

THE NEW TIMES

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

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EDITORIAL

MR. MENZIES PROVOKES THE REVOLUTIONARIES

We have on many occasions been trenchant critics of Mr. R. G. Menzies and his policies, and we have no doubt that we will find it necessary to criticise him in the future. But we would be extremely short-sighted if we did not point out that Mr. Menzies' address in London dealing with the expulsion of South Africa from the British Commonwealth was a most welcome breath of sanity at a time when "the winds of change" have developed into a gale of revolution. The manner in which the Prime Minister was viciously attacked because of his outspoken comments is further evidence that the world's press is almost unanimously devoted to the promotion of subversion against Western Civilization.

A close examination of the immediate attack upon Mr. Menzies leaves no doubt that his real crime in the eyes of the promoters and the agents of world revolution was his insistence that national sovereignty, particularly concerning race and migration policies, must be upheld. Mr. Menzies made it clear that he did not personally agree with South Africa's policy of separate racial development, primarily because he did not believe it would be successful, but then with devastating logic he made it clear although he was also opposed to the internal policies of some of South Africa's strongest critics at the Prime Minister's Conference, he was not going to take it upon himself to set himself up as a critic and judge of these policies, thus establishing a dangerous precedent. His forthright statement that he agreed with Dr. Verwoerd's refusal to submit to external interference in his internal affairs, and his blunt warning that he would not tolerate similar attempts to dictate to Australians concerning their immigration policy, provoked the revolutionaries to their greatest fury. This reaction is a clear pointer to the nature of the strategy for creating a world tyranny.

THE RAW MATERIAL OF REVOLUTION

The promoters of revolution are not concerned in the slightest about the genuine welfare of the African natives; they are raw material to be used for purposes they cannot possibly understand. The South African Government's racial policy is being deliberately misrepresented in the world's press, as is the picture of the situation in all parts of Africa today. It is only necessary to talk to anyone who has lived in any part of Africa, or to read the writings of men whose lives have been devoted to the genuine advancement of the African native from a state of savagery to one where the growth of culture and civilization are possible, to realize that there is a deliberate worldwide campaign of blatant lying and distortion. This campaign is designed to force all Europeans out of the

continent, and to justify external intervention through the United Nations and its associated agencies. Having forced South Africa out of the British Commonwealth, the next move is to apply further pressure on the question of South-West Africa as a prelude to direct intervention in South Africa itself. Mr. Menzies has obviously realized that external intervention in South Africa today can lead to similar intervention in Australia tomorrow.

DOLLAR DIPLOMACY ADVANCES COMMUNISM

What is happening in Africa today is the advancement of the third major step in Communist strategy since the time of Lenin: First take Eastern Europe, then Asia and Africa. The fall of Western Europe can next be accomplished and the U.S.A. isolated for the final phase of the Communist programme. But it is impossible to understand fully the realities of the world revolution unless it is realized that every phase of the Communist advance has only been made possible by the Dollar Diplomats—the International Money Power with its headquarters in the U.S.A. The Communist advance into Eastern Europe was agreed to by the Dollar Diplomats at the wartime conferences, particularly the Teheran and Yalta Conferences. The same Dollar Diplomats were responsible for the Communist conquest of China. The evidence is irrefutable, even if ignored by the creators of "World Opinion". Dollar Diplomacy broke British influence in the Middle East and put the Communists astride the Suez Canal and into the North of Africa. And now the rest of Africa is being prepared for the next big Communist advance. And once again Dollar Diplomacy is playing a decisive role. The Kennedy Administration has made "anti-colonialism" in Africa a major element in its foreign policy.

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A DISCUSSION ON THE "EXPORT DRIVE" WITH A FEDERAL MEMBER OF PARLIAMENT

Following the publication in "The Advertiser", Adelaide (March 2) of a long letter by Dr. A. J. Forbes, Federal Member for Barker, in which the writer discusses the Government's restrictive economic measures, with particular reference to "cost stability", our South Australian correspondent, Mr. Ken Tavender, wrote to Dr. Forbes:

"You mentioned opposition to stabilise costs. Nothing has been done by any Australian Government that would effect cost stabilisation. If the November move was 'designed' for that end the designers should be sacked for incompetence. Real cost, that is labour, or energy and time per unit of production, is lower now than ever, and without interference should continue downwards because of man's natural urge and inventiveness.

"Since money has no intrinsic value, but in the last analysis is merely a claim or title to goods, the recording of rising financial cost quite obviously indicates a mistake in our bookkeeping - - more specifically our national accounts. Financial records should reflect the downward movement of real cost. Detailed explanation is available but too lengthy for here: the substance is: Financial costs are traceable to wage payments somewhere, past and present. Trade Unionists are as much to blame as anyone, except official Government advisers, for the upward spiral of financial costs and prices. Quite rightly they want a share of their increased production but futilely seek the purchasing power by a self-cancelling method. As everyone knows, including themselves, their employers----- charged into prices. And so to meet the 'higher cost of living' a further rise in wages is sought. Each increase in the wages bill causes an increased demand for bank credit, the basis of which is our actual and latent ability to produce our needs.

"The increase of bank credit can be used to 'stabilise' financial costs and remove for ever the nightmare of inflating prices. When increased production warrants an increase for the wage earner no rise should be granted. Instead a dividend should be added to existing wages, but the credit for it must be issued by the Reserve Bank - not borrowed as a further cost to be loaded into prices.

"Taxation is another price inflator; a heavy reduction would permit a reduction of financial costs and prices. Here again Reserve Bank credit would take the place of taxation while the enhanced purchasing power of existing incomes would gradually reduce the manpower wasted on recording hire-purchase transactions. Still another cost inflator is our export policy which aims greatly to reduce the quantity of goods in relation to our *claims* to goods— money.

"As these truths have been known for a number of years, I was going to express astonishment at your admission of having no knowledge of 'alternative methods of keeping costs within bounds', but after all the enemies of Christ's concept of society have control of the main organs of publicity, so it is not surprising."

DR. FORBES FAILS TO UNDERSTAND

Dr. Forbes replied to Mr. Tavender on March 21, but his letter clearly indicated that he had freed himself from the influence of the prevailing financial and economic insanity. In a further endeavour to assist, Mr. Tavender wrote again:

"Since our treatment of the situation amounts to a choice between ultimate freedom and world totalitarianism, I offer no apology for a further attempt at clarification. Firstly, I commend, and agree with what you were reported as saying at a meeting of the Australian Universities Liberal Federal Council, last year:

'It was difficult to recall a period in Australian history where so little fundamental thinking was being done about the implications of problems that confronted the nation. Members of both parties were still repeating outworn catch cries which derived from the political thinking of another age. Politicians were too caught up in the whirl of everyday events to have anything but a happy conception of the relationship of the policies they supported to the fundamental requirements of the day.'

It is a mystery to me how the author of the above report ----- that which over the past 150 years or more, has proved to be a failure because of its price inflationary and, therefore, self-cancelling nature, as regards purchasing power. The fact of inflating financial costs accompanying deflating physical cost (work per unit), is surely the outstanding example of lack of 'fundamental thinking about the implications of problems' by both parties.

"The non-inflationary principle which I advocated is of course a variant of that proposed by the greatest mind of the century, the late C. H. Douglas. Of your version of it you say, '. . . the injection of further credit must cause prices to rise because in essence by making credit available you are supplementing demand without increasing supply . . . what appears to me to be the inflationary device of supplementing wages out of bank credit.' Mr. Forbes, doesn't the evidence and recorded experience of 150 years convince that the 'wage determining method supported by you,' both parties and Sir D. Copeland, is the real inflationary device? 'Streamlining' will merely increase its efficiency as an inflator!

"As stated in my earlier letter, wage rises by *your* 'method' *cause* the injection of additional bank credit. But your method, because it cancels intended purchasing power by price rises, does not supplement demand, and therefore, places no order for increased supply! On the first day after the wage rise the trading banks have to increase their creation of credit because employers have to draw

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THE BREAD OF GOD

The following essay by John Mitchell, founder of the Christian Campaign for Freedom, is submitted in this, our first issue after the Easter Season, for the earnest consideration of those people concerned with the problem of effectively meeting the growing challenge of materialism:

THE SINGLE HEARTED

"One must for the sake of the whole choose often the lesser of two evils . . . We may seem to support evil, but we support the best 'evil' that is possible. This we see illustrated in the support we give now to the Government. It is not a 'Good' government, but it is the best we can have now." The foregoing statement came to me in a letter from an Archbishop. In reply I asked him "to show me just one small piece of evidence from the Gospels that Jesus Christ ever compromised with evil." He declined to take up the challenge.

"I may not be false to my own integrity.

"Know that if I yield in this case I shall yield in others . . . Truth? If I now yield to my father I shall be false to it; and that one surrender leading to others, will destroy my peace."

"What is thy peace?"

"That I do the will of my Heavenly Father."

The Childhood of Jesus from which the above quotation is taken, and its sequel, *The Manhood of Jesus* are two of a number of arresting books by a world-famous medium, Miss Geraldine Cummins. They are surpassingly beautiful accounts of the life of Jesus; supplying a context for the utterances in the Gospels which is not only completely convincing, but must surely greatly help the understanding of many readers.

Miss Cummins' narrative accentuates two aspects of the Gospels, which have always been appreciated by the perceptive, but have been heavily discounted in our day by ecclesiastics of all the Churches. They are: Christ's absolute refusal to compromise with evil, such compromise being shown as a transference of allegiance and power from one kingdom to another, and the clear designation of "the power-dream—the kingdom of this world" as the antithesis of the Kingdom of God. "This power-dream corrupts the understanding, yea, and it drives men mad."

"I am surely neither this head, this body, nor these feet and these hands. I am the understanding that causeth them to move here and to go there. I am the spirit that causeth my lips to open and declare these words . . . verily, I am not my body; I am the ruler of my body."

"My Father told me that the kingdom of righteousness is neither here nor there, but is within and not without the man."

"I would say that there can be no Kingdom of God set upon earth until first in every man there reigneth this kingdom of love and joy." Here, surely, is the beginning

of all right political action. For how can any action be right which does not start from the position of recognition that the kingdom which *has* to be obeyed is the kingdom within? Any action, which interferes with the rule of this kingdom, or any action which supports such action, is a betrayal of the Kingdom of God. Compromise is a steep slope; at the summit the will has a firm hold and can be fortified, but once on the slope it has not only erred, it is in a weaker position to prevent itself slipping further.

The vision of the Kingdom of God *on earth* is the vision of each and every person *on earth*, or of each and every person in even a small corner of the earth, obeying no kingdom except the kingdom within each. It may or it may not be a Utopian vision, an unattainable perfection; but it is incontestably a goal, which can be sought, a *direction* in which movement can be made. That this is so is shown by consideration of its complete opposite, which is a state of society in which from birth to death the thoughts of each person are directed by a central government, having open or concealed control over all instruction, information and propaganda and all means of livelihood. This, too, is a direction in which movement can be made. Betwixt the two extremes, the extreme of perfection and the extreme of evil, there are many states of imperfection; and in any of those states of imperfection, whether near the Christian extreme or near the Satanic extreme, some machinery of worldly administration will be necessary—to prevent maldoers from interfering with the affairs of others who want to live their lives wholly in accord with the kingdom within them. In all states of imperfection the great potency for evil lies in the machinery of administration being captured and operated, whether openly or hidden but particularly hidden, not to protect the liberty of members of the community, but to diminish it or destroy it, so that they serve the power-dreaming Prince of this World, instead of God. It is for this reason that those who would serve God have to be worldly-wise in the ways of the power-dreamers of this world, who always have to pay their tribute to virtue by hypocrisy. And it is here where so many would-be Christians fail.

The way of the Christian in politics is not to capture power, nor to aid the capture of power; it is to deny power to governments, except for the specific purpose of protecting each person's God-given right to develop and live in accordance with the kingdom which he can find within him through his understanding. That does not mean ignoring politics; it does mean pointing out what is wrong and insisting that it be put right.

The spirit of Truth and the spirit of compromise are as far apart as the North and South Poles, and it is only necessary to pick up any Church newspaper and read it or to talk with the congregations of any parish church of any denomination to see that the Churches officially and in the parishes are soaked in the spirit of compromise and committed almost to every man and woman in the power dream. Is there anywhere in the world a parish where the

clergyman or priest and the congregation will publicly demonstrate that their allegiance is wholly to the Kingdom of God and that they stand united in refusing political support to politicians or governments of any colour whose policies are an offence and abomination to God, and who will list and continuously exhibit publicly the offences of which they are guilty? The fact of the matter is that it would be difficult to find a dozen of the clergy with sufficient integrity and Christian fortitude to stand even once before their congregations and speak up for such action, let alone do it in season and out. But what a change would come over the political scene, if such action were undertaken, and undertaken with complete sincerity, determination and enthusiasm.

THE GIFTS OF GRACE

"If ye labour in all times and seasons for the meat which perisheth ye cannot labour for the meat which endureth into Everlasting Life. Down here in the valley ye seek bread for the belly. Upon the mountain top I seek the bread of God."—from "The Childhood of Jesus", by Geraldine Cummins.

In a book published in 1935—*Modern Man in Search of a Soul*, C. G. Jung branded the works of Freud and Adler as psychology without the psyche. He said "... they do not give meaning enough to life. And it is only the meaningful which sets us free.

"Human thought cannot conceive any system or final truth that could give the patient what he needs in order to live: that is, faith, hope, love and insight.

"These four highest achievements of human effort are so many gifts of grace, which are neither to be taught nor learned, neither given nor taken, neither withheld nor earned, since they come through experience, which is something *given* . . . Experiences cannot be *made* . . . it is rather a venture which requires us to commit ourselves with our whole being."

"Man is never helped in his suffering by what he thinks for himself, but only by revelations of a wisdom greater than his own . . . We thus come to those ultimate questions: whence does consciousness come? What is the psyche? And at this point all science ends."

Why should any man turn from the kingdom of the world and give his attention and allegiance to another kingdom — the kingdom within him? Does he even know what is meant by this? In a book with a significant title, *The Imprisoned Splendour*, a distinguished physicist, Dr. Raynor Johnson, traces where the data of natural science, physical research and mystical experience lead. The, to me, inescapable conclusion is epitomised in the title, which is taken from Browning's lines:

"Truth is within ourselves; it takes no rise
From outward things . . .
A baffling and perverting carnal mesh
Binds it, and makes all error; and to *know*,
Rather consists in opening out a way
Whence the imprisoned splendour may escape."

What is the imprisoned splendour? Or, as Jung asks, whence does consciousness come? One answer, given by a man who had practised the mental disciplines of Ouspensky and Gurdjieff, was that by doing so he found "himself in tune with the infinite powers and perceptions of the Intuition . . . Intuition is the wisdom of the pure consciousness, and embraces all that has been learned and assimilated as wisdom through the prior existences of the soul or self. It is eternally struggling to inform the self-aware consciousness and cause it to make judgments in conformity with the former's sense of right and wrong." It is claimed that the Intuition is infallible.

Another scientist, Professor N. J. Berrill, F.R.S., in his book, *Man's Emerging Mind*, says "... it is only when the mind is keyed up to its highest pitch, is directed by intuition controlled by reason and free of all external restraints, that you can see its course and feel its drive towards the heavens.

"For the greatest scientific insights, which have survived the most rigorous scrutiny, have come when the mind has been virtually at one with what it contemplates, when self as a person or a human being is submerged and a feeling of identity with the subject takes its place . . . it appears to be the secret to understanding . . ."

Before pursuing further this enquiry concerning the kingdom within, or the kingdom of God, whether it is called or whether it is approached by something known variously as Mind (not meaning brain), psyche, soul or intuition, which Jung, Raynor Johnson and Berrill are agreed it is vitally important to seek, it is pertinent to point out that they, who are *on earth*, think that mankind while *on earth* should seek this kingdom. Yet Raynor Johnson deprecates (p. 356 *The Imprisoned Splendour*) the efforts of "many good people who are earnestly struggling for social reform, believing that some day the ideal society will be achieved through the efforts of men of goodwill. Their goal they would describe as Utopia, or perhaps as the Kingdom of God *on earth*." In doing so, without realising it, he pinpoints the core of the misunderstanding between the practical or realistic Christian and the abstractionists who claim to be Christian, and who far outnumber them.

The Kingdom of God on earth means just this that men and women should seek the kingdom within and should in no way be prevented from doing so while *on earth*. It is of no service to God or to the men of goodwill, who are trying to establish a society where that would be possible, to pour scorn on their efforts.

"If ye labour in all times and season for the meat which perishes ye cannot labour for the meat which endureth into Everlasting Life." That saying was written, as was the rest of the volume and other volumes, by Miss Geraldine Cummins while in trance, and came from, or through, her Mind, psyche, soul, or Intuition. Does it not, probably more than at any previous time in history, apply to the materialist society in which we live?

Dr. Raynor Johnson, like so many others, seems incapable of realising that there is what has been described as "an unmistakable force endeavouring to restrict and concentrate us on one plane, the materialistic-industrialistic plane." The Devil is very evident in the Gospels as the adversary of Christ. A tendency to play down the Devil and attribute, or distribute, his evil as a natural characteristic of people generally, *and who must therefore be controlled*, has long been noticeable. The Devil is now to be abolished officially. The comment of a correspondent to *The Times* sums it up most aptly. "He (a prison chaplain) was deploring, not so much the lack of belief in God as what he felt to be the far more dangerous denial of the Devil's existence. But, of course," he said, "that is now the Devil's game—to make us believe he doesn't exist."

The dilemma which confronted Christ, and which confronts His practical followers today, is expressed in the words: "I cannot instruct thee until thou dost cast from thee the chains which others have set about thine understanding, until thou art single of heart." The way to the Kingdom of God is through the understanding; but in most people the understanding is chained by the Devil. How can you induce people to cast off the chains? It is true that the Intuition "is eternally struggling to inform the self-aware consciousness", perhaps that is where to look for a key to the problem. For it is plain that the kingdom of this world is a kingdom on a horizontal plane, for which only the services of an instructed brain are required; whereas the kingdom within is on a higher plane, reached only by a vertical approach. What is it that will, as it were, induce people to look "vertically?"

The gifts of grace, the bread of God: is it in the nature of the Universe that man has to find his way through lifetimes of tyranny, because only through suffering experience of tyranny can he find them? Or, did Christ show a way, which can save mankind from the agony of the pit?

LOOK TO THE KINGDOM

There is plenty of evidence in the Gospels of sin being an affliction of mankind; but there is none whatever that it originated at birth so far as the generality of mankind are concerned. On the contrary. Christ warns the sinful that unless they become as little children they cannot enter the kingdom.

In a book, to which I have already referred, *Man's Emerging Mind*, Professor N. J. Berrill gives an illuminating account of the life of the Hopi Indians in the mountains of Northern Arizona, where they have lived within a limited area for 1500 years. He speaks of "the marvelously adjusted social system" which they have evolved. It is based on the power of thought: and "the personalities which develop are quietly poised, serenely content, inwardly intense, and intellectually adept at problem solving. Each individual functions independently and co-operatively within the society, directed from within

and not be outside coercions. It is not surprising I think that all intelligence tests of Hopi children rank them, in contrast with most white children and all other Indian tribes, as on the average very intelligent, highly observant, and capable of complex, abstract thinking." But, evangelical missionaries appeared on the scene, "preaching above all the doctrine of original sin and the threat of deferred punishment, of the subordination of the mind and spirit to an unwarranted feeling of guilt", with the result that "anxiety, personality disturbance, and a tendency to social disruption, so familiar outside the Hopi world, make their appearance to the extent the missions are successful.

"The Hopi thought-world has no imaginary space so a Hopi cannot imagine a cornstalk, for instance, anywhere but where a cornstalk is. A Hopi thinking about a cornstalk naturally supposes that he himself, through his thought, is actually affecting the plant. His thought must therefore leave some trace of itself with the plant; if thought is bad the plant suffers. This point of view finds no support in our own scientific outlook, which to a great extent is a captive of our thought and language patterns, but it has all the meanings of prayer and should not be scorned simply because our particular forms of common sense are all against it. And when thought has such a power as this, intensity qualities become all important, for effective or powerful thought must be vivid, clear, steady and sustained, and charged with good intention. Wrong thought has the power of evil. Consequently when any individual or group action is about to be undertaken, the Hopi enlist mental help from as many individuals as possible, partly to offset the harmful thought of ill-wishers but mainly to intensify the coercive power of purpose. Rooting for your football side has something in common with it, although the Hopi get their hardest work done before the event and not during the action itself . . .

"When you add to this practical belief in the power of thought the Hopi notion that time does not move but is a 'getting later' of all that has been done, power obviously may be stored up by repetition. So too the Hopi force is not motion or velocity as it is with us, but is cumulation or acceleration, which are concepts of far greater content and far more in keeping with what we are now beginning to believe the nature of the Universe to be, in spite of our 'common sense' bias."

The Christian era was ushered in with many miracles, and the Miracle Worker clearly had a purpose which was beyond the specific curing of the individuals who gained by them; the greater purpose was to demonstrate a power which is not of this world, but of a world beyond the senses, so that the existence and power of that world should be demonstrated to the unbelieving. Many have been the attempts to explain them away. An erudite Italian, Arturo Castiglioni, made an immense study of miraculous phenomena and magic, from primitive times to our own day. He started out on the task as an unbeliever and clearly with the purpose of convincing himself and others that all

such phenomena, where it was not hocus pocus and trickery (which, of course, a lot of it was) it could be explained without resort to any conception of a spiritual world. But, even he was forced to the conclusion that "after mention of these facts . . . it may be agreed that our present knowledge is insufficient to explain all the phenomena of spiritism." (*Adventures of the Mind*).

Faith healing was a central part of Christ's mission. Faith healers have a developed faculty or develop a faculty of the Spirit whereby they become the vehicle for a power, which comes from another world. But, instead of forming a central part of the Christian message emanating from the Churches, modern Faith healers are almost though not entirely, shunned by the Churches.

"The span of the life of a man's body may be sixty years; but what is the span of the life of his soul? It may endure for everlasting."

If you can persuade a man that he has no existence apart from his body and that no part of him survives the death of his body, then obviously what he believes and what he can be persuaded to believe about the purpose of life will be something entirely different from what another man will believe about the purpose of life if he knows that he is more than his body and that that part of him lives for eternity. If you believe that there is no life but life in this world, then, of course, overwhelmingly the natural tendency will be to get along with the Prince of this world as best you can, and to hell with the hindmost. If you don't believe that people should behave like that or that the Prince of this world should get away with it then whether or not there is anything in the business of a soul and survival of death, you will have to persuade people there is if you want to establish a society, which is not tyrannous. In other words, it is a waste of time to institute any action in the political field with the purpose of establishing a society based on the philosophy that the individual should be free to develop his own individuality if your action is not overtly rooted in a belief in another world and survival of death.

Sir David Russell, LL.D., has called attention to the fact that in 1937 Dr. Lang, then Archbishop of Canterbury, "appointed a Commission of prominent clergy and laymen of the Church of England to enquire into the question of 'survival'. Its majority report, believed to have been favourable, has never been published."

Surely, the first interest of any Church whose continued existence and whose purpose depends upon the validity of their beliefs in a Kingdom of God and survival of death is to look for and welcome any evidence which proves their case. And, surely too, it is a most extraordinary attitude, if their beliefs are valid, to think that the two worlds are so completely separate that, although passage from one to the other is achieved at death, there are no ascertainable connecting links and channels of communication! As Miss Geraldine Cummins says in her remarkable book, *Mind in Life and Death*: "It appears that the respectable view to take of our prospects in the future life is to assume that in it each individual man and woman becomes unperceivable, inapprehensible a thing of noth-

ing, a mere negation, a thought poised in a static luminosity, or he is totally absorbed, therefore wiped out by an inconceivably gluttonous Life Force."

The Society for Physical Research, founded in 1882, set on foot an enquiry, according to the strictest principles of empirical science, into the question of survival. They have amassed and tested a wealth of evidence; and I agree with those who think that they have proved their case. Their work has also thrown an illuminating light on the purpose of life on this earth. Suffice it to say here that that purpose and the future welfare of individual souls is not served by the stunting and conditioning of human personalities. The revelations of psychic research are completely in accord with the Gospels and support them in every particular as nothing else could.

Miss Cummins' own verdict, after more than thirty years as an exceptionally gifted medium in the cause of psychic research, is given in the book I have mentioned, *Mind in Life and Death*: "Certainly proof has been provided by mediumistic work and by parapsychology that the human mind does work independently of glands, brain and senses. The conscious mind would seem to be a section of it, limited in order to deal effectively with the physical world."

THE WHOLE MESSAGE

The Christian message in its completeness embraces three aspects: a philosophy of life with political implications, proof of the power of the Kingdom which is not of this world through Faith healing, and proof of survival. Why should it be thought by anyone today that less than the whole message, presented as an integrated whole, is sufficient to overcome the wiles of the Prince of this world?

Christianity has a very definite application to politics, quite simply because it is opposed to the domination of men and women by the kingdom of this world; and that is because where they are *dominated* by the affairs of the kingdom of this world, they are *not* guided by the Kingdom of God. In this respect the most deadly nonsense, which has to be met and overcome, is represented in the mentality, which deprecates the negative attitude and the negative action. In relation to the kingdom of the Prince of this world and its policies the only true attitude and action is negative, except only in regard to those laws and policies, which protect individual liberty. But the greater part of the laws, policies, practices and propaganda of the Government of this country operate against individual liberty. The only true attitude and action of the Christian to the latter is negative: to give no voluntary support to the Government and those who support it, and to take every opportunity to criticise its actions and point out where it errs.

It is true that those Christians who have made a thorough study of the economic, the political or the financial situation as it exists can provide guidance for those who are responsible if required, but they will make a fatal mistake if they try to capture power with the avowed object of trying to put matters right themselves.

Psychic Research has demonstrated, what has always been basic to religion, that there are other planes than the material and that there is a channel connecting these planes through which wisdom and inspiration can pass to manifest itself on earth: that channel is the human Mind, which is something greater and more significant than the conscious mind and the physical brain. It is true that to be manifested it needs a technique, which the brain and the hand have to master; but every great artist in whatever sphere he has operated has used mastery of technique to impart something which mere mastery of technique cannot achieve alone. The Kingdom of God on earth is a manifestation from a higher plane on a lower plane. Modern abstract art does not do this, and in this respect typifies modern materialist society. The cross, which intersects the planes, has been broken by the Devil; the swastika and the inverted triangle on a triangle, the six-pointed star, symbolise this fact: attention is diverted and turned from the kingdom within to the kingdom without of the Prince of this world. The absolute antipathy of the latter with the former has to be recognised.

The negation of the power of the Prince of this world and the recognition and service of the Kingdom of God have to go hand in hand, because no one can serve two masters.

"How can I share my precious wisdom with thee, thou couldst not receive it, for thy heart is closed to wisdom. Thou dost follow the world and heed only the sayings of those who are accounted wise."

Alone, not Faith healing, nor the revelations of psychic research, nor the representations of the Christian's true attitude and action in politics can prevail against the growing power of the Prince of this world. Acting in concert they might indeed arrest the attention and open the understanding of those who are now immersed in materialism. From small beginnings a purposeful thought power might be built up to turn back the encompassing darkness.

A Discussion of the "Export Drive"

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more to pay the higher wages bill. In other words, they increase their overdrafts. This additional 'cost' is accounted into price build up, so before long industrial demand for bank credit increases still further to pay for semi-processed materials that go into the final product at the higher price, which makes it necessary for employees to press for higher wages to meet the higher cost of living, and so on ad infinitum.

"To reiterate: Yours is the system that supplements *monetary* wages out of bank credit, but destroys any possibility of the extra money being represented by extra goods—real wages. Your system *causes* increased creation of bank credit. We Social Crediters advocate that instead of issuing the additional credit in your 'cost' inflationary

way the *same amount* be issued as a genuine increase of purchasing power, i.e. non-inflationary. We observe that the natural indicator of needed supply is consumer demand and this cannot be registered while there are insufficient 'claims to goods'. Our policy would ensure balance - yours 'imbalance'.

"Further proof of the latter came this morning with the announcement of the big decline of factory production since your Government ordered the destruction of 'demand' last November. Your policy cannot restore that demand except by *wasteful* inflationary injections of bank credit. By wasteful, we mean the compulsion to produce, say, the equivalent of three cars to buy two. Full explanation is too lengthy for here, but it's well worth a year's reading of *The New Times* to get understanding.

"If we seem to lack reverence for Economic Authority, it is for good reason. Imagine the thoughts of the chemist trying to save his and neighbouring property by spraying a fire from a 40 gallon drum. The neighbours let the fire go because they wouldn't accept his assurance that the liquid was water—not petrol."

A Valuable Book on Africa

"The Vision Splendid", by
C. E. Lucas Phillips

This book, published in 1960, is most opportune. The author presents an authoritative and comprehensive picture of Central Africa and reveals the complete unreliability of the daily press to report honestly on African affairs. The book answers a large number of questions being asked at the present time. It contains a large number of excellent photos, maps, and four appendices. It is also indexed.

The best recommendation for this book is the fact that it has either been ignored or "written down" by the book reviewers. They found its irrefutable facts too unpalatable for their fixed and warped ideas.

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THE EQUALITY DOGMA LEADS TO COMMUNISM

By D. Watts

In this brilliant essay the author exposes the equality dogma as one of the most dangerous of the twentieth-century myths, and one, which is paving the way for International Communism. This essay is a closely reasoned reply to the claim that "all men are equal" and a demonstration of the truth that the organisation of human beings into masses destroys the individual.

Order from The Heritage Bookshop, Box 1052J, G.P.O., Melbourne. Price 2/-, post-free.

AFRICAN REALITIES AND COMMUNISM

The following letter by Dr. E. G. Holmes was published in "The Advertiser" of March 10:

I have lately come from East Africa where I have spent the past 14 years, nine in Uganda and five in Tanganyika. My work was medical teaching and research.

My impression is that the Press of the free world, in its news and comments on events in the Belgian Congo, is accepting, without demur, the general standpoint taken by Communist propagandists: namely, that the confusion, misery and bloodshed into which that area is plunged can in some (undefined) way be laid at the door of the Western Powers, and particularly of the Belgians.

The real position is that most Africans are extremely primitive people, whose mental background is still tribal, and for whom the outside world has as yet little or no meaning.

How the East African territories (next on the list for self-government) will fare remains to be seen. In Tanganyika, the average African thinks that when the Europeans leave, they (the Africans) will take over their houses, motor cars and jobs; no one, however, will have to work, as ample money will be sent as a free gift from America. (This view was freely expressed to me by Africans).

None of these territories is, or could reasonably be expected to be, fit to govern itself in the context of the modern world.

In the Belgian Congo, what has happened was quite inevitable. Its tribes, which belong to at least three distinct racial groups (Hamites, Bantu and Pygmies) are divided by bitter enmities. Physically and economically the various regions differ fundamentally from each other, and only a strong and wise central government could weld them into a prosperous whole. This task is far beyond the capacities of any group of Africans.

Worldwide "horror" is said to have been expressed at the killing of Lumumba. Murder is a horrible thing; but it is to be feared that the murder of Africans by their compatriots will soon cease to make news.

In this connection I cannot help noting that you reported the news of the mutilation and killing of a "White Father" without further comment. Protestants like myself, as well as Roman Catholics, are full of admiration for the "White Fathers", and few bodies have done more for the African in the way of technical and secondary education, provision of hospitals, and general help.

I believe the civilised world is swallowing the Communist propaganda about Africa so easily because it cannot understand the realities of the position. Most Western people have never had any real contact with Africans, and only a handful know the African in Africa.

To most, therefore, the African is necessarily a "white man with a black face." In reality he is a wholly different being, not only in appearance, but in the social, political, and ethical "frame-work" into which he has to fit his ideas.

Western countries, especially in the past 20 years, have done a tremendous job in Africa. It is ridiculous that we should even consider the picture that the Communists would draw of a downtrodden people struggling to be free from oppression.

Mr. Menzies Provokes the Revolutionaries

(Continued from Page 1)

THE MEANING OF "FOREIGN AID"

It is true, of course, that Kennedy and his advisers are attempting to justify their policy in Africa under the heading of "foreign aid for the undeveloped peoples". And such a policy commends itself to many Americans at a time when unemployment figures in the U.S.A. have reached the highest level since the thirties. The American economy is dominated by financial policy, and it is significant that the present crisis should be most convenient as an excuse to recognize Red China, in order to obtain foreign markets, and to increase dollar aid to Africa, thus stimulating the American economy. Here is evidence of the nexus between International Finance and International Communism. In his important work, *Marxism and the National Colonial Question*, Stalin wrote:

"It is essential that the advanced countries should render aid—real and prolonged aid—to the backward countries in their cultural and economic development. Otherwise it will be impossible to bring about the peaceful co-existence of the various nations and peoples that is so essential for the final triumph of Socialism."

Stalin's viewpoint was developed by the American Communist leader Earl Browder, who advocated massive industrialisation of Africa and other "underdeveloped countries" as a means of furthering International Communism. It is probably true that President Kennedy, like President Roosevelt, has little understanding of what he is being used to accomplish. But those advising him must know that their programme for Africa makes a Communist victory a certainty. Whether consciously or unconsciously, Mr. Menzies has got himself on the wrong side of the current strategy for world revolution. In spite of attempted explanations, it is clear that he is not in agreement with the most traitorous British Prime Minister the British peoples have suffered for a long time. By his attitude, and his drawing of the concerted fire of the revolutionaries, Prime Minister Menzies may yet have atoned for many of his past mistakes and, like Dr. Verwoerd, set an example of courage, which will have far-reaching consequences. Such unpredictable acts give us legitimate cause to hope that we will successfully triumph over the forces of evil. But each and every individual must be earnestly asking how he can increase his efforts at this time. As we said in our last editorial, Australia is next to be placed in the dock and charged with "wicked colonialism".