

THE NEW TIMES

Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper.

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

VOL. 24, No. 6

MELBOURNE, FRIDAY

APRIL 11, 1958

EDITORIAL

THE CHRISTIAN CHURCH AND POLITICS

". . . . 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 . . . The business of the Church in politics is to be the Authority on the Mills of God.... The whole validity of the Christian Church rests upon the acceptance of certain premises. Those premises are not provable by reason, or they would not be premises. But they are provable or disprovable by experience.... Given that attitude, and the proper and reliable historical background, an immense power could be built up as an instrument of higher legislative criticism."

—C. H. Douglas in *The Realistic Position of The Church of England*.

A recent Australian Public Opinion Poll revealed that the majority of the members of all denominations reject the view that Church leaders should exercise any moral sanctions concerning politics. If Church leaders are really concerned about creating a Christian social structure in which Truth is reflected in all man's institutions, political, economic and financial, they must take stock of the present situation with a view to taking appropriate action before Western Civilization collapses into totalitarianism. The Founder of Christianity stated quite clearly that He had come in order that the Truth might make us free.

Human experience over thousands of years has proved that discovery of and adherence to the Truth in all spheres expands freedom. Freedom is being restricted in the world today because politicians, economists and financiers are imposing policies, which are a denial of Truth. It is true that Church leaders do on occasions make some excellent statements concerning principles related to individual freedom, but rarely do they apply these principles to specific issues. In fact they invariably endorse policies, which violate the very principles they have stated. This is one of the reasons why the individual so often feels that the Church has nothing worthwhile to say on the great issues of the day.

It is futile for Church leaders to keep stating that materialism is rampant in the world while they do

nothing to oppose policies which make it increasingly difficult for the spiritual aspect of the individual to develop. Is not the progressive centralisation of power, primarily the result of the centralisation of credit control, a progressive retreat from the Truth, which makes us free? Are the Church leaders condemning all centralism as contrary to the Natural Law? C. H. Douglas has pointed out that "the object of Anti-Christ is to keep mankind in ever larger mobs, thus defeating the object of Christ, to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good *because* it is good."

If Truth manifests itself in the economic sphere, we would not have the individual subordinated to functionalism in the form of "full employment"; the production system would be used for its true purpose: the production of required goods and services with the least possible amount of employment. Increasing leisure time for self-development would be welcomed. If our financial policies reflected Truth, they would automatically serve the true purpose of production. Do Church leaders think it is moral that the individual should be robbed of the control of his own real and financial credit, and plunged deeper and deeper into financial debt in order to live? These are issues, which will decide the fate of Western Civilization.

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NEWS SECTION

Women In Industry And Child Delinquency:

Although there is a growing recognition of the relationship between child delinquency and the economic compulsion forcing mothers into industry, there is a grave danger that this problem, like many others, will be exploited to intensify the drive towards the collectivist State. In Australia today nearly 800,000 women, a quarter of whom are married, are now working outside the home. This result is regarded as inevitable by all those who accept without question the prevailing materialistic philosophy of work for work's sake.

No genuine solution can be expected from Trade Union leaders, who regard an increase in the number of women working in industry as a means of increasing their own power. The Assistant Secretary of the Melbourne Trades Hall Council recently expressed the view that industry could not be carried on without the labor of women. Is the final result of semi-automatic production powered by solar energy to be a society in which all must be herded into factories, both men and women? If this is progress then there is no hope for our civilization. It is on the road to Communism.

But Communism is what many are unconsciously urging. Instead of challenging the insane economic and financial policies, which force mothers from the home to the factory, many are advocating that more crèches, kindergartens and play centres should be provided to prevent the children from becoming delinquents. These services are necessary in "the national interest"!

Another Communist Propaganda Victory: The Communist announcement that Soviet Russia is now stopping all nuclear tests is another major propaganda victory for Communism. As Communism is not primarily interested in military aggression against the West, but is following Lenin's clear directives concerning subversion, it can make promises concerning disarmament without in any way weakening its main campaign against the non-Communist world.

Recent Communist appeals for greater trade between Communist and non-Communist countries have drawn attention to the growing economic problems in the West. In making his announcement

concerning the ending of Soviet nuclear tests, Mr. Gromyko shrewdly observed that some leaders in the West saw in the stopping of atomic weapon tests a danger to the economies of the Western countries. Under present financial rules any cessation of the armament programme in the West must have a serious affect upon the economy. The Communists believe, with good reason that they must score a major victory irrespective of what the West does. The West must continue to retreat unless it can take the initiative against Communism on all fronts. This means a change in financial and economic policies. But the framers of these policies will have none of this. In fact there is evidence that they are prepared to accept Mr. Khrushchev's recent suggestion that Western economic problems can be solved by "unrestricted trade with all Communist countries."

Mr. Khrushchev recalled how the Soviet bought large quantities of goods from America in the 1930's. He made no mention of who made the dollar loans available for this purpose.

Eisenhower Opposes Tax Reductions: President Eisenhower, echoing the views of his economic advisers, states that he is opposed to tax reductions in order to help overcome the current American recession. Unless electoral pressure can force the Eisenhower Administration to change its taxation policy, there will be no check to the programme of strangling private enterprise. The recession will be overcome by ensuring that as far as possible new credits reach the community only through Government agencies. The Menzies Government, "advised" by the same type of economic planner controlling the Eisenhower Administration, is also resisting any tax reduction policy. A few concessions may be given this year, but only for election purposes. They will be quickly taken away after the Government has been returned to power.

As it has now been demonstrated that new credits can easily be made available to deal with recessions, it is clear that high taxation is today imposed as an instrument of policy. And that policy is designed to destroy free enterprise and private ownership, thus ensuring that all become economically dependent upon the State.

Professor Zelman Cowen On Little Rock: It is instructive to note that Professor Zelman Cowen, Dean of the Faculty of Law at the Melbourne University, supports the Eisenhower Administration's policy of sending Federal troops into Little Rock, Arkansas. Professor Cowen recently addressed members of the Australian-American Association following his return from America, where he was a professor at the University of Illinois.

Professor Cowen's "brilliant analysis" of the Middle Rock incident ignored the fundamental constitutional issues, which have been made clear by a number of eminent Americans who, unlike Professor Cowen, uphold the traditional American conception of State sovereignties. Professor Cowen, of course, supports forced racial integration.

D.L.P. Policy: As Democratic Labor Party spokesmen keep on insisting that their party is not merely an anti-Evatt Party, but has a constructive policy which is much better than that of the other parties, we turn once again to a brief examination of recent D.L.P. policy statements.

In the field of economic policy we find that the D.L.P. proposes the use of public works to "improve the employment position." This is, of course, the same type of Socialism preached by the other parties. The suggestion that child endowment payments should be increased is excellent if it were financed by new credits created for the purpose. But to use taxation cannot possibly "increase the standard of living and stimulate employment." We would agree "a substantial increase in child endowment would free thousands of married women from the bitter necessity of taking jobs to supplement their husbands' wages." But how is this "substantial increase" to be financed? If the D.L.P. policy makers face up to this question realistically, they could start to move in the right direction. The fact that they admit that present wages must be supplemented should indicate that consumption should be financed by new credits. The use of new credits in this way would be more effective in maintaining demand on the production system than by the financing of more public works.

No More Depressions, says Copland: Sir Douglas Copland, now a leading exponent of bigger "national development," an opponent of the "credit squeeze," and a supporter of "controlled inflation," told an Adelaide audience last week that in his opinion Australia would never again experience a depression like 1931. This confirms our repeated observation that the real danger to the individual today is not a major depression but a deliberate policy of "full employment" designed to keep him tied to the industrial treadmill for the whole of his life.

Nation-wide Strike in France: Inflation has driven French workers to strike against State-owned industries. The fact that Communist and Catholic trade unionists are united in this strike provides further striking confirmation of the truth that all employees are forced, under present financial rules, to accept the Communist doctrine that class warfare is inevitable. Communist influence in trade unions can never be defeated within the present financial and economic framework. Those who are genuine in their claims that they are working to end Communist domination of the trade union movement must support a change in financial policy which will enable the employee to obtain a genuine increase in purchasing power without in the process further inflating prices.

"Democracy" in Sudan: There is no more convincing evidence of the worldwide conspiracy to destroy European civilisation than the insidious campaign to impose the Western system of parliamentary government upon native people who in the main lack the philosophic background and ability to make effective use of this European institution.

In the last Sudan elections, "mobile polling teams" had to pursue nomadic tribesmen and other prospective voters into the jungles! Many may regard this as merely humorous. But unfortunately the manipulation of native majorities is being used to destroy European influence everywhere. Because the present South African Government realises that a multi-racial society, in which primitive natives have equal voting power with civilised Europeans, would result in the European being driven from South Africa, it is subjected to a worldwide abuse.

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TYRANNY OF TIME

The following extracts from an editorial under the above heading in *The Advertiser*, Adelaide, of March 22, is refreshing evidence that there are leader-writers who share the Social Credit philosophy:

"The length of the working day and the working week has been notably reduced and may be reduced still further. If, then, we spend less time on what we have to do, surely there must be more time for what we want and like to do. Our enlarged leisure affords new and welcome opportunities for reading and music, gardening and golf, the hobbies we most delight in and, better still, playing with the children and keeping our friend-ships in good repair. It may even be possible for those so inclined to enjoy periods of quiet thought and meditation . . .

"The distribution of our time will be affected and indeed determined by what we think of life's purposes and life's ideals . . .

"We tend to become more responsive to stimuli than creative of ideas. The more we hear and see, the less we have of any coherent philosophy of life and values. We fail to weave together the impressions we receive. We rush from one thing to another, but lack any over-all plan of living. If this be "an age without standards," we can have no criterion by which to determine the best use of time.

"Living under the tyranny of the clock has most unfortunate reactions. Folks become work-weary and even home weary. They are much more likely to worry and much more disposed to quarrel. Their work suffers and even their leisure is not enjoyed, as it ought to be. Those who merely skim the surface of life are all too apt to make out that they have "no time" for things, which may be far more important than the things they actually do. Because they have never tried to think out life's real meaning and mission, they never gain the vision which can make life rich and radiant."

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THE CHRISTIAN CHURCH AND POLITICS

(Continued from page 1)

It is possible that many electors who answered the recent Public Opinion Poll were confused concerning the term "political situations." They may have thought this referred to party politics. Party politics as usually understood should be no concern of the Church. Neither should matters of technique. But unless the Christian Church proclaims authoritatively on the *purpose* of political and associated policies, it is failing in its mission. It must not only pronounce on purpose; it must condemn every policy, which conflicts with that purpose. Church leaders who take the stand necessary to avert the disaster threatening man's few remaining rights and freedoms will, of course, find themselves in conflict with powerful evil forces. But the cause of Christendom will not be saved by shirking the issue. Church leadership today faces one of its greatest tests.

NEWS SECTION

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Social Credit in Canada: Those who have persistently misrepresented Social Credit by associating it with party politics will no doubt be dismayed by the defeat of every Social Credit member of the Canadian House of Commons in the recent Canadian elections. Genuine Social Crediters in Canada feel, however, that this major blow to the "On To Ottawa" nonsense may prepare the way for a much sounder Social Credit development.

We have always rejected the superficial view that the development of Social Credit can be measured by the number of votes obtained in elections which increasingly became contests in blatant bribery. The defeat of Mr. Solon Low and his associates in Canada does not indicate that genuine support for Social Credit has declined in Canada; it only proves that much of the so-called support was not real support at all.

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ARTICLE SECTION

SOCIAL CREDIT AND CHRISTIAN CONSTITUTIONALISMBy *Eric D. Butler*

As Social Credit is concerned with a correct relationship of the individual to the Universe, his fellows and his institutions, it is therefore concerned with the subject of constitutionalism. Political thinking is at such a low ebb today that constitutional safeguards of individuals' rights, slowly and painfully evolved over hundreds of years, are being destroyed without any effective opposition. The fact must be faced that the Christian conception of individual freedom, individual rights and individual responsibility has been so undermined or perverted that comparatively few realize the danger threatening Christendom with complete destruction.

In *Realistic Constitutionalism*, Major Douglas said that "*Constitutionalism is an extension of the very comprehensive subject we call Social Credit.*" Douglas also said "*the crisis through which we are passing is a war against practical Christianity, which has a real bearing on Constitutionalism.*" The development of constitutionalism in Western Europe stemmed from the philosophical climate of opinion created by the Christian Church. The Christian message "*Ye shall know the truth and the truth shall make you free*" led to the freeing of the individual from the domination of the group and the emergence of self-governing, self-conscious individuals developing themselves through the exercise of free-will and the acceptance of personal responsibility; individuals were entitled to make use of certain inalienable rights held on lease from God and not from the State or any Government.

It is impossible to deal realistically with the history of Western Civilization unless the influence of the Christian philosophy is recognised. We can no more dispute this fact than a child can claim that he is not his parents' offspring. A child may not like his parents, but he cannot deny their reality.

If the crisis through which we are passing is to be resolved in a victory for Christianity, it is essential that we understand the formative influences in the development of Western Civilization; that we know how we have reached our present point in history. There are those who attempt to minimise the influence of Christianity on the history of Europe and who contend that we owe most to the legacy of Greece and Rome. But while this legacy was of great importance, it is essential to stress that both Greece and Rome lacked the Christian conception of freedom and the sovereignty of the individual.

"The vice of the classic State was that it was both Church and State in one. Morality was undistinguished from religion and politics from morals; and in religion, morality and politics there was only one legislator and one authority."¹

As there was no division between power and authority, not even the theories of the famous philosophers like Aristotle and Socrates, which postulated the necessity of balancing powers in order to prevent excesses, could achieve genuine liberty for the individual. Socrates became a victim of the superstition of the State, while both Aristotle and Plato could not conceive of liberty as an end but only as an expediency. Good government and public administration was put ahead of liberty.

It is true that the Stoic philosophers did develop the theory of liberty in accordance with the Christian view that there is a Natural Law superior to both Governments and the will of individuals. As that famous Christian leader Augustine admitted, most truths concerning politics had been enunciated before the Christian era. But,

"It was left for Christianity, however, to animate old truths, to make real the metaphysical barrier which philosophy had erected in the way of absolutism. The only thing Socrates could do in the way of a protest against tyranny was to die for his convictions. The Stoics could only advise the wise man to hold aloof from politics and keep faith with the unwritten law in his heart. But when Christ said, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's' He gave to the State a legitimacy it had never before enjoyed, and set

(1) Lord Acton, by Gertrude Himmelfarb.

bounds to it that had never yet been acknowledged. And He not only delivered the precept but he also forged the instrument to execute it. To limit the power of the State ceased to be the hope of patient, ineffectual philosophers and became the perpetual charge of a universal Church."²

Unfortunately, however, the perversion of Christianity has reached the stage where even large numbers of the Christian clergy, instead of striving tirelessly to limit the powers of the State, are helping to urge that society be reformed by the power of the State. *They are in fact appealing from God to Caesar.* Every increase in the power of the State, or of monopolistic groups, irrespective of the plausible arguments used to try and justify the increase, must inevitably take from the individual his right to personalize his life by the exercise of his free will. *Every retreat from freedom is a retreat from Christianity.*

"Real Christianity believes in complete freedom for everyone, a freedom for everyone to take his place in a free society, a freedom which brings the utmost happiness to everyone, on the single condition that his happiness shall not mean the unhappiness of others, and moreover, freedom to choose whether he will do this or that. There must be no compulsion, not even any social pressure. If I could convert a man to my way of thinking by pressing a button on his waistcoat, I ought not to do it."³

If the essence of freedom is freedom of choice, the power to accept or reject one thing at a time, as Douglas put it, it is clear that the individual of today has less real control over his own affairs than he had hundreds of years ago. This view will, of course, be rejected by those who accept the falsification of real history and the doctrine of "inevitable progress." This doctrine is based upon the materialistic view that progress can only be measured by the increase of man's power over his material environment. Modern man certainly has more material possessions and gadgets than his forefathers. But the Christian must ask: "For what *purpose* are these extensions of material power being used?" And the truth is, of course, that the individual has progressively less control of individual purpose in spite of the fact that the discovery of truths concerning, for example, the use of solar energy in semi-automatic industrial production, make it physically possible for the individual to have greater opportunities for freedom of choice and self-development than ever before.

(2) *Ibid.*

(3) Dr. S. C. Carpenter, Head of the Department of Theology, University of the South West England, in *Christianity*.

Extension of the power of Caesar and the growth of numerous policies of monopoly, have not only undermined individual freedom; they have also resulted in the destruction of many of the constitutional safeguards of that freedom. English Common Law, which was specifically Christian in its conception and growth, has been slowly replaced with the totalitarian doctrine that "Parliament must be supreme." This means that instead of the individual possessing inviolable rights guaranteed by Common Law and upheld by an independent Judiciary, he is at the mercy of what Lord Hewart aptly described as the "New Despotism": a growing army of irresponsible officials exercising the vast powers delegated to them by modern highly centralised Governments. The mere act of voting offers the individual no genuine protection against the destruction of freedom; in fact the modern drive towards the totalitarian society is hastened by the perversion of the political voting system.

The majority vote idea has definite virtues only if applied within a definite constitutional framework. In the past, British and American constitutional developments accepted the Christian idea of fundamental individual rights and specific moral values, which were not dependent upon majority votes, however big they might be. The American Constitution, drafted in the main by men determined to maintain the heritage of constitutional development from England, specifically states that the individual rights to be enjoyed by Americans were derived from God. Many Christians so little understand this matter today that they fail to see that majorities cannot create moral values of any description. Injustice is still injustice irrespective of how many cast their votes in favour of it. Christ was not proved wrong because a manipulated mob cried "Crucify Him"

Douglas observed that "the laws of the universe (God's laws) transcend human thinking" and that those concerned with creating a Christian social structure should humbly try to ascertain the truth about these laws and observe them. All attempts to defy these laws must lead to the destruction of the free, Christian, society. But today it is considered "reactionary" and "unprogressive" to put forward this view. And so instead of the individual being answerable to God and His laws, we have the prevailing view that man should be governed by man. In spite of the appalling results of this type of government, those who hold this view scoff at the suggestion that we can learn from the past. They are products of secular education and, contrary to all the evidence, they persist in claiming that it is "romantic

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nonsense" to suggest that England, for example, was a more Christian country when Common Law was taken more seriously and Governmental powers were severely curtailed by constitutional limitations. One of the greatest living authorities on this subject, Bertrand de Jouvenal, writing in his study of *"Power, Its Natural History and Growth"* has pointed out that "The grossly inaccurate conception of the Middle Ages (as Totalitarian Monarchies) is deeply embedded in the unlettered, whom it serves as a convenient starting point. There is not a word of truth in all this."

In order that we may know the truth, let us turn to a brief examination of constitutional development, particularly in England, and its relationship to Christianity.

Real history is not a series of disconnected episodes. It is, as Douglas defined it, "crystallised politics." And all policies must stem from a philosophy, a conception of reality. Although not generally recognised as such, one of the great landmarks, which influenced Christian constitutional developments, was the Athanasian Creed, a creed that draws attention to the threefold nature of reality.

Whenever the Trinitarian conception of reality has been rejected, the inevitable result has been the development of Monopoly in one form or another. Today Christendom is faced basically with the same problem, which confronted the early Christians after Emperor Constantine's conversion to Christianity in the fourth century. This conversion ended the persecution of Christians and permitted the emergence of *Authority*, represented by the Church leaders, as separate from *Power* represented by the Emperor. The result was a new and unique problem: What was the relationship between *Authority* and *Power*? Principles concerning this relationship were examined exhaustively at the famous Council at Nicea, called by Emperor Constantine in A.D. 325. The Council of Nicea, at which the young Athanasius was the most outstanding figure, stated that reality was neither Unitarian nor dualistic; it was threefold.

Although the Council of Nicea unfortunately failed to evolve specific principles to govern the relationship between Authority and Power in accordance with the revelation of the Trinitarian nature of reality, it must be regarded by true historians as the first great sign post of European history indicating a road to be followed by those concerned with the development of constitutionalism reflecting Christian teaching. This road led to keen controversy concerning the diffusion of power and the

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rights and liberties of the individual.

The most important formative period in English constitutional development was undoubtedly during the eleventh and twelfth centuries, when the basic principles of English Common Law were being shaped. When King John tried to combine Power, Authority and Law in his own person he was attacking the Trinitarian idea and violating principles, which, even if not formulated, were nevertheless widely understood in England. His actions brought the constitutional issue to a head in England and resulted in another great landmark in constitutional history.

Although Magna Carta was a typically English document, it was the product of a long constitutional development reflecting the climate of opinion created by the Christian Church. As Douglas has pointed out, there were three sovereignties represented at Runnymede, the Crown, the Church and the People. Although the Barons provided the material sanctions, these were in turn modified by the spiritual sanctions of the Church, which in the person of the great Archbishop Langton played a vital role in the creation of Magna Carta. Here was the Christian Church insisting, not that complete power should be taken from one man and given to another group of men, but that power should be divided and subject to God's Laws.

"It was not Langton's wish to see the Crown overthrown, the law ignored, the realm divided, the barons petty tyrants. What he wanted was that the king should preserve the law his predecessors created. And it was to the law that the Archbishop appealed, not only of man, but also of God. For it was the essence of mediaeval philosophy that God ruled the earth, and that man, and kings above all men, must further His ends by doing justice or it was not in Christian eyes government at all."⁴

Christian theology converged with the nature of reality in the Trinitarian constitution: the three Estates of the Realm.

It was in the development of English constitutionalism that the Trinitarian idea concerning the division of power and authority made a most significant impact.

" . . . to be successful Constitutionalism must be organic; it must have a relation to the nature of the Universe. That is my understanding of 'Thy

(4) Arthur Bryant's *History of England*.

Kingdom come on Earth, as it is in Heaven.' When England had a genuine Trinitarian Constitution, with three inter-related and interacting loci of sovereignty, the King, the Lords Spiritual and Temporal, and the Commons, these ideas were instinctive, and those were the days of Merrie England."⁵

What is called English Common Law grew out of the active part taken by English Christian theologians in the general disputation concerning the division of Authority and Power. The development of English Common Law was a development parallel to Roman law, both originally in part deriving from the endeavours of the Church Fathers to establish in legal form the moral teachings of the Gospels, interpreted as Natural Law.

For three hundred years constitutionalism in England developed successfully upon the basis established by Magna Carta. Christianity was then truly part of English Common Law, one of the greatest of English contributions to Western Civilization. It was during this time that matters mundane were dealt with by the King's Courts and the Courts' Christian dealt with spiritual questions. *It is important to note that usury was regarded as a moral question.* Usury was prohibited. Church law was reflected in the King's court by an enactment concerning the "just price." A Statute of Edward III repudiated, at least by inference, the Roman law conception of price being governed only by what an individual could obtain. Edward's Statute attempted to relate price to cost. The wrong use of money was recognised as a source of corruption and attempts were made, not completely successful, to ensure that Christian principles were reflected in all spheres of human activity.

If English constitutionalism had developed along the lines followed up until the sixteenth century, it is possible that the condemnation of usury and the attempt to formulate a "just price," would have led

to a Christian approach to the Industrial Revolution. The discovery of truths concerning great increases in production could have led to an increase of leisure for all and greater opportunities for the individual to spiritualize his life. But unfortunately a disastrous break in Christian constitutional development in England took place when in 1535 King Henry VIII executed Sir Thomas Moore, recognised as the incarnation of English Common Law and of the Christian theology and philosophy underlying it. More resisted the absolutist claims of Henry and with his death started the destruction of all that had been evolved over centuries.

There quickly followed a prohibition of Canon Law. All previous enactments to govern the use of money were abolished. By 1571 it was not considered a usurious transaction if interest did not exceed ten *percent*. Cromwell allowed the Jewish moneylenders to return to England and in 1694 the Bank of England and the National Debt were established. From then on the rot spread in all directions and today the process towards the complete Monopoly State, the opposite of the Christian State, is being hastened forward in all English speaking countries as well as other countries.

In *Realistic Constitutionalism*, Douglas outlined what was basically required to meet the situation: "To a very considerable extent, we must retrace our steps, in the face of many false guides, to the fork in the road somewhere about the time of the so-called Reformation . . . So that our problem seems to resolve its self into a real understanding and restoration of the functions we have allowed to decay." But "the functions we have allowed to decay" cannot be restored unless we accept the Christian philosophy out of which these functions originally grew. Christian constitutionalism not only must ensure that the individual is guaranteed his God-given right; it must also ensure that the individual can be held individually responsible for all his actions, including the use of his political as well as his economic vote. Social Credit proposals are designed to achieve this purpose.

(5) C. H. Douglas in *Realistic Constitutionalism*.

Printed by W. & J. Barr, 106-7 Brunswick Street, Fitzroy, N.6, for New Times Limited, McEwan House, Melbourne, on whose authority these articles appear.