

THE NEW TIMES

TWENTY-FIRST YEAR OF PUBLICATION STARTS A Venture Based on Faith

With this issue of "The New Times" we start our twenty-first year of publication. It is an appropriate time to look back and briefly assess twenty years of endeavour and achievement. "The New Times" was established to further certain fundamental ideas concerning the freedom and independence of the individual. Although in its early history it devoted considerable space to the subject of finance, because financial policy was the dominant factor at that time, even the briefest glance through its files reveals that "The New Times" has always been basically concerned with the subject of individual freedom. It has exposed and opposed all policies infringing the natural God-given rights of the individual.

As other policies were imposed to buttress control of the individual through financial policy, "The New Times" was never found wanting. Time and time again it warned in advance of the dangers ahead and was always in the position to lead the actual battle when it started. Every campaign over the years has resulted in a wider and deeper understanding of that conception of genuine freedom and progress, which the late Major C. H. Douglas gave to the world. After twenty years of endeavour we can say that in Australia today there is a number of individuals who thoroughly understand the ideas which alone can save the destruction of Western Civilization. The very fact that these ideas are now so deeply embedded is a major achievement in itself. The task ahead is to ensure that understanding of these ideas is widened and that in every testing time ahead there shall be enough people with the knowledge and ability to point the way to a genuinely Christian world.

It is not too much to say that those who understand the ideas, which this journal supports, carry a great responsibility. They are responsible for the protection, the nurturing and the growth of a seed from which alone can come a new civilization. "The New Times" exists to help carry this seed through the crises, which are undoubtedly ahead. While we are convinced that nothing can now avert the storms before us, we are strongly sustained by that faith which alone has kept "The New Times" alive when it appeared impossible to keep it living.

The life of this journal is a triumph for faith over what many thought were insuperable obstacles. It can now be revealed that on numerous occasions those charged with the responsibility of running "The

New Times" felt that the venture must fail. Judged by orthodox business standards, it was utter folly to consider for one minute that "The New Times" could live. But because a few individuals refused to accept defeat, and felt that they could not ignore their responsibilities, whatever the cost, the venture not only survived, but as the years went on and understanding and faith deepened amongst an increasing number of those who read it, gradually became more firmly established. The survival of "The New Times" has vindicated the view which "The New Times" has strongly emphasised in recent times: that quality is more important than quantity.

Events have forced us back to a deeper consideration of fundamentals. The very philosophy of freedom, which was taken for granted at one time, has been undermined and the idea of genuine individual liberty is threatened with extinction. In many ways Social Crediters today are like the early Christians: they are fighting to further an idea based upon a philosophy which is the exact opposite of one which claims that man is merely matter and that he has no God-given rights. Faith, knowledge and quality of action are essential if we are to win through. As Douglas said in "Social Credit":

"A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine we have created, or whether it is to master us; and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of day of such splendour as we can at present only envisage dimly."

We can only win through to a new golden age if we hold fast to the faith, which has sustained us over twenty years of effort; a faith based on the knowledge that integrity and individual initiative are the two of the most powerful factors in human affairs. With little financial support and mostly voluntary effort, "The New Times" has demonstrated how in spite of the fact that every major instrument for creating public opinion has been used to propagate evil policies, a journal of quality dedicated to the cause of Truth, which Christ promised would make us free, can help establish ideas which will eventually lead to the liberation of the individual.

Let us all greet the dawn of our twenty-first year of publication by re-dedicating ourselves to the cause for which "The New Times" was established.

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 to the community's indebtedness and the sound business practice of gradually reducing existing debt. 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.

THOSE WHO HAVE SERVED AS EDITORS

The foundation Editor of "The New Times" was the late Mr. T. J. Moore, stricken down by an obscure disease early in 1938. Tom Moore was a big man in every way. His courage matched his physique.

After a brilliant scholastic career, Mr. Moore started to train to become a member of the Jesuit Order of the Catholic Church, but apparently felt that he was not fitted for the Church and discontinued his studies. His exceptional journalistic ability led to his employment for a number of years by one of the biggest commercial organisations in Australia. It was during the Great Depression that he was introduced to Social Credit ideas and that he became the Editor of the Melbourne Catholic "Tribune".

No Editor of "The Tribune" ever increased its sales as rapidly as did Tom Moore. He devoted considerable space every week to an exposure of the financial policies, which were causing such widespread poverty amidst plenty. These weekly articles caused growing interest far and wide with the result that soon a large number of non-Catholics as well as Catholics were buying "The Tribune" in order to read Tom Moore's articles. Needless to say, this growing interest in financial reform soon caused concern in certain circles and it is claimed by Tom Moore's closest friends that enormous pressure was applied by financial interests to have Catholic authorities curb what was described as "brutal and unbridled journalism". Whatever the truth about this matter, it is a fact that Tom Moore was instructed that his articles must stop. He could continue as Editor of "The Tribune" but there must be no more articles

Tom Moore was not the man to submit to this curbing of his articles. He suggested to Social Credit friends that an independent journal be formed for the purpose of propagating Social Credit ideas. He was prepared to leave a lucrative job in order to take a lower income and to risk his future with a journal devoted completely to reform. The late Mr. Dave Robertson, prominent Melbourne businessman, promised adequate finance to launch "The New Times", but there was tragedy when, after the paper had been published for nearly two months, Mr. Robertson had a serious illness from which he never recovered sufficiently to take an interest in Social Credit again.

This was a serious blow to Tom Moore, who, apart from writing "The New Times" - he attempted to make every issue a literary classic - now had to seek financial help from supporters in order to keep the struggling infant paper alive. In spite of his valiant efforts, and those of the man who was to succeed him, Mr. Hal. Allsop, the debts of the paper mounted while it proved most difficult to increase the circulation rapidly enough. Comparatively little revenue could be obtained through advertising because of the small circulation of the paper. A further heavy blow threatened the venture when Tom Moore took seriously ill late in 1937 and was confined to bed. He continued to write from his bed and felt that if he had a break during Christ-

mas of 1937 he might be well enough to continue again early in 1938. But Tom Moore never left his sick bed and, although only a young man in his early forties, died in February, 1938.

Mr. Hal. F. ALLSOP

When "The New Times", heavily in debt, was so tragically deprived of Mr. T. J. Moore, many thought that the journal, which had not yet reached its third birthday, must fail. But Mr. Hal F. Allsop, who,



John G. Weller.

Former Editor of "New Times" and Organising Secretary of League of Rights.

like Tom Moore, had forsaken regular commercial work to further the infant "New Times", decided otherwise. Mr. Allsop met this crisis as he met many other crises over the years, with courage and tenacity. The fact that he had no previous journalistic experience did not deter him in the slightest. With the assistance of Social Crediters who had some writing experience, "The New Times" was continued. Mr. Allsop's knowledge and understanding of both Social Credit philosophy and policy was unsurpassed and during his long term as Editor of "The New Times" he ensured that there was no perversion of the Social Credit idea. In order to maintain a high literary standard he was not afraid to use the blue pencil ruthlessly when necessary.

In a short review like this it is impossible

to deal adequately with the magnificent service which Mr. Hal Allsop rendered "The New Times". It is certain that he played a key role in the fight to sustain the paper, particularly during the pre-war years when the paper's debts were almost astronomical. However, gradually the debts were reduced, both as the result of reducing costs and of increased circulation, until early in the war years New Times Ltd. showed its first profit.

The responsibility of running a journal like "The New Times" during the war years was particularly onerous. But Mr. Allsop shouldered this responsibility as he had shouldered other responsibilities in the past and, while maintaining excellent personal relationships with the censors, made certain that the outspoken policy of "The New Times" was not curbed too drastically. Although the salary paid Mr. Allsop as Managing Editor of "The New Times" was not only small but was sometimes not paid for weeks because there were insufficient funds, his strength of character may be best judged by the fact that although one of the Melbourne dailies offered him an excellent job as sub-editor during the war years, with a salary approximately double that he was receiving from "The New Times", he refused this tempting offer in order to serve the cause for which he had already sacrificed so much. At a great cost to both pocket and health Hal Allsop served "The New Times" to the very best of his ability for approximately twelve years. A gentleman to the fingertips, he is warmly remembered by all old supporters of "The New Times" for the valiant service he gave. Those responsible for "The New Times" today know that there would be no "New Times" if it had not been for the foundation work done by Hal Allsop. He resigned his position as Managing Editor in 1947.

John G. WELLER

When Mr. John Weller, eldest son of Mr. and Mrs. R. H. Weller, well-known Melbourne Social Credit stalwarts, took over the position of Editor in 1947 the problem of the big increase in post-war costs was starting to become acute. The Directors were eventually forced to decide that it was impossible to continue paying an Editor, however small the salary. John Weller was therefore the last paid Editor of "The New Times". When he became Organising Secretary for the Victorian League of Rights he continued as honorary Editor for a time until relieved by the present Chairman of Directors, Mr. W. J. Carruthers. When Mr. Carruthers was unable to continue because of his business responsibilities, the present honorary Editor, Mr. Eric Butler, shouldered the responsibility, which, in spite of other numerous activities, he has carried over the past few years.

Mr. Butler had, of course, done a great amount of the writing for "The New Times" ever since 1937.

He has been ably assisted by Mr. John Browne, present Hon. Secretary of "The New Times", whose flair for efficient administration has been responsible for the present well-run organisation. He and other voluntary workers, those who regularly and conscientiously wrap and despatch "The New Times", must be thanked for their part in helping "The New Times" to continue rendering service.

A Message from Bruce H. Brown

No review of the history of "The New Times" would be complete without reference to the contribution made by Mr. Bruce H. Brown. For years he regularly wrote his penetrating exposures of the financial swindle, exposures that caused considerable concern in some circles. Because of his official position with the P.M.G. Department he was often placed in a most difficult position when opposing Governmental policies. But in spite of threats Mr. Bruce Brown courageously continued his writings. It is believed that the special regulation introduced to prevent Government officials from writing articles for the press, irrespective of whether these articles were paid for or not, was an attempt to stop Bruce H. Brown's contributions to "The New Times". But the only result of this was the start of the famous "Letters to The Editor". Mr. Brown's penetrating mind quickly perceived that the regulation did not prevent letters to editors.

Those old supporters who knew Mr. Brown and followed his writings will be pleased to know that he has now retired from his last official position in the P.M.G., Commissioner of Mails. We are very pleased to have the following message from him for publication in this anniversary issue:

6 Fakenham Road,
ASHBURTON, S.E.11.
8th May 1955.

Sir,

No honest person could say that events have not thoroughly confirmed the facts and substantiated the warnings so consistently given in the "New Times" from its very first appearance in 1935. Those of us who were associated in the establishment of the journal knew that the road ahead was long, tortuous and difficult, but we could not then foresee that so soon afterwards we were to lose the comradeship and lively influence of John Moore, our esteemed and brilliant foundation editor. What a blow that was. Immediately prior to the launching of the "New Times", Tom was editor of "The Tribune", and his product in that capacity has been described by one of my friends as "Ten percent, piety and ninety percent, economics". Even now I re-read his remarkable writings with a feeling of warmth towards him, and never cease to be grateful to those who took over the burden on his departure and have conducted themselves so valiantly ever since.

It must surely be apparent to people of intelligence and responsibility that conditions in this world merely reflect the present stage of the conflict between Christ and Anti-Christ. Some of the church leaders have said sufficient to show that they understand this, but the thing that causes me most regret is the almost universal reluctance of the accepted spokesmen for Christianity to openly identify Anti-Christ and his public agents. Indeed,

most of these accepted spokesmen for Christ compromise with Anti-Christ, and go out of their way to protect, excuse, defend, and cover-up for him.

Anti-Christ is identifiable in human form and is responsible for the prevailing conditions of general bewilderment and fear, and he brings these things about through his human agents — firstly, the policymakers, and secondly their political yes-men. These policymakers have their designs implemented through the mechanism of Finance and Government. Their intimidatory threats and progressive centralisation of power will be continued until the people in general either submit to regimentation on a world scale (World Government), suffer liquidation, or formulate their own policy. The first necessity for a clear understanding of the situation is to expose the identity of the policymakers and the manner in which they function.

Thanks to you, Mr. Editor, and to so many others of similar integrity and purpose, a great quantity of material is now available on this aspect of the needless tribulations of mankind, and it seems to me to be the first duty of every Christian citizen to give himself wholeheartedly to the urgent task of spreading understanding of it. My hope is that there will be a great quickening of intelligent interest in this vital matter, and that the "New Times" will be an increasingly effective instrument in the cause of true Christianity.

God bless your efforts and give His guidance to all your helpers.
Yours sincerely,

BRUCE H. BROWN.

James Guthrie's Contribution

As we looked back over the files of "The New Times" before starting to produce this special issue, we could not but help re-reading many of the articles contributed by Mr. James Guthrie, B.Sc., of Hobart. It is not too much to say that James Guthrie is one of the most lucid and profound writers the Social Credit Movement has produced. His training as an engineer and his considerable world-wide experience undoubtedly provided him with a background of experience which has enabled him to grasp and present the real meaning of Social Credit.

He was one of the first to warn that monetary reform as such may easily be used to establish a society the very opposite of that visualised by Social Crediters. He then turned his mind to an examination of the principles governing human associations. His exposure of the unrestricted majority vote as an instrument of tyranny was done in some of his best writings, since published in booklet form under the title, "Our Sham Democracy". We are proud that "The New Times" has been the vehicle to carry much of James Guthrie's writings to the Australian public.

Last week we received the following message from Mr. Guthrie for this anniversary issue:

"Please accept the congratulations of myself and Mrs. Guthrie on the occasion of the twentieth birthday of 'The New Times'.

'I sincerely hope that the gallant band of men and women who have kept 'The New Times' a going concern will be spared to carry on this great and essential service for many years. Good luck. Yours sincerely. —JAS. GUTHRIE."



James Guthrie, B.Sc.

Major Douglas on Party Politics

Throughout his writings Major Douglas denounced orthodox party politics. We quote from his speech to Social Crediters at Westminster, March 7, 1936, entitled "Approach to Reality":

"I regard the election of a Social Credit Party in this country as one of the greatest catastrophes that could happen. By such an election you proceed to elect, by the nature of it, a number of people who are supposed to know enough about finance to say what should be done about it. Now it is an axiom of experience that no layman can possibly direct the expert in details, and in normal things no layman is fool enough to try to do it . . . to elect a Social Credit Party in this country would be to select a set of amateurs to direct a set of very competent professionals. The professionals, I may tell you, would see to it that the amateurs got the blame for everything that was done."

That Major Douglas did not change his view in this matter may be seen from his comment on the electoral defeat of a prominent Canadian Social Crediter in 1946:

"To anyone who is not determined to ignore the obvious, it has been finally demonstrated that Parliament is the place at which an attack is expected, and elections are the most heavily defended position in the enemy's territory, and the place in which he desires to be attacked."

ORGANISATION: MASTER OR SERVANT?

In preparing this anniversary issue we have looked back over our files for an article which deals with the more fundamental aspects of our ideas and which would be suitable for republishing in this issue. We have selected the following article from our issue of February 4, 1944, written by the present Editor at a Northern battle station:

"Association is at once the direct cause of our progress and of our threatened destruction."—C. H. Douglas: "The Tragedy of Human Effort."

Social Crediters have constantly, and rightly, stressed the importance of people knowing certain fundamental facts about human association. They have attempted to show how organisation in every sphere of human activity has made possible a fuller life, in terms of satisfaction, for every individual. In association men have achieved some remarkable results—results that they could never have achieved as separate individuals.

But, contradictory as it may appear, the very thing, which could have made life a much fuller experience for the individual—and has done so to a limited extent—has also threatened him with regimented living death in an "Ant-State". Today the world is being led into the worst slavery possible, a slavery which does not depend upon the lash or the bludgeon; a slavery which the slaves will not easily recognise as such.

The instigators of the New Slavery strive, by means of the press, the radio, the "talkies" and other centralised mediums of "enlightenment", to condition the minds of the people to such a degree that they will actually put their chests out and claim how "free and progressive" they are. (There is obviously little use talking about freedom, real freedom, to slaves who actually believe they are already free.)

One of the main hallucinations being sedulously fostered at present, is the belief that organisation, the bigger the better, is an end in itself. This crazy and pernicious idea must be attacked as vigorously as possible.

ORGANISATION IS ONLY A MEANS TO AN END. If any organisation is not achieving the desired end of those comprising the association, it should either be modified until it does, or be scrapped completely. Organisation must be a servant. Unfortunately, time and time again throughout history it has, in the hands of tyrants, become master. Man's history can be written around his struggle to master his organisations.

Most historians are agreed that approximately six thousand years ago, in the Nile Valley, the first great experiment in human association took place. It was perceived by probably one or two individuals that the growth of certain cereals as a result of the regular flooding of the Nile could be utilised for a settled community life. The former nomadic hunter now had more time to develop himself.

But, slowly but surely, he obviously lost one of his greatest assets: the clear appreciation of cause and effect. Prior to his

entering into the first big-scale human association, man tinkered away with his rough tools, rejecting all ideas which he could clearly see were failures, and retaining those which worked. He experimented with roots and berries, constantly rejecting those he found unpalatable. He was free to accept or reject as he thought fit.

But, when he entered into associations of which he had no practical experience, he lost his understanding of cause and effect; and, where those in control of the association were producing results of which he disapproved, he appeared powerless to do anything about it. The association, which could have brought him greater freedom, was perverted, and the Egyptian priests ruled a great slave community worshipping the god Osiris, upon whom they believed they depended.

The Egyptian civilisation perished because man failed to learn to control the vast organisation, which sucked away all initiative. Time and time again throughout history man has attempted to master organisation. Sometimes he has partially succeeded—as in the early Greek democracies—but only to fall back and start painfully all over again.

Social Crediters know that there is no hope of our civilisation being saved from an even worse fate than that which destroyed all early civilisations, unless people actually work to develop their understanding and control of all organisations. The task is undoubtedly hard, but very far from impossible. The first job is to show the people how all associations should only exist to serve them. Then the people must be shown how to actively set about controlling their associations, political or economic, and they must be urged, encouraged and helped, in every possible way, to do this.

Now there is one thing we learn from a study of history: The bigger and more centralised the association, the less control the individual had over it and the results from it. And, much more important, all big organisations have been used by power-lusters for their own ends.

It is essential that all forms of monopoly be broken down into groups which the people can control; groups sufficiently small to allow the individual to see the direct link between cause and effect. But this is exactly what the international power-lusters of today are opposing with every weapon they possess. Note this extract from a book by one of the "planners" preparing our people for the acceptance of the very thing that we took up arms in 1939 to prevent: —

"It must be admitted in all frankness that such slogans as, for instance, the re-establishing of the independence of Denmark, or even Holland or Norway, cannot

move or inspire our imagination . . . In spite of all horrors, Hitler is preparing the ground for a better, wiser, and more united Europe." (From "After Hitler's World", by Axel Heyst.) Heyst and his type are those who advocate imprisonment without trial for people whom they call "pro-fascist"!

In October of last year Professor Woodruff told a large audience in the Caulfield (Melbourne) Town Hall "reconstruction at home—whether Britain or Australia—is impossible without WORLD reconstruction." This kind of talk, coming from an allegedly educated man, is an appalling indication of the type of mesmerism with which we have to contend.

Professor Woodruff may believe that, if all the other countries sank beneath the sea, Australians couldn't feed, clothe, and house themselves! But I doubt whether the majority of Australians are so mesmerised that they believe such utter nonsense. However, they must realise that Professor Woodruff & Co. believe almost religiously in large-scale organisation for the mere sake of large-scale organisation.

After experiencing the results of centralised "planning" from Canberra, Australian primary producers and other realists are not likely to give more power to Canberra—still less to some international authority on the other side of the world. But the men controlling political and economic organisation in this country have no intention of allowing the general public to understand what is being planned.

"Planning" and "Organisation" have become gods to be worshipped blindly, as the Egyptians worshipped Osiris. There is only one way to overcome this mesmerism: Practical demonstrations of people along the lines constantly indicated in this journal. Every victory, even if only over trade union bosses, shows others what can be done. And it increases the knowledge and faith of those who already maintain rank-and-file control of any association.

We Australians can either learn to control our associations and organisations (political or economic, national or local, governmental or otherwise) and use them for OUR conscious ends, or allow them to be used to drive us down the scale of existence. We must have the freedom-of-action to keep aloof or withdraw, individually, without penalty, from ANY enterprise whose results and/or conditions are not those WE desire. Unless we have that freedom, most of us are going to find ourselves in much the same position as hordes of ancient Egyptians: having a meagre "cart-horse security" while being used to construct the modern equivalent of the silly Pyramids (planners' grandiose wild-cat schemes, perhaps a thousand miles from our homes, called "public works") or, equally servile and futile, being "directed" to labour in mass-production factories making gadgets for export to the Hottentots.

Nothing is more certain than the fact that nothing less than a widespread understanding and application of the principles governing association can save us. We who understand those principles have a sacred trust, a trust which should inspire us to even greater effort when we sometimes think that the road to success is too hard and long.

THE TRIUMPH OF FAITH WITH WORKS

By John Brown

On the 31st May 1935, the first issue of "The New Times" appeared, bearing the headline, "Don't Blame Your M.P., Tell Him". One of the most enduring vehicles of Social Credit philosophy was born with that issue, and now after twenty years of continuous publication it is well to reflect upon this great achievement, and to answer the question which is often asked: "What have the Social Crediters accomplished?"

Sufficient answer is "The New Times", a journal of Social Credit opinion and techniques, which, because of the nature of the ideas it exists to propound has wielded an enormous influence in our community. "The New Times" has been the continuous voice crying in the wilderness of men's minds created by the evil influence of Leftism, in the most critical period of all history.

The last two decades have witnessed the steady triumph of atheistic barbarism over two thousand years of Christendom. The next decade may see the victor emerge. What part have the Social Crediters played in this struggle, and what part have they yet to play? There can be no doubt that the Social Crediters have, with the limited resources at their disposal, had considerable and perhaps decisive influence in the battle for men's minds, by their persistent attacks upon evil policies and the men who would impose them.

Such a journal as "The New Times" is the medium for the expression of opposition to evil, and it has been by the very consistent rightness of its arguments, as proven by events, that it has gained many adherents, and continues to gain them. For the rapid unfolding of events forecast years ago through the pages of "The New Times" has convinced the seekers of truth of the rightness of Social Credit predictions. Many people who read "The New Times" in the past were sceptical, for though they sought the truth, they were not always able to recognise it, but there is no argument that can disprove events.

For twenty years this journal has been a symbol and instrument of rightness, and the need for such a symbol and such an instrument grows as we rapidly approach the climax of our times. It provides an enduring rallying point for those who still desire to be free.

Social Credit Action

Social Credit action must start with the individual. It must come from an inner spiritual rebirth opening the way for the power of Faith, which must find expression in his life—in action. Under this impelling potentially all-powerful dynamic of Faith the individual will fearlessly tear aside the veil of humbug and make-believe—he will expose the Great Conspiracy—name the arch-conspirators—refuse to bend his knee to Mammon—ignore and resist the demands to render unto Caesar the things that are God's. And in so doing he will bring Light to other Minds—inspiring them and pointing the way to their spiritual re-birth. Thus will grow a Faith—inspired association of individuals, whose power will be manifested in action—action of a nature that will sweep triumphantly onwards to the establishment of the Kingdom.

—L. D. Byrne, in "Faith, Power and Action".

"The New Times" has much more yet to do if we are to maintain what vestiges of our civilisation are still left to us. Every day some citadel of our rights is being attacked. Those instinctive defenders of our rights—and there are many of them—must be supported and assisted. In return we will gather their support and assistance, as indeed we have the assistance of many sections of the community who once were skeptics. And so an idea grows, as "The New Times" has grown, not necessarily in size or numbers, but in quality and intensity of influence. One by one as each section of the community is attacked they look for guidance and assistance, and it is only forthcoming from the Social Crediters, because it is the Social Crediters who are firm in their faith and strong in the knowledge of what has to be done.

The existence of "The New Times" is a witness to this faith: a faith which is given a permanent reality by the consistent works of its readers, supporters and workers over the difficult years: a faith to which Social Crediters will continue to bear witness until the triumph of twenty years is the triumph of eternity. We will bear in mind the injunction of Jesus to His apostles (Matthew 10: 26-27): "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

Systems Were Made for Men

If any condition can be shown to be oppressive to the individual, no appeal to its desirability in the interests of external organisation can be considered in extenuation; and whilst co-operation is the note of the coming age, our premises require that it must be the co-operation of reasoned assent, not regimentation in the interests of any system, however superficially attractive.

Systems were made for men and not men for systems, and the interest of men, which is self-development, is above all systems, whether theological, political or economic. Therefore, all forms, whether of government, industry or society, must exist contingently to the furtherance of these principles.

If a State system can be shown to be inimical to them—it must go; if social customs hamper their continuous expansion—they must be modified; if unbridled industrialism checks their growth, then industrialism must be reigned in. That is to say, we must build up from the individual, not down from the State.

—C. H. Douglas, in his first book, "Economic Democracy".

Celebrate Special Anniversary by Donating Subscriptions 200 Trial Subscribers Now Obtained

As this special anniversary issue of "The New Times" goes to press we are pleased to report that supporters have now obtained 200 of the 1000 trial subscriptions we are seeking before the end of 1955. The rate of increase has quickened in recent weeks one country supporter alone sending in 10 trial subscriptions. But the rate of increase must be increased still further if our objective is to be obtained. What could be a better way of celebrating this special anniversary of "The New Times" than the forwarding of at least one trial subscription? Send this birthday present in TODAY.

We would like to take this opportunity of welcoming all those new readers who have been obtaining this journal as a result of our special expansion drive. We believe that if our civilisation is to be saved, quality must be given priority over quantity. Those receiving "The New Times" through our trial subscription scheme have been selected as people most likely to understand the basic issues before the world, and to play an effective role in having these issues decided in favour of individual liberty. We will shortly be inviting the first of our trial subscribers to become permanent readers of our journal. We sincerely hope that all will accept the invitation and will also introduce others to "The New Times" in the same way that they were introduced.

Send 10/- with the name and address of each person to whom the paper is to be sent for six months. Forward to the Hon Secretary, New Times Ltd., Box 1226L G.P.O., Melbourne.

"New Times" Anniversary Dinner on Friday, September 23

This year's Annual Dinner, which will, as usual, be held to coincide with the Melbourne Show, will be organised as a special Anniversary Dinner. We ask all readers to make a careful note of the date now and to make all necessary arrangements for attending. It is hoped to have present all those who in one way or another have been associated with the growth of "The New Times".

Interstate supporters are asked to note that preliminary plans have been made for the holding of a Conference during the weekend following the Dinner. It is suggested that special talks on various aspects of Social Credit, including its relationship to the soil question, be prepared and given by qualified individuals. Questions and discussion would follow the talks. Interstate supporters who would be interested in attending the Dinner and a Conference, but who might be deterred from coming because of accommodation problems, should contact us immediately as there are a number of Melbourne Social Crediters willing to have interstate visitors as guests.

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No. 11.

Social Credit Is Applied Christianity

In one of his best-known pre-war addresses, "The Policy of a Philosophy" (1937), Major Douglas stressed the fact there is an indissoluble connection between every policy and its philosophy. Men's actions stem from what they believe. Douglas defined Social Credit as the policy of a certain philosophy, the Christian philosophy. He was therefore justified in claiming that Social Credit is applied Christianity, Social Credit has as its objective the freeing of the individual from all artificial restraints which prevent his self-development.

Before the last war there was comparatively little effort made by Social Crediters to treat extensively the philosophy of Social Credit, mainly because it was felt the Christian philosophy was still generally accepted, even if only subconsciously, by the peoples of the Western nations. However, Douglas always foresaw the danger of insufficient attention being paid to the philosophy of Social Credit. In a letter to a group of Melbourne Social Crediters early in the depression years, he urged that the concentration on monetary reform—which was natural enough at that time—should not be allowed to obscure the fundamental matter of the philosophy of Social Credit.

Looking back over the history of this journal it is easy perceive now that many people were attracted to it, not because they felt that it was based upon rightness, but because they were only concerned with obtaining the material results which they believed an expansion of the monetary supply would produce. These people were not particularly concerned with the more fundamental question of whether Social Credit was a policy of a philosophy of genuine freedom.

It was not surprising therefore, that many people ceased supporting "The New Times" once material conditions did improve as the result of the rapid expansion of financial credit during the war and post-war years. The fact that a large number of people have accepted the type of security provided under the Welfare State, has demonstrated the necessity of dealing extensively with the philosophy of Social Credit. The Welfare State, with a carthorse security provided only if individuals accept policies of an anti-Christian philosophy, was undoubtedly brought forward to meet the Social Credit challenge. Social Crediters must therefore concern themselves today with making clear the fundamental philosophical cleavage between those who accept totalitarianism and those who reject it.

Douglas dealt exhaustively with this matter in his latter years and we feel that the Christian Campaign for Freedom, launched in England last year, is a most realistic endeavour to have all policies judged according to the principles, which Christ said He came to uphold. Christ made it clear that He came in the cause of freedom: "The Truth shall make you free". Freedom cannot be obtained by supporting policies of Monopoly. Social Credit is a policy designed to make, the individual free and to enable him to enjoy the life more abundant, which Christ also spoke about. Social Credit is directly opposed to the materialist philosophy, which conceives of the individual being progressively denied his God-given right to self-development. All current economic and other policies—"full employment", etc.—destroy the right of self-development. We are at present concerned with making this fundamental issue clear with posing the question: "What is the purpose of men?"

Eric Butler Leaves for N.S.W. and Queensland

Accompanied by his wife, Mr. Eric Butler, left Melbourne by car yesterday on his N.S.W. and Queensland tour. One of the most extensive and intensive tours he has ever undertaken in his twenty years of association with "The New Times", Mr. Butler is confident that it will help celebrate in a most worthy manner the start of the twenty-first year of publication of this journal.

During this tour Mr. Butler hopes with the assistance of Mrs. Butler to maintain the same high pressure of activity engaged in before he left. During the Victorian election campaign, which unfortunately coincided with his organisational work on his tour, Mr. Butler's services were in constant demand. Supporters can judge the intensity of his activities by the fact that after the final week of the election campaign he had a house meeting at Seville, where effective use was made of a special tape recording last Saturday evening. Next morning he left for Nhill, a drive of over 200 miles, in order to give an address, "The Churches' Role in Politics" to a special Christian fellowship meeting during the late afternoon. Members of all Churches were present. That night Mr. Butler conducted another house meeting with the aid of the tape recorder. He returned to Melbourne on Tuesday and on Wednesday gave a lunchtime address, "The World-Wide Struggle For Men's Minds", to the Melbourne Rotary Club. This talk will be broadcast over 3AW at 11 o'clock tonight. Yesterday morning Mr. Butler left for Barellan, N.S.W., where he addressed a meeting last night. Tonight he speaks in Junee.

Will all Brisbane supporters who desire to meet Mr. Butler while he is in Brisbane please contact Mr. A. W. Noakes, The Electoral Campaign, 142 Adelaide Street, Brisbane, IMMEDIATELY.

While on tour Mr. Butler's Sunday night commentary from 3NE Wangaratta will continue as usual. Mr. Butler will be carrying his tape recorder, and will thus be able to forward his talks as usual.

This tour is the result of both zeal and faith. We ask all supporters to try and match it in their own particular way. Let us all associate to make the twenty-first year of "The New Times" the most successful yet.

Genuine Democracy

Genuine democracy can nearly be defined as the right to atrophy a function by contracting out. It is essentially negative, although, contrary to the curious nonsense that is prevalent about "negativeness", is none the less essential for that reason . . . The power of contracting-out is the first and most deadly blow to the Supreme State. —C. H. Douglas in "The Big Idea" (1942).

It will be noticed that it is very difficult to contract out of Communist-controlled countries.

WARNINGS WHICH EVENTS CONFIRMED

When we warned after the signing of the Japanese Peace Treaty that unless the Western nations, including Australia, modified their financial and economic policies in order that Japan could freely trade with them, the result might be eventual Communist control of Japan, this was not the first time we had made a warning concerning Japan.

In a number of hard-hitting articles back in 1936 and 1937 the first Editor of "The New Times", Mr. T. J. Moore, warned that the economic boycott of Japan by Australia and other nations was forcing Japan to seek necessary raw materials abroad by military efforts. It is now generally admitted that it was the economic policies of the Western nations, which resulted in the defeat of the moderate, pro-Western groups in Japan and the entry of Japan into the last war. The Roosevelt regime exerted every type of pressure right up until Pearl Harbour resulted. "The New Times" was one of the few papers in Australia which clearly warned of what would happen in the Pacific if orthodox financial and economic policies were maintained? .1. Events confirmed our warnings.

The establishment of the Roosevelt New Deal in the U.S.A., accompanied by many platitudes about monetary reform, convinced many well-meaning people that Roosevelt was going to deal with the Money Power. But "The New Times" warned that Roosevelt was being used by the international Jewish financial groups who had originally helped finance the Russian Revolution and who were determined to use the depression they had created to undermine private ownership and control of property. It was not fashionable to criticise the Roosevelt regime before and during the war. But events and the exposures of recent years have left no doubt that Roosevelt was one of the greatest political crooks of all time.

On the front page of our issue of April 28, 1939, we exposed the hypocrisy of Roosevelt who, while proposing peace, was



Pi. G. Menzies. •
The practical Socialist."

actively helping to promote war by the imposition of a savage economic boycott of German goods. It is now known that the groups behind Roosevelt were desperately keen to see the start of a general European war. At a time when it was unpopular to do so, we supported the late Neville Cham-



J. B. Chifley.

Introduced 1945 Banking Legislation.

berlain's attempts to prevent war. We warned that such a war would result in the destruction of Europe and the British Empire, and extend the programme of Communising the whole world. Before he died Chamberlain was reported as having said that he was tricked into war. He claimed that international Jewish groups had helped to promote the war. This helps explain why Chamberlain is still smeared.

Even after the Communists had been forced into the war, "The New Times" continued to warn that the Communists could not be trusted. This was a very difficult period because the official view was that the Communists were now our allies and that no criticism of the Communists should be permitted. Some of Eric Butler's anti-Communist exposures were completely suppressed by the censors. But as the war came to an end and doubts started to grow concerning the Communists' intentions, it was then possible to warn of what threatened. There are today many Johnny-come-late anti-Communists who only recently took no heed of our warnings of what was happening. And even now most of these anti-Communists refuse to examine the real Communist conspiracy. They confine themselves to effects and ignore causes.

Many of those talking against Communism and Dr. Evatt at present were only a short time ago trying to defend Dr. Evatt. A study of our files reveals how we warned about Dr. Evatt when he first stepped into Federal politics. Over the years we con-

sistently exposed his record and were severely criticised for doing so by many of those now attacking him. We notice with some interest that many of those now attacking Dr. Evatt's pro-Communist record fail in listing this record to mention Dr. Evatt's big bid for centralised power and the destruction of the Federal Constitution during the war years. "The New Times" undoubtedly played a decisive role in the defeat of the 1944 Powers Referendum when the Communists practically ran Dr. Evatt's campaign. When certain Catholic publicists claim that they were the only ones warning about Communism and fighting it during and immediately after the war, we must draw attention to the fact that some of these same publicists were supporting Dr. Evatt, and the Communists, in the bid for centralised power in 1944. Our opposition to all centralisation of power has been consistent because it stems from a philosophy of genuine freedom.

It was because of our opposition to all policies of centralisation that we warned that the mere election of Menzies Government in 1949 would not stop Socialist policies. We have on occasions drawn attention to the prophetic utterance made by Mr. Menzies while in England early in the war. He said that while his opponents were theoretically Socialists he was an "amazingly practical Socialist". He said that it was all a matter of speed and that the revolutionary policy of today becomes commonplace tomorrow. It was not surprising therefore when the Menzies-Fadden Government early in 1950 endorsed the major features of the 1945 Banking Legislation introduced by the Socialist, Mr. J. B. Chifley, and continued to rely upon the advice of that well-known Socialist planner, Dr. H. C. Coombs.

Our warnings concerning Mr. R. G. Menzies have unfortunately been progressively confirmed by events.

Today we warn that unless the West starts to implement economic and financial policies based upon a philosophy of genuine freedom, the Communist conspiracy cannot be defeated. Once again our warning is based upon an understanding of the facts of the situation. Our duty now, as in the past, is to present the Truth. We ignore the Truth at our own peril.



Dr. H. V. Evatt.
Social Crediter never trusted him even when during the war years he tried to win their support.



SOCIAL CREDIT AND THE LAND QUESTION

Although "The New Times" had touched upon the land question from time to time since its inception, with particular reference to the organic movement, it was not until after the war that a special Rural Review section of the paper became a regular feature. This section of the paper has become increasingly popular and has led many people to an understanding of the Social Credit ideas.

Douglas emphasised the importance of the land question when he wrote his "Land For the (Chosen) People Racket" in late 1942 and early 1943. In this work he wrote:

"At the bottom, there is little doubt that there are two irreconcilable ideas in conflict. The first of these is that the world in which we live is an organism and that men and animals have intricate relations with the earth—not amorphous but specific and infinitely varied, which can only be disregarded at the peril both of men and the earth they live on. I do not mean in the least by this that a universal back to the land movement is either necessary or even desirable, but I do think that the idea that the earth is merely something to be exploited and 'lived on' is quite fatal.

"The second and antithetic idea, is that the world is merely the raw material for a factory, that the nearer agriculture approximates to Mr. Ford's conveyor belt principles, and towns emulate Stalingrad, the better we shall be. I do not think I am unduly squeamish, but I have to plead guilty to a wave of real nausea at the description, as progress, of egg factories in which hundreds of thousands of hens are kept under electric light from birth to death, confined in little boxes, never allowed out, laying eggs. I don't want to eat those eggs, and I have a strong conviction that they are not good to eat, whatever their superficial taste may be. The idea—the Encyclopaedist idea—that everything can be put into a nice watertight compartment, and card indexed, is the philosophy of a frozen Hell."

It is only necessary to glance briefly at the writings of that great English agricultural scientist, Sir Albert Howard, the founder of the organic movement, to note how his philosophy was one of freedom, of discovering truth.

He contended, and proved his contention in the field, that soil must be managed in accordance with natural laws if "right" results were to be obtained. Defiance of natural laws resulted in numerous evil re-

sults all of which are then exploited to impose further parasitic organisation and controls upon the individual.

Policies in all fields stem from a philosophy and unfortunately most of the policies of planning the earth today—big-scale flood control dams, more and more deadly chemical sprays, which provide "full employment" in industries developed to make these soil poisoners, are based upon a philosophy of materialism. Sir Albert Howard attacked this philosophy and



Sir Albert Howard.
Founder of the Organic Movement.
He attacked the policy of
fragmentation.

warned where it would lead.

It is because we have always emphasised the fundamental importance of philosophies that we have exposed and opposed policies in all spheres of human endeavour, which stem from an anti-Christian philosophy. The more individuals accept large-scale centralised planning in one field, the easier it becomes for the advocates of centralised

planning to impose totalitarian policies in other fields. The fight for genuine freedom must be fought on all fronts. The soil is the very basis of life and therefore control and management of soil and water concern the control of life itself. The importance of this matter cannot be too strongly emphasised.

In our Rural pages we have drawn attention to the manner in which excessive industrialisation and the rapid growth of the big cities is destroying the environment in which the individual has the greatest op-

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Organic Briefs

The preservation of fertility is the first duty of all that live by the land . . . There is only one rule of good husbandry—leave the land far better than you found it.

—George Henderson in "The Farming Ladder".

I know of nothing so potent in maintaining good health in laboratory animals as perfectly constituted food: I know of nothing so potent in producing ill health as improperly constituted food. This, too, is the experience of stockbreeders. Is man an exception to a rule so universally applicable to the higher animals?

—Sir Robert McCarrison, "Nutrition and National Health".

Humus is the spirit of the soil. It grows whole plants and healthy people.

—J. I. Rodale, "The Organic Front".

In any civilization there comes a moment, when, if it is to continue, civilization must become ruralization. All its economics, all its amenities, its armies, and its splendour depend on one thing: the reverent use of its soil.

—The Earl of Portsmouth (Viscount Lymington), "Alternative to Death".

The first duty of the agriculturist must always be to understand that he is a part of Nature and cannot escape from his environment. He must therefore obey Nature's rules. Whatever intrusions he makes must be, so to say, in the spirit of these rules; they must on no account flout the underlying principles of natural law nor be in outrageous contradiction to the processes of Nature. To take a modern instance, the attempt to raise natural earth-borne crops on an exclusive diet of water and mineral dope—the so-called science of hydroponics—is science gone mad: it is an absurdity which has nothing in common with the ancient art of cultivation. I should be surprised if the equally unnatural modern practice of the artificial insemination of animals were not also to be condemned. Time will show.

—Sir Albert Howard, "The Soil and Health".

DOUGLAS ON SOCIAL ENGINEERING

Major Douglas once suggested that Social Crediters should regard themselves as Social Engineers, as people who can help people to solve their problems. We think that the following address by Major Douglas to the Women's Engineering Society in London on January 19, 1938, is a most appropriate one for this special issue of the "New Times." We suggest that all readers, both old and new, should read it carefully.

I was proposing tonight to give a talk to engineers, but on looking round I see that a number of quite respectable people have drifted into the room, so I had better say at once that any bad language I may use is directed to engineers, who generally learn all about that sort of thing early in their career.

While I am addressing engineers primarily, I should like to take a somewhat wider view of the profession of engineering than that commonly taken today; to take instead a conception of engineering which in my opinion it has deteriorated from (if I may give emphasis to a sentence by being allowed to end it with a preposition).

There are certain aspects of engineering with which engineers are quite familiar, and in which words are used that have become common language, and one of these aspects is comprised in the word "efficiency".

Perhaps it will help to an understanding of what I am going to say about efficiency if I recall a story current in the Royal Air Force of a capable young pilot who was sent on a special mission to visit a sheikh in some comparatively inaccessible spot 100 miles inland of the Red Sea. The journey took him thirty hours, and as it was part of his mission to impress the sheikh with the marvels of modern European efficiency, he enlarged on the fact that the trip had taken him only thirty hours, whereas it was a journey that could not have been made with camels in less than six weeks. So, as he emphasised, he had been able to save nearly six weeks. To this the sheikh replied with a question very pertinent to what I shall have to say: "And what are you going to do with the six weeks?"

There is a great deal of loose talk about efficiency, the engineering definition of which is the ratio of input to output. But that definition is not quite comprehensive enough, for the important question is, "output of what?" That is the question that should be answered clearly whenever there is talk about efficiency.

It is quite possible to have an inefficient machine with highly efficient components. A nut and bolt, for example, may be very efficient, but there is no guarantee that the machine of which they are a part is efficient; and, from a similarly small point of view, there is no doubt that many departments of engineering, just like the nut and bolt, are extremely efficient. I should like to emphasise very strongly that any particular section of industry is, in the modern world, like the nut and bolt, part of a larger machine, so that it is possible to have many very efficient parts while the machine as a whole is decidedly inefficient.

Before starting on an enterprise of any kind it is essential to have a clear idea of

the objective. Otherwise it is true to say that no one and nothing can be efficient in a universal sense. For example, the objective of engineers is, fundamentally, to save labour. Engineers are engaged essentially in the substitution of power-driven machinery for manual labour, and, in doing so, they are consciously or unconsciously applying the principles contained in the Charter of the Institution of Civil Engineers, which defines the profession of engineering as the direction of the greatest sources of power in nature for the use and convenience of man. Now if you are trying in every possible way to substitute for the labour of man the forces of nature derived in the main from the energy of the sun, while at the same time the small group of men who are in charge of policy



Major C. H. Douglas.
Founder of The Social Credit Movement.

—who control the destinies of this and other countries—say that the objective we must strive for is the employment of everybody, then, with such a conflict of objectives, there must be complete inefficiency.

You must know your objective before you can have any real efficiency; and until you have a clear conception of the objective, any talk of efficiency is useless, except in a very limited and delusive way. For example, to facilitate rolling motion, ball bearings are highly efficient, but for the purpose of generating heat—as a heat engine—they would be extremely inefficient.

If the various departments of modern industry—and the smaller sub-division the truer this becomes—are taken at the equivalent of the nut and bolt stage of my argument, they are, in the main, extremely efficient; but the more you try to enlarge

the sub-divisions the less the efficiency becomes.

Consider for a moment what happens in this vast hive of activity, which we call London. Stand on one of the principal Thames bridges at about 9 o'clock in the morning, or in one of the main thoroughfares from a big railway station, and watch the people teeming in, and consider what most of them are going to do. I do not think it would be an exaggeration to say that at least 80 to 90 percent, of them are going into offices to make marks on bits of paper. Now the efficiency of what these people do in relation to the realities of economic life is practically nil. These people are wasting their own and other people's time, and I hope that none of them will imagine for a moment that I am being offensive to them when I say so.

Take, for example, insurance. Thousands of people are engaged in making marks on paper regarding insurance, and insurance is nothing but a parasite on a particular system. Under some other system practically the whole of what is done in the insurance world at the present time would be totally unnecessary. The same remarks apply to the immensely complex, irritating and time-wasting taxation system, which keeps hundreds of people busily working, and is a complete waste of time. The whole of the results, which are supposed to be achieved by the system of taxation, could be achieved without any bookkeeping at all; they could be achieved entirely through the price system. In the early days of the engineering profession, the great engineers all began as mechanics. Men like Boulton, Watt, Stephenson, were engineers with their hands; but as the engineering profession expanded, they grew into professionals, but still keeping close to the earth—to realities. They became great men, men like Telford and Brunei, who were authorities on engineering, who established a situation in which they gave orders instead of taking them. From these high standards the profession of engineering has degenerated during the last 20 or 30 years, and the business of engineering is becoming more mechanical, though the mechanics of today are mechanics of the brain instead of the hand. The ability to handle a slide rule and make the complicated calculations and adjustments, which are the business of engineering at the present time, are purely mechanical unless there is a consciousness, a real consciousness, of what it is you are doing, and why you are doing it.

I think this degeneracy of which I am speaking is much more pronounced in European countries than in America. There, there are engineers who are endeavouring to take a wide view of the profession of engineering. They have taken the stand that it is necessary to have a common knowledge of the objective and this is extremely important, even though the objective they may be thinking of is a wrong objective. I am referring to what is known in the U.S.A. as an industrial engineer. We have no industrial engineers in this country like Gantt, who died some years ago.

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THE GENUINE ALTERNATIVE TO COMMUNISM

Radio Talk by Eric D. Butler over 3NE Wangaratta

In a booklet, which I wrote, several years ago, "Communism Can Be Defeated Without a "Third World War", I stated that the West had no hope of defeating the Communist conspiracy unless it implemented political, economic and financial policies, which stemmed from a philosophy of genuine freedom. Events since then have confirmed my view that the West must continue on the defensive against Communism while it fails to implement policies which are a genuine alternative to those being put forward by the Communists.

The Communist belief that the whole world must eventually become socialised is irrefutable while those who call themselves anti-Communist are actually supporting policies based upon the very philosophy, which the Communists accept. One of the basic economic policies of the West is "Full Employment". While this policy is accepted and all Western Governments attempt to make it a reality, nothing is more certain than the fact that the peoples of the non-Communist world must submit to more and more centralised controls. The demand for "Full Employment" infers that the industrial system exists for the purpose of making work for the individual. Many people have overlooked the fact that the policy of "Full Employment" is not only a challenge to commonsense in an age where semi-automatic power production is becoming more efficient every day, but it stems from a materialistic philosophy which denies that the purpose for which man exists is self-development. The Communists make it very clear that they believe that the genuine interests of the individual must be subordinated to the economic system. The West is doing exactly the same thing and the results are clear for all who are not morons to see. It is true, of course, that many people have drawn attention to the evil results of excessive industrialisation, but it is no use drawing attention to effects without dealing with causes. While it is accepted that "Full Employment" is an economic dogma, which cannot possibly be questioned, there must be more and more industrialisation. And, of course, there must be bigger and more highly centralised industrial units in which the individual becomes merely a number. He becomes de-personalised and suitable raw material for centralised planning.

In 1953, in his book, "The Church of England Today", the Archbishop of York drew attention to this matter when he warned that a planned industrialised society takes "responsibility and incentive from individuals who soon feel that they are impotent in a mass-organised society which provides for their livelihood, arranges their work, and caters for their amusement . . . The result is dangerous, for the individual loses the power of independent judgment . . . We are drifting towards the formation of a mass society in which the individual becomes merged." As a Christian

leader the Archbishop of York was right in warning of the dangers to the individual, but he failed to denounce the policy of "Full Employment" which causes the dangers. If the Western peoples insisted that their policies were based upon Christian philosophy, they would immediately start to undermine the whole Communist conspiracy while at the same time progressively lessening the threat of another world war. Now if the purpose of man is self-development towards perfection in the eyes of God, and no genuine Christian can reject this fundamental proposition, then it is essential that the industrial system be made subordinate to the individual's desires freely expressed. The true purpose



Eric D. Butler.

of the production system is not to provide "Full Employment", but to provide goods and services which the individual genuinely desires. The industrial arts has now developed to the stage where the automatic factory, controlled by electronic "brains", is a reality. If the Western peoples will only free themselves from the domination of the materialistic philosophy which dominates them nearly as much as it does the Communists, they would realise that by using the production system for its true purpose, they could not only provide themselves with all the basic requirements of life, food, clothing and shelter, but that these requirements could be obtained with only a handful of people operating the production system for a few hours each

per week. This is physically possible; those who deny it are mesmerised by the fact that a great amount of production taking place today is not related to the immediate genuine requirements of the individual. A considerable proportion of the industrial system is being used to produce still more industrialisation. It is a growing monster, which feeds upon itself. Hundreds of thousands of people are engaged in useless activities, particularly those in the growing bureaucracies who spend their time putting marks on pieces of paper. All this is quite apart from defence preparations, which, as the threat of Communism was undermined, would become unnecessary. If the Western peoples could really understand that the industrial arts make possible a general leisure age such as the world has never seen, and that the introduction of this age can start as soon as they insist that their financial and economic policies be modified in order that the true purpose of the production system is realised, they will deliver the Communist conspiracy a death blow. How could the Communists hope to compete with a society of genuinely free individuals, whose very freedom would enable them to develop a sense of responsibility; a society in which there would be increasing cultural activities and self-development of the individual?

Many will, of course, react to what I have said by claiming that freedom and increasing leisure would be bad for the individual. People who talk like this are dominated by an anti-Christian philosophy. They have no faith in their fellows and so, like the Communists, insist that economic activities, however useless and soul-destroying, should be used as an instrument to control the individual. Christ said that He came that we might have the life more abundant. The life more abundant is possible today. But we must demand it if we are to obtain real freedom and defeat Communism. I admit that the conception of freedom, which I have mentioned, is so contrary to the generally accepted ideas governing economics that most people find it breath taking. But this conception of freedom, based as it is upon reality and Christian philosophy, is the only alternative to a world which progressively submits to materialism with every day that passes. There is only one movement which has sought to insist that all policies be directly related to a Christian philosophy, and that is the Social Credit Movement. The most vicious opponents of the Social Credit idea have been the Communists, Socialists and other seekers after power.

They realise that once all power is effectively decentralised into the hands of the individual members of society, there is no hope of power being completely monopolised. Social Crediters seek to serve their fellows by pointing the road to freedom and abundance for all; they do not seek power for themselves but for all individuals; power for all men to lead their own lives in voluntary association with their fellows. Such association can only be based upon that idea of love, which Christ brought. I realise, of course, that lack of time has not permitted me in this talk to answer all the questions which will arise in listeners' minds who have never before considered the true purpose of industry and the potential leisure and self-development within our grasp. Undoubtedly the main

DOUGLAS ON SOCIAL ENGINEERING

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Such men are breaking into a new type of engineering. They have a knowledge of the capacity of tools and materials, and how to get a job of production done. They are interesting themselves in a new kind of mechanics, examples of which will be found in the well-known time-study methods and efficiency mechanisms connected with their names.

These men are delving into and building up something which may be called the dynamics of society, which is equivalent to a study of the way in which the economic machine as a whole can be used to reach the objective. Once again, I would stress that it is immaterial at this point that the objective may be wrong. The fact is that these people are framing the dynamics of social action in the same way that earlier engineers built the dynamics of physics, built the theory of structures, of thermodynamics, of aerodynamics and so forth.

The point I am trying to make is this: There is a type of engineering for which there is a clamant need in this country. I will call it social engineering, and it is perfectly possible to go to work on just as sound principles as those which are used for bridge building; and just as, when you are building a bridge, there are certain principles which must be followed or the bridge will not stand, so there must be principles of social engineering which, if respected, will produce workable results.

Now the people who are actually engaged in this work at the present time are pre-eminently unfit for the job. For example, the man who rules this country is a man who knows nothing about figures. Another man who was a blacksmith—and I have nothing whatever to say against blacksmiths except that they are not necessarily fit for work outside the smithy—is ruling Italy. And another man who was a paper-hanger rules Germany. Not one of these men has the very slightest idea of attacking a problem as an engineer would.

There are three simple principles, which must be observed if any organisation in which human beings are concerned is to be continuously successful. They need not be taken too literally, but the fact is that they are universal in their application. The first of these principles is called policy, the second administration and the third technique.

It is impossible for people to work together satisfactorily for any length of time unless they are agreed upon policy. Policy is in the nature of things democratic. In fact, the real difference between dictatorship and democracy is exactly equivalent to the difference between, say, compulsory and voluntary cricket. While no one in his senses would say that a game of cricket should be RUN on democratic principles, the question whether to play cricket or not is for democratic decision. If you play cricket, you play according to M.C.C. rules; the game is not held up while votes are taken on what to do next. But if you don't like the rules, then you don't play cricket.

People will do the most extraordinarily disagreeable things in the name of pleasure, and they are ready to do these things because they are not compelled to do them;

they can stop doing them whenever they want to. Otherwise, it is quite inconceivable to suppose that anyone would put up with having his nose rubbed in the mud on a cold, wintry afternoon, in a game of football! And in this connection, I think it is well worth noting the reaction of the population to the physical fitness rubbish, which is being put about just now. It is only necessary to pass a law to make people play football, whether they want to or not, to kill all interest in football.

You must, therefore, have democratic agreement on policy—on the objective—and when you have agreement on policy, you should then forget all about democracy, and realise that there is an essential hierarchy in carrying it out, a hierarchy of administration. The general manager cannot possibly consult the office boy before taking a decision. People are ready, properly organised in regard to administration, to give orders and to take them, for the very good reason that they want to get the job done.

In short, there is no democracy about technique. I should like to stress here that you do not get things right by compromise. The amount of rubbish, which is talked about compromise would sink a ship. It is quite impossible to compromise about physical facts. It is no use arguing, for example, as to whether or not sulphuric acid is really composed of certain elements in certain proportions. Its composition is represented by the symbols H_2SO_4 , and if one party wants to represent it as HSO_4 , and another as H_2O , no progress can be made; You cannot compromise about facts, so you must get facts right.

Here, then, is where the mind of the engineer ought to be applied to the working of the world. At the present time the world is in a very bad case. It is like a huge and powerful engine, which is being run by a lot of half-baked theorists and idealists who have no notion how to control it, and it is time that others took a hand.

I want to ask you to get out of your mind the mesmerism of bigness. There is an idea which is very much put about at the present time, particularly by financial interests who have no knowledge of facts, which suggests that it is best to have everything so big that there is only one of it; only one railway, only one passenger transport system; only one coal-mining industry, and so forth; and it is all based on an illusion that bigness means efficiency.

In point of fact, there is no doubt that the most efficient unit is something quite small. The so-called efficiency of huge combines exists only on paper. They sometimes—and only sometimes—look efficient because they have certain facilities. For instance, they can impose prices and they can get loans because bankers love bigness. But don't let that deceive you: financiers do not deal in facts. The greatest financier marooned on a desert island would die of starvation where an ordinary mechanic would probably knock up quite a good living.

Ideas of the essential efficiency of bigness are delusive. There is, as a matter of fact, quite a simple criterion of the most suitable size of a unit, and it is just about the

size in which you can get agreement on general principle. In engineering, I should say that the largest efficient unit should not employ more than 700 to 1,000 men. I really do not believe that the enormous units of today are really efficient. They may look efficient because they can buy well and can afford to scrap and replace obsolete plant, and because they have special financial facilities; but the fact is that smaller undertakings could do the job better if not hampered by financial restrictions. I am fairly certain that the trend of the future, providing always that the world survives the imminent catastrophes of the immediate future, will be for these huge undertakings to break up into smaller units; so that in about a hundred years' time you will find mostly smaller, much more flexible units, with much better access to the facilities they require than they have at the present time. The picture that I have in mind is exemplified by the idea of a number of different manufacturing units attached to a central power distributing station. There is no need to amalgamate them all into one unit just because you have one power distributing station.

I want to conclude my talk by repeating to you the very effective words, which are contained in the American Declaration of Independence. I cannot vouch for the complete accuracy of my quotation, but it runs something like this: "We take it to be a fact that all men are entitled to life, liberty, and the pursuit of happiness".

Notice particularly that the word "liberty" comes after the word "life", for without life there is nothing. But after life they placed liberty, and I think it is profoundly true that we shall never get a stable condition of society until we all have the fullest possible facilities to pursue our own conception of happiness within a system designed in accordance with the laws of social dynamics. For just as it is possible to sail a boat in any wind by conforming to the laws of aerodynamics, and to go where we choose, though we cannot choose the wind, so when we understand the forces which play about the social structure, then and only then shall we make progress on the way to the kind of world we should all like to live in.

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"New Times," June 3, 1955—Page 11.

THE GENUINE ALTERNATIVE TO COMMUNISM

(Continued from page 10.)

question is, "How are we going to finance a society in which leisure increases as the industrial arts are developed even more than they are today?" This question can only be answered by first realising that the money system should be primarily a ticket system, that the system should serve and not be used to control the individual, and that as individuals are released from the production system as the result of technological improvements they should be paid a monetary dividend. This dividend would enable individuals to share the heritage passed down to them by countless previous generations. I am not concerned with the technical aspects of this matter tonight, but with drawing attention to the fact that there are only two roads the peoples of the world can take today: the road towards greater industrialisation which has as its objective "Full Employment" and control of the individual, or the road towards greater freedom, more leisure and cultural activities for the individual. One road leads ultimately to Communism, the other towards a genuine Christian society in which every man shall sit under his own fig tree and none shall make him afraid.

SOCIAL CREDIT AND THE LAND QUESTION

¹(Continued from page 8)

portunities for self development. Many readers of this journal know that they must thank the Rural Review for the fact that they have contracted-out of the big cities and are seeking a degree of independence by producing their own health-giving food by the application of organic principles.

Social Credit touches all aspects of human existence and in the development of the Social Credit Movement it was only natural that increasing attention should be focussed upon the subject of soil and food.

Predictions on Inflation

Because of its understanding of present financial rules, "The New Times" has been able to predict time and time again over the years that all talk about defeating inflation was completely unrealistic. We have stressed the fact, emphasised by Douglas in his earliest writings, that continuous inflation is the most insidious threat to the individual, much more so than any temporary deflation.

The accuracy of our predictions can be discovered by an examination of our files, particularly those of recent years. In this anniversary issue we repeat our warnings on inflation; inflation must and will continue while present financial and economic policies continue. All the talk in the world about working harder, greater efficiency, etc., will not have the slightest effect in preventing the price level from steadily rising while no effort is made to modify financial policies.

The Church in Politics

The Christian Campaign for Freedom stems from the ideas outlined by Douglas in his latter writings, particularly his "Realistic Position of The Church of England":

"At bottom, what we have to make up our minds upon is whether human political action is subject to the same kind, or some kind, of compulsion to be 'right' as we accept in doing a multiplication sum, and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that 'right'-ness. Magna Carta remains as a witness that this conception was inherent in English life seven hundred years ago . . . is there a moral 'law' connecting political transgression with national punishment? Contemporary governments clearly think that there is not; that they are free to legislate in a moral vacuum. Can anyone point to a pronouncement of the Church of England as

such, which contests that idea? The philosophy of Christianity, as I apprehend it, contends for certain immutable principles, which may have many permutations ('Heaven and Earth shall pass away, but my Word shall not pass away.' The business of the Church in politics is to be the Authority on the Mills of God, which are, of course, inter alia Political Principles which can be checked like any other genuine Laws, by their observed operation over a sufficient period of time."

A Correction

In our last issue we said that we had completed our twenty-first year of publication. This should have read that we were starting our twenty-first year of publication.

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