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"Ye shall know the truth and the truth shall make you free"

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EDITORIAL

Mr. Macmillan Supports Leninism

Those people who are content to have their minds conditioned by the daily newspapers would be astonished if told that the policies being so vigorously advocated by the visiting British Prime Minister, Mr. Macmillan, were advancing the very Communist programme, which he claims they are designed to halt. Unaware of the fact that before the last war Mr. Macmillan was a prominent advocate of the Fabian Socialist proposals of Mr. Israel Moses Sieff's Political and Economic Planning organisation, and had gone so far as to advocate a United Front Government with a Labor Prime Minister and Communist Party representation, the majority of Australians and New Zealanders accept without question that Mr. Macmillan is a "true-blue" Tory determined to uphold the cause of Empire at all costs.

But a realistic examination of the policies Mr. Macmillan is advocating, particularly those related to "inter-dependence" and the creation of a United States of Europe, reveals that the British Prime Minister is encouraging the very programme which Lenin said was essential as a preliminary to Socialism. Centralisation of power is the very substance of Socialism, and the fact that "conservatives" advocate centralism is explained by the Communist leaders to the faithful as merely encouraging evidence that the development of Socialism from "capitalism" is absolutely "inevitable".

Mr. Macmillan has delighted Dr. Evatt with his campaign for another "Summit" conference, which he suggests will be well worthwhile if only a few points of agreement can be reached with the Communist leaders. If Mr. Macmillan has any knowledge of Leninism, he must know that the iron dogmas, which are the doctrinal base of the Communist conspiracy, preclude any genuine agreement between Communists and non-Communists. Meetings, "agreements", words, these are all merely tactics to the dedicated Communist. The Communists are not particularly brilliant men. Their frightening successes have only been made possible because powerful influences in the West, mainly operating in the field of international finance, have not only prevented any effective programme against Communism, but have exploited fear of Communism to centralise power still further in the West, thus making it easier still for the Communist revolution against Christendom to expand.

Verbal attacks upon NATO, the European Common Market Scheme, and other centralising schemes by the Communists are primarily only tactics designed to arouse the "masses". Anyone who doubts that the Communists are really opposed to such centralising schemes and doctrine of "inter-dependence" preached by Mr. Macmillan, can profit by a brief examination of the principles of Leninism, which Mr. Khrushchev says he is following just like Stalin.

In his *Foundations of Leninism*, Stalin quotes Lenin as writing that "**the breaking down of national barriers; the creation of the international unity of capital, of economic life in general, of politics, of science, and so forth . . . characterizes mature capitalism, heading towards its transformation into Socialist society**". All the developments mentioned by Lenin are being feverishly fostered in the West today.

Lenin insisted "**the union and collaboration of nations within a single world economic system . . . is the material basis for Socialism**". It cannot be denied that Mr. Macmillan, like other Western politicians, is working actively towards creating the "material basis for Socialism". The drive to create a "single world economic system" is well advanced. At present the internationalists appear to be concentrating primarily upon a centralised economic system for the whole of Europe. If this campaign is successful it will disrupt completely trade relations between members of the British

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NEWS SECTION

Israel A Zionist Instrument: In a letter to a fellow Zionist, Max Senior, in 1918, the prominent American Zionist, Mr. L. Marshall, made the following significant statement: **"The Balfour Declaration with its acceptance by the Powers, is an act of the highest diplomacy. It means both more and less than it does on the surface. Zionism is but an incident of a far-reaching plan; it is merely a convenient peg on which to hang a powerful weapon."**

It is the threat of this "far-reaching plan" which worries Arab leaders who have studied the Zionist campaign. Further evidence of the ultimate Zionist objectives has been recently provided by Dr. Nahum Goldmann, president of the World Zionist Organisation, at a banquet in Toronto, Canada. *The Globe and Mail*, Toronto, reports Dr. Goldmann as follows: **"The creation of the State of Israel was never the main aim of Zionism, but an instrument for advancing that aim, said Dr. Goldmann."** It is only necessary to read Zionist literature to realise that the directors of the Zionist campaign are using their influential position in international finance to ensure that Israel is nothing more than an instrument.

One significant development is the manner in which Israel, although only kept operating by the enormous flow of dollars from the Zionists in the U.S.A., is now offering dollar' loans to Ghana and other African countries. Technical and other assistance is also being offered, which on the face of it appears a remarkable development when the Israeli leaders claim that they are desperately engaged in developing Israel. The only logical explanation is that the directors of Zionism are using Israel for penetration into Africa and other parts of the world. All these activities naturally increase the fears of the Arabs, while the failure of the West to face the realities of the situation makes it so much easier for the Communists to push forward towards their objective of penetrating the Middle East to the stage where they can provoke a crisis which will be used to deprive the West of oil.

Migration Madness: There are reasonable arguments in favour of Australia allowing suitable migrants to come to Australia, but many of the arguments supporting a policy of mass migration are fantastic. A classic example is provided in an editorial in *The Catholic Weekly*, Sydney, of January 30. The writer claims that "Without the huge post-war intake, we might still be enduring food rationing, there would be no Snowy River scheme, housing would be an insoluble problem and inflation would have us by the throat."

Apparently the writer of this nonsense does not know that before the war Australian primary producers had only one major problem: how to sell their "surpluses", locally or abroad. This result was achieved without mass migration. The only housing problem before the war was the same problem, which prevents a large number of people today from building houses: lack of finance. There is no physical reason why six million people cannot clothe, house and feed themselves as adequately as can ten million people. Inflation is directly related to financial and economic policies and bears no relationship whatever to the number of people living in any one country. To suggest that this is not true simply contradicts the fact that inflation is taking place in all countries, both big and small. Planned, mass migration stems, to some extent at least, from the current worship of bigness. The history of Western Civilization clearly demonstrates that it was the comparatively small nations, which made the greatest contribution to the growth of that civilization.

The Issue of Central Bank Credit: A recent Treasury Information Bulletin reveals that Treasury Bills valued at £101 millions were issued during the first six months of the current financial year. The Bulletin indicates that there will have to be a further expansion of credit through more Treasury Bill issues. This new credit will almost certainly be used for an expanded public works programme in order to prevent unemployment growing. One of the results of this will, of course, be further price increase later. Instead of inflating prices by issuing new credits through increased capital production, it would be easy to reduce prices by applying the new credits to a system of scientific price subsidies. The fact that this policy is strongly opposed is definite evidence that the policy makers controlling financial policy are determined that they shall dictate the terms under which the individual gets access to his own financial credit. And just to make certain that, even after engaging in economic activities, which are unnecessary, he cannot build up a financial reserve, taxation is maintained at a high level. "Surplus" purchasing power must be removed to prevent inflation! Anyone who cannot see that the policy being imposed upon the community is sheer exploitation of the most vicious type can make no realistic contribution to the growing problems that bedevil our society.

Trade With Red China: Trading with a nation's enemy has been always described as the most despicable form of treason. Although the controllers of the Communist countries are not attacking non-Communist countries militarily, they are engaged in permanent warfare designed to take over every non-Communist country. They are assisted in their warfare by the fact that a majority of their potential victims do not know that a state of war exists. The result is that the Communists

are able to exploit the flaws in economic systems of their potential victims. Numerous producers, desperately seeking markets, are forced to the conclusion that they can profitably trade with the Communists - - the enemy.

The latest example of a desire to trade with the enemy comes from N.S.W. where a section of the Primary Producers' Union has urged that steps should be taken to sell Australian wool to China. Under present financial rules, the sale of wool abroad increases the supply of financial credit in Australia. But if nothing is imported in exchange for the wool, then there is a physical loss to Australia and a physical benefit to the Chinese. If financial credit can only be made available in Australia to pay wool-growers for wool that is given away to the nation's enemy, it would be preferable to pay the wool-growers to reduce their production.

Melbourne's New Archbishop: Dr. Frank Woods, who was consecrated Anglican Archbishop of Melbourne late last year, has already raised hopes amongst Christians of all denominations, that he will deal realistically with vital issues. Most encouraging was his defence of nationalism in an address concerning Australia Day. Previous to this His Grace had deplored the attack upon local government.

Is Britain a Wall Street Satellite? Nothing in recent times has more clearly demonstrated the loss of British sovereignty to the Wall Street masters of the U.S.A. than the disclosure that the British were prevented for some time from publicising their scientific triumph which promises to provide unlimited energy from the sea. Although the British achievement at Harwell was much more important than the Russian launching of earth-satellites, and could with adequate publicity have increased sagging British and Western prestige everywhere, Admiral Strauss, of the United States Atomic Energy Commission, and of the German-Jewish international banking house of Kuhn, Loeb and Co., decided the timing of the British announcement.

"Unlimited Energy" — For What Purpose? Reports that the British Harwell achievement will eventually mean that "unlimited energy" can be provided from the oceans at a low cost raise the question of what purposes will this energy be used for. It could, of course, be used to ensure that the individual everywhere is progressively freed from the production system and thus enabled to develop himself by creative activities voluntarily undertaken. But the world's "educational" systems are being skilfully perverted to indoctrinate students with the idea that every new discovery of

energy and techniques be used to keep the individual "fully employed" on further "scientific endeavours" - such as trying to fly to other parts of the Universe. The question of purpose of basically a religious one and those who claim to be authorities on this, issue, the Christian clergy, should be asked to state in unambiguous language whether the unlimited bounty of God's Universe should be used to permit the individual the necessary freedom from economic activities for self-development, or whether it is to be exploited for the purpose of making the individual a technical barbarian content to spend his time on earth as a slave to functionalism. The simple issue is: A Christian society or a materialistic ant-heap?

A.L.P. New Australian Council: Last year the Australian Labor Party established a New Australian Council to influence New Australians to vote and work for the A.L.P. The secretary is a Mr. S. J. Werner.

"Social Credit And Suez": The Social Crediter reports that the booklet, Social Credit And Suez, issued by the Social Credit Secretariat just after the Suez episode, has been translated by a pro-British Jordanian Arab for distribution in Jordan and Saudi Arabia. The booklet is available from The Heritage Bookshop. Price, 1/3 post-free.

The Housing Crisis: The housing position in Australia is getting worse, not better. And there will be a major crisis within five years unless there is a big increase in the rate of home building. In order to overcome the present shortage and to meet the developing requirements of young couples getting married and the present flow of migrants, at least 120,000 houses per year must be built. Over the past few years the average rate of construction has been approximately 80,000 a year. It is estimated that the demand will grow much more rapidly from now on. There are no physical difficulties, which make it impossible to ensure that those requiring homes obtain them. The problem is financial. To build another 40,000 houses every year would require at least £120 millions. This money could be made available from new financial credits to homebuilders for the cost of administration. As it has been shown beyond all argument that private builders and building co-operatives build homes much more efficiently than Socialist Housing Commissions, the new credits should be made available only to private builders and housing co-operatives. Unfortunately, there is every indication that the housing crisis will be exploited to further the Socialist-housing programme.

The Late John Macgregor Macara

By Eric D. Butler

The death of Mr. John Macara in Sydney on Monday, January 20, deprived the Social Credit Movement in Australia of one of its most outstanding pioneers and loyal supporters. John Macara was what can be best described as a "natural" Social Creditor. I well recall him telling me of how he felt that the financial system was unrealistic long before he heard of Social Credit, which was first introduced to him when he was given a copy of the first Australian Social Credit publication, *The New Economics*. John Macara had the type of mind which, together with his training as a civil engineer and surveyor, enabled him at the outset to grasp clearly both the mathematical and philosophical aspects of Social Credit.

He was a strong and effective platform speaker, but I always felt that his greatest asset was his ability to express himself lucidly on paper. Possessed of a mind that was always willing to grasp new truths, that was not static, he, unlike the majority of his contemporary Social Crediters, readily grasped Douglas's progressive development of Social Credit doctrine and his penetrating analysis of every aspect of man's social structure and his institutions.

Although he had personally engaged in direct political action early in the thirties, he quickly perceived that the formation of another political party was not the solution to the fundamental problem Social Credit was concerned with. Following Douglas's famous Buxton address he vigorously helped pioneer Electoral Campaign tactics in Australia and sternly opposed any perversion of Douglas's teachings. There are many Social Crediters now maturing into middle age, and what should be the most effective years of their lives, who owe much to the fact that as young men and women they had John Macara's guiding influence.

All through the difficult war years John Macara did not flinch from the battle and followed Douglas's advice that the real enemy should be named and exposed. He played a prominent role in the successful fight against Dr. Evatt's 1944 Powers Referendum. After the war he quickly perceived, as Douglas was pointing out in his post-war writings, that Social Credit activities had to be adapted to meet new circumstances. The philosophical climate of opinion had worsened and this fact had to be realistically faced. John Macara saw the necessity of the Christian Campaign for Freedom and gave it powerful support with his pen. Some of his best writing dealt with the question of subordinating politics and economics to the Moral Law.

I first met John Macara when as a young man in his early twenties I visited Sydney during the first major electoral campaign conducted in Australia, that against National Insurance. What always attracted me to John Macara was his capacity to translate philosophy into action. He was the integrated being. I well recall how three years ago he was staying at my home and we were discussing the key-line principle of farming undulating country. His active mind quickly grasped the ideas underlying the principle. But he was not content merely to grasp this further revelation of another aspect of Truth; he urged that we should borrow the necessary equipment and that he should peg out my property in order that I might apply the revelation. I shall always carry in my mind a vivid picture of his eager activities as he tramped for miles taking levels, putting in pegs and attempting to visualize future results. This was the

typical John Macara, growing old in years but young in mind, ever anxious to learn new Truths *and to apply them*.

John Macara was always a loyal and generous supporter of *The New Times*. He went out of his way to assist me personally in my work, always ready with helpful advice and encouragement. Only a short time before his death, which he felt was near, he wrote concerning ways and means by which we might make our Social Credit work more effective. This, I feel, is the spirit which, if kept alive in our movement, will ensure that the work of Social Credit pioneers like John Macara is the foundation upon which we who follow shall build a social structure in which every man shall sit under his own vine and none shall make him afraid. I salute the passing of a Christian warrior, deeply loved by his family and friends, who was a credit to our Social Credit cause. May he rest in peace.

Mr. MACMILLAN SUPPORTS LENINISM

(Continued from page 1)

Empire, particularly the United Kingdom, Australia and New Zealand. In trying to persuade Australian and New Zealand primary producers that they will still be able to sell their production in the British market after Britain has joined the European Common Market Scheme, Mr. Macmillan has clearly demonstrated that he is either a knave or a fool.

The truth is that the British Empire is being progressively undermined and disrupted in order that its various parts can be absorbed in the "international unity of capital" mentioned by Lenin. A strong and sovereign British Empire was, as Lenin and other using it with progressively less human effort, should Communist pioneers stressed, the most formidable barrier to the expansion of Communism. Dollar aggression has achieved for the Communists what they were unable to do themselves: weakened, perhaps fatally, the British barrier. And by his acts Mr. Macmillan has shown himself to be a conscious or unconscious tool of the directors of dollar aggression, the Wall Street Zionist financiers.

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ARTICLE SECTION

A Social Crediter Writes To The Pope

“ . . . the question arising out of the Christian Church . . . is the Doctrine of Incarnation. 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.”—C. H. Douglas in *The Realistic Position of The Church of England*.

In his post-war writings the late C. H. Douglas stressed that fact that the break-up of Western Civilization could not be prevented merely by political parties, "Social Credit" or any other type, appealing to an irresponsible and confused electorate. The development of Western Civilization was primarily the result of the incarnation of Christian principles into the social structure. If the present rush towards the totalitarian abyss is to be halted, it is not sufficient for Church leaders to talk about principles related to individual freedom, rights and dignity. The Christian Church must not only outline principles; *it must condemn and urge opposition to specific policies, which violate these principles.* Many Social Crediters have in recent years been devoting much of their attention to this question in an endeavour to ascertain whether Church leaders are prepared to uphold in all spheres of human activity that Truth, which the Founder of Christianity promised, would make the individual free. This article briefly outlines the experiences of a French-Canadian Social Crediter, Mr. Bernard Ladouceur, a member of the Church of Rome.

Mr. Ladouceur's experiences are of particular interest because they relate to the question of whether there are influences within the Church of Rome surreptitiously opposing Social Credit policies, which are, as Douglas insisted, designed to make real the Christian philosophy of freedom. The brilliant Jesuit, the late Dr. Coffey, Professor of Logic and Metaphysics at Maynooth College, claimed that he was prevented by "theological censure" from espous-

ing Social Credit publicly. He stated that it was the only alternative to Communism, a conclusion endorsed by an outstanding Dominican, Pere Georges-Henri Levesque, Professor of Economics, Laval and Montreal Universities, Dominican House of Studies, Ottawa, who said in his booklet, *Social Credit and Catholicism**, that "if you want neither Socialism nor Communism, bring Social Credit in array against them. It will be in your hands a powerful weapon with which to fight these enemies."

As related by Douglas in *The Importance of Quebec*, the upsurge of interest in Social Credit in Catholic French-Canada in the thirties resulted in the Canadian Bankers' Association deputing a Mr. Vernon Knowles "to enlighten those whom it might concern as to the real nature of Social Credit". Although his task was made difficult by the fact that in 1939 a group of nine theologians appointed by the Quebec Bishops had found that Social Credit was not tainted with the Socialism and Communism condemned by the Church of Rome, he must have been pleased when Cardinal Villeneuve afterwards communicated with the Quebec clergy minimising the finding of the theologians and forbidding them to take part in any activities associated with Social Credit.

* Available from The Heritage Bookshop, Box 1226L, G.P.O., Melbourne. Price, 1/3, post-free.

In November 1941, Cardinal Villeneuve issued a statement in which it was affirmed:

"We have solid reasons for thinking that Our attitude agrees with the normes of the Holy See in the matter of Social Credit. The Holy See, in effect, has found it prudent that one should limit oneself, for the present, in presence of the political and social movement of Douglas, or Social Credit. The Holy See, in effect, considers it prudent that in presence of the political and social movement of Douglas, or Social Credit, one should limit oneself, for the moment, to an attitude of vigilant waiting in that which properly concerns the technical and monetary aspect of the proposed reform, and to an attitude of vigilant distrust in that which concerns the tendencies and social repercussions of the questions envisaged."

Whether or not the Vatican had in fact pronounced upon the subject of Social Credit was a question, which Mr. Ladouceur later decided to test. One good reason why it should be tested was the doubt concerning the authenticity of an alleged Vatican statement on Social Credit handed to a Quebec Bishop by Monsignor Antoniutti, the Apostolic Delegate at Ottawa.

After writing to his local clergy requesting them to inform him when, how and where the Holy See established the normes in the matter of Social Credit, Mr. Ladouceur then wrote to Cardinal P- E Leger, Archbishop of Montreal, on January 25, 1955, as follows:

"I pray Your Eminence graciously to allow a son of Holy Church, although not one of the flock committed to Your care, to submit, following upon a radio audition of a lecture or talk given by You to the members of the Chamber of Commerce, a problem which he feels the need to solve, in order to clear his

conscience as to the path to be followed, in accordance with the guidance of Your Eminence, for the purpose of re-spiritualising institutions.

"This is the problem: When, where, how, by whom and under whose authority has the Holy See, according to the affirmation of His Eminence, Cardinal Villeneuve, in a declaration of November 1941, established the normes in the matter of Social Credit?"

"The undersigned, for the purpose of enlightening his understanding and his conscience, has addressed his confessor, his cure and his bishop without being able to receive such light as would enlighten the profound darkness in which he finds himself.

"The undersigned has even had the impression, which he desires in no way to dissimulate, that in the solution of the problem, those very people who, as he used to believe and still believes, have for mission to aid him were firmly seeking to avoid applying themselves to that purpose."

The best that His Eminence could do was to refer Mr. Ladouceur to the journal, *L'Action Catholique de Quebec* of November 27, 1941, in which Cardinal Villeneuve's statement was published. This was, of course, no answer to Mr. Ladouceur's question, which he pointed out in a further letter to His Eminence.

As he could obtain no answer to his question from his local clergy, Mr. Ladouceur decided to write to the Vatican. In a letter addressed to His Excellency, Mgr. Ottaviani, Assessor of the Congregation of the Holy Office, Mr. Ladouceur wrote:

"The undersigned desires to know if the Authority of the Apostolic See has ever been called upon to pronounce in any manner upon the system proposed by Douglas under the

name of Social Credit, upon the social consequences and incidences of the said system, or upon the attitude that one should preserve in the presence of the political and social movement of Douglas.

"The undersigned makes so bold as to refer to the gracious consideration of Your Most Reverend Excellency for the purpose of enlightening himself in the solution of this question. He is troubled by a phrase contained in a communiqué of the lamented holder of the See of the Archbishopric of Quebec, His Eminence Cardinal Villeneuve, which seems to allude to certain directives issuing from the Holy See on the subject, notwithstanding that none of the publications which reproduce the edicts and declarations of the Apostolic See ordinarily for the use of the faithful have made themselves, apparently, the mouthpiece of the said directives."

After quoting Cardinal Villeneuve's statement, Mr. Ladouceur concluded:

"The investigations and enquiries made by the undersigned for the purpose of obtaining and consulting the text of the normes enacted by the Holy See in the matter of Social Credit, although patiently pursued by him for nearly ten years among all who could be imagined to be in a position to help him in his search have not, however, up to the present, been crowned with success, and the undersigned, as a last resort, and in a spirit of filial submission, wishing to feed at the source of all Truth, and notwithstanding his abject unworthiness, prays Your Excellency out of your gracious considera-

tions to bring to him the help of your enlightenment."

But Mr. Ladouceur has received no enlightenment on the question submitted. Neither did he receive any enlightenment on another important issue he submitted to the Vatican. This concerned the philosophy underlying the policy of fluoridating public water supplies.

On January 24 1957, he wrote to Mgr. E. Jette, Auxiliary Bishop of Joliette, in which he asked the question: *"Is the act of a civil power which decrees the addition to the public water supply of a substance intended to procure for the users, by the fact of its absorption, a remedy or preventive treatment without having first obtained the consent of those whom it administers to be judged as in no way contravening the prescriptions of natural law?"*

Mgr. Jette failed to meet the issue raised by Mr. Ladouceur, claiming that the fluoridation question was "discussable" and that "I feel it my duty not to enter into it in the present state of my understanding." Mr. Ladouceur also wrote to the Pope on the issue. The following are extracts from his letter:

"This preventive treatment (of fluoridating water-supplies) is, however, in many cases imposed by the municipal authorities without the consent of their citizens and even in spite of their declared opposition. It seems that there is thus a violation by the civil power of the principles of natural right applicable in matters of medical treatment—principles that Your Holiness stressed in His address of September 14, 1952, before the attendants to the first international congress of histopathology of the nervous system.

"This violation of 'the most elementary demands of natural law' is carried out in most cases in good faith, because the materialistic propaganda which issues unfortunately from official circles succeeds in convincing the officials of municipal boards that 'public health requires such a measure, the efficiency of which is affirmed by medical science, all ethical considerations as to the permissibility of the method are obsolete and should be treated as pointless.' . . .

"State paternalism, in making itself a coercive paternalism, seems to the undersigned to make itself an extreme and oppressive paternalism. In particular, the paternalism of the public power which, under cover of improving and preserving public health, seeks to impose upon the individuals under its authority, by coercion and without their consent,

the absorption of fluorine by adding sodium fluoride in drinking water, seems to overstep the limits of its power in violating the dignity and freedom of individualism to whom the natural law seems, according to the principles established by Your Holiness, to reserve complete autonomy in a similar domain."

Mr. Ladouceur submitted to the Pope the same question he submitted to Mgr. Jette. He also stressed the fact that a number of non-Roman Catholics had in their opposition to a policy of mass medication quoted principles outlined by the Pope, only to be slandered by some Roman Catholics who supported fluoridation. *Mr. Ladouceur's letter on fluoridation met the same fate as his letter on Social Credit. There was neither a reply nor an acknowledgment.*

Whatever the reasons for the failure of the Vatican to provide an answer to reasonable questions from a faithful son of the Church, it is certain that, as Mr. Ladouceur observes, futile to hope to reform the financial system "if we are unable to accomplish a much more simple thing; obtain an answer from the Vatican, or at least an acknowledgment or at least an explanation of the fact that no answer and no

acknowledgment have been forthcoming". Mr. Ladouceur expresses the opinion that he does not believe the Pope would evade the issues he has raised if they were submitted to Him. But he suspects that *"the Pope is surrounded by an army of secretaries who screen his correspondence and sometimes direct to the wastepaper basket what they consider unworthy of his attention."*

If Mr. Ladouceur's suspicions are correct, the problem arises of how any member of the Church of Rome can obtain from the Holy Father a definite pronouncement on specific issues when his local Bishops are unwilling to act. It is this very problem which concerns those Christians of all communions who realise that unless their Church leaders are prepared to insist that principles concerning freedom and human dignity be applied to specific issues, there is no hope of halting the continued collapse of Western Christendom. We have given publicity to Mr. Ladouceur's experiences because we believe that such publicity concerning all approaches by the Christian laity to their clergy and Bishops is the only way to test whether or not the Christian Church is able and willing to meet the growing challenge of the evil forces of collectivism.

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