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

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EDITORIAL

THE CHALLENGE OF EVIL

We have not seen the complete statement by Mr. C. S. Lewis, generally regarded as one of the most outstanding lay Christian apologists of our times, in which he suggests that space projects by the human race should be condemned on theological grounds. But, having read his famous novels, in which he deals with this subject, we presume that Mr. Lewis is attempting to point out that the conquest of space by men who have succumbed to evil on their own planet means that they will thereby spread evil throughout the whole universe.

While we have no desire to discuss the theological aspects of this question, the worldwide propaganda urging that an increasing number of young people be turned into "scientists" in order that both the Communist and non-Communist nations may compete in space projects and similar activities, reminds us strongly of the famous observation, "What shall it profit a man if he should gain the whole world but lose his own soul?" At a time when we are asked to worship the latest Russian export into outer space, it is appropriate to ask, "What shall it profit men if they gain the whole universe but in the process lose their own souls?" Men are in grave danger of losing their own souls for the simple reason that they are losing control of individual purpose. Evil is in the ascendancy everywhere as power is centralised into fewer and fewer hands. The intensification of space projects must inevitably intensify the centralisation of power and further the cause of the anti-Christ.

Much is being said about man's "insatiable quest for knowledge." but nothing is being said about the fact that the growing space project programme would not be possible without the support of those who control productivity capacity through centralised control of the creation of financial credit. We are convinced after a close examination of the subject that space projects are a major part of the campaign to place complete control of the whole human race under one central group. A diabolical feature of this campaign has been the claim that space projects must inevitably bring the Communist and non-Communist nations closer together. The suggestion that the peoples of the Earth might one day have to unite to resist attacks from other parts of the Universe is not as silly as it might appear. It is part of the general psychological attack upon

the individual, to condition him to accept certain policies uncritically.

We have not the slightest doubt that if sufficient of the individual's real credit, productive capacity, is centralised, it will ultimately be possible to land a rocket with scientific instruments upon the moon. It may even be possible eventually to mine some of the minerals which some believe exist on the moon, and to bring them back to earth. All this type of activity would certainly provide "full employment"! But we come back to the fundamental question, "What purpose does all this control of material power serve?" This is the question men have been struggling with since the beginning of recorded history. Some men have always sought to exercise power over other men. Many and ingenious excuses have been made in an attempt to justify the will to power. Christianity made a vital contribution to the solution of the problem of the will to power by stressing that the individual was not born into this world to exercise power over others, but to exercise power over himself. Only by exercising power over himself, and by accepting personal responsibility for the exercise of that power, can an individual personalise his life. If he is reduced to the position where he is merely the instrument of power exercised by someone else, he loses his soul in a very real sense. And this is what is happening all over the world today.

Compared with today, men in past times could resist the will-to-power much more easily. But the very knowledge, which could have opened a world of expanding freedom for the individual, is being used to enslave him to a materialism, which even the Christian Church will not challenge. Centralised control of finance and propaganda is

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NEWS SECTION

The False Alternative: Inflation or Deflation?—
U.S. News and World Report of December 5, 1958, makes the following comment: —

"The dilemma posed by big Government is a real and difficult one. Cut spending, deflate, accept some unemployment as a brake on pressure for wage increases, and tax revenues tend to fall more than spending is cut. That's been the experience of the recession just now ending. But: Use Government spending to assure full employment, and unions use their power to push wage rates higher and higher regardless of productivity increases. Higher wage costs are followed by new increases in prices. One way you get deficits that tend to generate inflation. The other way you get union demands that bring wage rises that cause price inflation.

"What it adds up to: If you want full employment without inflation, then there must be some way to control wage rises and price rises. . . . In U.S., pressures are against formal restraints on wage or price rises Result: As of now, long-range outlook is for gradually rising prices."

The above comment is a typical example of presenting inflation as the only alternative to deflation. Ever since the end of the war we have persistently pointed out that "controlled inflation" was the decided policy of those who wield power through the control of money. The basic cause of increased prices is not wage increases, but the creation of new financial credit for capital expansion in order that "full employment" can be maintained. New credits for consumption are the only genuine alternative to either inflation or deflation. But before this financial policy is likely to be adopted it is essential that the truth concerning the purpose of the production system be more widely accepted. The true purpose of production is consumption, not "full employment."

Inflation and the Moral Law: When giving evidence before the New Zealand Monetary Commission, Mr. Colin Clark, Director of the Institute of Agricultural Economics, Oxford, pointed out that any person who deliberately plans for or condones a rising price level is guilty of destroying the individual's savings, a crime which the moral philosophers of the past listed along with murder and other criminal offences. The moral philosophers of today are very quiet about the crime of inflation. It would appear that either they are afraid to challenge the powers promoting inflation, or they also have become "brain-washed" and accept inflation as "inevitable" and part of

the price to be paid for "progress." Church spokesmen should be persistently questioned on this issue and asked where they stand.

It is true that some Churchmen have condemned the destruction of food or its restricted production while some people are short of sustenance. But surely an even greater crime is to condone the de-humanising of people by compelling them to spend their lives on unnecessary activities before being permitted to partake of food, which can be produced without their assistance?

King George VI Defends Imperialism: "There is a word which our enemies used against us — Imperialism. By it they mean the spirit of domination and the lust of conquest. We free peoples of the Empire cast that word back in their teeth. It is they who have these evil aspirations. Our one object has always been peace: peace in which our institutions may be developed, the conditions of our peoples improved, and the problems of government solved in a spirit of good will."-
King George VI on Empire Day, 1940.

American General Criticises Churchill: Although we have not yet obtained a copy of *Wedemeyer Reports*, by the retired United States General, Albert C. Wedemeyer, reports indicate that this famous military leader has presented some unpalatable truths for those who accept the "official" history of the war and its causes. General Wedemeyer makes the following pungent comment on Sir Winston Churchill:

"It is indeed one of the great ironies of history that Winston Churchill, who had proclaimed that he had not become the King's First Minister to preside over the liquidation of the British Empire, pursued policies which hastened Britain's decline to her present status of a second-rate power. In none of his books has he ever recognised either his own or Roosevelt's responsibility for the disastrous outcome of the war. Churchill, in effect, seems to lack either the wisdom to recognise or the greatness to admit them and say *mea culpa* (I am to blame)."

General Wedemeyer states that Great Britain and the United States should have kept out of the war "at least until Soviet Russia and Nazi Germany had exhausted each other and if, after we had become involved in the war, Roosevelt and Churchill had not sought to obliterate Germany, which was tantamount to destroying power equilibrium on the Continent, we might not have fought in vain." President Roosevelt "deliberately provoked" the Japanese into attacking

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America, a charge, which has now been so well established by the evidence that it is surprising that politicians and others continue to talk about Japan's "secret" attack upon Pearl Harbour.

Obviously General Wedemeyer's book is not going to be featured by the book reviewers in the daily papers or by the booksellers. It tells too much of the truth and damages too many reputations. The Communists are not the only people who deliberately suppress real history to suit their own purposes.

Realism and the Race Question:

Occasionally the daily press finds that it cannot avoid publishing some realistic comment on the race issue. After the wave of sentimental and misleading nonsense which engulfed the Australian press last year, it was refreshing to read the recent letter from a group of prominent citizens, including clergymen, who have had considerable first-hand experience in native welfare work, and who urge against hastily conveying citizenship responsibilities upon Australian aborigines who are not equipped to accept such responsibilities. Although this letter created widespread and favourable comment, we have not the slightest doubt that it will soon be erased from memory by further propaganda, which delights mainly the Communists.

An American Negro author, Manning Johnson, an ex-Communist, writes in a recently published book, *Colour, Communism and Common Sense*, that the Communists and fellow travellers are the promoters of racial agitation. We do not expect to see this book featured in the daily press.

THE CHRISTIAN VIEW

The Christian view of man's responsibility towards Nature implies a certain respect for the material he uses Avoidable and harmful waste is disrespect to Nature What about . . . those engaged in making worthless patent foods, shoddy materials, and so on?

These personal and vocational problems are rendered impossible of solution "with the best will in the world" when men have to serve in a system which has actually to waste on a colossal scale both natural and human resources in order to carry on at all! This waste can be traced to the fact that society has to be mainly concerned with economic effort rather than with the satisfaction of economic needs. For various moral and technical reasons, men are allowed claims on wealth in proportion to the economic efforts they

expend, or to the economic satisfactions they forgo. Industrialism has therefore been built upon the ideal of the multiplication of effort. With the inherent effort-saving advances in techniques, this objective could only be achieved by waste in diverse forms. Waste has taken diverse forms; rapid industrialisation, the products of which the world's population has to be persuaded, bullied or corrupted into requiring, while elemental needs are still far from being met; the fetish of commerce and trade as a measure of prosperity because it provided work for displaced producers; export surpluses from the more successful nations, while their populations, in order to keep themselves employed, were pinched by not being allowed the equivalent of their exported production; the ruthless exploitation of natural resources for cheap and easy supplies by nations and industries in competition to sell, not to enjoy; and as an undesigned result of these complex efforts, war, as the result of that economic imperialism which afflicts modern industrial communities striving for security of markets. . . . No Church on earth can sustain the Christian revelation of the true end of man if it is dispensed in an order of human life whose very assumptions deny it and which religion makes no effort to condemn.

St. Paul's dictum, "If a man will not work, neither shall he eat," was a moral precept which derived its sanction from the fact that, in a society where each man produced only the equivalent of what he consumed, the idler was robbing his brother. But to erect this into a universal moral law would be to cast reflections upon the countless non-producing saints and sages and artists who have enriched the world in other than an economic sense, and even upon our Lord Himself, who, during great periods of His ministry, was not "economically employed." Today the individual, on the average, produces a hundredfold of what he consumes. Why should he grudge his brother the rest, unless he, too, bears an economic burden?

Moreover, it cannot be evaded that the contemporary fear of relaxing economic effort for the majority is largely due to the stress of industrialism over the last two centuries which has undermined men's power of living in a more natural and spontaneous manner

Not the use and enjoyment of God's gifts, but the discipline of producing and trading, came to be the ends of economic life. That itself was a complete reversal of earlier attitudes.

—From *God, Man and Society*, by V. A. Demant (Student Christian Movement Press, London, 1933.)

THE CHALLENGE OF EVIL

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being used to impose increasing political and economic centralism upon the individual; to create conditions in which the individual feels helpless to alter policies he dislikes.

The challenge of evil is going to grow stronger during 1959. The manifestations of evil will be numerous and varied. But this challenge can be met, as it has been met time and time again down the centuries, so long as sufficient people recognise the nature of the challenge. At some time in the future the climax of the struggle between evil and that Truth which shall make us free, must come. And Social Crediters, because of their knowledge, will play a decisive role in this final struggle. Let us therefore meet the challenge by re-dedicating ourselves to the task ahead in 1959.

IMPEACH THE POLITICAL LEADERS!

The continued fame of the wise and witty Francis Bacon rests largely on the system of inductive reasoning, which he formulated. But let us not forget that his excursion into politics landed him temporarily into prison. The story of the impeachment of Warren Hastings of Indian fame is not so well known.

Two such highly placed British men had to be put into the dock legally; why do we not commence some form of impeachment to summons the worst of our highly-placed Parliamentarians because they are following open wrongdoing? The imposition of the present rate of high taxation is an act of outrageous robbery. Some process to appeal to retributive Justice should be used to stop the robbery.

The Greeks invented such inestimable words as nous and Nemesis. These ideas ought to set many people thinking on some worthwhile lines of metaphysical research. The Socratic method, unfortunately, is seldom investigated.

Nemesis, as the personification of divine justice, must bring retribution to wrongdoing. The absence of personal sentimental fine feeling is not the only sin. A regime may follow wrongdoing; our Western civilisation must come crashing around our heads unless we do not mend our ways. Pure and undefiled enlightenment can seldom be found while we pursue our community affairs on lines as at present. In such affairs as finance, economics, theology and conventional history and politics we stumble along on stupid and false lines.

"He that has eyes to see let him see."

—C. H. Allen.

FAMOUS ORGANIC FARMING AUTHORITY TO TOUR VICTORIA

Readers of this journal will be interested to know that Lady Eve Balfour, famous English authority on organic farming, will start a tour of Victoria early next month. The following is the programme: —

COUNTRY

- Feb. 4-7—Gippsland.
Public meetings at Dandenong Feb. 4, 8 p.m.
Leongatha, Feb. 5, 8 p.m. Organiser: Dr. C. Sandy, 254 Lonsdale St., Dandenong.
- Feb. 9, 10—N.E. District.
Public meeting Wangaratta—to be arranged.
Organiser: Mr. G. Copland, Cheshunt, Victoria.
- Feb. 12, 13—Goulburn Valley.
Public meeting Shepparton, Feb. 12, 8 p.m.
Organiser: Mr. G. V. Lawrence, Murray Valley Development League, P.O. Box 359, Albury, N.S.W.
- Feb. 16-18—Wimmera District.
Public meeting St. Arnaud, Feb. 16, 8 p.m.
Public meeting Horsham, Feb. 18, 8 p.m.
Organiser: Mr. Cameron, 25 Kings Avenue, St. Arnaud.
- Feb. 19-23—Western District.
Public meeting at "Purrumbete," Weerite—to be arranged. Organiser: Mr. W. Manifold, "Purrumbete," Weerite.

MELBOURNE

- Feb. 28, 3 p.m.—Field Day.
Mr. W. Carruthers. Maryborough Rd. (off Canterbury Rd.). Ringwood.
- Mar. 3—Public meeting at Assembly Hall, 156 Collins St., 8 p.m.
Organiser: Mr. R. H. Weller, 18 Rushall Crescent, North Fitzroy, N.7.
- Mar. 7, 3 p.m.—Victorian Compost Society Annual Exhibition of Organically Grown Produce, Old Colonists' Homes, Rushall Crescent, North Fitzroy.

CODNER BROS.

Builders and Joinery
Manufacturers Homes and
Home Sites Available

WHEATSHEAF ROAD, GLENROY