

Annual Dinner & Seminar Issue

THE NEW TIMES

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

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EDITORIAL

ANNUAL DINNER AND SEMINAR REFLECTED GROWTH AND VITALITY

One of the outstanding features of the Annual Dinner and the Social Credit Seminar was the number of new faces at both functions. Although many old supporters were unable, for various reasons, to be present at the Dinner, the usual attendance was maintained by the presence of new supporters. Even more important than the steady influx of new supporters is the calibre of those who have been attracted to our ideas in recent years.

In spite of the torrential rain, accompanied by biting winds, which fell on the night of the Dinner and during the whole of Saturday, the attendances at the three sessions of the Seminar were much better than was feared. Numbered amongst newcomers to the Seminar were members of the clergy. Valuable new contacts were made at the Seminar. Regular supporters were unanimous that both the Dinner and the Seminar reflected steady growth and vitality, and that these annual functions were a source of inspiration for all those attending.

UNEARNED GRACE

Before asking the Rev. Norman Hill to say Grace, the Chairman. Mr. J. R. Johnstone, said that he would like to draw attention to the important fact that the Social Credit Movement is the only one which consciously extends the Christian teaching of unearned grace into the economic sphere. The dividend principle was directly related to this teaching.

In welcoming those present, Mr. Johnstone first made reference to the guests of honor for the evening, Mr. D. J. Killen. Federal Member from Brisbane, and Mrs. Killen. It was hoped that they both had an enjoyable and profitable evening.

Mr. Johnstone went on to say, "I must also extend a special welcome to a number of people who are with us for the first time, some having become interested in our work only in recent times. If they learn nothing else here tonight, they will at least realise that we have gathered here this evening a group of dedicated people who are not prepared to allow themselves to be dominated by allegedly inevitable trends, who are living purposeful lives by a conscious attempt to create a social order based upon principles of truth and rightness, and who are resisting every policy which destroys the individual's most divine attribute, his individual initiative, his freedom of choice.

We meet here annually, not primarily to discuss economics and politics, but to share our experiences and to draw strength and inspiration one from the other."

MESSAGES

As usual, an excellent Dinner was served in the most tastefully decorated Banquet Hall at The Victoria. The entertainment provided during the Dinner by Mr. and Mrs. George Miller helped provide an ideal atmosphere for the purpose of the evening. Later Mr. Brian Fitzgerald assisted at the piano.

During the Dinner the Chairman and Mr. Butler took it in turns to read the large number of messages from all States of Australia and also from overseas. We publish all these messages in this issue, as we know that they are of interest and value to all readers.

TOAST TO "THE NEW TIMES"

The toast to *The New Times* was moved by Mr. Leo Mahony, whom Mr. Johnstone described as representative of the excellent type of young person being attracted to the movement. Mr. Mahony had had the advantage of studying economics at the University while at the same time studying Social Credit under Mr. Butler.

In a most impressive address, Mr. Mahony took his listeners back to Douglas's first book, *Economic Democracy*, and directed attention to the statement concerning organisation and personality. Mr. Mahony's re-statement of the fundamental principles of the relationship of the individual to organisations was greatly appreciated by both old and new supporters.

In responding to the toast to *The New Times*, the Chairman said that the paper could never be regarded as a commercial venture. It was sustained largely by the practise of Social Credit—voluntary association for a specific purpose. Mr. Johnstone thanked all those who by their voluntary efforts kept *The New Times* alive. *The New Times* was a journal of truth, endeavouring primarily to reach men and women of quality in the community. He urged all supporters to increase their efforts to seek out these people of quality.

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INSPIRING DINNER MESSAGES

The first message read was from Mrs. C. H. Douglas, who said that Dr. Geoffrey Dobbs and Mrs. Dobbs, prominent English Social Crediters, were visiting her at the time of writing. Dr. Dobbs had not only led the fight against fluoridation in Great Britain, his work had helped opponents of fluoridation everywhere.

"I was reading somewhere the other day—I think Lord David Cecil's thoughts on man the social animal in relationship to the people and age in which he lives; engaged as he is with the social and moral aspects of existence yet must have the inward and spiritual knowledge of himself as a solitary soul in relation to the visionary and the ideal. Social Credit brings together the vision and the ideal; it is practical work, that practical work so vital to progress. May your efforts bear good fruit. You know I will be present in spirit with you on the 18th and 19th."

Mrs. B. M. PALMER

Mrs. B. M. Palmer, who has in recent years done magnificent work as Editor of *Housewives Today*, which supports the policy of the British Housewives' Association, sent the following message:

"The first book on what has since come to be called social credit, *Economic Democracy*, written for the most part in 1917, and published in 1919 was concerned almost entirely with the proposition that centralisation of power over initiative, as opposed to individual freedom is a persistent and conscious policy. My excuse for this reference is that every effort has been made to obscure this fundamental issue, and to represent the Social Credit Movement as concerned with 'a discredited money scheme, which has been tried in Alberta and has failed'."

"So wrote Major Douglas in *Whose Service is Perfect Freedom*. It seems to us in Great Britain that many in Australia are helping to free individual initiative from the toils of centralised power, and from the Mother Country we send our sincere greetings and good wishes for future success and our deep admiration for what has been already achieved."

SOCIAL CREDIT MOVEMENTS

Mr. Dave Byers, President of the West Australian Social Credit Movement, sent greetings from all supporters in the West.

Mr. F. Allen, President of the Auckland, New Zealand, Social Credit group, sent best wishes, saying: "Distance and circumstances prevent our personal attendance but we are with you in thought."

Mrs. Dorothy Graham, Secretary of the New Zealand Social Credit Association, wrote: "Once again, I have to be with you in spirit though I still hope that one day I may actually get to the dinner in person." Mrs. Graham made the following comment:

One of the most frightening aspects of today, it seems to me, is not so much the growth of the Welfare State, though that is bad enough, but the growth of the Welfare State mind in so many people, who accept controls, restrictions, permits, bans and limitations of all kinds, without question.

The issue at stake is Power, who is to hold it? The

State or the individual? The Socialist says the State. Social Crediters say the people and between the two policies there is a gulf cannot be bridged, though very few seem able to see the sharp distinction between the two.

Thank God that Douglas was "matched with this hour", for by his simple proposals he subtly transfers the power from the State to the individual and that is the shining light that gleams and beckons us on through the darkness of the present time.

The more one reflects on the philosophy and the policy of Social Credit the more one sees the height, breadth and depth of it, for it covers everything.

Miss MARY H. GRAY

In "Greetings from Scotland". Miss Mary Gray, formerly of South Australia, wrote: "It gives me a deep feeling of thankfulness to know how bravely you people are keeping the flag flying for Social Credit and a better, saner world. "The New Times is doing a great job. It is a source of light and hope in a darkening world. When I read of the activities of your movement in Melbourne and beyond, I am encouraged greatly to do my own little bit here.

"The magnitude of the task you have undertaken does not daunt you, for you believe in your message; you have faith in your belief and a great faith can move mountains.

"It seems to me, from the progress you are making, that we may look to Australia for the 'break through'. For one thing, you have not such a ponderous, inert mass of population to deal with as we in Britain; ideas spread faster and influential people are more get-at-able - - *provided* there are those among you able and willing to do the work - as I know there are.

"I regard you, therefore, as in the van of the Social Credit Movement—and I mean *movement*.

"There is nothing of self in our Cause, we fight only for truth and justice. But is it a struggle against over-whelming odds to which we dedicate ourselves, and there is no giving up until the end.

"May I offer you the motto of Edinburgh, my native city, to be your also: it is *Nisi Dominus Frustra* - 'Unless the Lord (be with us, we labour) in vain'."

Mr. RON GOSTICK

The following was from Mr. Ron Gostick, Director of Canadian Anti-Communist Crusade and Editor of *Canadian Intelligence Service*. "I am pleased to hear that again Australian patriots associated with *The New Times* are gathering for an Annual Dinner—a very necessary part of the battle, for renewal of spirit and rededication. *The New Times*, and the movement of which it is the core, is of great significance to those of us associated with The Canadian Intelligence Service because you are doing a

splendid job of exposing Marxism and the anti-Christian philosophy behind it, and *also* because you are pointing to a better way, a way of life based upon the Christian philosophy. We in Canada associated with The Canadian Intelligence Service have experienced a year of unprecedented growth, in both high circles and low. We now look forward to expanding the scope of our work to include the *positive* and *constructive* aspects of the battle, known to many of us as Social Credit. Best wishes for the coming year."

FROM FRENCH-CANADA

Mr. Louis Even, Director of the Union of Electors, Canada, sent the following report of his movement's activities:

"We feel our influence growing on local governments, and higher also. In several instances, a letter from our office to governments or to responsible quarters have been heeded without delay to redress injustices done to individuals in the application of social security laws.

"We also experience better comprehension from the part of our (Catholic) clergy. As recently as at our annual congress at Amos, this September 6th, a message from the Bishop of that diocese was read to the congressists at Mass by the officiating priest. The message, addressed "to the members of the Union of Electors in congress at Amos", said that the bishop, His Excellency Mgr. Desmarais, who had kindly permitted the celebration of Mass in the vast hall (arena) to accommodate the congressists, sent them his message of blessing and peace." The priest added, for himself, that he appreciated our work, that we were doing much good, and he encouraged us to carry on confident that God would see to the implementation of our pursuits when He sees that the hour has come. The bishop's message and the priests' comments were the more remarkable as a few years ago this very same bishop had publicly censured the Union of Electors, calling its directors (ourselves) "bad shepherds", and forbidding his priests to rent the parish halls to members of the Union of Electors for their meetings.

"Similarly, a widely circulated daily of Quebec, the policy of which is submitted to the approval of the Archbishop of Quebec—*L'action Catholique*—was forbidden some years ago to even mention the names of the directors of our movement in its columns. They would not accept paid advertisement unless these names were expunged. A congress could be held in that very city, without any mention in that paper. Now the attitude is quite different. They find place for detailed reports of our congresses, with photos and names, without charging one cent. And on the occasion of the 12th anniversary of *Vers Demain*, this year, the editor-in-chief of *L'Action Catholique*—the same as in the years banning us - - had an editorial praising *Vers Demain* as a carrier of material for thought and an organ of education and formation.

"Up to two years ago, the dailies generally had distorted reports of our activities when they did mention them. Quite different today: they publish our own statements and reports.

"Again, up to two years ago, it was without effect that we asked CBC to take some spot television of our annual congresses and pass it at the news period on the national net. Now we do not bother any more to ask them, but they come from themselves—last year and this year—and their selection of features and accompanying comments were very good, giving a good impression of our event to the tele-spectators.

"Then there is our influence to halt the progress of the socialist trend in Canada, more particularly in French Canada, where we have a stronger hold. The socialist-minded leaders of trade unions must reckon with the opposition from members won to Social Credit. The C.C.F. (socialist) party, while remaining a pro-socialism formation, has to water down its programme considerably, owing to the resistance met from the people; and Social Crediters are a big and we could say the main factor in that resistance. They have something better to offer against the evils of the present financial capitalism.

"More and more also, we place the stress on the formation of enlightened and determined individuals, who are able to take *hic* and *nunc* the right decisions and steps as events may call for, locally, or in a larger field in a concerted action. And it is a great reward for those who have been leading this educational work for twenty years, to witness the growing number of such men of initiative and the continuous development of their personality.

"In the last twelve months, we have sent our full-time missionaries to nine of the ten provinces of Canada (only Newfoundland omitted from this program). The same will be repeated during the term just begun. We are presently concentrating our force on the province of New Brunswick. Nova Scotia and Prince Edward Island will follow in November and December. Then the winter months will see our men chiefly in Ontario, except for three or four who will visit our subscribers in the western provinces. We have presently 24 full-time persons serving the movement, one third of them for editorial, administrative and office work, the others on the road throughout Canada. Our penetration in English-speaking communities is much slower, owing to a different language and a different mentality. We have undertaken it just the same and keep on, because the other existing Social Credit movements are all tied up to the political party, and we are more and more convinced that this is more harmful than beneficent to the advance of Social Credit.

"With my best regards, and wishes from all here for the success of your grand work in Australia."

N.Z. CHRISTIAN CAMPAIGN FOR FREEDOM

Mr. Jack Simon, Secretary of the New Zealand Christian Campaign for Freedom, sent the following message: "On the occasion of *The New Times* Annual Dinner our small band is with you in thought and spirit . . . We look to you to keep shining one of the brightest constellations in the Social Credit heaven, *The New Times*. Man is God's high-

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est creation on this planet. May man become aware of his true status ere long."

Dr. and Mrs. J. D. HALDEMAN, SOUTH AFRICA

A message was received from Dr. and Mrs. Haldeman, of South Africa, who flew their own plane out to Australia some years ago. The message read:

"For so many years that I cannot remember when, *The New Times* has been our best source of information and more than any other publication, has given the facts of what is behind the scenes in the International Conspiracy that is threatening the world.

"Through your efforts and the efforts of people of like thought in other countries, more and more people are waking up to the danger. This in turn will cause more of them to seek a solution and the only solution is Social Credit.

"I am writing a lengthy booklet on the International Conspiracy as it affects South Africa, stealing a lot of your material for the purpose. Will send you a copy when it is finalised."

Mr. RUSSELL MAGUIRE, U.S.A.

A message from Mr. Russell Maguire, Chairman of the Board of *The American Mercury*, was warmly received. It was pointed out that this influential monthly American journal penetrated beyond the usual vague anti-Communism and carried articles exposing the real forces behind the international scenes. It dealt with both International Zionism and International Finance.

An extract was read from a recent article by Mr. Maguire, "The Forces of Darkness", in which he wrote:

Taken in its entirety, the world revolution, now in its last stage, is a battle of matter against spirit, of revolt against natural law. National spirit is but the extension of family spirit and decent home life. Religious spirit as well as the right to choose, to own property, and to take the initiative, are inherent in man's nature. They are all part of the natural law. They are expressions of the Will of God. No one could ever vanquish the natural law except its Author — Jesus the Son of God. He resurrected Himself — and matter could never prevail over spirit.

The conspiracy will work tremendous havoc. It will spread destruction, multiply ruins, greatly expand cemeteries, bring about starvation and transform the Garden of Earth into a desert. Those of us who believe, have the promise that truth will triumph over evil. Spirit will vanquish matter. Natural law will prevail over the forces of darkness.

A. K. CHESTERTON

The following cable was received from Mr. A. K. Chesterton: "League of Empire Loyalists and *Candour* readers salute Eric Butler and his stalwarts in the fight for the survival and greatness of the British nations. We are with you in spirit and go forward with you unfalteringly into the future."

MESSAGES FROM INDIVIDUAL SUPPORTERS

Telegrams were received from Mr. R. L. Kilpatrick, Mungundi, Queensland, Mr. Page, Sydney, Mr. and Mrs. Jim Gulberti, and Mrs. Reichelt, of Merredin, West Australia, and from Mr. and Mrs. R. Pritchard, of Yackandandah, Victoria, who said: "200 miles do not separate us in spirit tonight."

Mr. James Guthrie, of Hobart, Tasmania, sent the following message on behalf of himself and Mrs. Guthrie:

"I am sorry we won't be able to break bread with you and drink your wine this September, but we shall be with you in spirit.

"I think the Annual Dinner is very much worth while: to be among old friends who have shared the same cultural experience is always stimulating. We gather renewed strength from merely being in contact with those veterans who have fought together in so many battles. I shall miss the good companionship this year, but you have to realise that Hobart is progressing rapidly. It becomes more like an ant-heap every day and being one of the ants I have neither time nor money to move out of Hobart." Mr. Vivian James, of Perth, wrote:

"I deeply regret that I cannot attend your dinner although I made a special effort to do so. The Marxist policies of the Menzies Government were too strong, and the 12% tax on my gross takings, took from me that margin which would have enabled me to be present with you.

"I sincerely hope that your function has again developed greater strength, and that those responsible for it will derive greater inspiration for their lifetime crusade, from the support and appreciation of those assembled.

"The message I would like to convey to your gathering is that all should realise the debt they owe to those giving the leadership, in a movement which is often vilified, and ridiculed. Your leaders are people who have given their best for what they believe to be the only honourable course they can pursue. The opponents never miss an opportunity to score a point, or to victimise your leaders whenever possible.

"While you have the opportunity, while your leaders are alive and with you, do not forget to pay them the homage they so richly deserve, for in the values decaying all around us, your leadership is irreplaceable.

Miss Clara Gliddon of Adelaide, sent best wishes and offered the following thoughts: "There is always, I think a rarified atmosphere when people who believe the things we believe and know the facts we are aware of gather together . . . May you all be blessed with fresh courage and inspiration for the severe tasks that lie ahead in the coming year."

Mr. F. C. Belling, of Illabo, N.S.W., wrote as a "rank and file supporter of the principles for which *The New Times* stand" and expressed the opinion that "Social Crediters are the only sane people in a mad world."

Mr. T. V. Holmes, of England, an active supporter of *The New Times*, sent his best wishes for a successful Dinner and Seminar.

THE ECONOMICS OF COLLECTIVISM

Extracts from W. J. Carruthers' Seminar Paper

It is a fundamental fact of life that the real cost of anything is the amount of energy in its various forms that is used up in the course of its production. As an example, take the famous Sydney Harbour Bridge. The true cost of the Bridge, was the human energy consumed the steel, the cement and all of the other material things that went to make it this marvellous structure. This means that in the process of converting our raw materials into a useful asset of a Bridge, we depreciated our stock of assets, and the Bridge was paid for by the Community as it was being constructed. A true financial arrangement would have reflected this fact, but under orthodox financial arrangements, we are left in a financial debt, which posterity are asked to pay for indefinitely; and it is this claim associated with this debt, that brings us to our second and most important statement, the unearned increment of association.

I want you to imagine that you had the choice of paying £10 per year to one of two telephone systems. The first of them had ten subscribers altogether, and the other had a million subscribers. You would at once say that for your £10 subscription, you would get very much greater value by joining the system, which had one million subscribers. Or take another case: You were faced with the problem of rolling a heavy stone up a hill. A stone so heavy that one man could not move it. You also have at your disposal, ten men and a rope. Would you use one of the men pulling vainly for five minutes, and then substitute another and so forth, thus exhausting your ten men without moving the stone? Or would you tie the rope to the stone, and put the whole ten men on to pull it up the hill? We would naturally use the ten men at once, combining their forces with the aid of the rope. Now in this simple instance, we have an example of what Social Crediters call the Unearned increment of Association. By associating together in an undertaking it is possible to do things, which the same persons, who, when associating together, are successful, would be unable to do if their endeavours were isolated. It is not too much to say that in this fact lies the whole basis of society from tribal days onwards. People have come to understand, that by associating together for various purposes, they can achieve results, which cannot be achieved without such association.

Now if you were able to measure the creative and productive capacity of say, three million adults in Australia who are estimated to be employable, taking their productive capacity individually and separated from any assistance, either from the rest or from those tools and processes which have developed amongst us as a community, and you add together these three million productive units separately, you would get a figure, which it would be fair to call, the round result, of their individual efforts. In assessing what each individual could do under these conditions, you would have to assume that he was totally uneducated, because education is a communal inheritance and does not come to a man by his individual

effort. You would have to assume that your three million, twentieth century Australians had less intelligence than a Central Australian tribe of Aborigines, that they had no tools, no knowledge of organisation and had at their disposal merely undeveloped territory in the state, to which nature unaided, brought it.

Now consider these three millions of employable individuals operating with the best possible tools which are in existence at the present, and operating under the best possible management and directed by the best possible policy, towards a well defined and universally agreed objective. You will not dispute that the output of the three million, under these latter conditions would be enormously greater than that of the three million acting as units without the assistance of the heritage of civilisation. If you subtract the output for one year, of the three million units, from the three million acting as a community, you will get the unearned increment of association, and would probably not need to be assured that the figure under these conditions would be colossal.

OWNERSHIP OF UNEARNED INCREMENT

It is quite certain that this unearned increment cannot justly be said to belong to any one person, or even one body of persons in the community. It would be just as reasonable to say that education, knowledge, science or any of the other intangibles, which go to make up our modern heritage, belong to any person or any section of the community. Of course they do not! And we have come to recognise that education in principle, is a birthright of every child in this country. It is without doubt that association brings with it tremendous gifts, some of them intangibles, but some of them wholly material, because our productive capacity in regard to material things is also generally a question of this unearned increment of association. I feel sure, at this point, someone will be anxious to protest that we obtain the unearned increment of association, by merely existing in an improved world. The answer to this is simple, and we can obtain it by considering the position of an individual who is in the position described by the police, "as having no visible means of support." I think you would agree without much deliberation, that such an individual does not obtain very much of the unearned increment of association, except perhaps the benefit of a Jail or a Casualty-ward. This is our position today in regard to the unearned increment of association. Only a portion of our increment is being delivered to us, and on increasingly onerous terms. The instrument through which we get access to our unearned increment of association is money, and powerful state and private institutions through power of money creation are denying us access to our heritage. The state representing the generalized interest of the community, should give and not take away, and it is because the State is only acting as an agent of these powerful institutions that our political democracy is being progressively destroyed, and the

advance to socialism and the centralised state is being accelerated. The instrument used by the state to implement this policy is taxation.

"SOMETHING FOR NOTHING"

At this juncture I think we should consider the "something for nothing" argument that is perhaps the greatest stumbling block to the acceptance of the idea of a National Dividend for all and plays right in the hands of the Socialist and Communist point of view that "labour produces all wealth".

Firstly, we have already demonstrated that the cultural inheritance of science, organisation, education and all the other factors embraced in this term belongs to the whole community and that it is this inheritance from the past that is the most important element in the production of wealth. This is a statement of fact. It is only through the use of tools and ideas developed in the past, that the present generation of individuals can do what we are doing and I would go so far as to say that the present generation could destroy this cultural inheritance because we are rapidly destroying the political religious and ethical atmosphere of freedom in which the main factors of this inheritance were developed.

It is the denial of this truth by the conservative elements in our community that automatically leads to the acceptance of the communistic doctrine that "labour produces all wealth". This in turn leads to the proposition that "the poor are poor because the rich are rich" which in turn is the main moral argument for the punitive taxation and outright confiscation practiced by modern states.

Allied with policy of the denial of the ownership and distribution of the "unearned increment of association" to the community is the policy of "full-employment". It is significant that every government in the world be they Conservative Liberal Socialist or Communist are devoted to this policy. This policy is again a denial of the facts because on the one hand we have our best brains in the form of scientists and engineers doing their best to put men out of work and very successfully whilst our Governments are committed to the opposite policy. This must inevitably lead to further intrusion by the State into the affairs of the individual in their endeavours to provide work, and this is born out by the recent Commonwealth statistics on employment, which show that employment by Governments is increasing at four times the rate of private employment and this will be accelerated as our industry efficiency increases. Because of the importance of this matter, I intend to make some quotes from Douglas.

"... although work for its own sake, or employment as an end and not a means, is objectionable when it is purely functional, or to put the matter in every day terms, since it is plainly desirable to cut down the amount of time necessary to improve the general environment or whatever rate is deemed desirable, work for its own sake may quite easily be essential to the well-

being of the individual. The difference is subtle but it is vital. To knit a jumper or to dig and plough because of the satisfaction of knitting a jumper or of creating a garden or a wheat field, or even because it is healthy, is one thing, and it may happen as a by-product that the jumper or the wheat field will be superlatively well done; to knit jumpers or to dig and plough ten hours a day six days a week, fifty-two weeks a year, because unless this is done the mere necessities of existence cannot be obtained, is quite another . . . As society is at present constituted, it is quite definitely to its advantage, and tends to the perpetuation of the present form of Society, that Lancashire mill operatives should work the maximum of hours at a very dull occupation, with the minimum change of work, and if individuals had no interests as such, that is to say, if they were Robots, contemporary society would probably work very well, and no difficulties would arise. But Lancashire mill operatives are developing personalities, and their interests are clearly not the same as those of Society as at present constructed.

But we can go further. It is not sufficient to say that the unemployment problem, as distinct from the distribution problem, is largely a delusion. As we have seen in the immediately preceding chapters, there is an *employment* problem in the sense that our financial mechanism does not bear any specific relation to, nor fundamentally does it take any account of, the introduction into the equation of production of solar energy in its various forms. To put the matter in another way, if the unemployment problem were solved tomorrow, and every individual capable of employment were employed and paid according to the existing canons of the financial system, the result could only be to precipitate an economic and political catastrophe of the first magnitude, either through the fantastic rise of prices which would be inevitable, or because of the military consequences of an enhanced struggle for export markets.

Why, then, is there so great a misdirection of attention in a matter of such primary importance? There is, I think, only one general and comprehensive answer which can be given to this question; and that is, that whether consciously or not, there is a widespread feeling on the part of executives of all descriptions that the only method by which large masses of human beings can be kept in agreement with dogmatic moral and social ideals, is by arranging that they shall be kept so hard at work that they have not the leisure or even the desire to think for themselves.

The matter is rarely stated in so many words. It is more generally suggested that leisure, meaning by that, freedom from employment forced by economic necessity, is in itself detrimental; a statement, which is flagrantly contradicted by all the evidence available on the subject. It is hardly an exaggeration to say that 75 percent of the ideas and inventions to which mankind is indebted for such progress as has been so far achieved, can be directly

'GOD GIVE US MEN'

or indirectly traced to persons who by some means were freed from the necessity or regular, and in the ordinary sense, economic employment, in spite of the fact that such persons have never been more than a small minority of the general population. Even where transcendent genius has been able to overcome the limitations of financial stringency, it is probable that the results achieved have been nothing like those which would have enriched the world had those barriers been non-existent."

Douglas, in his analysis of the present economic system, showed clearly that insufficient purchasing power was being delivered to the consumer, and this being brought about by the attempt to those controlling the system, to capitalize all debt charges for plant and equipment and charge them to the consumer through prices. The only way the gap between prices and purchasing power can be bridged under existing arrangements, is for a continuous expansion of a new capital works and of exports, and the more we mechanize our industrial processors, the greater would become the necessity for this expansion, leading to an ever-accelerating increase in the debt load of the community.

A group of American Engineers at Columbia University have given us objective proof of this taking the year 1900 as the starting point and the time period 100 years. They have shown that debt in the U.S.A. is growing at the rate of the 4th power of time.

If you started with a debt of £100 in 1900 by the year 2000 it would have reached the stupendous total of £100,000,000. Further objective proof that the system is generating costs faster than it is distributing purchasing power is the phenomenal growth of Hire Purchase, that is we are progressively mortgaging future income to buy today's production. This is the inherent cause of inflation in our system, and the more efficient we become, the greater the inflationary pressure.

The economic, political and social consequences of inflation are all around us. It is progressively crushing small enterprises in the interest of monopoly take-over. It is destroying Local and State Governments, as against ever-increasing power of the central government, and is leading to the establishment of an uncontrolled and arbitrary bureaucracy in Canberra. As a result of these policies deliberately pursued, our money vote is being progressively destroyed, because freely available purchasing power is the most important material factor in enabling men and women to have genuine freedom of choice. The money vote is the most flexible of all instruments to allow an individual to express his personality, and it is the denial of this economic vote that is destroying what was worthwhile in our political democracy. In fact political democracy without economic democracy is dynamite.

In his address at the Annual Dinner, Mr. Eric Butler recalled the important observation by C. H. Douglas that he was not very interested in the number of people who believed in Social Credit, but was mainly concerned about the number who were translating their beliefs into appropriate action.

Mr. Butler said that the building of a civilization was a long and arduous process and that an examination of history revealed the vital contribution of a comparatively small number of people. Civilizations had never been built up by counting heads, and he was convinced that quality was going to be far more important in resolving the present crisis of civilization than in mere numbers.

Mr. Butler observed that a quick survey of the world struggle revealed that the leadership on the side of truth was dreadfully small in numbers. It was therefore important for Social Crediters always to be alert to the urgent necessity of supporting any individual who was attempting to defeat centralised power in any sphere. The issue of power was the central one. It was the basic question which man had struggled with since the dawn of history.

What was wanted today were men of integrity, real men, men whose knowledge might not be vast, but who still had the instinctive feeling to stand up bravely against the crowd for what they felt was right. He finished by quoting the words of Josiah Gilbert Holland's prayer:

God give us men. A time like this demands

Strong minds, great hearts, true faith, and ready hands.

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess conviction and a strong will;

Men who have honor; men who will not lie —

Men who can stand before a demagogue and denounce his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog in public duty and in private thinking:

For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds

Mingle in selfish strife, - Lo! freedom weeps.

Wrong rules the land and waiting justice sleeps.

God give us men!

THE PHILOSOPHY OF COMMUNISM

Extracts from Eric D. Butler's Seminar Paper

An honest appraisal of the facts concerning the expansion of Communism must convince every realist that the World Communist State is "historically inevitable" *appears* convincing. But the truth is that the fostering of the idea of inevitability is one of the major psychological weapons being used by the Communists to help break resistance to their advance. Most of the major victories of the Communists have had nothing whatever to do with historical inevitability. Many of them have been the result of short-sightedness, lack of principles and, in many cases, outright treachery by those supposed to be resisting Communism. For example, there was nothing inevitable about the decisions made at the Yalta Conference in 1945, decisions which paved the way for the vast Communist expansion in the post-war years. But whatever the real reasons for their advances, the Communists have persistently stressed the theme that these advances proved that the non-Communist world is doomed and that the advent of Communism is imminent. Although the theory of historical materialism has been disproved by events on numerous occasions since Karl Marx outlined it the Communist leaders have retained it for the purpose of helping to convince their own followers that complete victory for Communism is only a matter of time and to persuade non-Communists that it is futile to resist the inevitable verdict of history. If people can be convinced that any development in human affairs is inevitable, that it is a manifestation of some natural law, particularly if this law has been proved "scientifically", then they see no good purpose in resisting such development, even though they may not like it. It is appropriate to observe here that the Communists are aided immeasurably on the question of historical inevitability because of the dominant teaching of the historians of the West, the majority of whom accept the cyclic theory of history: that civilizations rise and fall because of their nature, and that today we are living during the decline of our present civilization. Although many of the historians preaching the cyclic theory stress the importance of religion in the growth of any civilization, the important point to understand is that their views lead to the conclusion that the continuing disintegration of our present civilization is inevitable. All theories of inevitability strike right at the heart of the philosophical view of the individual being able to use creative initiative to change the course of events from what they otherwise would have been.

POLICIES STEM FROM PHILOSOPHIES

And this brings me immediately to the central thesis of this Paper, which is that the true nature of the Communist challenge cannot be understood until it is first understood that every policy in this world stems from a philosophy, is the result of a conception of reality. Policies are *evidence* of things unseen, of ideas concerning the nature of man and the universe. Behind every policy there must be a philosophy, just as a bridge is the material expression of a conception, which is first committed to paper in the form

of a plan. The basic cleavage in the world is not geographical, but philosophical. Paradoxical though it may appear, the general failure to understand Communism in the non-Communist world, is the result of the spread of the same materialistic philosophy underlying Communism.

ANNUAL DINNER AND SEMINAR THE "LONELINESS OF CANBERRA"

One of the highlights of the evening was the splendid address by Mr. Killen, who said that the loneliness of Canberra was something more painful than the loneliness he had experienced as a jackeroo in West Queensland. He thanked those who had encouraged him from time to time to overcome the loneliness.

In introducing Mr. Killen Mr. Johnstone said: "I am not going to try and present Mr. Killen as a Social Crediter in the sense that some people might use that term. Labels can be very misleading, particularly when we see some of the policies being advanced in Canada by two Provincial Governments, which bear the label Social Credit. But I am going to present Mr. Killen as a man of integrity and courage, a comparatively young man, certainly a young politician, who believes in having principles and fighting for them.

"Although Mr. Killen is going to speak on Communism in an international context at the Seminar tomorrow, and although the press has presented him as a fanatical Communist-baiter, it is only necessary to read *Hansard* — admittedly this is a form of self-inflicted punishment which not too many can stand! --to see that Mr. Killen has made valuable contributions on a large number of subjects. Some of us recall with pleasure and profit a Lenten address given several years ago by Mr. Killen on the question of the Church and the social order. This address was an indication of the depth and the breadth of Mr. Killen's thinking. Mr. Killen is the militant Christian and he is playing a very major role in the struggle against totalitarianism both at home and abroad."

Mr. Killen said that his address would be a "shandy": that he would touch on a number of matters of interest. He was given a very warm reception at the conclusion of his address. Mrs. Killen also spoke briefly, saying how pleased she was to be present, and urging women to also speak out against the Communist threat to civilization.

EVENING ENDS TOO QUICKLY

Although most of those attending the Dinner had arrived soon after 6 p.m., comparatively few had left by 11 p.m. and it was only with the greatest difficulty that the evening was terminated at 11.30 p.m. And even after that small groups were seen engaged in animated discussion on the street. The Annual Dinner has developed into a type of communion at which all those who attend re-dedicate themselves to the Social Credit cause and go back to their homes, some hundreds of miles away, to carry on their work for another twelve months. This year's Dinner was another milestone on the road towards our ultimate goal.