehow, then civilisation will eventually perish in world chaos.

VIII. CONCLUSION

I have endeavoured to show that "The Dreary Dilemma," which might perhaps be more appropriately called "The Deadly Dilemma," is a consciously contrived situation which will lead to the World Slave State and eventually chaos. Never mind who suffers, centralised world control of policy and power in one group's hands is the objective.

There is a kind of mass hypnotism in this matter so that many of the people having intermediate authority sincerely believe that the "remedies" recommended on prices and profits in the report referred to in Part I., for example, will

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Live in the Country—and Live!

By ROGER WILLIAM RIIS

Two years ago Betty and I lived in the city. The city was kind to us, and we would not bite the sooty hand that fed us. But we marvel at how much richer, deeper, more confident life is in the country.

Why, we wonder now, do so many of us endure the jarring, noisy crowds, the desperate rush of the city? Why, in this troubled world, do we forsake the spiritual ease, which only Nature affords?

We moved to the hills one spring, obeying a hunger for fields and sweet-smelling air. Cautiously we kept open a line of retreat, holding two rooms in the city so that we could "come" back in the winter. In December we talked vaguely about "going" back. Then the snow struck our thousand-foot hills. With delight we piled more logs on the hearth and stared awestruck at the drifted curves and blue shadows of the snow over the garden. In January we gave up the city apartment. We had come home.

Man belongs amid fields and trees and brooks. If he is a city man, he hastens to seashore and mountain for vacation, for recreation, and deep in his heart he cherishes always the dream of "a little place in the country."

For most city dwellers this remains a dream. But many could make their dream a reality. To be sure, some savings are advisable, and some sort of income is helpful. But neither is absolutely necessary, if longing, determination, and ingenuity replace them in sufficient measure.

Around us, for instance, live a number of former city people. Eight years ago Ben Howland was a fire insurance salvage adjuster. Every weekend he would drive his family up into the country for a picnic. One day it occurred to them: "We're losing out all the rest of the week, waiting for Saturday! Why couldn't we *live* there?"

They studied all their potential abilities; the best bet seemed to be Ben's knowledge of small stores. He looked over the few stores in the little town where we and our neighbours shop, and then opened his own, stationery and newspapers. He prospered. Last summer he added a lunch counter. The store now absorbs the services of his two adult sons. Soon his sister's family will join them.

Bill Hain is a concert singer. His wife was a ballet dancer. Not the kind of couple you would expect to be self-reliant in a mountain cottage; but in all this region there is no spring better

walled in and covered over than theirs. Bill's songs drifted down through the woods as they worked on it.

When the beauty and spiritual ease of the country took hold of them like a powerful habit, they pondered the question of livelihood. He could sing, she knew dancing. They found another couple with similar abilities over the ridge, and the four started a school of singing, dancing, and piano. The first year they had almost 200 pupils. Bill hopes that last winter's concert tour was his last long one.

Sarah Ball came here when she was past middle age to try out an experiment in the marketing of books in small communities. A publisher took up the idea, and the books sold so successfully that nearly 500 communities have been included in the project. Her resourcefulness has given her a comfortable and rewarding life in surroundings she loves.

Russ Watson was a dentist in the city. But he wanted more space, more world around him, more time. When he calculated he had saved enough money he "retired" to the country.

Of course, he hasn't retired at all. He has never been so busy as he is now in his homemade greenhouse, raising geraniums and begonias. Selling them, too, to balance the effects of inflation on fixed incomes. Besides that, he is doing a full-time labour of love in organising a group of neighbours skilled in the handicrafts.

A good doctor can make a living anywhere, so that angle didn't bother Doc Blaine. He was doing first rate in the city, but the future there loomed full of specialisation, when what he really wanted was to treat sick people—all kinds of sickness, and people whom he knew. That way, he thought, he could use his medical knowledge most fully. He says now he was right.

An artist in stained glass, on the other hand, supposedly should follow his art in big cities, where markets and materials are at hand. But Leonard Howard and his wife, after a large dose of cities, at last tried the country, and set up a studio in the big barn. So glowing and stirring are the windows they make against the background of the hills that orders come from all over the country. Last time I was there they were working on one for a far-distant customer, he designing and leading in, she cutting and baking.

The Langshaws were city people, too. For 17 years he went daily to his textile office in a dingy section of New York. By 1945 he couldn't take it any longer. Both the Langshaws were dog lovers; could they run a kennel? They examined the project long and seriously before committing themselves. Now, instead of days of repellent grind, he is enjoying a preferred occupation. And they work together at it, which more than doubles all real fun.

The Balstons, also, found it easier for husband and wife to work at the same job in the country. A civil engineer, he had to travel while she stayed home. They wanted to be together, away from trains and offices and appointments. They wanted their own house, with trees over it. So they found a place in the village, beneath tall elms, and opened a gift shop in two rooms.

These people aren't going back to the city. In the country they have found a way of life that provides an intimate confidence in oneself and one's fellow men that is hard to achieve in the hurly-burly of the metropolis.

From living in the country I have come to believe that neighbours are among God's finest creations. In the city my closest contact with neighbours was when they rioted too loudly at 3 a.m.; there were people next door, but no neighbours. Our nearest neighbours, the Emmerts, 200 yards down the hill, have a key to our house and we have a key to theirs, so that either may take care of the furnace or the animals if the other is away. The Emmerts were strangers to us 18 months ago.

The next neighbour, Howard Smith, born 76 years ago in the house he lives in, brings us the newspaper when he comes back from the village Sunday noon. The second time I thanked him he replied rather sharply, "Don't thank me. Wouldn't do it if you weren't welcome."

Human contacts here are unquestioning. People are at their best with one another. They have time to be. Here people have confidence in you *because* you are a neighbour. That's why none of us ever has any cash in his pockets. We have all the credit we need. The only time we need cash is when we go to the city.

Why this confidence in one another? In a broad way, because of a sense of security. City folk, deep within themselves, feel temporary. Country folk feel arrived, permanent. City folk have jobs, but country folk have all sorts of

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LIVE IN THE COUNTRY AND LIVE!

(Continued from page 10)

reserves and resources to provide the necessities of life. Land grows food, wood lots produce warmth—and more.

Yet for all its riches living is cheaper in the country. We spend no money on expensive entertainment and amusements. We're too busy. Clothes cost far less, because we need less, and because our informal, colourful clothes cost less, garment for garment. Food costs less, because we eat less often in restaurants, and because we raise some ourselves.

On our place we raise food for the sensuous bliss of feeling the clean earth in our hands, for the excitement of seeing the plants push up out of the soil, and for the ravishment of the palate. But it is extraordinary how little you need put in the earth to have it return you abundance. A little package of string bean seed would almost feed a regiment.

Our life is full of contentment—and excitement. Come around and see for yourself. If it is summer, join our square dances on the green. If in the autumn, come to the harvest festival back of

Britain Can Feed Herself

"Shortly, an outstanding feature of his (i.e., Mr. Friend Sykes) methods is that, for the fertilisation of his land, he relies upon compost, the making of which on a huge scale, he has mechanised. The other main feature flows from the first: he is able to grow upon his farm all the feeding stuffs for winter and summer which he requires for his stock. From these two outstanding principles which he follows the reader will gather that his bill for artificial manures is exactly nothing at all, and that his bill for cattle-cake and imported feeding stuffs of all sorts is exactly nothing at all."—*Thoughts on Feeding*, by J. L. Picton, O.B.E.

Douglas Social Credit Movement of Victoria

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Are You An Organic Farmer or Gardener?

If so the Editor of *Rural Review* would be pleased to hear from you at any time. All over Australia increasing numbers of people are applying organic farming and gardening methods. Readers who have any interesting information concerning the results they are achieving are requested to write in so that other readers can obtain the benefit of their experiences.

Community House. Or come just before Christmas, when we go into our own woods to gather ground pine and hemlock for Christmas wreaths. Last year we did it on a dark evening. While we were in the woods the snow started. Have you ever heard the hiss of snowflakes on dry autumn leaves? The thin edge of the sound makes the silence of winter woods more sure. More restful. And down in the house the fire will be bright on the hearth.

Flight From The City

By Ralph Borsodi

"Men and women who desire to escape from dependence upon the present industrial system and who have no desire to substitute for it dependence upon a state-controlled system are beginning to experiment with a way of life which is neither city life nor farm life, but which is an effort to combine the advantages and to escape the disadvantages of both."

Flight From The City is the story of an experiment which will stimulate the reader. Price 2/8, post free. Order from New Times Ltd., Box 1226L, G.P.O., Melbourne.

"I Planted Trees"

By Richard St. Barbe Baker

This beautifully written book should be on the bookshelves of every tree lover. One of the world's greatest authorities on forestry tells of his work in all parts of the world, including Australia. A thrilling story which cannot fail to inspire the reader. The book contains a large number of really excellent photos.

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October 25, at Assembly Hall, Collins St., Melbourne. Public debate on the question: "That The *New Times* Pursues an Anti-Semitic Policy." Affirmative: Mr. J. L. Waten, Jewish Council Against Fascism and Anti-Semitism. Negative: Mr. Eric D. Butler. Chairman: Dr. John Dale.

A Selected List Of Books On Organic Farming And Gardening

"Pay Dirt" 24/9

By J. I. Rodale, leading American authority on organic farming and gardening. This book is one of our special recommendations.

"The Living Soil" 19/9

By Lady Balfour. This is a most, exhaustive survey of the relationship of human and animal health to soil fertility. This excellent book is suitable for either the layman or the agricultural specialist.

"The Rape of the

Earth" 33/6

By Jacks and Whyte. This book is probably the most comprehensive world survey of soil erosion yet published. A real classic.

"The Land Now and

Tomorrow" 20/-

By Sir R. George Stapledon. A famous English authority surveys the whole gigantic problem of land utilisation and reclamation, from the urban no less than the rural point of view. Contains a large number of beautiful plates.

"The Earth's Green

Carpet" 14/3

By Louise E. Howard. In part 1 of this important book the widow of the late Sir Albert Howard deals with the wheel of life, the growth of the plant, and the agricultural effort and its reward. In part 2 the application of the principles outlined in part 1 are studied. Part 3 outlines the new approach to the problem of health and disease.

"The Farming Ladder" 14/3

By George Henderson. Acclaimed by A. G. Street in the *English Farmers' Weekly* as "the most valuable book on farming published during the last hundred years." An intensely practical book for practical farmers. Henderson shows how he has been able to make over £3,000 per year off approximately 80 acres.

"Humus—And the

Farmer" £1

By Friend Sykes. The story of how a leading English farmer sold his property in the fertile Thames Valley and proved how soil worth only £4 per acre could be improved to give big yields. This practical writer answers convincingly the argument that organic farming can only be conducted on a small scale. Deals with large-scale compost making by suitable machinery. The prices listed above include postage. Order now from New Times Ltd., Box 1226L, G.P.O., Melbourne.

THE DREARY DILEMMA

(Continued from page 9)

ease, or perhaps rectify, the situation. They won't.

It is also clear by now that the plausible Socialists Planners' "remedy" is incompatible with freedom and will inevitably lead to universal "Communism" where freedom is unknown. Even the few in power will not really be free; their lives will be in jeopardy from their rivals for power. It is indeed a question of digging pits and falling into them themselves.

The first stepping stone to achieve the World State is to use money in such a way as to produce "The Dreary Dilemma" which we have been considering. The Socialists are most orthodox in this matter; they neither, as a party, attack the financial system, nor the financiers who control it. They do attack the ordinary man who has made a modest competence, or who has in some way lifted himself above the "common man." This man is crippled by drastic and penal taxation and, if a freeholder may even have his property confiscated. The Socialists and the Financiers have the same policy and probably the former are controlled by the latter. Lord Rothschild, for example, is a very prominent Socialist.

The Socialists foster "class war" on the descendants of the old landed proprietors, who still cling to the remnants of their former estates, and on the cultured classes. They jeer at the tradition associated with such elements among our people. Financiers, if they are big enough, are left alone.

It is vital for those who inherit the western tradition—poor or rich—be they English, Danish, French, or other, to realise that remedies sponsored by prominent men for Unions, Federations, and the rest are useless to give either freedom or plenty. But free interplay and co-operation in all spheres beneficial to mankind is welcomed between individuals

of all nationalities and also between sovereign states. This is, of course, entirely different from Federation. As the word implies, Federation is allied to the word fetters, connoting loss of freedom and, consequently, loss of power.

If you believe that the State should be the servant and not the master; if you believe that civil servants are there as your servants and not there to order you about; if you believe in the right of the individual to live his own life in his own way, always subject to the corresponding freedom of others; in short, if your outlook is based on the spirit surrounding the Christian philosophy, then take warning from what I have said.

"Read, mark, learn, and inwardly digest." Particularly how important to "inwardly digest!" Find out, if you can, the names of the individuals who initiate and pursue their policy of world domination and enslavement; uncover their lies and tell your neighbours. You will then have taken the first step for peace and the prospect of the Kingdom of Heaven on earth.

—From *The Social Creditor* (Eng).

COUNTRY LIVING

"The Family Farmer" 17/3

By F. D. Smith and Barbara Wilcox.

In their foreword to this fascinating book the authors write: "The expert will tell you how to grow crops. The economist will tell you whether the small farm can pay. But only the family farmers themselves can tell you about the family farmers and how they live."

"Where Man Belongs" .. 15/9

By H. J. Massingham. In this book the great English writer on rural matters "sets out to show how such giants of

literature as Shakespeare and Jane Austen drew inspiration from the rural craftsmen. Shakespeare, sprung from his native soil and haunted by his home throughout the whole range of his plays, he sees as the genius of the essential England."

"The Small Farmer" 10/6

Edited by H. J. Massingham. In this book six practical authorities give a comprehensive picture of the conditions, values, achievements, history, and general husbandry of the type of farmer who has been the foundation of the national life. Although dealing with English conditions, it should be read by all those concerned with fostering the growth of the small-scale mixed farming in Australia.

"A Country Living Book" . 3/4

Articles deal with Fruitgrowing on Two Acres, Why Not Houses of Earth? and other interesting subjects.

"More Country Living" . . 3/4

Articles include: Sir R. George Stapledon on Grass Management; H. J. Massingham on A Way to Help the Small Farmer; G. H. Edwards on A New Industry in Geese.

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FAITH, POWER, AND ACTION

By L. D. Byrne.

In this thought-provoking and stimulating booklet, L. D. Byrne, former economic adviser to the Albertan Social Credit Government, and one of the greatest thinkers in the Social Credit Movement, outlines a "metaphysical analysis which, when understood, cannot fail to thrill and inspire the Christian with a fuller realisation of the tremendous implications of his Faith. . . . It provides the foundation for a personal policy without which there can be no basis for an effective association of Christians." Byrne prefaces Part I. of his booklet: "Faith is the very essence of Social Credit and the only basis upon which an enduring human society can function."

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