

THE NEW TIMES

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

Vol. 25, No. 24

MELBOURNE, FRIDAY

18th December 1959

EDITORIAL

THE SOCIAL CREDIT ROAD TO REAL PEACE

As another Christmas draws near, it is brought home to us once again that the deep yearnings of the majority of the world's peoples for peace on earth are in moving contrast to the plight of the world; a world in which turmoil and conflict grows ever fiercer; a world in which the traditional Christian values are submerged as all power is progressively centralised and the individual robbed of his most divine attribute: individual initiative and freedom of choice. Genuine peace and goodwill amongst men are impossible of attainment in a society increasingly organised to further policies which incarnate Evil and which violate every law of Rightness.

Genuinely free and independent men, associating voluntarily to achieve their individual desires, and making real that Law of Love which Christ gave the world, do not seek to make war of any type upon their fellow men. It is only when men surrender control of their own affairs, of their cultural and economic heritage, and allow themselves to be organised into mobs, that they are used by evil groups corrupted by power. The founder of Social Credit, C. H. Douglas, once observed that the seeds of war and revolution were to be found in every village where men were forced into unnatural competition by financial rules divorced from reality. Present business methods certainly do not reflect the Law of Love, but rather the law of the jungle as centralised financial power fosters the ruthless crushing of small organisations and their absorption into growing monopolies in which a certain type of individual reaches the top.

The unnatural conflict within each nation leads to the growth of conflict between nations as they intensify their efforts to try and solve their internal problems by exporting them abroad. The growing trade conflict between the non-Communist countries is eagerly watched by the Communists as they prepare to exploit the position to serve their own evil ends. It was unnecessary trade conflicts, which enabled international groups to manipulate the nations of Europe into conflict during the two world wars. These conflicts did not arise out of the natural desires of individual men, but arose out of unnatural conditions imposed upon them, mainly through the instrument of finance. So long as this instrument, or any other instrument, is used to try and impose policies contrary to reality, there can be no end to turmoil but the end of civilization, as we know it today.

Those who claim to seek peace on earth and goodwill amongst all men leave themselves open to the charge of being mere shallow sentimentalists, or even worse, if they will not make a conscious effort to oppose those policies which produce friction and which turn men into slaves, perhaps well fed and housed, but slaves by virtue of the fact that they have surrendered control of their own destiny. The path to a truly Christian society has been clearly revealed by the genius of C. H. Douglas, who with that humble attitude which is invariably the mark of all those who have been able to increase Man's knowledge and understanding of God's Universe, said that ideas similar to those he developed had undoubtedly been put forward in the past. But Douglas demonstrated with the precision of the engineer just how these ideas could be made real in the modern industrial society.

Social Credit is not a scheme for curing all the ills of mankind; it is a policy designed to make real the philosophy of freedom; to bring individuals into correct relations with themselves and with their institutions; to make it possible for individuals through increasing freedom to know God, love Him and serve Him. Social Credit is designed to free the individual from artificial and unnecessary restrictions. It is the only policy being put forward in the world today which seeks to extend the free time of the individual by insisting that the true purpose of the production is not "full employment", but desired goods and services in the shortest possible time.

Although it is commonplace to hear it said that Christmas has become commercialised, too few stop to ask whether this commercialisation is

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NEWS SECTION

Useful Innocents and the "Peace" Congress: In their reports to a meeting presided over by Dean Barton Babbage, four Anglican delegates to the recent Melbourne "Peace" Congress provided striking evidence of the apparent absence of any critical faculty amongst so-called educated people. *The Sun* of December 8 reports Miss Myra Roper, well-known Melbourne educationalist, and one of the sponsors of the Congress, as saying that she "had examined the organisation of the 'Peace' Congress thoroughly, and could find no sign of Communist organisation." Dr. E. Du Vergier, the secretary of the Education Conference, and Mrs. Jean Lloyd, a delegate to the Scientists', also claimed that there "had been no taint of Communism in the proceedings."

Miss Roper has demonstrated over a number of years that she has no understanding whatever of the Communist question. After her short visit to Communist China Miss Roper addressed a number of meetings and expressed views, which found favour with the local Communists. Miss Roper has time and time again provided evidence of her lack of critical appraisal of the true nature of Communism. In her address at the meeting chaired by Dean Barton Babbage she repeated the hackneyed argument that Communism makes no "serious appeal to a prosperous country—especially one of the most prosperous countries in the world, like Australia."

The truth is that the leaders of the Communist movement everywhere have been recruited mainly from the student intellectuals, and particularly from members of well-to-do families who have accepted the philosophy of Communism. Economic unrest and crises are exploited by Communist leaders to further their objectives. Miss Roper is typical of those intellectuals who cannot, or will not see that they are merely useful innocents. If the Melbourne "Peace" Congress was not inspired and organised by the Communists to further Communist objectives, then the truly astonishing conclusion must be reached that it was only a coincidence that the Communists devoted so much of their time and substance to the Congress and that the final results were so satisfactory from the Communist viewpoint, as witnessed by the enthusiastic reports in the Communist press.

It is true, of course, that there were numerous generalities in the Congress resolutions with which every sane person would agree. But these generalities merely masked the real purpose of the resolutions, such as the admission of Communist China to the United Nations and the furtherance of the current Communist tactic of "peaceful co-existence."

Another Canberra Power Grab?: Although we do not propose at this stage to examine the recommendations of the Joint Committee on Constitutional Reform, we draw attention to the fact that declared Socialists are greeting the proposals with great enthusiasm. The real danger is, not that Mr. Menzies is likely to support a Referendum concerning all the recommendations, but that he will seek all-party support for a limited number of increased powers for the Commonwealth. In an attempt to make the bid for increased powers more acceptable to electors, much stress will be placed upon the recommendation concerning the creation of new States. This diversionary tactic should not be allowed to obscure the fact that it is futile creating new States if the power of State Governments is to be further reduced and State Governments reduced merely to the role of administrative conveniences of the central Government.

The main power sought is increased control of financial policy. Some very plausible arguments have already been advanced in favour of further financial centralism, and if a Referendum does take place it will be the responsibility of competent Social Crediters to expose these false arguments and to provide those resisting increased centralism with effective leadership. Defeating policies of centralism is not, as some suggest, merely negative action: it makes it possible to direct attention to a policy, which can enable the individual to obtain security without surrendering freedom.

The Christian Objective: The Rev. H. S. Swabey, Anglican scholar, makes the following important point in a recent address to a group of fellow clergy:

I would submit that the Christian objective is Freedom with Responsibility. To advance towards freedom, we clearly need a realistic appraisal of the purpose of production, which surely is consumption, and not the creation of work. This involves a great deal more purchasing power in the hands of individuals to buy the increased production, and a reduction of price and tax to match the advances in industrial process. It means Growth instead of Control. But all must be under the Law of God, and all advance is thrown away unless new political responsibility is assumed: unless the vote becomes responsible, so that voters are involved in the decision they have made, for weal or woe. This new approach is designed to free man from preoccupation with the material and to salvage Quality—of food, creation, thought

and spiritual life—from the obsession with Quantity. This would restore dignity to the person and it might then be recognised that the thoughts of a few are not insignificant; I do not think that the New Testament anywhere regards the thoughts of a few as insignificant.

Israeli Credits for Ghana: We have previously commented on the curious relationship between Israel and Ghana in Africa, with Israel providing the new African State with various forms of assistance. As Israel itself is the creature of international Zionist financial support, without which it could not survive, it is intriguing to know that Israeli financial credits are now being made available to Ghana on a considerable scale.

However, there are aspects of the manner in which the credits were accepted, which indicate that Dr. Nkrumah and his fellow demagogues are but puppets in the major developments taking place in Africa today. When the Bill authorising the acceptance of the Israeli financial credits was first introduced in the Ghana National Assembly, some members of the Assembly caused a sensation by claiming that the British and American Governments were under the domination of Jewish finance, and that Israel was trying to obtain financial control of Ghana. This panicked Dr. Nkrumah so much that he sent an apology to the Israeli Ambassador and the Bill was withdrawn. Before the Bill was re-presented, it is clear that those members of the Assembly who had spoken about Jewish financial power were informed that this type of offence could not be tolerated. Two weeks later the Bill was introduced again and quickly rushed through the second and third readings without one voice of criticism being raised!

Communists Not Interested in Numbers: The U.S. Communist Party "is not interested in numbers; it is interested in quality. In fact, as a result of most resignations and expulsions, the party has strengthened itself in removing weak links. The party consists of a hard-core, well-organized, efficient group of Communists."

That statement was made by Armando Penha, who served as an undercover agent inside the Communist Party for the Federal Bureau of Investigation from 1950 to 1958. It is quoted in the annual report of the House Committee on Un-American Activities.

The Committee warns that the danger of Communism must not be judged by the dwindling number of formal Communists in the U.S. "In some respects," the investigators report, the Com-

munist apparatus in this country is "a greater menace than ever before."

The Disastrous Harold Macmillan: William S. Schlam, who contributes the "European Survey" feature to the magazine *American Opinion*, is at present in Europe investigating the situation and opinion on the spot. He writes in the October issue:

"Harold Macmillan, I dare predict, will go down in history as the most unlikely Prime Minister even England ever had. Baldwin knew that Hitler was arming for war, and yet he kept England disarmed. Chamberlain knew that war was coming, and yet he simulated "peace in our time." But Macmillan knows much less and does much more than either he does not know the irreducible aims of the enemy—and yet he has done everything in his power to disarm England even diplomatically. For, while Baldwin renounced Britain's military strength and Chamberlain abdicated morally, Macmillan has succeeded in scratching England off the racing chart altogether. For the first time in modern history England will not sit on a decisive international conference. And, mind you, the President of the United States was pushed into the arrogance of bilateral negotiations with the Soviets by the British Prime Minister himself! Macmillan's unprecedented campaign, which was to win Khrushchev's favours for England, ends with the *one* thing intelligent Europeans have always feared more than the H-bomb—direct negotiations between the Soviet Union and the United States, with the exclusion of Western Europe's big powers . . ."

THE SOCIAL CREDIT ROAD TO REAL PEACE

(Continued from page 1)

natural or whether it is also merely one more manifestation of the underlying disease destroying society. Christians celebrate Christmas because of the coming of Christ. There is surely no more opportune time then for Christians to reflect deeply upon the question of why Christ came. He certainly did not come in order that the present state of the world should exist. He said that He came in order that we might have life more abundant. He also said that the Truth would make us free. God's universe makes possible the life more abundant and expanding freedom for the individual. Those who claim they are desirous of bringing peace to the world must therefore be consistently challenged to face up to a consideration of a policy designed to make this objective reality.

An Unpublished Letter

In our last issue we republished from *The Age* of November 20 a letter by a business manager, Mr. W. J. Carruthers. Subsequently *The Age* published two letters attempting to deal with the points raised by Mr. Carruthers. One of these, by a C. S. Robertson, appeared in *The Age* on November 30, and was a subtle appeal for more centralised control. In the following letter, which to date has not been published, Mr. Carruthers replies to C. S. Robertson:

Sir,

C. S. Robertson's letter merely confuses the questions I raised in my original letter on inflation and associated problems concerning the economy. May I restate the fundamental issue as follows: Measured realistically in terms of man hours worked, real production costs have been progressively reduced in every sphere of industry. There has, in fact, been a tremendous increase in that efficiency which some years back the "experts" confidently claimed was the only answer to inflation. But the fact is that in no country in the world, including the U.S.A., has the reduction in the real cost of production stopped the price level from steadily rising.

I suggest that the patent absurdity of individual producers reducing their real costs of production while at the same time inflation continues, indicates that it is time for a realistic examination of national financial and economic policies. It is clearly these policies, which are the basic cause of inflation, and all business managers should carefully note how one of the principal architects of current national policies, Dr. H. C. Coombs, has attempted in the address quoted by C. S. Robertson, to make industry the culprit for inflation. Like all theorists, Dr. Coombs talks loosely about producers using "higher productivity" to offset wage increases and other costs imposed externally upon industry. As a business manager I challenge Dr. Coombs, or anyone else who accepts his views, to show how in any selected number of industrial organisations it is possible for these organisations to absorb all increased financial costs imposed upon them in spite of the fact, which I again repeat, that they have reduced their real costs of production.

One of the dangers in the developing financial and economic situation, now to be aggravated by a further round of wage increases, is that rising prices will be used to extend central Governmental control of the economy through centralised control of financial policy. The signs are clear for all to see and I appeal specially to fellow businessmen to insist on a probing of the

basic causes of inflation in order that they may press for a solution which will enable a free-enterprise economy to function in the genuine interests of the consumer, in whom control of the economy should reside.

Publication Dates and Office Arrangements

Since publishing our last issue, on November 27, we realised that it was impossible to publish two further issues before the Christmas break, and are therefore publishing this issue a week later than otherwise would have been the case, and are making it our last issue before the holidays. The next issue will be on the 15th of January.

We regret that since leaving our old offices in McEwan House at the end of September, we have not been able to make final arrangements for new premises, and in the meantime have been working from rooms loaned to us temporarily. We realise that the situation has caused many supporters some inconvenience, but we desired to examine a number of ideas concerning future premises before making a final decision. We anticipate making an announcement on this matter in the New Year. Our Box Number at the Melbourne G.P.O., 1226L., remains unchanged and all communications should be directed to it. Although Mr. Eric Butler goes on his annual holidays at the end of next week, those desirous of contacting him urgently may do so by ringing Panton Hill 335.

Apologies are extended to those whose correspondence has not been attended to promptly in recent weeks. But circumstances and pressure of events have been primarily responsible. It is anticipated that all correspondence will be up to date before the holidays.

PRE-CHRISTMAS SOCIAL

Mr. and Mrs. Eric Butler regret that they find it impossible this year to hold their usual pre-Christmas House Party for Melbourne supporters. The next Social Credit social event will take place early in the New Year. We hope to give details in our first issue next year.

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ARTICLE SECTION

"THE COMING WORLD CIVILIZATION"

We feel that the following Open Letter to William Ernest Hocking, author of the book, "The Coming World Civilization", and published in "The Social Crediter" of December 27, 1958, is most appropriate for our last issue before Christmas:

Dear Sir,

I have read with great interest and much agreement your book on *The Coming World Civilization*. The subject is of such momentous importance that I feel impelled to point to an omission in dealing with it so crucial that failure to recognise and declare it must lead inevitably, and indeed is leading, to a World Dictatorship destructive of all we mean by the word Civilization, and of all the values that should attach to it.

To come at once to the nature of this omission, I find it in a phrase of Tertullian's which you have quoted on p. 160: "And this is the highest reach of wrong—the unwillingness to recognise what it is impossible to ignore". This unwillingness, taken literally and not as interpreted in the context—i.e. as an unwillingness to recognise a knowledge that we cannot know—but as the unwillingness to recognise a knowledge that we can know, a fact, a reality that "it is impossible to ignore" can surely also be accounted as the highest reach of wrong. And if, as you have stated, "God is the heart of fact," such "unwillingness," such willful blindness, must also be regarded as little short of blasphemous. And today such an unwillingness to recognise what it is "impossible to ignore", is seen in the demand, and the supposed need for Full Employment, in an age of mechanization in which industrial production is requiring less and less labour to secure its legitimate objectives.

In a note on p. 54 you refer to the sub-commission engaged in formulating the Declaration made by the United Nations, and its attitude when it came to consider the "right to work": the "right to work", in the frame of reference under consideration, meaning the right to work for a remuneration, whether for a wage-salary, or whatever the chosen designation, in short the right to work for a living. The Soviet delegate favoured "an unrestricted assertion of that right, whereas Mrs. Eleanor Roosevelt . . . demurred as representing the American view that economic conditions may not always allow everyone to be employed. The Soviet urged that the Declaration must present not the actual but the right! The Soviet view prevailed." That was a base and shameful concession. Moreover, it is, in a sense, meaningless,

for separating, as it does, the 'actual' from the 'right', and treating them as mutually exclusive, it renders them both unreal. Henceforth, therefore, the 'right' torn from its proper relationship to the 'actual', otherwise to reality, is turned into a purely ideological abstraction made subject to governmental decree. No more powerful agent of dictatorship can be imagined. Thus one cannot help wondering why Mrs. Roosevelt's more realistic attitude to the question of the 'right to work' was set on one side in favour of the Soviet view. Only on the supposition that the aim of the United Nations was designed to establish a dictatorship can one regard the Soviet view as in order, because valid for that purpose. For by means of grandiose schemes and spectacular if worthless projects, and by increasing the growth of a parasitic bureaucracy, it can ignore the 'actual', and create the 'right' to full employment as fast as technological progress, by displacing the worker, invalidates this right. Thus what you say is the "one ground of prophecy which continues to hold good: *the unreal must yield to the real*," is ignored, and in practice contradicted.

Dealing with the question of rights in relation to an individual's claim on them (p. 16) you say: "The loudest right-claimers are today often those who have some private interest to 'protect'," and you regard this as a 'spreading menace'. But has a man no right to protect his private interests? Indeed is it not his duty and responsibility to do so? Unless, of course, you assume, *ipso facto*, that a man's private interests must be purely selfish and looked upon as harmful to his neighbour, and should therefore be regarded as communal, the right to decide on them being vested in the State. Yet it is precisely in that conclusion that many today perceive this "spreading menace", which may account for the loudness of their claims as they see, one by one, these interests being nationalised and taken over by the government. Nevertheless, this conclusion is hardly sustained by you when you say: "The liberty of going wrong is the seamy side of the priceless privilege of going right by free choice rather than by compulsion". (Tho' why going right by "free choice" should be regarded as "a priceless privilege" is not clear). But

the liberty of going wrong does not give the individual the right to encroach upon, or limit the liberty of his neighbour. Western law, in two cardinal instances at any rate, recognises this, and frames laws against theft and against murder, i.e. to ensure the right of the individual to his property and the right to his life. This limitation of liberty should be the pattern or principal of a working legal system, which should not be affected whether the "volume of abuse" of such liberty is "minor" or not.

Such considerations touch closely upon the economic "problem of distribution" which, you say, is still unsolved, and rightly affirm is an "issue of justice, and in consequence, must be decided in reference to an ethic even a metaphysic." Also, I suppose you would allow, it must first be decided in reference to fact and reality before these other considerations can be understood or thought of as referring to it. But, in fact, there is no real problem of distribution. What is presented as a problem of distribution is, in reality, a dilemma of production: the question of the producer being how, and by what means, can he get people to buy the things that they want, and that he can, physically, supply in abundance. It is, of course, a mutual dilemma and can be seen as: "How can I sell you?" on the one hand and: "How can I buy from you?" on the other, in short a producer-consumer dilemma, both willing to oblige the other, but prevented from doing so. Why? What is stopping them? Clearly the problem is not the physical one of transport, since the problem of distribution, by sea, rail, road and air, has been solved, and any breakdown therein can be located and repaired. Where, then, must one look for the breakdown in distribution that, apparently, defeats all efforts at repair?

The answer is so simple that one expects to be accused of stating the obvious. For the means necessary to bridge the gap between the seller and the buyer, which constitutes "the still unsolved problem of distribution", is money: i.e. I cannot as a consumer buy all the goods I want, which you, as producer, can supply in abundance, unless I have the purchasing power, otherwise money, to do so. Thus the consumer and producer are left high and dry contemplating each other across the gap that divides them. In so far as this constitutes a problem it is a money or financial one: i.e. the question of the additional amount of money necessary to bridge the aforesaid gap, and is a question of the means to adopt for distributing the necessary money.

In equity, the right to this money constitutes a cultural inheritance because based upon, or arising from, the ever-increasing displacement of human labour by means of man's inventions and discov-

eries. As this process is age-long this inheritance cannot be assigned to any particular section of society, but must be regarded as a communal or national inheritance, i.e.: as an unearned increment of association. Hence, since money has been designed as the most convenient means for the purpose of laying claim to goods, that part of production attributable to this inheritance should be monetised and distributed as a national dividend to all, without favour, allowing complete freedom of choice to the consumer in the matter of the goods he may wish to claim. Seen thus "the problem" is, in reality, a matter of accountancy, and should properly be so regarded. True it is also a matter of justice, and the only concern of the government would be to make sure that the accountants engaged in assessing the amount of the dividend and the money necessary for its distribution were competent and honest.

After the First World War the reason for the failure of distribution was discovered by Major Douglas, and the means necessary to correct it were devised by him and set forth under the title of Social Credit. The scandal of so-called over-production, of poverty in the midst of plenty, of the destruction, and of laws to restrict the production of real wealth became so marked between the two wars that the subject began to gain, through the press, a certain amount of publicity, and to draw attention to the anomalies of the situation, and the remedial proposals of Major Douglas. The reason why this publicity declined, and, in consequence, public interest, is not far to seek. For the proposals of Social Credit strike at the very heart of the International Money Power which, by reason of its monopoly can control all the channels of publicity thus the task of suppressing knowledge of the truth is an easy one.

Small wonder the Soviet view of "the right to work" prevailed, and the gleam of light shed on the situation by Mrs. Roosevelt was quickly extinguished. For the right to work, politically understood, is the right to paid employment, in reality the obligation to work for a living, which, in an age in which human labour in production is being progressively replaced by scientific and technical knowledge becomes increasingly onerous and anachronistic. Not that the Soviet is alone in its view. Our present Prime Minister, Mr. Macmillan, recently announced that "Full Employment" would continue to be the government's major purpose, and our Labour Party has gone one better, it being reasonable to suppose that it is behind the T.U.C.'s contention that one of the objectives of the money system should be "to maintain Full Employment". No greater travesty or misuse of the function of money could be devised; but also no greater or more complete surrender to the

money power. For although the sole function of money, and the one for which it was intended, is to facilitate the production and distribution of goods, in the hands of this power it can be made to serve the end of Full Employment; thus what could become an inheritance of leisure and freedom from compulsive work can be perverted and transformed into the pattern of a slave state.

It is interesting to reflect that the power of respective governments, whether open and avowed dictatorships, or masquerading under the title of "Free Peoples of the World", is fictitious and purely permissive. For by means of their lethal weapons of debt and taxation the money power can manoeuvre the ruling governments in directions to suit its own purpose, though within that limit governments are free to make their own laws and rulings thus giving them the illusion of the freedom to manage their own affairs, and to be masters in their own house.

The irony of this situation is surely without parallel, and the question arises as to how, within it, can the coming "World Civilization" be other than a World Dictatorship destructive of all Christian values, leading to the complete subjugation of the individual and what you have termed the "desolating prospect" of "undifferentiated identity".

In the section of your work in which you consider Christianity, and the question of its universality, you identify the Christian ethic as "the will to create through suffering". But that statement must be challenged. Suffering is not an essential commitment of the will to create; but the point to observe is that Christianity is more than an ethic, and those who claim its universality do so on other grounds. You are nearer the mark when you assert that the faith which "Christian ethic requires" is "*a faith in fact*"; and the fact which is the basis of the Christian faith is an act undertaken and accomplished for all time and for all people, and faith in the redemptive power of that act made manifest in the person of Jesus Christ, hence in Jesus Christ as Redeemer and Saviour of the World. Redemption is therefore the essence of Christianity in which lies its claim to perfection and universality, and on which is based its ethic; for only absolute perfection rooted in absolute love has power to redeem, since absolute perfection alone can realise the true nature of wrong, of error, of unrighteousness, summed up in the word sin, a word so repellent to many today. A spontaneous and instinctive recognition of this truth is expressed in the common enough phrase: "I can never forgive myself". For man cannot forgive himself, indeed self-forgiveness is an impossibility. Nevertheless man may feel the need for forgiveness, and that need can only be met by absolute redeeming

love incarnate in the Person of Jesus Christ. This faith in the need for, and in the advent of a Redeemer was foretold by the major prophets in the Old Testament, often in words of great eloquence; but when the word was made flesh—became *fact*, it was to the Jews a stumbling block, and to the Greeks foolishness. It is the same today. Yet it is on this faith in Jesus Christ as Redeemer that the Christian rests his claim to regard Christianity as the Only Way—the World Religion. This claim will not be accepted by those who, in the words of Vivekananda that you quote, cry: "Sinners! It is a sin to call men Sinners," though they may be prepared to patronise the Christian ethic. But a religion that strove and claimed to please and command the assent of all men would be, as you say, no more than a "Syncretism"—"an electric whole, devoid of any principle of coherence." And, one may add, devoid of integrity.

Your assumption that "religion, and especially the Christian religion, is committed to the thesis that the will of God is to be done in this world," and also your statement: "that a religion pertinent to human life, in order to be universal, must be particular — it must be a concrete universal," would appear to endorse a belief in truth as one, whole and indivisible, incarnate on all planes of human life, material as well as spiritual. And one might go so far as to say that to be spiritually minded consists in the power to perceive the presence or absence of truth in any given situation. In particular is this the case in the sphere of economics, touching, as it does, so closely and in so many directions on the material life and welfare of man. And it is precisely in this sphere that the Christian has accepted, and allowed himself to be ruled and governed by a "law" of unrepayable debt, diametrically opposed to the one of redemption that he confesses and is committed to on the spiritual plane. This dichotomy must result in a fatal loss of integrity, impairing the powers of discretion and discernment. "For the children of this world are in their generation wiser than the children of light," and the Powers that be are winning because they know what they want, and how to get it, and it is to their interest to foster this dichotomy and lack of integrity in those they wish and intend to dominate, for a "house divided against itself must fall."

There are signs today that this fall is imminent. One sign and perhaps the foremost, is the undue emphasis placed on science and scientific training in the sphere of education. In dealing with the subject of education at the recent Conservative Party Conference, Mr. Macmillan said: "The key to success in the modern world is education." Though why particularly in the *modern* world, one may reasonably ask. Has not education always been

considered a key to success? But we are soon enlightened, for we are told: "We mean to have by 1970 twice as many scientists and engineers coming from the universities and technical colleges as we had in 1955!" Thus, by implication, education in the modern world is to be comprised in and confined to training in science and technology. It is possible to see in this emphasis a policy, conscious or not, aimed at discouraging faith as a ground for belief, and substituting a demand for scientific certainty and proof. Thus your interpretation of Tertullian that: "to know that we cannot know may be our most significant knowledge, *the item most perilous to repudiate*", (my italics) will be ignored, and religion discounted as a possible obstacle to scientific "progress", whatever direction that "progress" may take, or whatever demands it may make on man's allegiance. In particular, as already suggested, by the inauguration and encouragement of grandiose and pretentious schemes the services of this growing army of scientists and engineers can be employed by the politicians and misdirected to further their policy of forced labour, euphemistically entitled "Full Employment." Also the invention and multiplication of new gadgets and new designs can be made an excuse for displacing existing methods, and an unbroken "progress" of sabotage and replacement—for which "progress" war and preparation for war are the ablest exponents—can continuously supply new jobs; to which, incidentally, can also be added the consequent increase in disfiguring and unsightly advertisements.

A line from a traditional song of the Bengali boatmen quoted by you "O Friend, End of all Endless Movement," can be thought of as no more than a pious hope, since an "end" to "all endless movement" would be regarded as a calamity. The constantly reiterated demand for ever-expanding trade gives support to this contention, as though saturation point must *never* be reached, and the tragic conflict between the demand for Full Employment and technological advance in labour saving must go on. "The eyes of the fool are on the ends of the earth," only today they are fixed beyond—on the moon, on the planets, which must be roped in to assist in the policy of expansion and "Full Employment", which policy predicts the form and character of the "Coming World Civilization."

Social Credit is the reversal of this policy. It is a binding back to reality—to truth—to freedom and *the right to contract out*, it is therefore the implacable enemy of the power that would keep men in thrall. Although its criticism of the money system, and the proposals designed to correct it are open to mathematical proof it is, as Douglas was concerned to show, as the policy of a philo-

sophy on which its claim to pre-eminence rests. Hence the change in its economic proposals must be designed to embody that policy, and are so designed. It is neither occult nor esoteric, and knowledge of it, although discouraged by every means, is easily ascertainable.

So long, however, as man clings to the irrational and senseless fetish of Full Employment in an age of mechanization, and the further "menace" of automation, it can have no more than an academic interest. But, although its title and its terms may be filched and distorted for purposes of deception, its reality can never be feigned.

Yours, etc.,

B. C. BEST.

Christmas

Greetings

We extend to our readers our best wishes for a joyful Christmas and a New Year leading towards a better world.

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