

THE NEW TIMES

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

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EDITORIAL

LET US MAKE CHRISTMAS REALLY SIGNIFICANT

What real significance has Christmas for the great majority of people today? We pose this question because it leads directly to a consideration of the fundamental issues confronting mankind. Many will answer the question cynically by stating that Christmas means the creation and exploitation of a shallow sentimentalism by commercialism run mad. Others will reply that Christmas to many merely means one more break from the dull monotony of work, which holds no real interest for the individual. But however the question is answered, the truth is that Christmas is merely one more form of escapism for many people. The eat-drink-and-be-merry attitude towards Christmas reflects the widespread disease rotting the heart out of all that was best in Western Christendom.

For the Christian, the four weeks preceding the celebration of the birth of Christ is known as the Season of Advent. This is the Season of the Christian year in which is stressed the expectancy of a people eagerly awaiting release from bondage, the hope of much better times to come with the advent of a Saviour. Where today is there any eager anticipation of release from bondage and the expansion of that freedom so essential to the growth of real Christianity? Not only is the worst possible type of bondage more widespread than it has been for centuries, but even more distressing is the decline of understanding of the very nature of true freedom. And so far from there being joyous hope and optimism as Christmas approaches, there is a deeply-rooted fear which saps the very roots of real Faith. Manifestations of this fear are everywhere and the Christian who is determined to play an effective role in defeating the policies of the Anti-Christ, must first learn to look beyond the *manifestations* of evil to the evil *itself*. He must also fully grasp and accept the full implications of the revelation given to the world by Christ and relate it to contemporary society.

Many texts could be quoted from the New Testament to demonstrate the true significance of the message and revelation of Christ. But the texts *of themselves* are merely an arrangement of words unless the truths expressed in these words find expression in concrete reality. And these truths can only find expression through *the acts of individuals*. When Christ said that He had come in order that the individual might know the Truth and that the Truth would make him free, He clearly indicated that certain actions were required of the individual. There was much to be done on the positive side under the heading of the Commandment, Love one another. But there was also much to be resisted, as shown in the story concerning Christ's temptation by the Devil. The principal evil to be resisted was the temptation of power over other individuals. This is a specific repudiation of all forms of collectivism and the surrendering of individual initiative to the group.

The author of the ideas which this journal exists to advance, the late C. H. Douglas, stated that "Social Credit assumes that Society is primarily metaphysical."

This means that Society is a manifestation of spiritual activity. What we call Western Civilization was the incarnation of the fundamental Christian revelation concerning the nature of man and his relationship to his fellows in society. This incarnation, imperfect though it was it did not take place as the result of Christian leaders merely mumbling, for example, the Lord's Prayer, "Thy Will be done on Earth, as it is in Heaven," but by conscious, dedicated effort to ensure that society did reflect God's will as revealed through Christ. On Christmas Day it is certain that there will be increased attendances at all Churches. But will those attending ponder on the fact that society is progressively reflecting, not that Truth which is the basis of true freedom, but Lies which robs the individual of that which Christ came to reveal? Current political, economic and financial policies increasingly reflect the philosophy of the anti-Christ!

One of the most pregnant statements in the *New Testament* is to be found in the fourteenth verse of the first chapter of St. John. "And the word was made flesh." In one of his earliest works, *Social Credit*, Douglas observed that the root ideas of Christianity were a direct challenge to abstractionism, and went on to observe, "That is the issue which is posed by the Doctrine of the Incarnation." Douglas developed this question more extensively in his later writings, pointing out, for example, that one does

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Christmas Greetings

to all

From

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CAN THE MYSTIC AND THE REALIST UNITE AGAINST THE MATERIALIST?

By John Mitchell, Founder Of The Christian Campaign For Freedom

In a world which over a long period has become increasingly materialist and which shows many signs of continuing to become more so, there still exists a substantial minority of people who believe that a society so based and directed is fundamentally at fault. But there is a deep cleavage of viewpoint, not inaccurately classified, I think, so far as general outlook and tendencies are concerned, as one group being Realist and the other Mystic.

This essay is written because the writer believes that Mysticism and Realism are reconcilable as parts of one Truth, and that if both groups could be brought to recognise this a great deal could be gained in effective opposition to the materialist trends which they both deplore.

Now, the Realist takes an objective view of the world and believes in Objective Truth as an aspect of cosmic law, holding that the discovery of and binding back of thought and action to Objective Truth is vitally important; whereas the Mystic takes a subjective view and believes that a knowledge of Ultimate Reality and the divine can be obtained only by intuition and an exploration of the mind below or behind the threshold of consciousness. This is to take the view that although God is transcendent, as well as immanent in the human mind, His transcendency does not apply to the material world observable to our senses; the observable world, including the materialist society which they deplore, is outside domain of cosmic or divine law. Is it?

The Realist tends to delimit the problem to the temporal world, assuming that it can be resolved within those limits. Can it?

THE CORE OF THE PROBLEM

At the core of this problem is the question of justice to the individual and the sanctions, which operate to effect it. If a life lived out on earth has neither prior existence, in a previous incarnation or on another plane, or a post existence, in reincarnation or on another plane, then clearly, if there is such a thing as justice to the individual inherent in the nature of the Universe, the sanctions to effect it can only be found in the temporal three-dimensional world. To accept the possibility of that is to accept the philosophy of the materialist. And to reject the possibility while retaining a belief in justice is to acknowledge that the sanctions to affect it must be sought and can only be found in a four-dimensional world; a world where the physical and material is inseparably involved with the spiritual; a world where the law of cause and effect has continuous effect operating ante "birth" and post "death". Relevant to this, and I think pregnant with important meaning, are these words written by Frederick Myers, one of the founders in the last century of the Society for Psychical Research: "Ever more clearly must our age of science realise that any relation between a material and spiritual world cannot be an ethical and emotional relation alone; that it must need to be a great structural fact of the Universe, involving laws at least as persistent as our laws of Energy and Motion". The same thought was expressed much earlier by Plotinus: "Surely before this descent into generation, we existed in the intelligible world; being other men than now we are, and some of us Gods; clear

souls, and minds immixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now." And was it not said of "the keys of the keys of the now." "And was it not said of "the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven"?

CAUSE AND EFFECT

It is easy to see the law of cause and effect operating over centuries in the temporal world; the causative action or policy, instigated by one person or group of persons, having injurious effects often only reaped by others, perhaps generations later. But by virtue of a *structural* relation between the material and spiritual worlds a vital part of us now and always, behind the threshold of consciousness, inhabits the spiritual world, and that part of us connects our actions in the three-dimensional world with effects which by the law of cause and effect are "loosed" or "bound" in the spiritual world: thus effecting justice to the individual in a context much larger than one earth life.

The principle is personal responsibility, which we cannot escape, and the cosmic sanctions, which ensure it, operate in a four-dimensional world. In a three-dimensional world it is notorious that many people "get away" with irresponsible acts.

We have a principle, a law, and a sanction. And none of them are man-made; they are an integral part of the kingdom of God. Now it is a characteristic feature of the Mystic group, that, accepting this, they will brand *all* attempts to produce a society based on recognition of these three factors as *Utopianism*. And curiously, it does not ever seem to occur to them that in doing so, and in refusing to help or even to take the trouble to think out the implications for society, they themselves violate the principle and put themselves in a poor position in relation to a law whose sanctions are inexorable. A distinguished leader of this group recently wrote to me, saying: it was "none of his concern". But you do not have to be a railway engineer or a locomotive driver to decide which direction you will go or on which train you will travel, any more than you have to be a mechanic or an electrician to decide whether you want a motor car or a wireless set and what make you will have (or not have). It is your responsibility to decide "where" and "what". The principle is clear: you accept personal responsibility for deciding what you will have (or not have)

and make the engineer, driver, mechanic or electrician responsible for the how and wherefore of providing it, because the *effect* can be largely determined by the money sanction which you possess, and can dispose of, providing only that this principle is not negated by government or monopoly control of production.

THE KEY TO THE KINGDOM

The principle of personal responsibility is the key to the kingdom of God on earth: for whatsoever you bind by its correct exercise you establish for the future; and whatsoever you loose by failing to exercise it you destroy for the future. No man who belongs to any group, institution, nation or organisation of any description can say that he has no responsibility (and therefore "concern") in regard to it, nor that that responsibility cannot be closely and correctly defined—not arbitrarily, but in relation to universal natural or metaphysical law inherent in all human relations. And the principle of personal responsibility is opposed to collective responsibility, which is the broad road to chaos and destruction. The sanction is "built in" to the natural law, so that the effect follows irresistibly from the cause. Can anyone say that this is even approximately so in our modern society, with its Welfare States? It can be seen to be in opposition to the natural law at almost every point. In every field power can be seen to be exercised without responsibility and with only a narrow regard to cause or effect. This whole subject has been uncovered and analysed with unique clarity by the late C. H. Douglas, whose work has been suppressed or grossly misrepresented almost everywhere by those powerful groups whose overriding interest it is to exercise power without responsibility, in order to discourage the public from reading him.

QUESTIONS FOR THE MYSTIC AND THE REALIST

But, primarily here I am discussing the difference in attitude of the Realist and the Mystic to Materialism, to which they are both opposed. And perhaps one of the best ways of doing this is for the Realist to ask the Mystic: "what is materialism, and what sustains it?" because the Mystic has certainly not studied this properly; and at the same time for the Mystic to ask the Realist: "what do you envisage in place of materialism?", because the Mystic has "gone places" and ascertained something about the meaning of life. I don't think either would provide an adequate or convincing answer: but if each group were to make a serious attempt to answer each other's questions I feel sure each would learn a lot which they need to know.

The two aspects of Materialism with which I am most concerned in this discussion are defined in this way by my dictionary:

- (a) Theory that all the facts and phenomena of the Universe can be explained in terms of matter.

- (b) Undue attachment to material aims and needs.

The Realist does not need any convincing that Materialism is triumphant in the world of today primarily, not because the public are innately foolish or blind, but because a Satanic conspiracy has blinded them and made them act foolishly. He knows this because he has taken the trouble to study the facts, which leave room for no other conclusion. Before this century began one who was privy to the conspiracy, wrote the following words, taken from a document, which for sufficient reasons shall be nameless here. The prophetic quality of the quoted words are typical of the rest of the document and serve to elucidate the point which is being discussed: "It is for this reason that we must undermine faith, eradicate from the minds of the 'public' the very principles of God and Soul, and replace these conceptions by mathematical calculations and material desires.

" . . . In order to give the 'public' no time to think and take note, their minds must be diverted to industry and trade . . .

"The principal object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence."

I ask the Mystic to look at the contemporary scene and ascertain what practical considerations sustain a materialist society. And to guide his mind along useful channels I suggest he considers the following:

Philosophy:

The Puritan attitude: work for work's sake.

Policy:

Full Employment. What would happen to this policy, which is upheld as sound by all politicians of all parties, all the Churches, all economists holding paid appointments, all daily newspapers and all weekly newspapers which have to pay their way, if the following were either eliminated or cut down to minimal or sensible proportions:

Armaments,

Armies,

Space projects,

Bureaucracies,

Advertising,

Production of non-durable and non-quality articles to get maximum sales turnover,

Trade Unionism and all its restrictive effects.

Monopolies, State or otherwise?

Financial:

If the above happened, how would the millions of people for whom there would no longer be *paid* employment acquire a financial income, and on what ethical or philosophical basis?

Educational:

It can be seen from the foregoing that a philosophy gives rise to a policy and a financial system, which pro-

duce in turn a social system *which can only* be directed to materialistic production, in which everyone is compelled by necessity to participate. As science and technology continually improve means and augment capacity, the emphasis is bound more and more to be on the superfluous, the injurious and the wasteful in order to keep people employed. In the educational field the result is inevitably that true education of the mind in schools and universities has to give place to a narrow technical instruction, making the victim a competent cog in a vast machine, but denying him in his most formative years the opportunity to develop his mind. Now, it can certainly be argued that it is *from intuition* that the Realist *knows* that this is fundamentally wrong; *but* it is from objective observation of the temporal world that he finds *what* is wrong. Objective observation will show him that if people did not hold a particular philosophy they would question the rightness of the policy, which stems from it, and will also show him that they have a personal responsibility to do so.

"But" the Mystic will say, as does Gerald Heard in "The Preface To Prayer": "Solve the economic problem and you only unmask the psychological riddle". The short answer to that is: if there is a "psychological riddle", it *should* be unmasked. The great fault of so many Mystics is that in their disgust with the temporal world and in their determination that pain and suffering are good for the soul, they put their heads in the clouds in an other-worldly search for Ultimate Truth, in a belief that the acorn can grow into the oak overnight. They overlook the fact that growth is slow, often very slow. In their disgust and their haste they fail to observe that roots are cut, soil is poisoned and foliage blighted, and that in remedying these matters they could do far more to allow growth to proceed by its own immanent law.

If, by continued adherence to a false philosophy and an evil policy, the economic "problem" remains "unsolved", the outcome is certain, and in the not distant future; the peoples of the world enslaved in minds and bodies, controlled in every aspect of their lives from birth to death by an unchallengeable, absolute temporal world power in the form of a World Government. Spiritual growth will cease; Mystic and Realist will be liquidated. It is small consolation to say that such a situation could not last forever.

THE QUESTION OF POWER

The great question in the world is really POWER: Materialism is only an aspect of it, and an aspect of it, which can only be dealt with by facing up to and resolving the central problem.

Behind the Puritan philosophy and the Full Employment policy is the financial system, which is a power system. It should not be and it need not be, but it is; and the philosophy and the policy are necessary not only to its maintenance, but to its extension and development to a point where the small group who control it at its apex achieve *unchallengeable* power. The Mystic has never

understood this question of power. He always misinterprets Christ's rejection of absolute, unchallengeable political power when tempted by the Devil on the high mountain. The Gospels throughout are concerned with the *right* use of power, and political power is no more excluded from this than economic, financial or any other form of power.

The central theme of Christianity is expressed in the Lord's Prayer: that *ultimate* power belongs to and is exercised by God, The Father. On that matter the Mystic and the Realist are in complete agreement. The thought of anyone who makes a daily practice of meditating on (*not merely unthinking repetition of*) the Lord's Prayer will be orientated in a certain direction. In that also they will agree. But at this point they diverge: the Mystic turns his thought away from the temporal scene, seeking subjectively to climb the heights in a spiritual world: the Realist looks out on the temporal world with his powers of understanding strengthened and able to see where and how power is misused in the world—able to see what a mind not so orientated cannot see.

The Faith Healer is also with the Mystic and the Realist at their point of agreement. But he does something, which the other two fail to do: by prayer he is able to become the agent for a Power, which heals a patient in whom he has inspired faith. Can the Mystic and the Realist perform the same office in the political world?

MYSTICS AND REALISTS SHOULD HELP ONE ANOTHER

In writing thus I am not advocating that the Mystic should abandon his approach, any more than I am that the Realist should abandon his. What I am urging is that by turning to each other for help they might greatly augment their effectiveness. The interchange of credulity and puerility with fraud, which the Realist knows surrounds the economic question, is matched by a similar miasma around the psychic and mystical approach. But those who have taken the trouble to search diligently know that a genuine seam of truth can be found each way.

The Realist finds himself up against a blank wall in trying to reach the minds of people conditioned by "education" and propaganda. Can he with the help of the Mystic call in the aid of prayer and thought and reach the minds of others by other than sensory means? What the Realist can point out to the Mystic is why and where at every point of the economic and social system there is a causative factor which is producing evil results; that factor is the use of *power without responsibility*. Can the Mystics, and the "Religion and Science" experimentalists who are producing such impressive results in other fields*, Perfect Freedom." Let us all attempt to make this

*Report of The Conference on Science and Religion, held at Oxford, 1959—published by the Mind and Matter Trust. Raleigh Park Road, Oxford.

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LEAGUE OF RIGHTS NOW FIRMLY ESTABLISHED ON NATIONAL BASIS

1960 Was Year Of Inspiring Achievements

At the dawn of 1960 it was widely stated that it was the beginning of "a year of destiny". But 1960 was not only a year of destiny; it was the first year of a decade in which could be decided the future of mankind for centuries to come. The decision in Melbourne early this year to expand the Victorian League of Rights into a national organisation was an acceptance of the challenge of the situation. The following summary of the League of Rights' activities for 1960, and outline of coming activities, should make inspirational reading for all Australian patriots proud of their Christian and British heritage:

Following the establishment of a National Executive for the League of Rights in Melbourne early this year, one of the first major tasks was to establish a nation-wide organisational structure. This necessitated the creation of a Council in every capital city and the appointment of Regional Councillors. Tasmania is now the only State in which a Council has not been established, while already a number of Regional Councillors have been appointed throughout Australia. Lists of contacts are being prepared and made available to Regional Councillors as they are appointed. It is anticipated that by June of 1961 the League will have a national structure, which will enable the League to reach effectively all sections of the Australian community.

PRESS AND RADIO COVERAGE

Arrangements have now been made in most States for some supporters to read both the secular and religious press, and to keep the National Executive supplied with items of importance. All letters to the press are being carefully listed and contact made with those whose letters indicate that they should be interested in the League's work. An encouraging start has been made to ensure that a number of letters are sent to the press, either on issues raised by press items, or in answer to other letters. Large and growing numbers of letters have been published throughout Australia in recent months.

Several radio commentators throughout Australia have been personally contacted and are receiving and using League material. One publisher of a number of Church magazines has been discovered who has already made use of League material and will make further use of it as circumstances permit. A businessman conducting suburban papers is now also using League material and will cooperate in the publication of anything special the League desires to issue. A number of editors of provincial papers have also expressed their willingness to help the League.

THE CHRISTIAN CHURCH

A large number of Church leaders, the clergy, Church organisations, and prominent members of the laity have been personally interviewed by the League's National Director, with encouraging results. Arrangements are

being made for Mr. Butler to address two groups of clergy in one State early next year and to participate in several Church Seminars on all aspects of the Communist question. One of the most important of these will be in a N.S.W. Anglican Diocese, where the Bishop is attempting to relate the message of the Church to the problems of the temporal world.

The Real Communist Challenge To Christianity, Mr. Butler's address at the 1959 Melbourne Anglican Synod, has now had a nation-wide distribution and is probably the most effective piece of League literature issued during 1960. There is a growing demand for this address. League speakers in Melbourne addressed Church groups throughout the year and a start has been made to equip speakers competent for this work in every State. House meetings continue to be successful.

Much pioneer work has been done in the field of personal contact work and notes on this work are being prepared for those willing and able to undertake it. Personal contact has proved easily the most effective way of reaching responsible members of the community.

NATIONAL DIRECTOR VISITS ALL STATES

When the League's National Director, Mr. Eric Butler, returned to Melbourne from Brisbane on December 3, he completed approximately 15,000 miles of travel by plane, train and car for the year. During 1960 he visited all States and gave nearly 100 addresses. Most of these were to Church groups, Rotary, Apex and R.S.L. Clubs. While in West Australia he preached two sermons, one in a Congregational Church and the second in an Anglican Church. Both sermons were substantially the same, and will be published by the League early next year under the title, *God or Caesar?* Mr. Butler was also interviewed on TV in West Australia and invited to be the guest editor for one issue of an Anglican Parish paper. One Conference of Manufacturers extended Mr. Butler a special privilege by inviting him to address members.

The biggest public meeting addressed was one arranged by a migrant group in Sydney. Local and provincial papers gave excellent coverage to Mr. Butler's addresses. There has been a wide demand that his address on *How The World Is Being Communised* be issued in booklet form and a number have guaranteed financial support for this publication, which will, it is hoped, be available early in 1961.

An enormous amount of personal contact work was done and the ground prepared for further work next year. Already a number of organisations are arranging with Mr. Butler for addresses next year. It is probable that his first interstate visit next year will be to South Australia early in March.

FINANCIAL SUPPORT

The nation-wide expansion of the League has required a big expansion of financial support. Although it has not been easy to obtain this increased support, it is encouraging to report that lack of adequate finance has not prevented or held up any aspects of the expansion programme. However, it is essential for a larger number of people and business organisations to realise the necessity of providing the League with a regular and growing flow of financial support in order that it can expand upon the groundwork so firmly established this year.

The basic problems confronting mankind are clearly going to become much worse before daylight can be seen ahead. Donations are the best Christmas gifts the League could receive at the end of this year of intensive effort.

"THE INTELLIGENCE SURVEY"

Many new subscribers to the League's monthly publication, *The Intelligence Survey*, were obtained throughout the year. The League aims to place this journal in the hands of as many responsible people as possible, and present readers can assist by bringing the journal to the attention of other people. Back numbers are always available for passing to selected people. The September-October issue, containing the investigation of how the American State Department helped bring Castro to power in Cuba, is one which should be distributed as widely as possible. All Federal Members have been sent copies.

The League has a trial subscription scheme for those who desire to make use of it to obtain new subscribers.

PUBLISHING PROGRAMME FOR 1961

The following brochures and booklets will be published during 1961: *Inflation and The Moral Law*, Rev. N. L. Hill's address to the 1960 Melbourne Anglican Synod: *Why I Am. A Monarchist*, by Eric D. Butler, a positive defence of the Crown as part of the Constitution, the Australian Constitution with a suitable Introduction, and Magna Carta. These publications will be used, as part of a most ambitious educational programme, which the League is hopeful, will be assisted by many patriotic groups in the community.

TAPE RECORDINGS AVAILABLE

The League has now built up a library of excellent tape recordings, which are available to individuals, or groups who desire to make use of them. One tape of Mr. Butler's on international affairs has been used at a number

of house meetings with encouraging results. There is tremendous scope for the use of tape recordings at small house meetings. A list of the League's tapes, most of which come from overseas, is available upon request.

THE IMPORTANCE OF BOOKS

Books are of the greatest importance in the ideological battle being fought throughout the world today. It is unfortunately true that books, which help further world revolution, are skilfully publicised, usually by Leftist book reviewers, while books, which deal with the truth about the revolution, are generally unknown. One of the most important of post-war books is *The Final Secret of Pearl Harbour* by Rear-Admiral Theobald, which makes a vital contribution to the truth about how this disastrous event was brought about with the connivance of the Communists dominating the Roosevelt regime. After hearing a recent lecture by Mr. Butler in which he mentioned Theobald's book, a newspaper editor sought to obtain a copy, first from a good local library, and then from the American Information Library. But significantly, it was unprocurable. The League was able to supply a copy of the book as the result of its association with The Heritage Bookshop, which specialises in important books of this nature. This incident is mentioned as an example of the valuable work being done by the League to ensure that the "battle of the books" is not lost.

SPECIAL CAMPAIGNS

Although this year's programme of work was primarily organisational and educational, the League campaigned in support of the Government's amendments to the Crimes Act and exposed the nation-wide campaign against the Government, in which once again gullible newspaper editors and other non-Communists served Communist purposes, as an extension of Communist opposition to the Act, which has extended over many years.

The League has also campaigned in favour of Australia's present immigration policy, and pointed out that the Communists have played a leading role in the growing attacks upon this policy. A prominent supporter of the League, the Rev. N. L. Hill, played a decisive role in defeating a motion on this issue raised in this year's Melbourne Anglican Synod.

As the year came to a close the League supported the stand taken in the Senate by Senators Wright and Wood, primarily because the League rejects the totalitarian theory that the Senate should merely rubber-stamp what is decided in the House of Representatives. If this theory is to be accepted, the Senate should be immediately abolished and one more step taken towards depriving the individual of all constitutional safeguards.

GEMS FROM DOUGLAS

It has been our habit to flatter ourselves that during the past 150 years or so we have made great progress and we have used the word "progress" as though it defined itself. Now the fact is, that nearly all of what we call progress is a-moral. Or to put the matter another way there is no *moral* progress except moral progress, and the use of better tools in no way ensures better objectives. In the main, the period under review is characterised by a superficial acceleration in the achievement of vague objectives. We have cut down the time required to travel from Europe to North America from three weeks to ten hours. What do we do with the time we have saved? Our houses (some of them) are lit by the pressing of a button. Do we find them more pleasant than the houses of the sixteenth century lit by candles? We call this a labour-saving age. In the fourteenth century there were ninety holidays *per annum*, and the idea of "work" was completely alien to a large part of the population.

"Whose Service Is Perfect Freedom."

A given line of activity, dictated by immediate expediency, may appear to be beneficial; but the subsequent result may be found to have intensified the evil. A severe pain may be alleviated by opium; but an opium habit is almost certainly deadly. The philosophy of Christianity, as I apprehend it contends for certain immutable principles, which may have many permutations ("Heaven and Earth shall pass away, but my Word shall not pass away").

The business of the Church in politics is to be the Authority on the Mills of God, which are, of course, *inter alia* Political Principles which can be checked like any other genuine Laws, by their observed operation *over a sufficient period of time . . .*

In considering the general policy, which appears to lead to a re-incorporation of the Church as a living, and vital element in daily life, it appears to me to commence with a repudiation of rationalism and its absurd claims. "Reason" . . . is nearly synonymous with logic, of which mathematics is a special example. It is a pure mechanism, just as a slide rule is a mechanism, and as such, is deterministic. You put into the mechanism practically anything you please, and you get out something, which was inherent in what you put in but nothing further . . .

The whole validity of the Christian Church rests upon the acceptance of certain premises. Those premises are not provable by reason, or they would not be premises. But they *are* provable or disprovable by experience, and to my mind, quite a surprising number of the Christian premises will stand that test. Given that attitude, and the proper and reliable historical background, and immense power could be built up as an instrument of higher legislative criticism.

The Realistic Position Of The Church of England.

THE NEW TIMES

There is really no room for doubt as to the nature and origin of the attack on the British Empire. It is fundamentally a cultural attack intended to eliminate or at least minimise the conception of human "quality" by substituting "equality"; and a recognition of this fact is the only key to a situation which is otherwise a mass of unrelated contradictions. It is an international attack, utilising national forces.

Attempts to define a culture are always unsatisfactory and inadequate, and the explanation of this can, I think be found in its nature, which is four dimensional — it has an extension in Time, or it is not a culture. The ruling culture of the British Empire, and the feature, which distinguishes it from many other contemporaries, is tradition, i.e., it is a true, not a spurious culture; and it is tradition more than any other factor, which the sponsors of dialectical materialism, Socialism, Marxism, and Communism attack. There is little doubt behind all of these is a Power which is completely aware of the reality of extensions in Time, and of the immense dangers to which humanity is exposed by "a break with tradition." It is perhaps unnecessary to add that an extension in Time is only *one dimension*, but it is a *fundamental of quality*. ("My Word shall not pass away.")

—*The Great Betrayal.*

* * *

For clarity and brevity it would be difficult to improve on St. Matthew IV, 8-9: "And the devil taketh him up unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." That is an offer of World Dominion, on condition of the acceptance of collectivism — the worship of the group idea. In these days we are fortunate in one thing, if in no more. We can actually see and read in our daily paper that the devil's offer has been accepted, and two attempts, the League of Nations and U.N.O. have been set up. By their fruits ye shall know them.

—*The Great Betrayal.*

It is not necessary to invoke the authority of the Christian philosophy (although that is unequivocal on the point) to realise that the relationship of the individual to the group is not arguable. The group exists for the benefit of the individual, in the same sense that the field exists for the benefit of the flower, or the tree for the fruit. Groups of any kind, whether called nations, business systems, or any other associative label, inevitably decay and disappear if they fail to foster a sufficient number of excellent individuals, using those words in their precise significance. It is also true that excellence involves exercise — a man does not become a good cricketer by reading books on cricket.

—From a letter to *The Scotsman*,

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Let Us Make Christmas Really Significant

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not become a good cricketer by merely studying the rules of cricket and reading books on cricket. Constant practice and application are essential. And one does not become an effective Christian merely by going to Church, saying prayers, and by reading the *New Testament*. The individual must develop his own spiritual power by constant use of that power to make real the truths of Christianity. Christmas should be that time of the year when the Christian should ponder deeply on the question of how he can best dedicate his life to the service of Christian principles in those spheres in which he feels he is most competent to serve. The battle between Good and Evil is not going to be decided by those who, again quoting from the *New Testament*, say but do not.

The problem of finding appropriate ways and means of incarnating spiritual values is admittedly difficult in a society where the pressures of the group become increasingly more severe upon the individual. It admittedly requires real courage to not only bear witness to the Truth, but to work for the realisation of Truth in every sphere of society. But as we have often said, the salvation of civilization must start with *the salvation of the individual*. The Social Crediter who really believes that Social Credit is the policy of a philosophy of Truth, must, unless his life is to be a lie, dedicate himself tirelessly to devoting as much of his life as is practical to furthering what he believes. *Faith without works is death*.

Even though the dedicated Social Crediter like the great majority of his fellows is not economically free, he has at least broken the fetters by the vision he has of a society reflecting rightness. The Social Crediter who cheerfully sacrifices some of his economic substance and his time and places it at the service of Truth, demonstrates for all to see the primacy of the spirit over the material. He sets an example, which his fellows will tend to emulate. Men and women of character and a high sense of personal responsibility can, through the exercise of spiritual power constantly applied, lead the way to re-birth of Christian Civilization far more Christian than that which has now been almost completely destroyed. Although we have yet to experience the worst consequences of a materialistic age whose character was *primarily* determined, not by *contemporary* thought, but by the ideas of men like Marx, Freud and others of a *preceding* period. (Sir David Kelly shows this very clearly in his important book, *The Hungry Sheep*), we confidently express the view that if a new civilisation comes out of the storm ahead, it will be because sufficient individuals are establishing *now* the foundations for yet one more manifestation of the reality of the Spirit. The future is determined by the present. And the present is ever with us. *It is the here and now that is important*. This is a fundamental truth. Christmas is a most appropriate time for us to reflect on these matters, to hold ourselves up to critical self-examination, to prepare ourselves in order that we may serve with greater dedication One "Whose Service is

Christmas really significant and not accept it passively as a time merely to indulge the things of the flesh at the expense of the things of the Spirit.

Can the Mystic and Realist Unite?

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concentrate prayer, e.g., on selected key persons in the community to induce them to think and speak out to some practical purpose on this subject. That, as a beginning would be an important advance. Are they willing to try? In the Report of the Second Conference on Science and Religion held at Oxford in 1959 there is published an interesting and instructive address by the Rev. Franklyn Loehr, head of the Religious Research Foundation, Los Angeles. In a series of 700 experiments carried out over three years, in which 150 people took part, it was strikingly demonstrated that four out of six people have the power of effective prayer. The experiments demonstrated beyond any doubt that impact of mind on matter. What the Rev. Loehr and others engaged on similar work are striving to do is to prove as "scientific fact" the claims of religion so far as they are able to do, because they believe that if they can prove the existence of a spiritual realm they will have an effective challenge to Materialism. But will they have? Fifty years and more ago eminent men connected with psychical research were claiming that they had the evidence, which "proved the preamble to all religions". There is still a wide belief in a spiritual world and in the reality of prayer, but the great majority of those who so believe, in their daily lives uphold ideas and give active support to persons and organisations whose policies implement a materialist way of life and encourage a materialist way of thinking. Unless this dichotomy in thought can be ended there is no possibility of checking materialism, which is as disintegrating to society as it is to the individual. What is urgently needed is an integration of a belief (and the implications of a belief) in a spiritual world with a true, i.e., a Christian, philosophy and a true policy, *in practice as well as in theory*. Then indeed the spirit will move practical things to spiritual ends in this world. "Love enclosed in wisdom is the energy of integration which makes a cosmos of the sum of things."

REPORT ON PRESIDENT-ELECT JOHN KENNEDY

Prior to the American Presidential Election we briefly reported that Zionist influence was being exerted in favour of Kennedy and that, if Kennedy won, we would report on his background and probable policies. This report, still in course of preparation, will now be published early next year.

HOLIDAY ARRANGEMENTS

This will be the last issue of *The New Times* for 1960. But the office will not close until next Friday, December 23. It will not reopen until Monday, January 23. However, supporters visiting or passing through Melbourne over the holiday period may contact Mr. Butler at Panton Hill 335.