

THE NEW TIMES

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

Vol. 25, No. 20

MELBOURNE, FRIDAY

16th October, 1959

EDITORIAL

KHRUSHCHEV'S REAL OBJECTIVE IN THE U.S.A.

While there is no doubt that the Communists everywhere have achieved a major propaganda victory as a result of Khrushchev's visit to the U.S.A., the real objective of the Communist leader's mission has not yet been widely discussed. We were pleased to see that at least one paper in the U.S.A. "The Tablet", of September 5, devoted an editorial to what Khrushchev really wanted

The Tablet observes, "It is surprising that no one has suggested that the primary objective of the Soviet regime in this business (of international exchanges) is to get vast credits from the Government of the United States, directly or indirectly." While agreeing that *The Tablet* has correctly assessed the primary objective of Khrushchev, we do not find it surprising that most commentators on international affairs steer carefully away from any references to the control of financial credit and its impact upon international policies. This is one subject, which must never be discussed openly. Any suggestion that there is such a thing as an International Money Power is treated with scorn, while any reference to the fact that key members of this Money Power are Zionist Jews leaves the person making such a statement open to the use of smear and vicious character assassination.

While *The Tablet* is cautious in its observations concerning the use of financial credit to assist Communism, it indicates that it has more than a smattering of knowledge on the subject. How many journals would realise that vast dollar credits can be passed to the Soviets without permission of the American Congress, simply by the price of gold being substantially increased? *The Tablet* recalls the important fact that some twenty-five years ago a big increase in the price of gold in the U.S.A. "contributed to transform the practically insolvent Soviet Union, almost overnight, into a prosperous customer with considerable purchasing power because of its gold production." No mature person would suggest that the financial groups responsible for controlling the price of gold did not fully understand the implications of their policies. Any increase in the price of gold would once again be of direct and vital benefit to the Communists.

There is another way in which vast dollar credits could be directly passed to the Soviet irrespective of a hostile American public or Congress, and that is by the Soviet joining the international financial institutions set up by the Bretton Woods meetings. *The Tablet* recalls that the secret Communist agent, Harry Dexter White, played a key role at the Bretton Woods conferences of fifteen years ago, and suggests that the Communist leaders could now subscribe to the International Monetary Fund and the International Bank for Reconstruction and Development, and then be eligible for dollar loans. *The Tablet* writes:

To our way of thinking, the greatest practical danger in the new policy lies precisely in the financial support, direct or indirect, which the U.S.A. is evidently on the verge of granting to the U.S.S.R. Even if it creates a new boon in "peace stocks" (in contrast to "war stocks") and stimulates something like full employment over the next year or two, this policy is inherently suicidal because it must end by committing this country to unconditional endorsement of the economy of the U.S.S.R., its way of life, its currency, and the rest, no matter how many reservations are uttered about "our capitalism" and "their Communism". It can only end in the dollar moving down to the level of the ruble, and the interpenetration of the two systems of social, economic, and political organisation.

We once again express our view that something similar to what *The Tablet* fears is exactly what the real powers behind the international scene require. But, as the major features of the world plot against civilisation become clearer, it is easier to expose the authors of the plot and to work for their defeat.

SOCIAL CREDIT VERSUS CENTRALISATION

By LOUIS EVEN, French-Canadian Social Crediter

The centralisers and their loudspeakers, consciously or unconsciously, love to proclaim that the tendency of mankind is towards federations, centralisations; towards the disappearance of small associations, or at least towards the diminution of their sovereignty, in the interest, they add, of humanity at large.

When these gentlemen speak of federation, they think fusion. They wish to federate the nations in order to suppress them. Among us Canadians, federation of provinces is practically suppression through the moulding of them in such a way that they become nothing more than mere geographical divisions — departments, as they say in France.

If by mankind one means a body of men, this may be said to be a tendency. It is the tendency of some men, centralisers, who wish to control the others. It is a manoeuvre; the tendency is imposed.

The best proof that it is not a natural tendency is that in spite of all the forces of which the world's centralisers dispose — finance, the press, and central government — they have not yet succeeded. Upon this objective their hearts have been set for over forty years. The centralisers have opened the doors to wars and crises to create the conditions, which would throw individuals into the hands of the State, without, however, achieving their ends.

Centralisation "goes against the grain." The individual does not run after it. He wishes to be, on the contrary, master of his own life. But the farther a government is removed from individuals the less chance they have of making themselves heard by the government. That does not help democracy.

Social Crediters are resisters. They resist centralisation as they resist everything, which goes against someone, everything that leads to the tightening of the grip of institutions or of governments over somebody. They combat all conscription, civil or military.

The resistance may seem to be a war of retreat, particularly when too few take part in it, when the masses remain unconscious or apathetic or fatalistic: "What would you have me do?"

But it must not be forgotten that the resisters have for such the intimate hopes of the individual; liberty oppressed yet lifts its head. History shows it. Tyrants have centralised great power in

their hands but their tyranny has been defied. They have had their victims but they in turn have fallen.

Every act of resistance fortifies the resister and creates an obstacle in the path of the centraliser. It raises up other resisters. Resistance develops all at once with the quality and number of the resisters. But always there must be guidance, for there are many a thirst for power, and a sleepy people is soon shackled.

In the forefront of Social Credit is the pursuit of personal liberty, in order that the individual may expand fully through the means of his own choice.

"Social Credit," wrote Major Douglas, "is a new strategy in the great struggle between the will to domination of the tyrant and the desire for freedom on the part of the individual."

If Social Credit insists so much on the recovery of control of credit by the members of society, it is because Finance has become the supreme instrument of domination. It is financial centralisation, which has decided the programme. That is what holds all the countries of the civilised world under its thumb. All march in step with finance. All walk into crises together with no trace of natural cause to justify the privations thus imposed.

But even financial centralisation is defied, and more and more. Its' tyranny is more and more exposed and better and better known. It feels the need of governmental support. It desires a world government disposing of the material power of the world, to dictate the lives of men by the control of credit and by the threat of starvation.

Social Crediters do not approve of political centralisation any more than they accept — even while they are subjected to it — financial centralisation.

It is not the politics of the Parties than can best resist centralisation. The Parties seek power. And power corrupts. The more power anyone has the more he desires to have. The provincial governments which have most to say against federal centralisation are those which themselves practice centralisation most at home.

The battle against centralisation cannot be well conducted but by individuals who do not seek to impose themselves on others; that is, by citizens detached from the pursuit of power. Such are Social Crediters.

IMPORTANT ANGLICAN SYNOD RESOLUTION ON COMMUNISM

After a lengthy debate, the recent Melbourne Anglican Synod adopted by an overwhelming majority a resolution stating that "Communism is absolutely incompatible with Christianity and constitutes a deadly and growing danger to it", and requesting the Archbishop to have prepared an authoritative statement dealing with the philosophy, objectives, strategy and tactics of Communism.

In moving the motion, Mr. Eric Butler said:

One of the greatest errors concerning Communism is to regard it merely as a revolutionary movement born of a hatred of capitalism. This attitude directs attention away from the truth that Communism presents a complete philosophical system with a powerful appeal to far more than the materially poor of this world. It was Marx's successor, Lenin, who stressed the importance of capturing the student minds of the world in order that the Communist movement could be continually recruiting the necessary intellectual leaders. Students the world over have had no difficulty in accepting Communism because they are products of the revolt against the natural law philosophy which first made its appearance in the area of Western Culture amongst the ancient Greeks, and which was further developed in relationship to the idea of personality by the early Christian philosophers. The natural law philosophy is based upon a conception of the rules of the universe transcending human thinking. It postulates that man's destiny is but a part of an order greater than himself; that man is not self-sufficient.

As against this conception there is the idea that the Intellect, or Reason, is not only the supreme power in the universe, but that it is supreme as manifest in man. The student intellectual has no difficulty in believing that the idea of the worship of God is a gross superstition which restricts the freedom of the individual, but sees nothing illogical in the idea that man should worship Reason, Logic and Science. We hear much about the age of Reason, but the reason, like a slide rule, is incapable of providing anything more than the logical sum of all the data provided. The Reason is a pure instrument and of itself can prove nothing. It is obvious that the scientific method has led to an enormous knowledge about reality, but it is essential that we do not lose sight of the basic truth that the knowledge comes from reality itself and not from science as such. Because the Communists persistently claim that Marxian Socialism is scientific, those young minds conditioned to accept science as something which, in the hands of a superior class like themselves, provides them with power to sweep away all the superstitions of the past, it is not surprising that Marx's sociology and economics are accepted as necessary for the creation of a Brave New World.

The overwhelming majority of Christians, including the clergy, know little or nothing of the philosophical works of Marx and Engels on behalf of militant atheism. I would be pleasantly surprised if there were six members of this Synod who have read even one of the basic Communist philosophical works. Do not let us be diverted from this philosophical issue by the superficial observation so often

made by many politicians, who, generally in an exasperated tone, say, "Of course I am opposed to Communism. I don't need to be told that it is bad and it is therefore a waste of my time to be making myself familiar with its philosophical aspects." Now we are all opposed to cancer; we know it is malignant and destructive of the human body. But neither cancer nor any other disease can be destroyed merely by people saying they are opposed to it. The basic causes and nature of the disease must be examined and appropriate action taken based upon knowledge. Communism is a disease, which we must understand if we are to deal with it realistically. And we Christians in particular must understand the philosophical roots from which all Communist activities grow. I wonder how many here have taken the trouble to read Engels' most able work *Ludwig Feurbach and the End of Classical German Philosophy*, in which he makes a most comprehensive review of Marxist teachings on dialectical materialism. Before someone becomes impatient and asks what the views put forward by Engels last century have to do with Christianity in 1959, I hasten to draw attention to a new and dangerous Communist ideological offensive which is already causing havoc amongst a large number of religious people throughout the world, and which I hope will provide an example of the nature of the problem with which I am attempting to bring before this Synod. This new ideological offensive is designed to prove that dialectical materialism is more "spiritual" than the traditional religious conceptions, and is based upon a view first put forward by Engels in the work I have just mentioned. It is true that Engels referred to "things of the spirit", but by those words he meant those things, which he claimed, were solely the by-products of materialistic development, since the only reality was matter. One of the greatest services rendered the cause of the anti-Christ by the notorious Dean of Canterbury, is that chapter in his last book, *Christians and Communism*, in which he attempts to demonstrate that dialectical materialism is compatible with the Christian view concerning the spiritual nature of man. Whether or not this development of Engels' teaching concerning "things of the spirit" first suggested to the Communists a new technique for undermining Christianity, I do not know. But Christians everywhere should grasp the significance of a high Communist directive given on this matter in the March issue of *World Marxist Review*, one of the leading Communist theoretical journals. This directive clearly demonstrates that the Communists are intensifying their new tactics of attempting to subvert Christianity instead of attacking it directly, and of enlisting Christians to aid them in their programme. The article in the *World*

(Continued on page 4)

ANGLICAN RESOLUTION ON COMMUNISM

(Continued from page 3)

Marxist Review tells its Communist readers how to use those who believe in God without becoming victims of their own deceit. The Communists are given to understand that their dialectical materialism is the true originator of "spiritual" ideas. After claiming that the "cultural developments" and scientific achievements in Soviet Russia are "spiritual", and are leading to the development of "perfect man", the *World Marxist Review* states, "and this is only part of the spiritual development of society as a whole in the period of gradual transition from Socialism to Communism."

Your Grace, let us face that fact that this type of new Communist tactic has every chance of advancing the whole Communist offensive when we see in our own society the uncritical acceptance of speed, size and material development as evidence of progress, when we see even clergymen talking about the economics and material achievements of Communism while paying little or no attention to the purposes which these achievements serve. Until we come to grips with this issue, we cannot possibly hope to launch an effective counter offensive against the Communist drive towards complete world power. I believe that the hour is very late, Your Grace, a view that you obviously share as instanced by your charge to Synod, in which you refer to the views of "cool-headed and far-sighted statesmen" who believe that 1975 is the date set for the absorption of Australia behind the Iron Curtain.

You rightly observe, "the price of freedom is eternal vigilance and Christian citizens have an even greater obligation to vigilance than those who can see the dangers less clearly." By accepting this motion we can make a start towards accepting our obligations.

Today we stand face to face with one of the greatest crises in the recorded history of man. While I firmly believe that there are still great spiritual and cultural reserves in our society, that there are many outside the Church who still accept the values upon which European Civilization was built, I also believe that the Christian Church alone can, by fearless leadership, mobilise these reserves into common action against the forces of the Anti-Christ. We Christians have a special responsibility. This is the greatest challenge the Christian Church has faced in its long history, and I ask this Synod to accept the challenge by passing this motion unanimously.

ANOTHER DINNER MESSAGE

We regret that in our Annual Dinner and Seminar issue we overlooked recording that Miss Vera Briskham, of Dee Why, N.S.W., sent a message wishing the Dinner and Seminar every success.

"THE MONOPOLY OF CREDIT"

We are pleased to announce that C. H. Douglas's classic work, *The Monopoly of Credit*, has now been re-published. This is one of Douglas's most important works, in which he deals with the A + B theorem and shows the connection between the deficiency of purchasing power and progressive centralisation of power.

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