

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. 10

MELBOURNE, FRIDAY

JUNE 6, 1958

EDITORIAL

RED CHINESE AGENTS IN AUSTRALIA

We have on numerous occasions stressed the fact that the false financial and economic policies of the non-Communist countries, if persisted with, make an eventual Communist victory inevitable. The truth of our warning was graphically demonstrated at the recent conference of Victorian dairymen, when two dairymen who protested against trading with the Red Chinese were howled down by other delegates whose sentiments were expressed by the man who said that business and politics should not be mixed.

If present financial and economic policies compel primary producers, and others, to consider trading with the nation's enemies as something which must be accepted as normal, then Mr. Khrushchev is right in claiming that the Communists are going to win the world without the use of bombs. Agents from Communist China are in Australia right at this moment working actively to persuade Australians that they should not let political implications prevent them from exporting to Red China. These agents are the Communist Trade delegation which entered Australia under very suspicious circumstances and which it has been most difficult for anyone to make contact with. One of the officials at the dairymen's conference, attended by the Minister for Trade and Customs, Mr. John McEwan, said that he had been in contact with the Communist agents and that they had assured him that there was an excellent market for Australian butter in China. This was cheering news to dairy farmers who are becoming increasingly concerned about the future sales of their production at profitable prices. As "sane economics" teach that a nation becomes wealthy through a "favourable balance of trade," it is not surprising that primary producers should not bother to ask what Australia will receive in exchange for exports sent to China. All they know is that they receive Australian purchasing power for their exports. And this is the main thing under present financial and economic rules. It is most significant that the Communist Trade delegation should visit Australia at a time when Australian primary producers are faced with falling prices. Not only primary producers but also some manufacturers are being affected by the skilful campaign. Members of Chambers of Commerce are also being approached. The ultimate result of the present trade

campaign will, of course, be political recognition and what this means.

The Communist campaign in Australia is, of course, being helped considerably by the American policy of disposing of vast quantities of surplus American foodstuffs at prices, which have led to charges of dumping by Australian primary producers. Canadian and New Zealand primary producers are also incensed and listen more readily to Communist propaganda concerning export markets.

Politics cannot be divorced from economics, as Mr. Khrushchev has made clear. While the Western leaders were calling for more scientists following the shock of the first Sputnik, the Communist leader was making a speech to Soviet farm leaders, which has been generally overlooked. He told these farm leaders that farm production was "the mainstay of capitalism."

"We aren't going to blow up the world with bombs," Khrushchev shouted. "If we overtake them in per capita production of meat and butter and milk and wheat we shall have hit the pillars of capitalism with the most powerful torpedo yet seen." The Russian leader asserted that if the Soviet Union could accomplish this, "people would flock to our side in increasing numbers." He predicted that the Soviet Union would catch up with the West, including the U.S. and Canada, in four years.

We do not know if the Communists can achieve their objective, but they realize that food, if

(Continued on page 4)

NEWS SECTION

General De Gaulle And The French Crisis: At the time of writing it appears almost certain that General de Gaulle will come to power in France. Although the French crisis has been provoked by military leaders who have become disgusted with the manner in which the French politicians have persistently betrayed them—they bitterly recall what happened in Indo-China and Suez—press reporting has generally ignored the deep-seated anti-American feeling in France. One report does admit that "anti-Semitic" and anti-American slogans have been painted up in numerous places the American Information Service's offices in Algeria were violently attacked when the trouble in that part of French North Africa boiled over.

If General de Gaulle can regain genuine independence for France, he will have atoned for the past mistakes, which make many French patriots cautious in their support. They cannot forget how he collaborated with the Communists after the Germans had been driven out, of his failure to prevent the murder of tens of thousands of loyal Frenchmen by Communists after the war—this black period of French history has received little publicity—and his disgraceful treatment of the aged patriot Petain. However, it is clear at present that de Gaulle is regarded with suspicion by the policy makers in the U.S.A. and their stooges elsewhere. An examination of the world's press reveals that there is strong opposition from those who control the press, to de Gaulle. What is probably feared more than de Gaulle himself is a French national resurgence, which could upset the plans of the internationalists.

Major Douglas once suggested that the French might be the first Europeans to challenge "American" domination.

Mr. R. G. Casey On Yugoslavia: Ever since Mr. R. G. Casey, present Minister for External Affairs in the Menzies Government, allowed himself to be made a "sucker" on the Alger Hiss case, we have treated with extreme doubt any views, which Mr. Casey has made on international affairs. That our doubts are well based has again been demonstrated by a reply given by Mr. Casey to a question on Yugoslavia's relationship with Moscow. On April 30, in the Federal Parliament, Mr. Casey said, "It is well known, and commonly reported, that there are grave differences of opinion on policy

between Soviet Russia and Yugoslavia . . ." He also put himself on record as stating "I still believe that it should not be impossible to achieve at least something of consequence by a summit conference."

If Mr. Casey has made himself familiar with the real facts concerning Tito's relationship with Moscow since Stalin attacked him, he will know that Tito has been the Communist Empire's main Trojan Horse in their attack on the West. The record is clear: Ever since the first verbal controversy with Moscow, Tito has insistently proclaimed that he is a dedicated Leninist. By posing as an "Independent" Communist he has been able to obtain enormous dollar aid from America—the dollar diplomats obviously approve of "Independent" Communism—while at the same time weakening resistance to Communism in the West. His visit to India and other parts of Asia paved the way for the triumphant tour of Khrushchev and Bulganin, while he played a vital role in advising Nasser before the Suez affair.

Even if the current verbal clashes between Tito and Moscow were genuine, how can the West claim that differences of opinion between dedicated Communists are of any value if the overall influence of Communism continues to expand? Is Mr. Khrushchev less dangerous than Mr. Molotov?

Professor Orr And The Church: The action of Church leaders in Tasmania in requesting that the State Government take steps to have the Professor Orr case re-opened, as it is felt possible that there has been a miscarriage of justice, will be of particular interest to those who believe that the Christian Church should insist that the rights of all individuals be upheld. The views expressed by Church spokesmen on the Orr case are in keeping with the true Christian tradition. These spokesmen are to be commended on the stand they have taken. We would, however, point out that they should be logical and extend their interest in justice to the numerous Government policies, which are today imposing serious injustices upon all members of the society. There is, as yet, doubt as to whether or not Professor Orr has suffered an injustice. But there is no doubt that the present financial and economic policies violate every Christian precept. Let the Church start to insist that justice be done to all men, and Christianity will again become a living force in society, putting to flight the totalitarians who foster the view that the Church should take no interest in political and associated policies.

Permanent High Taxation: The first steps towards halting the growth of the American recession have been taken by the Federal Reserve Board issuing more Central Bank credit. But any suggestion of substantial tax reductions is being vigorously opposed by those directing credit policy. This means that high taxation is being continued as an instrument of control. An increase in the rate of credit expansion must, under present financial rules, increase the rate of price increases. These increases will subsequently be used as an excuse for a further increase in taxation. The end result of this development must be the Monopoly State. The fact that all Governments in the English-speaking world are imposing the same policies is definite evidence that there is a conscious plot to destroy the free society. Businessmen calling for substantial tax reductions will obtain no results until they realize that Governments will only yield when subject to sufficient electoral and moral pressure. Does the Christian Church support a policy of permanent high taxation?

A Further Note On The Hursey Case: We have previously referred to the Hursey case in Hobart. As some confusion concerning the actions of the Hurseys has been created by the double-talk of the Communists and their ally, Dr. Evatt, we note that those vociferous supporters of "civil liberties" have been silent on the treatment meted out to another waterside worker, one Colrain, who although he paid the political dues demanded by the Communist-dominated Waterside Workers' Federation, still supported the right of the Hurseys to refuse to pay the dues. The result was that Colrain was, like the Hurseys, hounded. But worse than this, a case of earth was dropped on him from the top of a hold, a clear case of attempted murder. He fortunately escaped. An attempt was also made to knock him into an open hold, and to lock him in a freezer. Subsequently an attempt was made to run him down with a motorcar. The result was a court action and the driver of the car found guilty.

The overwhelming majority of waterside workers are, *as individuals*, undoubtedly sincere and kindhearted. But organised to serve a Trade Union Monopoly, they sink their individuality in the group and allow themselves to be used by the controllers of the group to destroy the rights—and the lives—of their fellows.

Christianity And Social Credit: Christianity and Social Credit then, are at one in their purpose, as they must be—the worth of the individual and his responsibility for the nurture of his own spirit before God.

What are the conditions under which that responsibility can be most fruitfully carried on? Freedom, yes—by the very nature of the responsibility freedom is necessary. But one other essential condition for the individual to co-operate with to his own betterment is friendship. Why do I say that? Because experience shows it, but for authority John 17: 20 and 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in me; that the world may believe thou hast sent me." That may mean a great deal more but it does mean friendship, not just toward people in general but to individuals whom we come to know and value.

But what is the point in saying the above? It is this: By the very nature of Social Credit, Social Crediters are deeply interested in the truth and doctrines of Christianity, as of Social Credit. But if they truly sense the truth of its teachings, they realise that this matter of friendship or fellowship is essentially important to their own true development; to their life.

The lesson is that, being Social Crediters, we cannot help but feel it is important that the truths of Social Credit should become more widely known. But they will become more widely known if we observe what is believed to be the truth above. For our own sakes we need to find and enjoy a widening number of friends. Let us do that. It is a rich and at the same time a humbling experience. But friendship does not exist in a vacuum. Some friends are deeply interested in what is in the other friend's mind. Show him, as lucidly and fully as you can. If he wants more give him or direct him to more. If not don't you still have a friend, of whatever cloth. And some friends will be interested in the thoughts, which you believe do uncover some truth.

—D. S. Hamilton in *The Social Crediter*

FREEDOM UNDER LAW

But the foundations of that freedom under law which we English-speaking peoples enjoy are much older even than Magna Carta, which has been called the 'corner-stone of British liberty.' They go back beyond the Great Charter, beyond the Dooms of King Alfred, to the pages of the Gospels and to the *Old Testament and the Ten Commandments given by God at Sinai*.

The ultimate foundation of all human rights is to be found in the Sovereignty of God Who has created man and willed that he shall enjoy these rights, and has therefore appointed the way of freedom under law—the very antithesis of the Communist principle of the all-powerful State which treats men as mere cogs in the State machine.

The protection of this God-given freedom and liberty of the individual is one great purpose of the Law of the Lord. But licence must never be mistaken for liberty to do as one pleases regardless of the rights of others. Thus the Divine Law protects the rights of individuals, regulating the relationship between men to insure justice for all. But there can be no true liberty or real freedom for man unless he recognizes God and puts Him first. The Lord Jesus Christ summed up the whole of the Law of the Lord when, in reply to the question, which was the greatest of all the Commandments, He said: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength'; to which He added: 'And the second is like unto it, Thou shalt love thy neighbour as thyself.'

Since the God and Father of our Lord Jesus Christ is both the Creator and supreme Lawgiver, it follows that those nations which have been most influenced by His Divine Revelation, the Bible, with its Gospel of His Son Jesus Christ, are those who have enjoyed the greatest individual freedom and liberty—and amongst these stand pre-eminently the British and American peoples; while the nations which have refused that revelation are those in which individual freedom is least in evidence.

As we recall the securing to us of our God-appointed human rights over seven hundred years ago at Runnymede, and remember that our two great English-speaking peoples share this same heritage, we must never forget the real foundation of our priceless liberties—the Word of God—and, if we would preserve our heritage inviolate against the insidious onslaughts of Communism, it can only be by a return to that Word of God and to an obedience to His Commandments which we have so grievously neglected in recent times.

Only as our people, through personal faith in the Lord Jesus Christ as Saviour and Lord, enter the New Covenant and have the Laws of God written in their hearts, will they really enjoy the fullest possible freedom, for it is only 'if the Son shall make you free,' that 'ye shall be free indeed.'

—*The National Message* (England)

BRISBANE SOCIAL CREDIT MEETING

Mr. Eric Butler will address Brisbane Social Crediters in the Builders' Exchange Conference Room, 26 Wharf Street (just off Adelaide Street) on Thursday, June 12, at 8 p.m. Mr. Butler will speak on "Social Credit in 1958" and will present a comprehensive survey of current Social strategy and tactics in relationship to the national and international situation.

TWEEDLEDUM AND TWEEDLEDEE

Recalling talks with Marshall Zhukov, in occupied postwar Berlin, President Eisenhower said (vide *Time*, U.S.A.) "We tried to explain to the other just what our systems meant . . . to the individual and I was very hard put to it when he insisted that their system appealed to the idealistic and we completely to the materialistic, and I had a very tough time trying to defend our position when he (Zhukov) said: 'You tell a person he can do as he pleases, he can act as he pleases, he can do anything. Everything that is selfish in man you appeal to him, and we tell him he must sacrifice for the State . . .'"

Every "system" is the "ideal" of the dominating individual or group—the outcome of the policy of their philosophy. To date the only differences have been in the degree of tyranny. The only worthwhile alternative is the policy of a Christian philosophy wherein all share the responsibility for allowing each to work out his own ideal.

It is apparent to readers of Mullins On The Federal Reserve that the condition of power without responsibility in the U.S.A., as described by Zhukov, applies only to the clique privileged by the Federal Reserve Board. "Ike" is one of these, but like the masses he too is indoctrinated with the perverted belief that the purpose of the individual is to sacrifice himself for the institution. Hence his dilemma in his controversy with Zhukov.

The following comment from two readers of *Time* is, however, indicative of a leaven of truthful thinking permeating the general illusion:

"I feel our system is far more idealistic than Zhukov's idealism. As I understand it, we must be ready to sacrifice ourselves for our neighbour's right to do as he pleases, to what he wishes, to believe what he wants to believe."

"Perhaps Eisenhower would not have had such difficulty in answering Zhukov if the whole human race would stop making a virtue out of sacrifice. We must remember that when a group, or government, or a man preaches sacrifice, he's talking about your sacrifice, not his."

RED CHINESE AGENTS IN AUSTRALIA

(Continued from page 1)

they produce food surpluses, they will know what to do with them. But does the West know what to do with its surpluses?

It obviously doesn't, with the result that there is growing friction between Western countries concerning trade policies while there is increasing pressure to pour production into Communist and other countries, thus helping them to continue their offensive against the West. It becomes more obvious every day that the West simply cannot win the struggle to survive under present financial and economic policies. It is either a change in policies or a victory for Communism.

THE NEW TIMES

FULL EMPLOYMENT" AND THE CHRISTIAN PHILOSOPHY

By Eric D. Butler

The general reaction to the Social Credit principle of a universal social dividend paid to every individual as a right—it would be morally wrong to give people something for nothing—and the insistence in both Communist and non-Communist countries that "Full Employment" is some type of sacred policy that must be pursued at all costs, provide depressing evidence of the retreat of Christianity against the forces of materialism. The Christian who condemns "something for nothing" is in fact, condemning God for His unconditional gifts, which alone make life possible. And the elevation of work, a *means*, into an *end*, is one of the basic evils undermining what remains of Christian Civilization.

That great Christian thinker, St. Thomas Aquinas, quotes one of the early Church Fathers as stating that "*The elevation of means into ends is the essence of sin*". Douglas no doubt had this in mind when he wrote: "*Institutions are means to an end, and I do not think it is too much to say that the elevation of means into ends . . . constitutes an unforgivable sin, in the pragmatic sense that it brings upon itself the most tremendous penalties that life contains*".

The Christian who unreservedly accepts Christ's teaching that the truth shall make him free, should be able to distinguish between means and ends. Freedom is the *end*, the essential Christian *purpose*, but truth is the *way* to that end. Both are, of course, essential. But they must be properly integrated. There is however, no such integration in the current economic system. Rather than accept the self-evident truth that the true purpose of the production system is to produce consumption goods genuinely desired by the individual, and to produce these goods with a minimum of human labour, it is insisted by "leaders" of all descriptions that "Full Employment" is the major purpose of the production system. Instead of the development of automation being regarded as a means of providing the individual with leisure and freedom for self-development, it is widely publicised as a "problem" —to be "solved" by finding other work for those displaced by automation. It does not matter how useless or destructive the work may be; the majority accept it passively because it distributes financial incomes. Any suggestion that the incomes could be distributed without forcing the individual to engage in wasteful economic activities that serve no true human purpose is met with the stern rebuke that it would be "morally harm-

ful" for the individual to obtain money claims to production without first being compelled to work.

As there is no longer any argument (there is a growing literature on the subject) that the use of semi-automatic industries powered by solar energy enables a small minority of the community to produce sufficient necessities for civilised living for the whole community, it is obvious that the worldwide propaganda insisting that "Full Employment" is a policy to be pursued at all costs, is designed to rob the individual of the potential leisure time in which, by using his free-will and initiative, he could develop himself as a self-governing and self-conscious individual. While it is undoubtedly true that acceptance of this policy is made possible by the conditioning of people to associate monetary incomes only with work and economic activity and the widespread view that money is wealth rather than a man-made ticket system, it is the philosophy underlying the policy which must be examined by those interested in the creation of a genuine Christian social structure.

Every policy has a philosophy, and the philosophy underlying the policy of "Full Employment" is one of materialism. The Communist is logical in his bitter opposition to any policies which provide individuals with independent monetary incomes, however modest they may be, because he views man not as an individual with a sovereign soul who is entitled to life and the power to develop himself, but merely as a part of a collectivity. Marx wrote in *Capital*: "*If I speak of individuals it is only insofar as they are personifications of economic categories . . .*" An essential feature of Marxist theory is the Labour Theory of Values, usually expressed in the slogan that "Labour produces all wealth." If this is accepted, then no one is entitled to life unless he first works. Instead of work being a means to an end, it is glorified as the end which all must serve. As the Communist Molotov put it, "The spiritual make-up of the Soviet people today is revealed above all in the conscientious duty to the Soviet State." The Communists maintain that it is through economic activity that man "solves the riddle of his existence on earth."

When non-Communists insist that "Full Employment" must be planned in order to provide monetary incomes, they indirectly support the Communist theory that "Labour produces all

wealth." But a little reflection reveals that the greatest sources of wealth, fresh air and sunshine are a gift. The Christian must view them as a gift from God. Not only are the sources of wealth a gift; every technological advance reduces the role of labour in the utilisation of these sources. Modern man is the heir to thousands of years of accumulated knowledge of how to use the truths inherent in God's universe. The truth concerning what is termed the mechanical advantage was *discovered*, not *created*, by the man who first used a lever to lift much greater weights than he could by the use of his own muscular energy. Numerous similar truths, which today are taken for granted, are the basis of modern technology. *God's truths can increase freedom, just as Christ taught.* The Red Indians of Canada watched the flow of water over the Niagara Falls for centuries without realising that here was an enormous source of power, which could be harnessed to serve the individual. Present-day Canadians can use this power, not because they are capable of more physical labour than the Red Indians, but because they possess knowledge, "something for nothing", passed to them by previous generations. Accumulated knowledge concerning the truths of the universe, the cultural heritage, is the main element in productive processes today. Every individual is morally entitled to his share of this heritage, a heritage that could lead to increasing leisure and freedom for the individual to develop himself towards perfection in the eyes of God. To deny man his rightful heritage by control through the "Full Employment" and wage system is to side with the forces of anti-Christ.

There is no more effective way of controlling and directing men's lives than to insist that they must be employed before they can eat. No man can reach his full development as a unique person unless he has basic economic independence and leisure time in which to contemplate—true wisdom only comes through contemplation—to read, to take up a vocation—yes, and time to pray. Getting to know God takes time. God has made it possible for man to develop his personality to the full, to break free from the domination of materialism. This does not mean that material things are inherently evil: *it is the purpose for which material things are used that is important.* While it is true that man cannot live by bread alone, it is also true that man cannot live without any bread at all. If bread be used to describe the basic material requirements for life—adequate food, clothing and shelter—then it can be truly said that the prayer, "Give us this day our daily bread", has been answered by God.

Once it is appreciated that there are two major elements in production - (a) what might be termed God's gift of "capital" - solar energy, etc. - and the

accumulated knowledge — the cultural heritage --of how to use the "capital"; and (b) the use of this knowledge by those engaged in industry, it must be agreed that it is morally right that every individual is entitled to an equal share of that part of production produced by the cultural heritage. He is entitled to a financial dividend in order that he may claim his share. How this dividend is to be paid is of relative unimportance until it is agreed that it is a moral necessity. The financial bookkeeping necessary to distribute dividends would be no more difficult than the financing of production which was "given" away to military enemies during the war, or of the financing of much of the soul-destroying production of today which is primarily designed to "make work" but which serves no true human purpose.

The basic points concerning this subject have been most lucidly stated by an English Vicar, the Rev. A. R. Lintell:

1. The original fundamental right of man was to get some sort of a living for himself through free access to all the resources of nature about him.
2. Getting a living by hiring himself out to work for another was a sound thing as long as it was better than doing it by direct action in the surrounding nature, upon which one could always fall back.
3. The situation in which man cannot fall back on free access to natural resources and can ONLY live if his labour happens to be necessary to someone else is a state of degradation that is to be condemned.
4. It is clear that that continuous "improvement in method", roughly equally "invention" and "machinery", tends towards getting all the world's necessary work done easily in little time.
5. We are already far advanced in the position where all men's full time labour cannot be "necessary to someone else" who is obliged to "pay" for it. Wherefore, according to the usual social and economic thinking, an increasing number of persons are becoming redundant and will have no "wage value" upon which to claim existence.
6. It is urgent NOW to get people to face up to the principles:
 - (a) that man has a right to exist for his own sake and not only if he is an economic necessity to somebody else;

- (b) that the near future necessarily involves only small time "labour at the world's work", which can no longer be the basis on which people are "paid";
- (c) that there must be a frank recognition of lots of leisure and its profitable use.¹

In spite of all the nonsense about labour-saving inventions not saving labour, that automation will create more work, and that everyone must work harder in order to preserve the present standard of living, it has been demonstrated beyond all argument that it is *physically* possible to expand leisure enormously. If the issue were decided only on the truth about the production system, it would not be long before expanding leisure was accepted as a rational policy. But the basic issue is philosophic, concerning the purpose and nature of man, and the fact must be faced that a policy of leisure and a dividend system to supplement the wage system is opposed by many, including so-called Christians, because they hold the view that such a policy would be "bad" for the individual. This deep-rooted objection is evidence of how the Puritan perversion of Christianity has been exploited by the world's power-lusters.

One of the principal architects of the Great Depression of the thirties, the late Montagu Norman, former Governor of the Bank of England, stated at the time when human beings were starving while God's abundance was being destroyed, and while thousands of people were taking their own lives in despair, that he believed that poverty is good for people. Douglas defined Puritanism as "the conviction that no man can be trusted to rule his own affairs." Acceptance of this view means that a very wicked world must surrender all power to a few planners who will force everyone to be good. A former British Ambassador to Moscow, Sir David Kelly has pointed out how a puritanical atmosphere permeates the whole of Soviet society. And it is not without significance that amongst those so-called Christians who accept the view that material possessions are evil and that austerity develops the best in the individual, many are naturally attracted to Marxism, which teaches that man can never be himself until he is "freed" from a production system based upon private ownership.

Although various groups from the earliest history of the Christian Church held the Puritan view concerning man, it was following the failure of the Church to reform itself from within, and the Reformation, that the Puritan view started to become dominant in parts of Europe. Arthur Young,

(1) Voice (England), February 25, 1956.

the famous Puritan divine, summarised the Puritan view towards economics when he said:

"If you talk of the interests of trade and manufactures, everyone but an idiot knows that the lower classes must be kept poor, or they will never be industrious" In order to get people to accept this view, Young used religion - "That truly excellent religion which exhorts to content, and to submission to the higher power." It was this type of perversion of Christianity, which led to the worst excesses of industrialism, including child labour in England. The perversion is still being used to keep man tied to an industrialism, which, although not as brutal as in the past, is progressively dehumanising the individual by forcing him to surrender to functionalism - "Full Employment" - in order to obtain an income.

The Puritan conception of man is completely alien to the fundamental Christian conception, which has been stated clearly by great Christian teachers like St. Thomas Aquinas, who said, "Poverty is not good in itself In so far as poverty removes the good resulting from riches . . . it is simply an evil Spiritual danger ensues from poverty when the latter is not voluntary; because those who are unwilling poor, fall into many sins". St. Thomas also said "No man ought to live unbecomingly".

St. Bernard said that "before bearing the semblance of celestial man we start by bearing that of terrestrial man", to which St. Thomas added, "This is not to give precedence to the material, but to ensure to the spiritual those grounds on which it can flourish". Individual liberty and economic freedom are fundamental spiritual essentials because traditional of the Christian belief is that spiritual motives should guide the life of man. *But how can this motive operate unless individuals are mentally and physically able to exercise freedom of choice?* To rob the individual of freedom of choice, by denying him access to leisure and an unconditional dividend, is to rob him of the opportunity to increasingly spiritualize his own life. This is a fundamental issue, which every Christian must face. Miss Dorothy Sayers has put it as follows:

"If we conclude that a creative mind is in point the very grain of the Universe . . . we shall have to ask ourselves whether the same pattern is not also exhibited in the spiritual structure of every man and woman. And, if it is, whether, by confining the average man and woman to uncreative activities and uncreative outlook, we are not doing violence to the very structure of our being."

In a statement issued in 1955, the Anglican Bishop of Oxford said, "Work for work's sake is not a Christian maxim . . . Man's life, on any Christian view, is something far greater and more profound than his capacity to produce goods or organise their production. Freedom from unnecessary work is something to be welcomed and even extended as far as possible." Prior to the Reformation period, production for use was the traditional Christian approach to economics. The great Greek philosopher, Aristotle, whose works have profoundly influenced Christian philosophers from the dawn of Christianity, said that the end of work is leisure. He did not say that the end of work is more work. The Greek word for leisure, *Schole*, is still preserved in School and Scholar.

A study of conditions in England during the thirteenth century reveals that, although most productive power was supplied only by man and horse, there was a four-day working week and 152 holidays in the year. Some of the physical evidence of man's creative achievements of that period, the Cathedrals, the Guildhalls, the Art and Literature, is still in existence. In his most stimulating book, *Leisure, the Basis of Culture*, Joseph Pieper, the famous Christian philosopher, states in his first chapter that "it is essential to begin by reckoning with the fact that one of the foundations of Western culture is leisure." Culture is a manifestation of the spirit and springs from creative activity. The flowering of the spirit in the early Greek Golden Age was the result of the application of Aristotle's principle that the end of work is leisure. The leisure of that age was, of course, based upon human slavery. But today increasing leisure for all can be based upon the harnessing of solar energy. It is impossible for the human spirit to manifest itself in a society organised to further the anti-Christian policy of work for work's sake. Dr. Erich Fromm in *The Fear of Freedom* points out that before the pronouncements of Calvin there had been no urge to work more than was necessary to maintain the traditional standard of living. But Calvin's teachings led to "the development of a frantic activity and a striving to do something." There developed "an obsessional craving for work which had been lacking in a free man before that period . . . work became increasingly a supreme value . . . Too many holidays began to appear as a misfortune..."

Coupled with the doctrine that material activity was of itself a virtue, and that those who amassed

the most material possessions and power were the chosen of God, was the idea that material development and progress were synonymous terms. Every new factory erected today, irrespective of what purpose it serves, is hailed as progress. But, as Douglas points out, "the use of better tools in no way ensures better objectives." The better tools may, in fact, be used to make it easier for some men to obtain control over all other men. The only true progress is moral progress — *and this can only be achieved through the mind*. The important point is not that man can, for example, cut down the time necessary to provide himself with the requirements of life, *but what he does with the time saved*. To claim that it is progress to use the time saved to put man to work on rockets to be fired into outer space is simply a manifestation of the materialism so dominant today.

The history of man shows that genuine leisure and economic independence results in an infinite variety of creative activities, not in passive idleness, as is often claimed. Western Christian Civilization has been creative because it was founded upon freedom. The slave can create nothing. The extension of wage-slavery under the "Full Employment" policy can only lead to the complete atrophy of the creative instinct in man and a domination of the individual by the collective. It leads directly to Communism.

Every major problem man is struggling with today—the fight for export markets, the feverish search for raw materials, the growth of juvenile delinquency as mothers, as well as their husbands, are forced into the factories to obtain more monetary incomes, the growth of irresponsible bureaucracy - is the result of the economic system being used for false, and therefore anti-Christian, purposes. Social Crediters reject the view that salvation can be obtained through contests for power and the use of bribery, which are a feature of present-day party politics. A re-orientation of all man's institutions, political, economic and financial, will not take place *until there is a more widespread acceptance of the Christian philosophy concerning the nature and purpose of man*. Douglas pointed out that, so long as modern governments believe they can legislate in a moral vacuum, and the Christian Church fails to insist that all policies must serve Christian ends; the counting of heads at secret elections will not avert the threatened triumph of the anti-Christ.

Printed by W. & J. Barr, 105-7 Brunswick Street, Fitzroy, N.6, for New Times Limited, McEwan House, Melbourne, on whose authority these articles appear.