

CHRISTMAS ISSUE

THE NEW TIMES

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

Vol. 27, No. 25

Box 1226L, G.P.O., Melbourne. Phone 63-9749

December 15, 1961

EDITORIAL.

THE WORSHIP OF A SATANIC IDEOLOGY

"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 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."

— C. H. Douglas in "THE GREAT BETRAYAL"

As Social Credit is the policy of a philosophy, and that philosophy is Christian, the Christmas Season is an appropriate time for a re-examination of the fundamental principles, which this journal exists to serve. Western Civilization, which was primarily the result of Christianity, is today in process of dying because insufficient individuals are concerned about Christian values. The progressive centralisation of power and the worship of collectivism in its various forms have undermined the Christian conception of the uniqueness of each individual in his relationship to God. Individual initiative is sapped in a world where man is organised into bigger and bigger groups. There is an increasing tendency for individuals to refuse to accept personal responsibility for the policies they support. One result is deterioration in manners and general behaviour. Envy, hatred and greed are more easily aroused by evil men.

If the decay of what remains of Christian Civilization is to be halted, and a new growth encouraged, it is essential that the current worship of the satanic ideology of collectivism be challenged, irrespective of the form in which the collectivism manifests itself. There is little doubt that the "Welfare State" was introduced as the answer to the growing challenge of Social Credit. It was a deadly perversion, offering the individual a certain material standard of living under all circumstances—*but at a price*. And the price was that the individual must surrender his most divine attribute, that personal initiative through which he could personalise his own life. The adjustments of the financial mechanism to make the "Welfare State" work demonstrated that there is no real difficulty about changing financial policy. The financial policy could just as easily be adjusted to make real an anti-collectivist philosophy. But the first essential is a more widespread acceptance of the Christian philosophy that the community exists to serve the individual, that the economic system exists to provide the individual with greater freedom in the form of true leisure time—not for passive idleness, but for more creative activities—and that unless the State provides the individual with a dividend

of some form, it is but a parasitic monster and a crime against the true aspirations of the individual.

Social Credit as a policy has no hope of developing in a philosophical climate of opinion, which is collectivist, materialistic and anti-Christian. Those who concentrate upon techniques to the exclusion of philosophy are like builders attempting to erect a building without first putting down sound foundations. The retreat from Christian philosophy and Christian values during this century have forced those who have grasped the real essence of Social Credit to go back to first principles. These principles, which are basically concerned with man's relationship to God and his fellow man, need restating in relationship to the modern world. But before this can be successfully accomplished, there must first be clarification concerning the nature and purpose of man. This is the central point of the battle in the world today.

If, as the materialistic claim, man is but "matter in motion", is the product of economic and other "trends" over which he can have no control, and that the major purpose of his existence is "to work for a living", then increasing centralisation of power and collectivism do not matter. But the individual who really believes that man is primarily spiritual, and that he can exercise free-will to change the course of events from what they otherwise would have been, will not worship the satanic ideology of

(Continued on Page 7)

Christmas

Greetings

*and best wishes
for the New Year*

CHRISTIANITY AND FREEDOM

By EDWARD ROCK

As our thoughts become naturally centred in Christ at this time when we celebrate His birth, many of us who see in Social Credit a fulfilment of those gifts which Jesus brought with Him, it is appropriate that we remind ourselves of the truths which were fulfilled in the Person of Jesus Christ, the Carpenter of Nazareth.

Amongst many of His sayings, which are pregnant with meaning for those who see, the end of man is self development, and this end is to glorify God, perhaps there is none with greater meaning than those words taken from St. John's Gospel, and which are on the heading of this journal as a continuous challenge to its readers: "Ye shall know the Truth and the Truth shall make you free", "Freedom" is the end, "the Truth" is the means to that end.

Having accepted this teaching as fundamental, and that all Christ's teaching and claims are complementary to it, the Christian sees Freedom, the ability to choose or refuse any one proposition or to do or not to do any one thing, as his most precious of all gifts, to be denied to none who accept the precepts necessary to establish a Christian society.

This, of course, is the most fundamental point, which any individual of any group must recognise: that there are fundamental precepts to observe as the means to obtain their objective. In a Christian society these precepts are found in the Moral Law the commandments of God fulfilled by His Son. These laws are "the truth", observance of which brings "freedom" from all economic and mental stresses and releases the individual to pursue his end of glorifying God in whatever field of activity he chooses. At the same time he lives in complete harmony with his fellow men and the natural forces, which surround him. This promise is implicit in the message given by Jesus in His command. "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." Douglas, either consciously or unconsciously, paralleled the statement when he said that "Social Credit was the policy of a philosophy", and later that "all true progress is moral progress". When Jesus spoke of "these things" He was speaking of the results of a policy, which in turn was the result of incarnating a philosophy, seeking first the Kingdom of God.

The Christian with the conscious knowledge that this is God's world, His creation, should be uncompromising in his belief—knowledge—that the precepts contained in the moral law are unchangeable. To the extent that they are observed and incarnated into reality, to that extent we move towards a Christian society of freedom, peace on earth and goodwill to all men. To the extent that the laws, which control society, compromise with the moral law there is incarnation of evil results; a bad tree cannot bring forth good fruit. Here lies the reason for the breakdown in Western civilisation we are witnessing today. The

Christian Church, once the bulwark of the Moral Law, has passively watched the complete inversion of these laws as applied to the State with the resultant breakdown in individual morals and behaviour. The authority of God as contained in the Moral Law has been replaced by the authority of the State. But in a Christian society, the only justification for the creation of State authority is to protect individuals from exploitation by others. Today the greatest exploiter of the individual is the State. Through taxation and economic policies, death duties and probate duties, redemption of debt money extending over generations, organisation of marketing boards, arbitrary imposition and lifting of tariff barriers, monopoly of credit creation with power to inflate and deflate the economy, pursuance of the unnatural policy of full employment in the face of tremendous production potential in all spheres of human activity, the State with its swollen monopolistic bureaucracy has become a monstrous predatory power with the ability to crush and destroy the individual. The argument that this power is necessary in modern society and that it is administered by good men to benefit the individual is not acceptable. The Moral Law states quite clearly that no individual should have this power; if he does the exercise of it shall result in evil consequences. We are witnessing that evil.

This then is the great challenge facing those who call themselves Christian. Not to be Christians in name only. Not to heap calumnies upon men because of their sinfulness whilst still supporting policies condoning the sources of sin, policies which make sin almost inevitable. The flock looks to the Church fathers for the leadership, which will take them to green pastures beside the still waters. To attack wickedness in high places and those forces of evil operating within laws which flout the Moral Law. Surely this is the function of Church leaders and Christians everywhere, that we may yet see the birth of the Babe at Bethlehem was a fulfilment, for He came "that ye may have life and have it in greater abundance", and that this life abundant is the by-product of the freedom resulting from the incarnation of the Moral Law, "the truth that makes you free".

OFFICE CLOSED FOR THREE WEEKS

The office of *The New Times* and its subsidiary organisations, The Heritage Bookshop and The Dietary Health Products, will close on Friday, December 22, for the annual holiday break. The office will open again on Monday, January 15. The next issue of *The New Times* will be published on Friday, January 19.

Those requiring Dietary Health Products should make certain to order before the holiday break. However, all urgent business will be attended to during the holidays, and arrangements can be made to meet any interstate supporters who may be in Melbourne.

THE CHRISTIAN CHURCH, PHILOSOPHY AND MORALITY

“ . . . good though it may be to send missionaries to savages and slums and to assist in humanitarian efforts, the Churches do not in that way reach out to impress the very ones able, in the long run, to do the most spiritual and moral damage—the mentally acute skeptics.”

In the following article, which demands careful study, our contributor D. Watts suggests that the Christian Church should attempt to make a greater philosophical impact in the sphere of advanced thought:

Earlier this year the Archbishop of Sydney, Dr. Gough raised a small storm by alleging that some of the university professors were teaching immorality. Professors Anderson and Stout vigorously repudiated the charge; but as the universities reflect thought that has been accepted, there seems to be a probability that the Archbishop's allegation was not entirely unfounded. A philosophy of immorality, if it does not seem as exciting now as it did in the twenties and thirties, is still found to be attractive by very many of those in the position to influence thought.

Ever since men jumped, with their airy habit of leaping before they look, to the conclusion that Science can enable them to dispense with Philosophy, there has been a deterioration of mental and moral standards. The Christian Churches teach that the unforgivable sin is sin against the Holy Spirit. In philosophic language that would be sin against Truth. That sin was committed in the philosophy that originally inspired our kind of science. The philosophy is materialism. Science, in these days, is understood to be knowledge of the physical reality. The materialists began with the hypothesis that not only is there a material reality, but that Reality, itself, is ultimately material. This hypothesis was accepted by the scientists. However, from a stern resolve to accept Truth wherever found, both philosophers and scientists transferred submission and determined that Truth must be found only where they prefer to find it—in the material or physical reality.

A SIN AGAINST TRUTH

In its very early days modern materialism was faced with the question of causality. Since Cause is not a material thing, a universe in which there is Cause must be greater than the material reality. This is the truth that materialists denied. Instead of facing it they performed mental gymnastics to discover a universe pure of causality, and ended by presenting one as far removed from the universe of actual experience, one as speculative, as any that the most fanciful metaphysician ever conceived—a universe in which apparent causal sequences are merely constant associations (not explained) emerging in time and so giving an impression of causality.

This original sin of trying to make Reality adapt itself to an hypothesis instead of admitting the inadequacy of the hypothesis was inherited by science; but while assuming that causality is illusion, scientists are still compelled to use it in order to find any explanation of the behaviour of matter, or to make any predictions concerning that behaviour.

Following in the footsteps of its mother-philosophy, Science has committed a sin of its own against Truth. It

was found to be impossible to have a science of pure matter. Action must be taken into account and explained. Therefore it is necessary to postulate Force or Energy or Power. That gives, not a material, but a physical universe. The horse was beginning to bolt, but the scientists drew a tight rein. This factor of Force or Energy, perceptible only in its effects, was declared to be, though not material, yet always existing and generated in the material, and therefore, in itself, a physical thing. Although matter is now found to be nearly all energy and may actually be but the appearance of energy, the scientists have not budged from their position that ours is a purely physical universe and that only physical appearances are real.

THE METAPHYSICAL NATURE OF ENERGY

The philosophers were honest enough to admit that Cause is not a material thing; but scientists have not come forward to confess that Energy is not physical. Both Cause and Energy are metaphysical things. Certainly energy acts in and on physical forms and produces physical effects; but in no form does it, in itself, fulfill the physical requirements of being concrete and sensorial perceptible. The implications in the metaphysical nature of Energy are tremendous. The universe of our perception, the one in which we have our objective experience, is but an effect of something that is beyond our perceiving, though it is not beyond our powers to have some experience of it. We are conscious of having energies. That is more significant than most people would realise.

How can a science which blandly ignores the awful Reality in which our common reality lies truly serve mankind? Could a science, which refuses to face its own limitations, be found, in a final testing, to be wholly true even within its own limits? By concentration upon the selected physical reality, an astonishing amount of knowledge of the physical reality has been accumulated; but this is offset by ignorance of other realities.

Scientists, perhaps, would not mind being wicked, but they would not like to be fools. Yet, led by what is called scientific thinking, men have reached an absurdity that even Jonathan Swift never thought of. There is, of course, no Material Cause because Cause is not a material thing; yet those who have, for their philosophy's sake, denied the reality of causality, have sought to make the material, or physical, reality as a whole, causal. To be sure, the search is said to be for material or physical explanations; but the explanations, themselves, are expected to be contributory to the discovery of methods of producing effects; and there cannot be effects without causes. Physical explanations often infer physical causes.

Although many causal sequences go to produce any one result, the sin against Science's and Philosophy's Holy Spirit—Truth—can be clearly shown to be related to the present general moral deterioration. Political moral codes have taken the place of social moral codes; and the faults that are in the basic philosophies are found in the derived political thought and action.

Communism, being a theory based entirely upon philosophic materialism, is more logical than is democracy and would be more realistic was its philosophy sound. But that philosophy being inadequate, the begotten ideology ignores important human realities, so that its code, in which are embodied only material values, permits any cruelty, any deception, any treachery that serves material ends.

The democratic theory was formulated under the influence of the idealist philosophies. On that account it covers a larger human reality. However, democratic thinkers became converted to materialism, so that, though they retain certain idealist conclusions, these are no longer supported by logic, but wobble upon a materialist foundation. I do not mean that the ideals are given, as is proper, material expression and application, but that they are given a materialist interpretation. That makes of moral codes no more than conveniences or customs without any validity unless materially useful.

THE DISCREDITING OF PHILOSOPHY

Philosophy has been brought into contempt. A philosopher, the people are taught, is a highbrow dwelling apart from reality in an ivory tower. Since the arrogant lowbrows have been made the arbiters of taste and the setters of moral standards, it behoves them to come out of their earthy dug-outs and look about them at a wider universe than is contained within their mud walls. Not that they should be expected to sweat over Plato and Kant and Bergson and their brethren; but they should make a general examination of the philosophic bases of their own thinking and discover whether these do support the whole of their experience. This they cannot do without assistance; but not only are they edged away from thought of any profundity, but those who might help are prevented by passive resistance from helping. It is being said that writers should try to speak, not to a select two thousand, but to the hundreds of thousands of ordinary people of moderate mental and aesthetic aspiration. This mental vulgarism is a typical sample of the proletarian narrow-mindedness of this age. Of course the multitude should have its bread and fishes. It always has had. But the caterers might bear it in mind that they, themselves, exploit the ideas of the two thousand; and that without constant inspiration from that source, thought dissolves into a sentimentality that is not less sugary and sickly and false when it is dripped over primitives and juvenile delinquents than when it stickies mother-love and young romance; or else it stays itself with a sensationalism which betrays a dullness of imagination, requiring

violent stimulus, equally when the offering is Dracula and Hellfire, and when it is perversion and crime.

One could accuse those who have discredited philosophic investigation with compiling mentally an Index Expurgatorious, and with the same motive as that ascribed by rationalists to papal censorship—the use of ignorance to protect error.

Probably, though, the most persuasive argument for curtailing the dissemination of philosophy is that its publication is not profitable. The making of money never was one of the philosophic aims. Philosophy always needed a patron of some kind. Groups such as gathered round the Greek philosophers are not sufficient in these days of oceans of literacy to preserve the teachings. The modern princes endow scientific laboratories, not halls for philosophers. Most commercial publishers would rather that the finest gems of thought were lost to men than that even small profits should be lost to their firms. That leaves us with the Churches and the Universities; and these, surely, should be the homes of sublime thought.

CHRISTIANITY AND REALITY

Christianity has the universality of Reality. Please will the rationalists let me explain. To each creature Reality gives what it is able to have. Even our world, but a small part of Reality, repeats that universality.

The inhabitants of this earth range from those that are only dimly conscious to the geniuses of the human race; and each has what reality it can have at its level. The world in which the creature with the simplest powers of perception, the crudest emotional responses and but a germ of mentality lives is a world that is entirely different from the one in which lives the man of acute perception and sensitivity; yet both vastly different worlds are equally real and are actually the same world. So different human beings live, although in the same world, yet in quite different worlds; and the world in which each man lives depends upon his own power to know and experience.

In a like manner Christianity could give to every man what he is able to receive. It can be interpreted to reach the uneducated and the very dull at their own mental level, there to satisfy and inspire them; and it is also metaphysically sound. It can help the degraded and the saint. It can feed the multitude or the chosen few.

When materialism and rationalism opened fire upon the teachings of the Christian Church, the clergy were so concerned to save Christianity for the humble many that they neglected to save it for the critical thinkers, with the result, harsh though it be to say it, that the Churches are now, beyond their professing congregations and in the world at large, little more than pressure groups, and certainly not very powerful influences in the sphere of advanced thought. It is to be feared that many of the clergy and churchmen were so satisfied with what satisfied themselves that they were unable to believe that it might not be able to satisfy everyone.

Any conception or definition of Truth must, on account of being within the limits of a definition, be less than

absolute Truth. If Christian Truth be within the limits of any man's understanding, it must be less than universal Truth. There may be a sublime intuition of God within a limited vision. For men, limited by their understanding, there must be given that truth which they can recognise. To reach spiritual truth, this sublime intuition, most men need the help of elevated emotion or of sensuous experience or of tales of mystical experience or of the consciousness of a long and beautiful tradition or the solemn rhythm of ritual. The Churches have not disdained to afford them such help, according to their needs. If one may suggest it, they should give philosophic help to those who need mental assistance.

THE PRESENTATION OF CHRISTIAN TRUTH

That is not to say that the presentation of the philosophies of such as St. Augustine and St. Thomas Aquinas is altogether what is needed in these days. Any offering of these interpretations of Christianity would only be met with the cry of "Scholasticism"; and that word is now, to most intellectuals, a whole argument of refutation in itself. The Christian Truth, as those great thinkers found and presented it, needs to be developed, expanded, perhaps modified, and adapted to a world quite different from the one in which those ancient Christians lived.

The metaphysical Truth of Christianity can be found in Reality. In the wholeness of the Reality of our experience there is more evidence of immortality than of complete annihilation. If we be immortal, the hour must come to every man when all that greed and ruthlessness and deception has gained for him in this world will be stripped from him and in its place will be only a terrible spiritual emptiness. That will be for him his Day of Judgment. In that dreadful hour he will need the salvation that a Just God could not give, but a Loving Father can. That is the truth, greater and more important than materialist or scientific truth that Christianity has to give; and it is truth that can be found by philosophy in Reality.

A SUGGESTION FOR THE CHURCHES

It is not for one of the laity to say that the Churches should do this or must do that. Perhaps, however, one may presume to suggest that, good though it may be to send missionaries to savages and slums and to assist in humanitarian efforts, the Churches do not in that way reach out to impress the very ones able, in the long run to do the most spiritual and moral damage—the mentally acute skeptics. Nor will there be established with these any genuine alliance spiritually healthy for the Churches by hanging on to the coat tails of popular, but faulty, ideologies. That but puts the Churches in a position inferior to those who formulated the ideologies.

Perhaps philosophy would not be immediately fruitful of results; but with that the Churches might be ready to assuage the spiritual depression and the despair that will almost certainly come when Reality finally faces men with the fact that materialism and rationalism are not enough.

Many might expect philosophy to be more at home in

the universities than in the Churches. It has, of course, a humble lodging there; but one gains the impression that there are chairs of philosophy more because it is an old custom for universities of repute to have them, and for the look of the thing, than because it is thought that a knowledge of philosophy can be of any more practical use than to assist a student to a university degree.

The degree is the important thing. The Greek philosophers had not even one B.A. degree among them all, and so probably if they, divested of name and fame and bearing only gifts of philosophic thought, were to stand today outside the university gates begging leave to enter and speak, all they would succeed in doing would be to provide undergraduates with material for some merry japes on Commemoration Day; for modern universities are not the homes of earnest scholars hungry for learning and searching for truth. They are little more than teaching establishments for young people, nearly all of who regard a university career as something eventually to be left behind.

Though universities, constituted as they are today, are unable to provide porches and groves for stray Zenos and Aristotles, it might be expected that the professors would be eagerly reaching beyond the accepted to the wider truth. However, most of them seem to keep their thinking as strictly within the limits of certain scientific and philosophic dogmas as the mediaeval scholars did within certain Church dogmas. They are not sceptical. To be sure, they are sceptical about what priests teach, but not about the scientists' theories of reality. They assent to the scientists' own beliefs that since science is right about physical particulars, scientists must be right about the universals. On this account, it is the scientist, assuming that the greater can be contained in the smaller, and not the philosopher, who is the authority in the philosopher's own field.

SCIENCE AND PHILOSOPHY

This sustains the popular fallacy that if we have science we do not need philosophy, and it consequently kills interest in philosophic research. The result is that those who give any thought to the matter are left with the idea that all behaviour is physically or materially determined and that morals therefore have only a physical or material value. This leads to making an idol of the material value, so that, in serving some material purpose, men can do wrong without any sense of being wrong. The majority do not avail themselves of such comforting casuistry in most of their behaviour; but the temptation held out by modern philosophers to regard sex as having only a physical and perhaps emotional value is too hard for too many to resist.

The spiritual values of sex are protected in moral codes. The fact that the codes are different among different people indicates that there is an evolution of spiritual perception expressed in evolving moral sense.

Few modern philosophers seem to have discovered the basic fault in materialism that has flawed all political and social thought that rests upon that philosophy. The hypotheses are unsteadily balanced with one leg firm upon

materialism and the other prettily poised upon a floating idealism that has lost its logical philosophic foundation. The position is philosophically and scientifically immoral. It does seem that without the aid of an all-embracing Philosophy, the Churches cannot defend religious morality and the Universities will never discover a scientific morality.

"EQUALITY"-AND CHRISTIAN TEACHING

By Rev. Norman Hill

A current heresy being taught and believed among certain Christians is "that all men are equal".

A moment's thought upon this matter brings one to the realisation that all men are by no means equal—be it in age, heredity, experience, or otherwise.

Certainly, men are not equal in the sight of God. Each is unique. Equality in capability, responsibility, and future destiny is nowhere taught by Our Lord in the Gospels. Christians are not reduced to one uniform level of worth or dignity, either in this life, or in the one to come. Our Lord frequently referred to the inequality among men. "There are last that shall be first, and first that shall be last," He taught. The parable of Dives and Lazarus shows that not only does inequality exist here, but also beyond the grave.

The Lord's statement "He that is but little in the Kingdom of Heaven" is "greater than John the Baptist" shows that the growth of grace follows the law of life, an increasing increment following upon each further increment. *The New Testament* shows that neither superiority nor equality should be the goal of life, but mutual service should be the aim of the Christian community. This precept of service, instead of insistence upon equality was most perfectly portrayed for us by the Crucifixion.

Except in the ideal sense, equality is neither an established fact, nor a correct principle in the Christian society. Although we are sons of the One Father, and so, brothers, we should note that not even brothers are equal.

It is therefore erroneous to subscribe to the "Equality" heresy, or to any levelling-down movement. Christians should shun and expose such doctrine.

BRUCE H. BROWN'S BOOK

We deeply regret the long delay in supplying orders for Mr. Bruce H. Brown's book, *The World's Trouble Makers*. But the temporary hold-up, caused by factors over which we had no control, has now been overcome and all existing orders have been supplied. Adequate supplies are now available to meet anticipated demand and orders for the book will be attended to immediately. Price 16/3, post free.

Order from The Heritage Bookshop, 3rd Floor, Presgrave Building, 273 Little Collins Street, Melbourne.

THE VOCATION OF THE TRUE SOCIAL CREDITER

The following is portion of an address given during 1961 by Mr. Louis Even, the French-Canadian Social Credit pioneer:

We can say that there are two philosophies confronting, one another in the world today, a spiritual Christian philosophy on the one hand and on the other a materialistic pagan philosophy.

The Christian philosophy teaches us that God is our Creator. He is, therefore, our Father since we are His-creatures.

Now, God calls us to the supernatural life. He calls us to participate, through grace, in His divine life. Thus, by another title, do we become children of God, members of the Mystical Body of Christ.

From this belief it should logically follow that the relationship between men as individuals and groups of individuals should be dominated by a philosophy of brotherhood.

Now, a civilisation is nothing more than the incarnation of the ethical and metaphysical values, which exist in the customs, and the institutions of a society. A philosophy of brotherhood, based upon Christianity, if it enters into, if it is incarnated in the habits and institutions of a society, makes of this society a truly Christian civilisation.

Do we live in one? Do our economic institutions, among others, reflect this philosophy of brotherhood? And what about our financial institutions? Does our financial system, which dominates our economic life rather than serving it, does it reflect a spirit of brotherhood? Or is it not true that far too often we see in it all the elements of a pagan and materialistic philosophy?

Materialism does not concern itself with that which is the noblest, the most enduring, immortal in man—his soul. Materialism sees in a man, as it does in everything else, matter, which perhaps evolves and progresses, perhaps, but which passes away with time. It considers man only as a producing unit whose value is to be gauged by his ability to produce—like an animal or a machine. He is an instrument to be used by society, to be sacrificed if necessary. Institutions do not exist for man, but rather man exists for institutions. Atheistic Communism is the most advanced expression of this materialism.

Such a pagan and materialistic philosophy cannot possibly give rise to respect for the individual nor to the spirit of brotherhood among men.

THE CASE OF OUR CIVILISATION

We are living in a Christian country. There will scarcely be found anyone in this land who will deny that our society here in Canada is based upon and supported by Christian principles. So, at least, the majority of Canadians profess.

Consequently we must believe that we are all brothers since we are children of the same Father, God. The min-

isters of God recall this fact to our minds constantly. Their ministry is devoted in great part to attempting to make this philosophy of the brotherhood of men under God a part of our way of life. And perhaps as far as individuals are concerned, they achieve a certain degree of success.

But what about our institutions? What about our economic life? What about our political, economic and social relationships? Is there any sign in these of this divine fraternity?

We are taught to fight for a living - - like the wild animals in the jungle. The strong devour the weak and survive. Dog eats dog. Success must be reached regardless of what the cost may be to others.

There is a savage fight to wrench from circulation a little of the money which has actually never been put into circulation. And if someone gets something he automatically ruins someone else.

The rules under which we live require that a human being be employed in production before he has any right to share in its products. Progress, which liberates men from the necessity of working, also liberates them from the right to a share in production. They must find a job somewhere. Hence another savage struggle for employment.

For every advance we make in the perfecting of production techniques, we must create new jobs, that is, create new forms of production and hence give rise to new needs among men. Instead of permitting man to be liberated from the care and worry of finding his daily bread and lodging, thus leaving him free to follow nobler pursuits which will make possible the full flowering of the individual, we busy ourselves creating new needs and appetites: we build a purely materialistic civilisation—all the time calling it "Christian". And all because we refuse to distribute freely the immense production of our system which has less and less need of human hands in order to maintain its high level of output.

This is the materialist civilisation. This is the civilisation of the jungle law. This is the civilisation of wolves that find themselves best served by their monopoly of money and credit when there arise those bloody strife between nations. Then and then only does society get something for nothing—the engines of death, which rain down from the skies!

And in our political life, which predominates; the spirit of fraternity or the spirit of division and quarrels? Political parties by their very nature exist for dissension and fighting rather than for collaboration and charity. The candidate who succeeds only does so at the expense of the others.

TRUE SOCIAL CREDIT . . .

How different is the formula adopted by our Social Credit movement; the politics of brotherhood rather than party politics! This a brotherhood where all unite for the success of each. Thus, all succeed without anyone suffering in the slightest degree. Those who do best help others to achieve their best. Each success of an apostle of our movement makes so much easier the task of the other

members of this brotherhood dedicated to the political education of the people.

But those who, under the name of Social Credit, attempt to build and push ahead a political party falls into that very philosophy of disunity, of the dividing of the people, of the rending of the political fabric of our society. They cease to be Crediters. They do not serve the same philosophy, as does authentic Social Credit.

The vocation of a Crediter is a grand vocation. As a Christian his vocation is the same as other Christians, namely to make Christianity a part of our habits and customs, to live the Christian policy of brotherhood. As Crediter he must work to incarnate this same philosophy of brotherhood in our political, economic and financial institutions—and, in fact, in all the institutions which comprise the body politic of our nation.

The Crediter understands the importance of this vocation for in the existing economic order, individuals are obliged to practice the law of the jungle which is in direct opposition with the philosophy which they should practice, the philosophy of the brotherhood of all men under the Fatherhood of God.

It is only logical that a concept, which is pagan and materialistic, should lead to a pagan and materialistic economic system.

But that, on a Christian concept of life, we should erect a financial, economic, and political order, which is pagan, brutal, materialistic, leaving its victims strewn all along the way of life—this is a denial of that Christian concept; this is apostasy!

Crediters refuse to have any part in this apostasy. They are determined to continue the fight with all their energy, aided by the grace of God, to the end that the light spread abroad by their unselfish efforts will eventually result in the building of a truly Christian civilisation in which the rule of life will be the brotherhood of all men under God the Father.

The Worship of a Satanic Ideology

Continued from page 1

collectivism. He will demonstrate in his own life that man is a spiritual being. And when sufficient individuals do this, economics, politics and finance will be subordinated to the purpose of enabling the individual to develop himself in expanding freedom.

Only the individual who is clear in his own mind about fundamental principles can make an effective contribution to the struggle taking place in the world today. We therefore suggest that our supporters should use the Christian Season to deepen their understanding and faith in order that they may be better equipped for the fierce battles, which lie ahead in 1962.

We trust that this special Christmas issue of *The New Times* will help them.

THE COMPLETE SOCIAL CREDITER

The following is part of an article in the October issue of "The Union of Electors", by the Canadian Social Crediter writer, Mr. E. Massecar:

Man liveth not by bread alone but by every word of God.

Surely, man must live by bread. The corporal and material life, which God has given him, must be sustained by bread. And the principles upon which Crediters are fighting for a better world include precisely those, which would give to each and every man daily sustenance, a decent living and security from want.

But these are not enough. The cattle in the barn are given all these by the farmer. The oppressed peoples behind the cold walls of the Iron Curtain are given as much of these as are necessary to make sure they can go on serving the State efficiently and well.

Man cannot live by bread alone. And countless multitudes of brave men and women have fought and suffered and died in defence of this principle.

Man must have the right to live in the dignity of a child of God, which he is. Without this he is nothing more than a higher type of animal, and as such he is fit for nothing more than exploitation by other animals stronger and more intelligent, perhaps, than himself.

But man is not just a higher type of animal. He has an immortal soul. It was created by God and infused into him at conception so that he might during the course of his life on earth fulfill adequately the great two-fold commandment of God—love of God and love of one's neighbor for the love of God.

Being a child of God, then, can he be limited to a crust of bread, shelter from the elements and sufficient clothing so that he may be kept warm and decent?

Here then is the great and uncrossable chasm between the Socialist and Communist on the one hand and the complete Crediter on the other. While the former cry out a program which they say will take care of man's material wants while depriving him of the liberty which is so essential to his spiritual life, the Crediter would give him at once, the means to care for his wants and the individual liberty with which he can fulfill his destiny on earth of loving God and his neighbor.

WITH BREAD AND THE WORD

The Social Crediters who attended the Levis congress, are men and women thoroughly imbued with the principles that a new and better world -- the Social Credit community as visualised by Major Douglas - can only be built through bread and the word.

Bread - - because a man with an empty stomach has little thought for things spiritual, a concept which the churches have long recognised. The word, because the

word is from God. It is God's great commandment to men. Without obedience to this great commandment, the life of man can never be anything other than a series of catastrophes interspaced with periods in which society lives the life of the concentration camp. The utter desolation in which the people of Communist-dominated countries live is ample evidence of what a philosophy, which denies God, can lead to.

The Social Crediter can never be content to fight for monetary reform alone. He can never rest with teaching men who to conduct their political affairs so that they and not political parties or the vested interests behind them have the final word. He cannot be satisfied with achieving individual liberty for men — for liberty without obedience to the law of God leads to chaos, moral decay and the ultimate loss of true liberty.

When he has achieved all these things he still must strive to infuse in men the awareness of the spiritual, of man's destiny as sons of God, of their obligation to love, to fraternal charity, a love not of sentimental and unreal philanthropy which is nothing more than pandering to pride, but the genuine love of men because of the love of God.

The Social Crediter who would teach man this lesson must be himself a spiritual man. He cannot give to others what he himself does not contain.

IN CYPRUS NOW

The following report from "U.S. News and World Report" of August 28 reveals what has been happening in Cyprus since the British, under pressure from both the Communists and the American policy makers, retreated:

NICOSIA—The Communists now have emerged as the largest organized party on the small, but strategic, island of Cyprus.

Western policy planners are increasingly concerned. A year ago Red candidates startled everybody by getting 40 percent of the island's vote in parliamentary elections. Since, they have grown steadily more powerful.

Communists now control the major labor union, the island's largest newspaper. Three of the five largest towns in Cyprus have Communist mayors and councils. The only strongly organised farmers' group is in Communist hands.

Cyprus has other troubles. Its population is composed of Turks and Greeks who are at odds. Both groups are heavily armed, and an explosion could come at any time.

The situation is such that the Government decided against celebrating the first anniversary of independence from Britain on August 16. Said one official: "What is there to celebrate?"