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

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EDITORIAL

THE BRITISH WORLD AT THE CROSSROADS

In a recent A.B.C. news commentary on the European Common Market proposals, that great Australian Sir Raphael Cilento, pointed out how President Kennedy after seeing Khrushchev in Vienna had "stayed long enough in England to tell Harold Macmillan rather bluntly to get into the European Market and waste no time about it". Sir Raphael went on to say that "the United States has a troublesome habit of attacking the pound sterling in various ways if she doesn't get her own way". It is significant that the Macmillan Government has suddenly announced a new economic "crisis" as it meets increasing opposition to the Common Market from all parts of the British Commonwealth.

Although it was at one time suggested that the United States of America was opposed to the Common Market scheme, this pretence has now been dropped. The Kennedy Administration is continuing the Roosevelt policy of destroying the sovereignty of the British peoples. The Common Market is designed to deliver a deathblow at the British world as a force in international affairs.

Real freedom must be based upon economic freedom. The Common Market would deprive Britain of economic sovereignty. The President of the British Board of Trade, the Rt. Hon. Reginald Maudling, has put the economic issue clearly in the following statement. "... Whatever might happen, if we signed the Treaty of Rome, whatever the ultimate fate of our agricultural producers or indeed, our agricultural consumers, the fundamental fact is that we should no longer control our own national agricultural policy..."

The propagandists in favour of the Common Market have suggested that the proposal merely envisages the creation of a Free Trade area covering the whole of Europe, and that Britain would gain certain economic advantages by being a member of such a community. This claim is false. But it masks the fact that the Common Market is but one of three community agreements. The ultimate objective of these agreements, to be implemented over a period of twelve years, is to create a centralised Europe in which there will no longer be any genuine national sovereignty.

In an article in the *Brisbane Telegraph* of July 19, Mr. D. J. Killen, M.H.R., warns that the major effects of the European Community Organisation will be:

- **"Nationality among member countries will be abolished. Member Parliaments will not make many laws. Law making will be done mainly by the Commissions. If Britain joins, the House of Commons will lose most of its authority. Parliamentary Government will end.**
- **"Throughout member countries there will be one set of laws, one standard of social services, and one economic policy.**

- **"Training in the professions and trades in member countries will be identical. Hours of employment and pay will be standardised."**

It is clear then that if Britain joins the Common Market, the British Commonwealth will be shattered. One of the major obstructions to the creation of the World State will have been removed. Britain's entry into the Common Market would have the most serious effect upon trade between Britain and member nations of the British Commonwealth. But subversive voices are being heard suggesting that Australia and New Zealand should become part of a South-Eastern Asian Common Market. And that Canada should sink her national identity in a Common Market covering the whole of the two American continents. This is part of the worldwide policy of centralising power.

Under present economic and financial policies, if Australia loses even a portion of her export trade with Britain, there would almost certainly be a lowering of the Australian standard of living. This situation would then be used to try to force Australia to join a South-East Asian Common Market. And one of the same arguments would be used that is being used to advance the European Common Market: that this would help provide defence against Communism. Whatever they say publicly, Communist leaders must smile privately as they hear it being suggested that intensive centralisation and the abolition of national sovereignties are defences against Communism. The very essence of Communism is the centralisation of all power.

If Australia were forced, as the result of Britain sinking her national identity, to join a South-East Asian Common Market, this would be the beginning of the end for Australia as a European nation.

Such a Common Market would be used to bring increased pressure upon the White Australia policy, and those who claim that Australia is part of Asia would achieve their objective.

(Cont. on page 4)

THE METAPHYSICS OF MONEY

By NORMAN WEBB

"Social Credit assumes that society is primarily metaphysical, and must have regard to the organic relationship of its prototype."

(From "What is Social Credit", by C. H. Douglas.)

III

So it comes about that at what must be almost, if not quite, the precise point in space and time, our generation finds itself occupying the actual demarcation-line between the two great schools of dialectical belief, which between them appear to divide the world. East and West, in insoluble disagreement. But even at this late hour, when it looks as if man in his distraction, might actually be tempted to disintegrate his own relatively insignificant corner of the universe, we are still without a clear concept of what it is all about, or of the actual identity of the opposed forces.

In the first chapter of his book *Social Credit*, Douglas gives a brilliant analysis of this worldwide split; grown so notably wider and more significant in the thirty-five years since he wrote. He traces its course forward, right through the Christian era, in varying forms, to its penultimate establishment in the Classical and Modern sides of the English Public School educational system—in school-boy slang, Latin and Stinks—with its University extension of Tripos and Honours Schools. The various antithetical labels—"Christian and Pagan, Aristotelian and Baconian, Deist and Humanist, even Communist and Democrat, and what-have-you—are too confused and ill-defined to be of much use. Douglas sums up the matter in this way: — ". . . it is probable that, as in many controversies, there is a good deal to be said for both points of view, but it is even more probable that the approximate truth lies in an appreciation of the fact that neither concept is useful without the other." (1) From which tolerant conclusion it can be seen, that as Douglas's investigation disclosed, the real issue is not, as it is easily made to appear to our narrowly competitive outlook, one of ideological alternatives, abstract and therefore irresolvable, as the racially embittered Marx chose to see it. That view is in fact a vestigial relic of primevalism with its tooth-and-claw philosophy, projected into modern industrial society and intensified by the economically tyrannous conditions imposed by the prevailing limited, and limiting, physical concept of money. Douglas has shown the true nature of this great issue to be a relative matter of accommodation, a question of priority and sequence—first things first, in fact, as he was wont to remind us.

Now, the parallel to this emphasis on priorities is unquestionably to be found in the well-known Gospel admonition, 'Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you.' It might be expanded in this way: The spirit in which all really constructive activity requires to be undertaken, involves the subjective realization of the truth that Creative Unity and Perfection exist, not potentially

only, but actually, as an immediate metaphysical condition or state of mind, which Jesus of Nazareth, its most notable explorer, called the Kingdom. It is the relative understanding of this truth that constitutes the atmosphere of inductive research, in which subjective self-interest is integrated with an objective interest in discovering confirmation of the existence of Ultimate Truth; what Douglas refers to as catching "a glimpse of Reality", like a patch of blue sky through scudding clouds. Along with this reassuring confirmation comes an understanding of the mutual need, which apparently opposed mental forces have of one another. To borrow an example from Douglas's own definitive statement of Social Credit, the seemingly incompatible concept of functional discipline or precedence (Hierarchy) in physical space-time, apparently at complete variance with the ideal of metaphysical "equality in the sight of God", and before the law, and all that that implies. In spite of the overwhelming appearance to the contrary, it is this need of help on the one hand, and its supply on the other, and *vice versa*, which constitutes the actuality of existence, its substance and balance and unity, and not the seeming disunity which one might suppose was our sole portion.

THE BASIS OF DISUNITY

The basis of almost all deliberately promoted disunity is inevitably ideological, dialectical. It is the crippling limitation to all purely intellectual projections, however, that they can extend safely only so far as their originator's experience goes. But in order to qualify as an acceptable ideology, they are forced to go the whole distance; to be, or to appear to be, dialectically complete. And in order to be that, their author has so to speak, to invent the ending. But sooner or later comes the inevitable time when invention and fact no longer coincide, and if the particular ideology has attained any degree of momentum, it will tend to carry on according to its own logic, and at the expense of its own, and its originator's integrity; for the alternative to Truth is, to our way of thinking, strikingly harsh. It is for this reason that we need to learn to guard against the far too prevalent mental habit of regarding the division in society rather as an ideological struggle between Western Christianity, as it is called, and Eastern Communism—Christ and anti-Christ. We need to ask ourselves if that is a realistic concept of the situation. May it not be, that in order to get at the truth of the matter, which is the single Christian objective, we must become disillusioned—quite a laborious operation—in order to realize the full meaning of the pointed question, "Can Satan cast out Satan?" and its further implication, that Truth is never in danger, or in need of defence in any dialectical or legal sense; is not, in fact, susceptible to argument one way or the other, as Pilate found.

(1) p. 6, *Social Credit*, by C. H. Douglas. (Revised Edition, 1935.)

The only conclusion to abstract, i.e., theoretical, dispute, is the physical end, either natural or assisted, of one, or both, of the disputants. For truth and disunity are what Douglas calls "incompatibles"; which suggests that the only heresy that really matters is the heretical attempt of the intellectualists to idealize Reality—in that way denying it its one requirement, which is the opportunity for demonstration. Instance the case of Alberta in the mid-thirties of this Century! Just when, one wonders, was the ideological term "Christianity" introduced? You will find no instance of its employment in the Bible, naturally. The only date mentioned in connection with the word in the Shorter Oxford Dictionary is 1650. This is a matter obviously outside our present concern; but it requires at least mention, in view of the shifting alignments of international forces, should another world-spasm appear to be imminent—if indeed the mountain has not already laboured enough to bring forth what, speaking comparatively, might be termed the mouse of Social Credit revelation. As a possibility this would indeed be welcome: implying that the prophetic mathematicians were out in their calculations, and Armageddon has come and gone unrecognised.

ONLY ONE SOURCE OF REALITY

Such historical anticipations were not in Douglas's line however. True to his principle of first things first, he confined himself strictly in his writings to the work of clearing up the confusion and ambiguities of the immediate situation, and to indicating the psychological factors that made for integration. Chief among these, as previously mentioned, was that mutual need, that interdependence, which is at the basis of the Natural Order of things; the realization of which enables us actually to experience something of the invincible power of true unity in comparison with its counterfeit monopoly—"His righteousness" in place of our self-righteousness. And even more valuable, the liberating effect of the realization that there can be only one source of Reality, and consequently one basis for realism, and realistic action and behaviour. As a result of this correct mental sequence, "all these things"—which can be taken as covering the immense field of relative expediency—"shall be added unto you", and must follow without undue effort, as an organic, natural result, what we term growth. It is the present uninspired, vacuous working against the grain of nature, which is imposing such a strain on the human intellect (a limited instrument at best) and threatens to break it down in the mere functional effort to counter the effects of its own administrative miscalculations, made under conditions that are rapidly getting quite beyond our ability to administer.

IV

As Douglas foresaw they must, if monetary technique failed to be adjusted to meet the accumulating facts, World Affairs are rapidly getting out of hand. The "events" which he suggested would provide the catalytic agent to bring about this adjustment are piling up mathematically, and the already top-heavy structure of dialectical material-

ism is becoming top-heavier, until it threatens to turn right over—*Demon, Deus inversus est*, to employ one of Douglas's favourite Latin tags—as it did in Russia in 1917, under the strain of war; the old firm under new direction. It remains to be seen if this country, or the British Commonwealth, or perhaps the English-speaking world as a whole, continues to be, as it was on the two previous occasions, the decisive point of balance. Can and indeed, must—more ground be given, and yet the impulse to full revolution arrested half-way, and correct scientific sequence be established in men's minds on this uniquely isolated and exposed point regarding the true nature of money. In the Gospel statement previously examined, the matter was presented metaphorically and as a general principle applied to the whole field of human consciousness—a blinding premonitory flash of enlightenment, the consequent reverberations of which are still rolling and echoing round us after almost two thousand years.

THE GENIUS OF FRANCIS BACON

It was this objective that was set humanity by the example of the individual, Jesus; a task so immense as to give the impression of hardly having been started as yet. Speaking relatively, however, some considerable advances have been made from time to time by inspired individual minds, in the direction of increased consciousness; bringing nearer to the surface what had been largely sub-conscious and instinctive before. Outstanding among these pioneers was the great Elizabethan Englishman, Francis Bacon; though he seems never to have received general, or adequate recognition in his own country. This is no doubt due to the uncharitable treatment his memory received from Whig historians, as Douglas has suggested. But he was acclaimed by Europe, and to Bacon has fallen the distinction of giving his name, as a sort of sub-title, to the three latest centuries of the Christian era; a period that has witnessed the birth of what is known, rather loosely, as the Scientific Age. If a label was really obligatory, the Age of Physics would have been more nearly correct; of Marxian dialectical materialism, in short. This would exempt the name of Francis Bacon, or at least his national posterity, from having to accept almost the entire odium for the unbalanced and inhuman excesses of what is known as the Industrial Revolution. We all know that physics, as such, is not Science. It is not the disinterested exploration of nature primarily for its own sake and the love of understanding, which is the spirit of Induction. Physics, though essential, is the secondary application of the pure scientist's findings, directed to self-interested and material ends, and confined to the limited field of technology. (2) Such one-sided activity, lacking as it does any prior and compensating metaphysical application, or binding back in the religious sense to factuality, is bound to be excessive and purposelessly ruthless and lacking in direc-

(2) This is not intended as a condemnation of Jeremy Bentham's realistic theory of "enlightened self-interest", quoted by his detractors with all the emphasis on the self-interest, and none on its qualifications. It is merely to call attention to the inverted sequence.

tion, which unfortunately for us in this generation, is exactly how we are experiencing it.

Francis Bacon died in 1626, bequeathing to posterity in textbook form, his key to this incalculable addition to the available physical energy at man's disposal. The XVII Century in England was one of tremendous psychological ferment, embracing not only the abortive incursion of the Commonwealth, but also the reaction of the succeeding Restoration. In addition, it produced some of the finest metaphysical poetry since the Bible, and—not least significant—saw the establishment of the Bank of England in 1694. While concurrently, in Italy, the foundations of the modern banking system were being consolidated. It is tempting to speculate how out of this mental turmoil, some of the jostling elements, possibly represented by the extreme Genevan reformists, along with the emergent system of international credit finance, may have achieved a subconscious compromise, a sort of natural coalescence, upon the crucial point of expediency—how much, or how little, was it expedient to release of Francis Bacon's revelation. As inevitably happens in such a situation, and regardless of the intention, good or bad, behind the decision, it is the liberating spirit, the metaphysic, that has suffered suppression, while the enslaving letter, in the shape of unqualified Technology, has been let loose in the compressed and highly explosive form of blind, physical energy. Is it any wonder that society should find itself in just such a seemingly impossible predicament, as we appear to be in today?

(To be continued)

THE BRITISH WORLD AT THE CROSSROADS

Continued from page 1

It is not too much to say that the whole British world faces the greatest crisis in its long history. The threat is so menacing because it is as yet little understood. But there are signs that out of this crisis could come salvation. Already there are numerous people asking why cannot the British peoples everywhere reorganise their internal economies. "Why not a Commonwealth Common Market?" is being increasingly asked. The British Commonwealth has far greater natural resources than Europe, and all that is required is the will to use these resources to increase the freedom and sovereignty of the British peoples. A modification of economic and financial policies could lead to a revival of British influence in international affairs. The British world is now at the crossroads, and the turn taken will be decisive, not only for the British people, but for the whole world.

ERIC BUTLER TO DEBATE ON WHITE AUSTRALIA POLICY

Mr. Eric Butler has been invited to defend the White Australia policy next Monday evening, July 31, in 3AW's new weekly session, "Town Meeting". The session starts at 7.30 p.m. and listeners are invited to phone questions to the speakers. The chairman is Mr. Norman Banks.

PLAN NOW FOR ANNUAL DINNER AND SEMINAR

The Annual Dinner and the Seminar are the highlights of the movements, which *The New Times* supports. It is the duty of all those who possibly can to be in attendance at these functions. Will supporters please plan now to attend. The Dinner this year will be on Friday, September 22, and the Seminar on the following day, Saturday, September 23. Supporters are specially requested to make arrangements for their wives to attend. The Dinner is basically a family gathering.

The theme of this year's Seminar will be "World Revolution" and we are pleased to announce that one of the Papers will be given by that very distinguished Australian, Sir Raphael Cilento. Sir Raphael Cilento was associated with General Sir Frederick Morgan on UNRRA and was a prominent member of the World Health Organisation.

GERMANY IMPRISONS CRITICS OF JEWISH PROPAGANDA

The Australian Jewish News of July 7 reports that a German insurance salesman was sentenced to five weeks' imprisonment by the Cologne criminal court for defamation of the Jews. And what was this German's crime? He distributed a leaflet titled "Proof that the Jewish allegation that Hitler gassed six million Jews is a big lie". We have not seen the leaflet referred to and, naturally enough, the report in *The Australian Jewish* does not give any details for the material in the leaflet. But those who doubt the power of organized Jewry in world affairs might care to explain how a German citizen can be sent to prison for disputing Jewish propaganda claims.

No objective assessment of Jewish casualties during the last war has yet been published, primarily because those in Germany best qualified to do so are silenced by fear of being sent to prison. But the claim that six million Jews were gassed is beyond doubt one of the biggest lies in the whole of recorded human history. No doubt Jewry hopes one day to be able to send its critics to prison, not only in Germany, but in every other country. We have been warned.

KEEP UP OPPOSITION TO CREDIT SQUEEZE

The basic wage increase, which flatly contradicts the Government's claim to have dealt with inflation, will offset any small relief there might have been from the slight easing of credit agreed to by Dr. Coombs. The League of Rights has plenty of credit-squeeze leaflets still available. Also adequate supplies of the brochure, "The Credit Squeeze and The Drive Towards The Communist World State".