

# THE NEW TIMES

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

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## EDITORIAL

### FAITH AND WORKS

**". . . the question arising out of the Christian Church ... is the Doctrine of the Incarnation. At bottom what we have to make up our minds upon is whether human political action is subject to the same kind, or some kind, of compulsion to be 'right' as we accept in doing a multiplication sum, and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that 'right' -ness."**

—C. H. Douglas in *The Realistic Position of the Church of England*. (1947)

At a large meeting in England during the thirties, C. H. Douglas commented on the fact that there were millions of people in Britain at that time that supported the policy known as Social Credit. He said that he was not particularly interested in how many million believed that Social Credit would solve their problems. What he was concerned about was what realistic action they were going to take about the implementation of Social Credit. Douglas outlined the type of political action necessary, stressing that before the forces controlling centralised financial policy could be defeated, electors must obtain control of military sanctions through control of Parliament. Economic democracy could not be introduced without first establishing political democracy. This meant that electors had to organise to bring their *individual* Members of Parliament under their control; to make them their genuine representatives.

What Douglas proposed was too difficult for many who said that they believed in Social Credit. Others wandered away into the bog lands of party politics, with the inevitable perversion and distorting of Social Credit, which Douglas predicted if it ever became the plaything of a party competing for power. But sufficient followers of Douglas took his advice and moved from merely believing in Social Credit to acting in accordance with correct principles of association. In various campaigns in different parts of the world electors were discovering their power by translating their faith into works. They were learning that the individual, instead of being a passive participant in party political battles, could initiate realistic action in association with his fellow electors. And he did not have to wait for an election to do this. This encouraging growth was cut short by the outbreak of the World War, which Douglas had persistently warned about unless centralised financial and economic policies were modified.

#### THE DAMAGE OF TWO WORLD WARS

The Second World War, in fact a continuation of the

#### CHRISTMAS GREETINGS

In wishing our readers the compliments of the Christmas Season, we suggest that this is a most appropriate time for all to re-dedicate their lives to the defence and preservation of those values and truths which Christ's coming made available to man.

We trust that all readers will have a Joyous Christmas and that in 1967 they will intensify their efforts to defeat the forces of Evil.

First World War was a massive blow at the very foundations of Western Civilisation. Not only the physical, but the moral damage was enormous. And under the cover of the war, steps were taken to erect the Welfare State, ensuring that the individual was provided with the security of a prison — freedom from material want but not freedom to control one's own affairs. At the same time policies were quickly brought forward to concentrate all power into bigger groups as a preliminary to establishing the World State. This process is now openly visible all over the world. It plays into the hands of the Communists who, aided by many fellow travellers in all walks of life, including the Christian Church, are attempting to subvert what remain of the philosophical and cultural foundations of Western Civilization. During and after the Second World War Douglas warned of the radically changing situation and the necessity for a shift in emphasis by Social Crediters. A new strategy was necessary. The reality of an international conspiracy had to be faced. No worthwhile human progress could be made in the face of this conspiracy, which had to be effectively exposed and opposed. This was too much for many, who felt it much easier to confine themselves to explaining how the banking system creates credit and generally to removing ignorance about finance. We are

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## GEMS FROM DOUGLAS

**This journal and the movements, which it has supported, owe their original inspiration to one man: C. H. Douglas. Douglas was beyond doubt one of the greatest minds produced by Western Civilisation. He gave the world a policy, which he called Social Credit, designed to make real the Christian concept of freedom. Social Credit therefore touches upon every aspect of life, as witnessed by the wide scope of Douglas's writings. We offer selections which illuminate basic truths, and which might well be pondered upon by supporters over the Christmas Season.**

"In the sense that I am going to use it, and I think I will be using it correctly, the word religion has to do with a conception of reality. It is the binding back either of action, or of policy — particularly of policy in the sense that I am using the word policy --to reality. In so far as it means to bind back, to bring into close relation again, and in that sense I am going to use it, religion is any sort of doctrine which is based on an attempt to relate action to some conception of reality. It does not necessarily mean, for instance, that your conception of reality is a correct one, but it does mean that you are postulating that there is something which we refer to as real, and you are basing your policy upon that reality." — *The Policy of a Philosophy*. 1937

"Everything depends on personality. The whole world depends on personality. The first thing, which is essential in regard to the organisation of any movement, in my opinion, is to depend first, last and all the time upon character. Now that sounds like a platitude, but it is not quite as simple as it sounds. If you start off with a clear conception of what the relationships, which govern an organisation are, you will attract into that organisation the right sort of character to suit it.

"If you get the wrong sort of personality, it is very unlikely, out of vacuo, that he will devise the right sort of organisation. Conversely, if you have got the organisation of the right kind, you will get into it the right kind of personality.

"To my mind, the whole thing depends upon this question of reality. If you are working in accordance with something, which is real (and when I say real, I mean something which is in the nature of the universe), you will get results which cannot be got even if you are working along proper lines for something which is unreal.

"I believe the whole philosophy of the modern world is essentially unreal. Never before have we been going through such an orgy of calculated delusions raised upon a conception, which is consciously vicious, of what is important in the world; and up to a certain point it succeeds.

"There is a curious potency in a correct technique, applied to an essential proposition or objective, which makes it succeed. Good will always be vanquished by evil, so long as evil understands its tools better than good; but if good can only be taught to use its tools correctly, the good will vanquish evil.

"In my opinion, the same thing is true of things that we usually talk of purely metaphysically, and if you get

the right science of metaphysics . . . applied by the right type of personality, then the right type of personality will be attracted — but not if you don't know the proper rules of social dynamic."

—*The Policy of a Philosophy*. 1937

"Now there is one unchanging feature of every social, economic, and military conflict of the last two thousand years at least. Governmental systems may change, kings may be replaced by presidents or dictators, feudal customs may give way to oligarchies or Soviets. Through them all runs the dual thread of money and prices.

"Yet this purely artificial, and fundamentally helpful, system has been the target of attack throughout the ages. Not once, but many times, men have risen to denounce the evils which they have traced to its perverted use. And all of these men, so far as I am aware, have come to the same conclusion. The evils which have arisen from a defective use of the credit system are without exception due to the use of it as an instrument of policy and not as an accounting and distributive system. This is the financial embodiment of the basic cleavage between Socialism and Social Credit, between Judaism and Christianity. No one with any knowledge of the question ever said, 'Money is the root of all evil,' but the greatest have said, 'The love of money is the root of all evil'."

—*Programme for the Third World War*. 1943.

"This centralisation of the power of capital and credit is going on before our eyes, both directly in the form of money trusts and bank amalgamations, and indirectly in the confederation of the producing industries representing the capital power of machinery. It has its counterpart in every sphere of activity: the coalescing of small businesses into larger, of shops into huge stores, of villages into towns, of nations into leagues, and in every case is commended to the reason by the plea of economic necessity and efficiency. But behind this lies always the will-to-power, which operates equally through politics, finance or industry, and always towards centralisation. If this point of view be admitted, it seems perfectly clear that to the individual it will make very little difference what name is given to centralisation."

—*Economic Democracy*. 1920.

"It has been and is an almost universal tenet of Social Crediters that ballot box, or 'secret' elections are primarily a trick, and, subsequently, a delusion. They ensure the submergence of informed opinion in a mass of prejudice and ignorance . . ." —C. H. Douglas in *The Social Crediter*, October 13, 1951.

"... if we are not faced with a long term policy our position is quite hopeless. But if we are facing a satanic policy, our position, although very serious, is not necessarily irremediable. But we must first face the facts. No policy, no cure. Clear policy, clear problem. A problem clearly stated is half solved . . . Politics 'in vacuo' are a contradiction in terms. Politics embody strategies; you do not fight a strategy, you fight the human beings who are carrying out that strategy . . . The best defence is attack. Do you propose to allow your enemy a monopoly of it? If we grasp the fact that the essence of Communism, which is the politics of the World State, is centralised vesting of the planet in an organisation appropriating and cutting across all local and personal sovereignty, we cannot be much in error if we identify internationalists, open and concealed, with treason to the individual and his race and country. It is faith, which moves mountains, and the decline of faith is perhaps the most noticeable change in the general population. No one believes in anything or anyone anymore."

—*The Great Betrayal*, 1948.

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"We say, with adequate foundation, that Social Credit is applied Christianity, and it is therefore especially necessary to be able to give an intelligent answer to an enquiry for a definition of Christianity in every day life . . .

"Socialism, Communism, and Atheism are all of a piece, as are Christianity, private, decentralised property, and respect for family tradition as part of respect for the individual. There is no compromise possible - - either there is no Christ, or Socialism and Communism are of the Devil. The essence of them, without exception, is that the group giveth, and the group taketh away; blessed be the name of the group. Anyone with experience of life knows that the group giveth; yes, in exchange for the soul."

—*The Social Creditor*, November 10, 1945.

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". . . it is not of the technique of Social Credit that the powers that be are afraid; it is of the fundamental change it would make in the whole problem of economics and human life."

—*The Approach to Reality*, 1936.

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"There is only one sane objective of government and that is to make it easier for everybody to do those things that are possible. That is the only justification for government - - that by organisation and doing things according to certain rules you can do things more easily and comfortably. To imagine that we are born into the world to be governed by something not inherent in the cosmos is one of the most astonishing pieces of hypnotism that has ever afflicted the world."

—*The Approach to Reality*, 1936.

"The danger to the world does not come from the idle rich — it comes from the busy rich."

—*The Approach to Reality*, 1936.

"... if . . . we had a reformed financial system — the right kind of internationalism would be fairly sound and proper. But not first, not before the financial system is rectified. The only safeguard against a world governed by international finance is nationalism."

—*The Approach to Reality*, 1936.

## SOCIAL CREDIT TRAINING COURSE

At the core of the expanding activities with which this journal has been associated, has been the constant training of Social Engineers through the Social Credit Training Course. Launched shortly after the end of the Second World War by Mr. Eric Butler, this course has been progressively advanced with the result that there has been competent Social Engineers to direct and advise on numerous activities. Many of the products of this Training Course are now moving into position of considerable influence in the Australian community. Individual tutors are available for those doing the Course by correspondence.

The Social Credit Training Course is the only one of its kind being conducted in the whole world, and covers the vast subject of Social Credit from the basis of philosophy, through Government, organisation, principles of association, Constitutionalism, finance, to the impact of centralised financial policy upon international politics.

After examination by one of the late C. D. Douglas's representatives in Canada, this Course has been issued in printed form by Mr. Ron Gostick, who is now using the Course in Canada to provide sufficient Social Engineers for his expanding activities along similar lines to those being developed in Australia. Canadian readers interested in the Course may contact Mr. Gostick. A number of Canadians have done the Course under Australian tutors.

Those interested in this Training Course should write to The Director of The Social Credit Training Course, Box 1226L, G.P.O., Melbourne.

## MR. ERIC BUTLER RECOVERING

In response to the many enquiries about Mr. Eric Butler's health as the result of his collapse during his recent Queensland tour, we are pleased to report that Mr. Butler is making encouraging progress. After receiving urgent medical attention in Queensland, Mr. Butler flew home to Victoria for a thorough medical examination in hospital. His medical adviser is pleased with the results. Mr. Butler's condition is primarily the result of overwork and tension during what has been a most grueling year for him. After the coming annual holiday he expects to face 1967 completely fit. He thanks all those who have written.

**"None can escape from the Past into the Future."**

## **NEW TIMES AND TIME**

**In the following essay our contributor D. Watts examines the question of Time, stressing the importance of the "eternal Now." Douglas touched upon this subject of time on several occasions, and we believe that readers will benefit by making the effort to study the following contribution to an understanding of the question.**

One can feel a little pity for those who prided themselves on being Modern and counted it for virtue to be With the Times, to follow Present Trends and all the rest, and who are now discovering that Time is moving ahead of them. It is something that happens to those in every generation who never modify any of the ideas of their youth; but the Moderns and the fifties and sixties are rather less prepared than were those of the first two decades of this century to find themselves being left in the past.

True, they have been told, and have often themselves said, that times change; but they have been given the impression by their spokesmen that the times that change are those of previous generations, never their own. That seemed right to them because, with all their talk about the Present, they do not really know what it is. That is a handicap, but to make things more difficult for them, the changes that are on the way are not the minor ones that occur in the process of development. They are the changes that take place when an extreme attracts its opposite.

### **The Reaction Against Extremes**

A short while ago a leftist journalist, writing from England for a Sydney morning paper remarked, in effect, that the English are becoming tired of Gutter Culture and of the tolerance of crime and vice which has been delicately described as permissive morality, and that a reversion of stricter moral codes seems imminent. An air of sadness and of regret for the good old days lay over the article.

More recently, to be particular in the October 10th issue of the same newspaper was a twin article from a correspondent in New York; although the change described by him was in political instead of in moral thinking. The writer, Peter Michelmore, told of how, after the "civil rights" movement had been forging ahead for more than a decade, what seems like a majority of white Americans are saying that the de-segregationists are moving too fast. He remarks that the reins have tightened not only in various communities of the North and South but also on the floor of Congress. The trend, he says, is a curdling into racial coagulations of contending white and black extremists; and he expresses the opinion that unless this movement can be stopped, the "American experiment in racial equality will founder for many years to come."

The writer is full of woe and disapproval; but what results other than those he describes could be expected of, as he himself puts it, "making white people and black

people live together in a state of complete equality and neighbourliness . . . whether they want to or not"! His own statement of the racial policy that has been followed illustrates the fact that egalitarianism is one of the most intolerant doctrines that have ever been preached. But Time is my theme.

### **"Moderns" Not Moving with Times**

A little thought shows that those who have what nearly amounts to a compulsion to be Modern, to be In Step with the Times, to subscribe to Present World Opinion, to be With and Of the Times (meaning the Present Time), are making it from difficult to impossible for themselves to move with the times.

A journalist of standing wrote not so long ago that people who are ahead of their times are just as boring as people who are behind the times. I say that we cannot be with the times unless we are a little ahead of them. If some of those so smugly Modern had made an analysis of Time, they would have recognised that truth.

The Present has no duration. It is an Absolute Point dividing the Past from the Future. The Past and Present have duration, and because they have this quality they are Relative Time. They are relative to the Absolute Present which, being absolute, has no qualities nor quantities and so no duration.

Durational Time is, objectively, a series of events and, subjectively, a series of experiences. Every one of us is an absolute point of present moving through a series of events and dividing what has been experienced from what is yet to be experienced. Each one of us is an eternal point of present creating durational time which seems to perish in the Past and not to exist in the Future, and which is real only when the absolute dividing-point, the Eternal Now, and the real "I", is present in it.

### **The Reality of the Present**

What is often taken to be a durational present is really something that has endured in the immediate past and will endure in the immediate future; for as soon as a thing has no future it is wholly in the past, and if it have no past it is wholly in the future. What is commonly called the Present is actually a nucleus of Past and Future about an absolute, non-durational Point of Present.

The Point of Present is motional. It does not stand still between any static Past and Future, but continually converts the Future into the Past . . . the yet-to-be experienced into the has-been experienced.

"Has this," some may ask, "anything to do with practical politics?" It is not practical politics to ignore it and so fall into the error of behaving as though some

temporal nucleus were eternal . . . that is, as though any political or ideological conclusions were final.

In all ages those comprising the great majority have taken it for granted that what they accept as truth will always be accepted as truth; but they have held to their beliefs because they have thought them to be good and true. These last generations have been imbued with the peculiar belief that their ideas are good and true because they are modern. This has made things easy for journalists and telecasters and other dictators of opinion. These are not required to show *why* the policies that they advocate are wise, nor to give any demonstration of their correctness in practical application. All that they have to do is to assert that they are in line with Modern Thought, that they follow Present Trends, that they conform to Present World Opinion, and to persuade the people that this makes them good. Consequently, very few ask if the good words like "tolerant" or "just" or "humane" or "right" that are sprinkled over the policies and action are really applicable or not. People are victims of a propaganda trick. It is the conjurer's "the quickness of the hand deceives the eye" converted into "the quickness of the word deceives the mind".

The trick could be expected to fool the people who have not enough interest in political theory to bother analysing what they are told, but the extraordinary thing is that it has taken in so many intellectuals most of whom, one would suppose, would be thinkers as well as thought-assimilators.

### **An Intellectual Rampage**

If we cannot be with the Present unless we are a little with the Future, neither can we be with the Present unless we are a little with the Past. The Past that is relevant to the Present of the sixties is especially that which was Present in the twenties and thirties of this century. There occurred at that time a culminating of thought that led to a meeting of extremes, and a passing over from one extreme to the opposite. The exciting drama went to the heads of the intellectuals of those days, and the joy and the sense of freedom that came from wrenching away from what in the past had hardened and contracted about human thought and action led to an intellectual rampage. Everything, no matter what, that had been counted as good in the convention of the past was declared to be bad; and all that had generally been accepted as being bad was praised as being good.

That kind of thing was very silly and unbecoming in true intellectuals; but the dangerous extremism would most likely have become modified before it had done irreparable damage were it not for two bad influences. One, of course, was from the leftist monopoly of propaganda during the world war. The other was from an appeal by irrationality to egotism.

Because the younger members of the intelligentsia found it easier than did their elders to accept the changes in thought that the times had brought, it was felt, by themselves especially, that Youth is wiser than

Age. There was set up a worship of Youth, and Youth was encouraged to worship itself. This abnormal cult has lasted until now.

### **The Cult of Youth**

Youth has always been regarded as being precious and important for the reason that it holds in its hands the riches of the historical past to pass on to future generations, and also has the privilege of, and responsibility for, shaping the future. Now Youth is looked on as being very important for no other reason than that it is Youth.

An even worse attitude is that Youth is a race, apart, different altogether from that of its progenitors. Naturally those who are young lap up all the rich flattery and grow fat with self-importance. Since one race does not change into another race, the feeling of youth that they, themselves, will never be of the race of middle-aged and old except in some far distant future, which has only the shadowy reality of an after-life, is accentuated, and Youth does not look beyond youth. That impression originated in the nineteen-thirties.

Now I contemplate with, I confess, a little wicked amusement, the disconcerted bewilderment of those who were young twenty or thirty years ago on finding themselves among the elders and soon to be old. They try so hard to be broadmindedly sympathetic with and tolerant of the youth of today, and to think about Youth as they did when they were young and so, in a way, to remain of the race of Youth.

They are trying, as best they can, to keep the nucleus of Past and Future which was about the Point of Present years ago still about this Point of Present after it has moved into new experience. On this account, the older men and women making much ado about being Modern are really ultra-conservative. Even as in youth they failed to conserve much of what was good in the historical past, so now they conserve the errors and evils that were in their own past, because they once regarded that time as a complete time apart from all other times, and now try to conserve it entire.

What is commonly called the Present does not belong to Youth in the sense of being something of its very own, created by it. Youth inherits what is in the Present. The thought and achievement of the Present are a gift, poor or goodly, to them from those who made it. The Present belongs to the middle-aged and old. The future belongs to Youth. If the youth of today are determined to shape their future world exactly on the lines of the Present that they have inherited, they are a sorry lot of apes. The Future that they really will create will reflect their own mental and emotional slavishness. Their children will receive the shabby gift from them with tears in their eyes.

### **Flight from the Absolute**

The misdirection of Youth is one of the many results that have come from that flight from the Absolute, which has characterised these latest decades. We cannot escape the Absolute. In the attempt to deny its reality, in all

departments of thought some relative thing has been made to take the place of the essential absolute, thus leaving us with a distorted view of reality.

When men lose faith in the Absolute, they lose faith in immortality. Then they cling frantically to some mortal moment which they try to make everlasting, and so find an illusory immortality in that. When preachers and professors, journalists and telecasters proclaim that this is right because it is in tune with the times, and that is wrong because it is out of step with the times, though I think that some of them are trying to make a virtue of time-serving, most, perhaps, are attempting, whether they realise it or not, to make present thought eternal.

Only the Absolute is imperishable. It is the Point-of-Power. Of its power it creates all relative, perishable things. Where the Absolute is Present in its Creation, the creation has reality. Where it is not Present, the creation ceases to be real.

Each one of us is an absolute point of power, of being, of knowing, of identity, of life, of Time. In Time we are, each of us, one with the eternal Absolute of Time. Thus the Point of Present is universal, so that what is Present Time to one is Present Time to all.

It is because the Absolute manifests itself in (and as) the Relative, which is divisible, that absolute points in it seem to be divided each from the others. It is as though one Great Light shines through an infinite number of apertures, illuminating their different shapes. Since the apertures are in the changing Relative, they change in size and shape, and it is for each of us, as an imperishable point of power, to shape beautifully and to enlarge that which limits us. It is we who make our relative physical and physical selves, our relative environments and relative pasts and futures real.

The past takes on for us an unreality because we are no longer in it; but every moment of it was, in its time, as real and vivid, as is this very moment. The future seems unreal because we are not in it; but every one of its moments will be as real and living to us as is the moment we are now experiencing . . . even every moment

we experience in the world that we shall enter when we leave this one.

When we consider this, the folly of trying to make a particular nucleus of durational time everlasting, of acting as though Mortal Youth were Eternal Youth, becomes apparent, and the passing of what is real in any moment no longer dismays; for we then realise that the essential absolute, the identity within our perishable selves, forever lives in an eternal Now.

Think, then, of the absurdities that have been committed in the political and other cultural spheres because civilised men have turned with love or longing to a primitive or barbarous past, trying to make it their present. Back to primitive art, back to communist or communal forms, back to savage violence and immature morality . . . all that is an attempt to make time stand still. The calling of it Modern is escape from the future. It does not call back the past, but it does shut out thought of unknown changes in the future.

### **The Eternal Present**

Yet, inexorably, the Future will become a Present, which may find the Moderns all unprepared to live in it. The new order will not be the new order of the nineteen-thirties. It will not be a pretty realisation of ideological and idealist beliefs. In it moral and organisational laws that men have thought they could ignore will bring about inevitable consequences. In it the human realities that men have believed that they could annihilate with words will demand recognition. In it the sins and follies of the fathers will be visited upon the children; but the fathers will suffer, here or in another world, with their children for, however different their places of experience, fathers and children exist together in an Eternal Present that creates its durational nucleus of experience out of that which it created in the past.

None of us can escape from the Future. None can escape from the Past into the Future. None of us can escape from change and none can escape from immortality. That is of historical, political and personal importance.

## **A CHRISTMAS MESSAGE**

### **A Tribute to C. H. Douglas by Edward Rock**

**Christmas 1966 A.D. The festival celebrating the birth of Jesus Christ, the Son of God — His coming to earth as a man amongst men — what does it really mean in concrete terms of a reality which men of today can understand?**

We have the significance of His impact upon the world we live in. Even with all the apathy and disinterest this cannot be denied by any who have to be conscious of the date, the month and the year. Each day we awaken to a new celebration of Christ's birth as that day is measured from that time. And on Christmas Day this period of time will measure 1966 multiplied by 365.25 days since that event in a lowly stable in Bethlehem took place. To expunge Christ from the consciousness of

the world the enemies of Christ would have to re-write the calendar.

All of history acknowledges that distant birthday as the pivot by which time is measured, B.C. Before Christ and A.D. Anno Domini, which interpreted, is "in the year of our Lord." So atheist or Christian, both acknowledge each day, as does all time and history that humble birth in the manger in the year 1. A.D., the first day in the first year of our Lord.

The challenge of Christmas is to build a new world in the name of Christ. The challenge never varies, only in the shifts and changes brought about by human transience to the call made upon men by God.

One of the salient lessons of Christmas is that this event was a part of a continuing process. "In the beginning God" sums up the inflexible dominating truth of the dogmatic Christian revelation. Before the coming of Jesus Christ this revelation took the form of a relationship between God and His people without the physical manifestation of His Son. But with the coming of Christmas Day one thousand, nine hundred and sixty-six years ago God chose to bring about a cataclysmic explosion of His purpose through the life and teaching of His Son. The "Word" was made flesh.

### **The Basic Problem for Christians**

To many who believe in Christ, to acknowledge the Word of God is sufficient, and it is a matter of argument in which direction acceptance of the Word of God leads one. Justifiably the enemies of Christendom point to all manners of evil done in the name of Christ. The problem of Christian men then is to equate both the authority of God, and the spiritual strength, which comes only from Him to the problems of this world in which God has placed us. In short we are told that we must learn to love Him and Serve Him with all our heart, soul, mind and strength. This is our sole purpose and function in life. In it will be found perfect satisfaction.

Does the Christian Church today take us beyond the cry of the old time evangelist, "believe and ye shall be saved." To many this is the start and the finish of the Christian life. It is a tantalizing theory, especially when the difficulty many of us have in coming to such an affirmation is realised. But had Jesus answered the Centurion who believed that Jesus could heal his servant by saying "I believe I can too," and left it at that, nothing would have happened. Belief had to be resolved into a physical change, a form of action had to result. The words in themselves were not sufficient. Through Christ we acquire faith, and the faith leads to action.

### **Christian Action Impossible in Russia**

In *The Australian* of November 29, there is printed a story from a Mr. Vincent Burke in Moscow which reports the findings of a Soviet Sociologist. He claimed that atheists in Russia were happiest. To the Christian who understands the problem of making a reality of God's word, to bring life, joy and happiness flowing from it, this claim of the Soviet Sociologist should not be surprising. Those in Russia who believe in God cannot make a reality of that belief. The word cannot become flesh, only under the pain of death. This, however, is not only a judgment upon the Christians in Russia, but also on ourselves in the West who give them little comfort and encouragement.

In the years that followed from the year 1 A.D. to 33 A.D. few men recognised God's Son or God's purpose. Events in this day 1966 A.D. indicate that we have pro-

gressed but little and there are still only the few who recognise God's purpose and understand the revelations of His Son to men in this day.

"Let your light so shine before men that they may see your good works" is an exaltation, which continually reminds us of the demands of God upon us. The physical universe is the result of God's light. Before the world was created God's word — that whole and complete body of knowledge (light), which is the creation — existed. And this "Word was God". The Word of God gave life to the world, "and the life was the light of men."

### **A True Son of God**

Those who seek to reflect the light (knowledge) of God will bring forth the fruits of creation. The proposals of the late C. H. Douglas are concerned with the release of more life. "I came that ye may have life and have it more abundantly." Douglas sought to give man greater opportunities to become Sons of God. Yet there is no record that Douglas exhorted men to "believe and ye shall be saved" in the same terms as the evangelist. But in his persistent dedication to the revelation of truth, equalled by his unremitting opposition to those powers of darkness, which seek to engulf the "light of men," Douglas made himself forever the servant of God and a child of light.

The Douglas proposals have the power to release men from the bondage of spiritual and material darkness. As a true Son of God he has passed on to other torchbearers his light so that others may continue to "glorify their Father who is in heaven," against which force none can stand.

## **Two Leaders Meet**



Mr. Ron Gostick, Director of The Canadian League of Rights and editor of "The Canadian Intelligence Service," meets Prime Minister Ian Smith of Rhodesia. Mr. Gostick toured Rhodesia after his Australian programme. As Mr. Gostick took his leave of Mr. Smith, the Prime Minister told him that when he was flying during the war, some of his comrades and closest friends were Canadians. Mr. Smith expressed the hope that they would soon be in the same team again.

all in favour of removing ignorance in as many spheres of human activity as possible. But this of itself will have no bearing whatever on those responsible for driving mankind towards a World Slave State.

### THE THREAT OF CONSPIRACY

What is desperately required is effective exposure of the international conspiracy against Civilization, the principal conspirators, their agents and their dupes, and a realistic strategy to defeat them. It is being widely claimed at present that because the Russian people possess more material things, with a promise of more to come, like motorcars, that Communism has changed. Communism is primarily concerned with effective control of the human being, which may be more easily done through ensuring that he is well fed and clothed instead of starving him. Has the great flood of material possessions produced in the post-war Western nations resulted in the individual having any greater control over his own destiny? The answer is no. We have every sympathy with those engaged in welfare work within the framework of the growing Welfare State. The aged should be better cared for, pensions increased, and much else. Those in control of power are quite happy to see some tinkering with the financial mechanism to provide a little more welfare here and there. But all this type of activity, which neutralises some of the more able members of the community, cannot stay the massive drive towards the World Slave State. Something far more fundamental is required.

### CIVILISATION IS DYING

Douglas described Social Credit as the policy of a philosophy, a faith. A Civilisation is the manifestation of transcendental values. Destroy faith, belief, and understanding in those values, and eventually the whole Civilisation collapses. Those dominated by materialism are blinded by feverish material activity, which obscures the fact that they live in a sick and dying Civilisation. This Civilisation is dying for the same basic reasons that the Greek and Roman Civilisations died. One can still admire the remaining material manifestations of those Civilisations, the ruined buildings, the works of art. But the Civilisations themselves died because there were insufficient people, not only to sustain belief in the undergirding values, but also to make those values real.

However, at the very time that the Roman Empire was dying, there was a group of people with a new faith, which ultimately was to produce the finest Civilisation yet seen. These were the early Christians. Not only did these Christians believe; they acted upon their beliefs. They accepted the teaching that faith without works meant death. They looked out on a dark and pagan world. It was a spectacle to daunt even the strong-

est in faith. But they set out and transformed the world. Those who have grasped what Douglas taught are today not unlike the early Christians. They live in a dying Civilisation. However, with the faith and works of the early Christians they can bring to life a new Civilisation. The future of man rests in their hands.

### AN ANNIVERSARY OF THE BIRTH OF SOCIAL CREDIT

Next year, 1967, will mark the 50th year since C. H. Douglas first started to discuss his revelation, although it was not until 1920 that his first book *Economic Democracy*, was written. The 50th anniversary of the birth of Social Credit coincides with a year in which world events are moving with growing momentum towards new and more decisive crises. This might well be the year of a major re-birth of interest in the Douglas contribution to that truth which, if *incarnated*, can expand man's freedom. Those who have grasped what Douglas saw, and who have worked to make it real, have already become the centre of a stream of activity, which is already seriously challenging those policies, which threaten to turn the world into a human anthill. We appeal to all readers to ask themselves over the coming Christmas Season whether they have done all that they might have done in the past. And to pledge themselves to join in works of real faith with their fellows to make next year one of completely dedicated endeavour. The Doctrine of Incarnation means that truth — rightness — must be translated into reality by appropriate action. This action must start with individuals. Here is the personal responsibility which no professing Christian can ignore — except at the price of his own spiritual death. Because faith without works is death.

### BEHIND GOVERNMENT

"The main mark of modern government is that we do not know who governs, 'de facto' and more than 'de jure'. We see the politician and not his backer; still less the backer of the backer, the banker of the backer. Throned above all, in a manner without parallel in all the past, is the veiled prophet of finance, swaying all men, living by a sort of magic and delivering oracle in a language not understood of the people."

G. K. Chesterton in *Modern Government*.

### OFFICE BREAK OVER HOLIDAYS

Will all supporters please note that "The New Times" Office and The Heritage Bookshop will be closed from Friday, December 23, until Monday, January 16. Those requiring vitamin and other health products are urged to make certain that they have sufficient supplies for the holiday period.