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

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FEDERAL TREASURER ACCEPTS RISING COSTS AS INEVITABLE

DESTRUCTIVE FEDERAL FINANCIAL POLICIES

Addressing a farmers' convention in Canberra on October 30, the Federal Treasurer, Mr. McMahon, said there was no completely satisfactory solution in sight for Australia's vexing cost of production problems. Addressing builders in Adelaide on the same day he said the economy was buoyant but had to be watched to ensure that demand inflation did not develop.

In those two observations Mr. McMahon was saying firstly, that nothing could stop prices from going up, and secondly, that the government had to watch that the people did not have too much money to spend (demand inflation).

In so doing he abdicated from all responsibility to deal with economic and political consequences leading inevitably to the promotion of socialism in Australian politics. Had Mr. McMahon been honest he would have said in effect, "We have no answer to the problem of increasing socialism." That this is in reality what is happening under present policies pursued by the Liberal-Country Party coalition government is plain to all.

That a Treasurer in charge of the economic health of the country should admit there is no answer to the problem of rising costs should automatically debar him from holding that position in the Government. For in effect Mr. McMahon is saying that the rules governing public finance are beyond human control, that they must go on as day follows night, like the laws of nature, and that we will have rising costs with us into infinity.

Dishonest And Fraudulent

Such an attitude is dishonest and fraudulent because it does not concur with reality. The reality is that the producer and the manufacturer are continually increasing production in quantity, while decreasing the time spent on the production of a given measure of food or articles. This process has been going on steadily ever since the introduction of mechanisation and through the use of power through solar energy. We are continually being told that this process will inevitably lead to the complete automation of production with the individual largely eliminated. Elsewhere in this issue the article from *The Northern Churchman* makes some pertinent comments on this aspect. But are we to conclude from what Mr. McMahon says that irrespective of how efficient the production system becomes, that there is built into this productive system an accounting method which automatically makes the cost of the finished article dearer in the terms of money units which the individual has to find to maintain his standard of living?

No manufacturer operating on a realistic basis of cost accounting could agree with such a proposition. Time and again, even in the present economy, manufacturers are proving that the price of articles can be reduced as initial production problems of new lines are overcome, and demand is sufficient to warrant continued production. But inevitably the overall price structure creeps up due to factors outside the control of the producers. Factors, which are the responsibility of the economists employed by Mr. McMahon. We would suggest that instead of talking to the farmers and the builders and telling them he has no answer to rising costs, Mr. McMahon would be spending his time more profitably in taking his economic advisers to task over the policies they advise him to accept and for which he is finally responsible.

Inflation A Political Technique

Mr. McMahon would do well to investigate the motives of those advising him on economic policy. He would find that modern inflation is the direct result of financial policies laid down by John Maynard Keynes and now taught as the basis of all modern economic technique. Keynes was a Fabian Socialist who designed economic doctrines with the objective of building the socialist state. Through rising taxation and the expansion of credit as both a debt and a cost (which makes inevitable the rising costs Mr. McMahon says is inevitable) which Keynes was careful to enshroud in a jargon of economic double talk, the necessary doctrines were established which had as their long-term objective the destruction of private capital and private enterprise. Keynes was concerned with what he called "the euthanasia of the rentier", or the destruction of private property and the extinction of independence gained from the investment of capital.

As with all socialists he saw the concentration of economic control as the main mechanism for advancing political centralism, which is the essence of Communism. Mr.

McMahon serves a government, which is hell-bent on such policies. In recent weeks the Prime Minister has shown that he is clearly a victim of political attitudes, which are the direct result of Keynesian economic policies. He has made it clear that the old principles on which the Liberal-Country Party coalition government was originally elected in 1949, of maintaining the Federal system of divided sovereign powers between the States and the Federal Government is now at an end so far as he is concerned. Mr. Gorton declared he had rejected the old principles for himself and for the Liberal Party. That he had done so because his thinking was influenced purely by the economics of the situation is clear from his statement, "Is it not necessary that the Australian Government should be charged with the responsibility of seeing that the economy of Australia as a whole is managed as a whole, so that inflation is kept under control, so that deflation is met by infusion of credit, so that overseas investment keeps coming?"

Credit Expansion And Inflation

It is obvious that Mr. Gorton and Mr. McMahon both accept basic doctrines over the techniques of releasing credit into the Australian community, which conform to the Keynesian concept. Inflation is accepted as a natural part of the process. Only when politicians through the exercise of common sense are forced to accept the reality that credit can be expanded without causing inflation, and can, in fact, bring about a progressive reduction in

costs in relation to increasing efficiency of producers and manufacturers; then only will there be any chance of challenging political centralism, the backbone of socialism. Mr. Gorton and his treasurer should be invited to look again at some aspects of economic policies pursued during the war years when credit was released not as a cost, but as a means of offsetting costs through the payment of a part of production costs which normally would have been passed on to the consumer. There is no doubt that one arm of government, local government, which is suffering considerably because of the economic policies of the central government would gain immediate relief if all increased costs incurred were met by the direct payment of such amounts in the same way as payments made to producers during the war. Such payments would halt rising costs to the farmer, and others, in that particular sphere of the economy where since the war the rise has been to the order of 1,900.5% in rural rates paid in the State of Victoria.

Such a selective method is, we know, not the final answer, but it would demonstrate the unreality of Mr. Mahon's contention that costs could not be halted. It is a matter of reversing the present policies pursued in releasing credit as both a debt and a cost, instead of making a consumer payment reflecting increased efficiency in production by the manufacturer and producer, and the commensurate increased demand should this be the case.

NEW YORK DETECTIVE IN AUSTRALIA

"I've had the American rat race, and—I'm here to see Australia at first hand. If I like what I see, I'll persuade my wife and three children to come here," said Detective King Ross, who leaves the 62nd New York detective squad, Bath Beach, Brooklyn, this month. Aged 41, with 12 years patrolman and eight years detective experience he retires on SU.S.100 a week.

"A police officer is not allowed to do his job any more," he said, "and the country's unsafe for police and public. When my 18-year-old daughter Donna has to go anywhere, I drive her, for safety. When she's ready to come home she rings, and I drive over and collect her. It's not safe otherwise."

These factors, he says, are causing more and more Americans to look abroad for the right to live in peace and security.

"Coney Island, for instance, once a thriving fun fair and a New York showpiece for overseas visitors is unsafe for a white man by day or night. It resembles an armed camp, since coloured people took it over."

But this is only a minor matter compared with some of the deeper issues of principle at stake, Detective Ross said.

"It is the double standards required of the American policeman that eat the heart out of him.

Misprision

"For instance, we have to stand, armed, at night, in Negro quarters, and watch them burn and loot without taking action. I have actually done this, under the very vague orders . . . DONT GET HURT, BUT DO NOTHING!

"On return to a white area, we are required to report

citizens for the most trivial violations—the people whose insurance cover will pay for all the burning and looting eventually."

One Newark riot alone bankrupted an insurance company, while others refuse point blank to renew property protection policies in riot-prone areas. The longer it takes for government support to get behind law enforcement, the higher the cost must be in lives and property, Detective Ross believes.

Describing an incident in the Bedford Stuyvesant area, five miles from his own station, where Negro trouble erupted in 1966, he said:

"Storekeepers whose shops were being burnt pleaded with us for protection. I was standing in the roadway with several uniformed patrolmen, when a storekeeper approached me, his eyes streaming with tears.

"My shop's uninsured, do something,' he pleaded.

"I had to tell him we could do nothing, except watch, and for the first time in my life I felt ashamed to be a

policeman. Shortly afterwards a Negro came from an hotel, threw a bottle of petrol, and the shop went up in flames."

But in this particular rampage, fate took a hand. A group of motorcycle police, "a law unto themselves," Detective Ross said, noticed that drinkers at this liquor bar were coming out to throw petrol bombs at regular intervals. Soon afterwards about 30 motorcycle police entered the hotel, clubs swinging.

"When I went in, there was an awful lot of guys flaked out on the floor, but no more guys came from that bar with Molotov cocktails," said Detective Ross.

This double standard, immunity for Negroes, but not for whites, Detective Ross forcefully emphasizes, is not the only department in which law enforcement is being eroded.

"Take an ordinary detective case. I'd an armed robbery to investigate. A woman had been tied to her bed by two men who threatened her with revolvers in her own home. Earlier they had forced her to open the combination safe, getting away with \$20,000 worth of jewellery. She was reduced to a state of shock.

"Later, a tip-off took us to a bar room in another part of Brooklyn where we found a man drinking. We told him of his rights, that he was under arrest, and that we believed he was responsible for the hold up.

"I searched his flat, on warrant. Though the search revealed nothing, I noted a phone number and nickname penciled on his wall.

"This led me to the phone company for the relevant address. Waiting outside this address until late into the night, we stopped a man, fitting the description of the second offender perfectly. He was about to enter the house.

Obstruction

"But the court refused me a warrant to search this fellow's house. Can you believe that?"

"The refusal was for no better reason than the address was the guy's sister's place, not his own house!"

"I shall never know for certain, but from what stool pigeons told me, we'd have had all the property back that night if I'd had a search warrant. The court had all the facts; and suspect No. 2 had been identified in a line-up."

After a long, harrowing trial, suspect No. 1 was convicted.

"But all through that trial," Det. Ross said, "no one worried about the woman victim, or me.

Benevolence

"The attorneys and the judge were concerned only with the criminal's rights. Cross-examination was directed not to his guilt or innocence, but to anything I might have said or done which could have been labelled a violation of civil rights.

"This pre-occupation with finding excuses for an acquittal made me literally sick. I decided to get out of the Force at the first opportunity: but five more years of frustration were still ahead of me," Ross said.

"This particular assailant didn't even go to prison. He

was committed to a State hospital for the insane after a convincing court performance, in which he had torn his coat to shreds in the dock to be led screaming away."

Sedition

Concurrently, radio, press and TV have climbed on the bandwagon to discredit the police, Ross said.

"For instance, a TV series called 'Brenner' went on for week after week. It depicted a high-ranking officer investigating crooked policemen and bringing them to justice.

"Undermining police confidence in their officers, and public confidence in the police, it was defended as being 'tough entertainment!'"

But despite all that has happened to Det. Ross, he still has confidence in the future of the United States.

"The democratic system is not a failure," he insists, "I still think it can be made to work."

"Personally, I see the Negroes, not as a vicious, militant force, but as the victims of a few Nazi type organizers. The majority of the Negroes seem just as frightened of them as white people.

"If it were otherwise, two, or even a group of policemen wouldn't be safe anywhere. There are all classes of Negroes, and many have worked with me as policemen. If one of these lived next door to me, I'd say 'fine'.

"America is not in a decline: it's just going through a tough time. It may be better after the elections. At present, both sides need the Negro votes: they are 11 percent of the population."

Next year may see an improvement in community discipline, he predicts, as a hand wanders round near his hip.

"It's funny you know, going around without my .38 in its holster. For 20 years I never left the house without it. I feel kinda naked."

From "Police Life", journal of Victoria Police Force.

RED PATTERN FOR WORLD CONQUEST

By ERIC D. BUTLER

With introduction by Sir Raphael Cilento

This book is the most valuable introductory work to the Communist conspiracy available. It deserves the widest possible circulation. With a brilliant introduction by Sir Raphael Cilento dealing with current Communist strategy, it is a compact presentation of the fundamental crisis of our times. Indexed with a striking cover design in the new edition, with up-dated material, it should be on the bookshelf of all those owning the old edition.

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DISCRIMINATION AND EQUALITY

By GEOFFREY DOBBS

The debasement of our language, and especially of all those words with which we refer to that, which is good and true in life, is one of the chief methods used in the corruption of our thoughts and of our society.

My dictionary defines "to discriminate" as "to perceive differences, distinguish (between)"; and "discrimination" as "Capacity for discriminating; ability to perceive subtle differences; perception". So we see that in the vicious catch-phrase "no racial discrimination", in so far as this refers to something which we are agreed is evil: the ignorant lumping together of people according to their skin-colour—the sense of the word has been completely inverted. If races are to live together in harmony, what we need is "more racial discrimination", not less.

"Stupid and ignorant prejudice about race" and "lack of racial discrimination" are simply two phrases describing the same thing, so that to brainwash people, and especially the young, with the idea that "racial discrimination" is a monstrous and wicked thing, is the most effective way possible to ensure a growing ignorance of each other, and hence lack of understanding between the races, leading to active hostility and ultimately that violence and anarchy which are the essential prerequisites for the establishment of the Police State.

Of course, many people nowadays use the word ignorantly, and would claim that they had no such intention, that they were merely using the word in what is nowadays its accepted meaning, and that its dictionary meaning is now out of date and incapable of being understood by the younger generation. But that, in itself, is further evidence of the damage already inflicted upon their minds and thought-processes, in so far as they have been deprived of one of the most essential tools of thought which is provided by the word "discrimination" used in its proper sense.

How deep this goes, it is difficult to realise! Discrimination, the perception of differences, is an essential property of all forms of life, even the simplest, so that to attack it is to attack life itself. No organism can survive if it cannot discriminate between wholesome and poisonous food, or between harmless and dangerous other forms of life. When it comes to human beings, the whole process of learning, of becoming a person instead of a mere lump of protoplasm, is the process of acquiring the power of discrimination.

A baby is born with scarcely any discrimination. The first person to be distinguished is usually its Mum; a good deal later, its Dad. But the recognising of these people involves also discriminating between them and other Mums and Dads; that is, discriminating in favour of "my Mum" and "my Dad" as against other Mums and Dads. Without this act of discrimination the Family cannot exist; and to destroy it is to destroy the Family.

Destroying The Base Of Education

Education, both in the sense of the natural process of learning from the environment, or in the more formal sense of schooling, is simply the process of acquiring more accurate, more penetrating, more subtle discrimination. Without discrimination there is no knowledge, and no sound judgment. We all must discriminate between the things we meet in our daily lives, but the "educated"

man or woman used to be expected to have more knowledge, and a better judgment, than the "uneducated". This is now ceasing to be true, because education also is infected with the prevailing hatred of discrimination, and is thus destroying its own foundations. Biology, for instance, is quite literally based upon racial discrimination; but this essential grounding is being discarded in

AUSTRALIAN LEAGUE OF RIGHTS FINANCIAL APPEAL MUST BE FILLED

Writing from Townsville in northern Queensland, the League's National Director, Mr. Eric D. Butler, commented upon the increasing interest and support for the League's work around Australia. An interest and support, which reflects the dangerous days in which we live.

The issues of these days of increasing international socialism and the destruction of national and individual rights can only be combated by healthy grass-roots organizations like the Australian League of Rights.

Mr. Butler writes: "The League is expanding and the only possible barrier to expansion at an ever-increasing rate is lack of adequate financial support. That is why the \$25,000 appeal for 1969 must be filled."

Funds already donated in the first three weeks stand at \$3,962.80 given by a handful of people.

Every supporter who has not yet done so should now send in their donation or assessment form.

line with contemporary prejudice, as indeed is all study of mere facts (which always require discrimination). Biology is now being unified by placing the initial emphasis on the physico-chemical mechanisms which are common to all forms of life, since by the study of these men may hope to be able to control and manipulate the nature of other organisms, and even other men. Since this manipulation is being carried out with less and less discrimination, and without the respect and love towards which discrimination is the first step, it is likely to be increasingly disastrous.

For love is not just a vague general feeling of benevolence; it is founded upon a deep respect and understanding for the precise character of the beloved, and that, in turn, is founded upon the exercise of discrimination. So

here again, the attack upon discrimination is an attack upon the very core of existence.

Perhaps it may be thought that I am pinning too much upon the misuse of this one word. So it would be if it stood alone, but we know well that this is a small part of a general policy of the perversion of thought through language, and always in the same deadly direction. The attack on the act of discrimination is but the latest form of that great assault upon Christendom which first declared itself in the French Revolution (*Liberte, Egalite, Fraternite, ou la mort*—but mainly *la mort*). The American Revolution put it into our own language, and has made it respectable, to the point of being taken for granted without thought, through the noble and familiar phraseology of the Declaration of Independence: "*We hold these truths to be self-evident, that all men are created equal...*"

Equality A Fallacy

This assertion is the key fallacy of the Age. Splendidly as it rolls off the tongue and affects the emotions, it is wholly false. First, it denies creation and hence the Creator, since creation (even if we have been taught to call it evolution) is an act of differentiation, that is, of making things either unequal, or different, so that they cannot be assessed in terms of equality. In all the simpler matters in which men are capable of setting up a scale of values, we are all, thank God, unequal, so that in this sense the assertion of equality is blatantly false; but those who defend it do not usually deny this. What they assert is that the equality of men lies in those ultimate values of the personality which humbler people know to be beyond human estimation, but which they, the egalitarians, are capable of assessing, and judging, and pronouncing to be equal. And this, as applied to Race, is essentially the same appalling error as that of the racial supremacists, whom the egalitarians violently denounce, namely that of setting oneself up as the Ultimate Judge of Mankind, and pronouncing upon the value of men.

Compared with this, what the judgment may be, whether that this man or this race is superior to that, or they are merely on a level, is of minor importance. Once any human scale of values is applied, it is obvious that men and races are unequal, and since the members of every race have, as an essential part of their survival mechanism, a built-in preference in favour of the special excellences of their own race, whatever egalitarianism they may be persuaded to express with their tongues, in their hearts they will be convinced of the superiority of their own race over all others. If it ceases to be so the race ceases to exist: so that the struggle against egalitarianism becomes a struggle for survival; and this is the main cause of the racial struggles of today. For racial egalitarianism and racial supremacism are but the two ends of the same stick of racism; which consists in failing to discriminate and to understand the differences between races, and to realise that they do not lie all on a single scale of values. And, indeed, the same is

true of egalitarianism as applied to class, or to any other human grouping. It is never sufficient for the poorer or 'lower' class to say to the richer or 'upper' class, "We are as good as you are!" It always ends up as "We are better than you are!" and even, "Our class alone has a right to exist," and "Down with the bourgeoisie!"

The poets have always realised that human equality only becomes true in death, as, for instance, in Shirley's *Death the Leveller*:

Sceptre and Crown

Must tumble down,

And in the dust be equal made

With the poor crooked scythe and spade.

For egalitarianism is literally a doctrine of death, and so long as life stirs, it is denied. This is why rivers of blood and hatred have been poured out in the name of *e-quality*, which is the denial of the *qualities* of others. But salvation lies in *discrimination*, that is, in perceiving and conceding to all men their special qualities, and refusing to sit in ultimate judgment, which involves realising that our understanding is limited.

The Law And Equity

What, then, of *equality before the Law*? Is there not a profound truth in this phrase? Yes! But the important point here is that the 'equality' is, or should be, a property of the Law, not of those who are before it. This reveals that 'equality' is the wrong word here, unless it is used in an esoteric sense. The right word for what we want from the Law is '*equity*'. 'Equity' and 'equitable' are active words, implying a just and fair treatment of other people; 'equality' is a passive condition. If, therefore, we use the word 'equality' we invite misunderstanding by attributing it as a passive condition to those who are subjected to the law rather than as an active mode of treatment by those who administer the law, —a mode of treatment, moreover, which is necessary *because* of the inequality of men, and the limitations of men as judges of the true value of others.

It is the same with 'equality in the sight of God'. The 'equality' is in the sight of God, and not at all in us whom He sees with absolute discrimination of all those differences, which He created in us. God is the very last Person in whose sight we could be equal. You will search the Bible in vain for any suggestion of the universal equality of men. On the contrary, the only important use of the word 'equal' refers to the ways of God (Are not my ways equal? —Ez. 18, 29). But here the word is used in an archaic sense more equivalent to 'equitable'. It is but a trick of the language to slip from: 'equality in the sight of God' to 'it is self-evident that all men are created equal', but in the process the 'equality' has been transferred from God to man, and has changed its meaning. Never has the inversion of a meaning had more tragic and far-reaching consequences. [According to the *Daily Express* of 22nd July, 1968, "*Down with the bourgeoisie!*" was one of the slogans shouted by the rioters on 21st July, in London.]

THE WORLDLY COUNCIL OF CHURCHES

By D. WATTS

The World Council of Churches, in condemning apartheid and the present Rhodesian policies, and in general defending the shallow idea of human equality, has been humanly influenced rather than divinely inspired. The human influence has been materialistic, and the commonly accepted solution of the racial problem is grossly materialistic—a physical mixing of races. Materialists, rejecting the reality of the spiritual, believe that all things are physically explicable and that, therefore, all problems are capable of a physical solution. Why does the W.C.C. support the political solution derived from the materialist philosophy?

In a world that has a highly developed physical science but no balancing metaphysical science; in a world in which the idealist principles are given a purely materialist interpretation; in a world in which men have become blind and deaf to a Divine Presence and so are without faith in a life beyond physical death, we find the W.C.C., instead of seeking to supply what is lacking, trying to save their earthly organisations by accepting, in the political and social spheres, the fruits of Materialism—the very philosophy that is killing their intellectual influence and atrophying their organisations. They will not get away from that by adding theology to a false philosophy.

It is right for us to make the physical best of physical life; but if our brief experience between birth and death were all, it would be better that no man were born; for the pain and sorrow are keener than the pleasure and joy, and human evil outweighs human good. If physical death were the absolute end, then no matter how much courageous striving or how much happiness and success there may have been in a life-time, death would write down the sum total of experience as nil. In the end it would all come to nothing, and when we were dead it would not matter to us that we had ever been alive.

Living For The Present Only

Those are Materialism's inescapable conclusions. We find them openly or tacitly stated in the depressing existential philosophy of the Absurd, in the theatre of the Cruel and in the fiction of Frustration. They are stated, too, in the noisy sensationalism and the destructive violence and the hedonistic permissiveness—expressions of fear or despair, which are in the attempts to get as much as possible today, for there is no tomorrow. The present social scene is one of frantic efforts by terrified souls to shut out from consciousness the inexorably advancing moment of a plunge into blank nothingness.

Perhaps never before in history were people in greater need of the assurance of a Divine Purpose and of a future that can give meaning to a fleeting present. What a sublime task is offered the W.C.C.! What mocking anti-Christ diverts it, in the name of service to mankind, to its own service, that is, to the quelling by neglect of the spiritual urge?

Explanations of serious failure are seldom palatable. One reason for the decline of the Churches' spiritual power is probably the last that the leaders in the W.C.C. want or can understand. What the Churches are needing

at present is inspiration, not organisation. Church leaders, however, are organisers and know only their own way. It has been said often enough that fresh inspiration almost never comes from the heads of secular or religious organisations. The function of the highly placed in them is to care for the forms that embody inspirations. Very properly such heads are conservative; but too often they do not distinguish between conservatism and conformity, and find the latter easier.

Conformity To World Opinion

Instead of conserving the Christian inspiration, most Church leaders, for a long time now, have devoted themselves to preserving religious forms. A form lives by its inspiration, and one in which the inspiration flickers and dies becomes a dead hand upon the eager spirit. Having at last found that forms, by themselves, do not conserve Christianity, and that these are deteriorating because the Christian spiritual power is waning in them, the Church leaders are looking about for new inspiration; but not being the type open to revelation, their only idea is to conform to new things—to communism or socialism, to the humanist teachings and to that degraded version of democracy which is government by inferiors. They conform to what is called World Opinion, and so, in the W.C.C., to the half-baked racial theories formulated by materialists. They do not know how to do anything but conform.

Throughout the centuries there have gone forth from the Churches many selfless and valiant men and women to care for the sick, to help the poor, to bring hope to the degraded and knowledge to the ignorant. This, they knew was required of them by God. But now, under the influence of a materialistic humanism, many have come to look on that as practically the Churches' whole duty. Besides and above that, the Churches have a holy duty.

Certainly clergymen, holding divine services, do supply what very many want. However, it is not unusual for people, active within some special group, to shut out the rest of the world from them. They are aware of it as something on the periphery of their company, but it is to them "the other", wrong or unimportant because different. In this, the clergy, as a whole, is no exception. Those people on the religious outside (and a good many inside) are suffering from spiritual starvation. The Churches have made the task of feeding them more difficult by not going out to them, as advised, but in-

stead trying to bring them in. There should have been a going out, not just in the physical sense, into slums and foreign fields, but into outsider thought, not to conform to it, but to discover its necessities.

Convincing Materialists About God

It is often difficult for the orthodox to understand that they cannot convince the sceptical that there is a God simply by saying that there is one, or that by quoting the Scriptures they do not prove that man is immortal. The skeptics know that there is a material reality and, so far as they can see, it is the only reality. It might have helped them if the Churches had admitted that there is some truth in the Materialist philosophy, and then have set about demonstrating that the material, or physical, world is but one of appearances, and that it is the appearance of a reality which Materialism does not cover.

Truth does not contradict Truth, though particular truths can sometimes give the impression of a paradox. Religious truth, scientific truth and philosophical truth are one in ultimate Truth. For that oneness the Churches should have sought. They could have found the natural and logical truths that thinkers of these generations can accept; and they could have shown that such truth supports religious truth.

Instead of undertaking a task, terrible admittedly to those whose religious belief is intuitive, what has been done? It has become plain to even those reluctant to see, that many, the intellectually most powerful among them, will not come within the religious boundaries which the Churches have defined, and that the clergy must go to them; but instead of going into the skeptics' mental world with spiritual gifts, many clergymen have gone to them with bribes of what they already have.

The powerful men in the W.C.C. offer the powerful men of the world the racial policies, which the latter have already adopted. They offer that brotherliness, not just towards Communists, but towards communism, itself, after which the would-be world dictators of the West hanker. They offer idols that are already being worshipped, that is, the social dregs, alien races, youth and an impossible peace. Indeed, the great difference between a racecourse punter and the W.C.C. is that the punter tries to pick the winner before the race is run, while the W.C.C. tries to pick it after it has won.

Under such leadership it is excusable for the humbler clergymen to believe that what is generally accepted must be right, and for some to go so far as to offer the sensationalism and youthful near-permissiveness which are the drugs with which the psychologically insecure try to deaden the pangs of spiritual hunger.

Divine Power And Spiritual Immortality

We often hear clergymen proclaiming that it is the Churches' duty to influence political action, and that seems to be the major intention of the W.C.C.; but its feeble best in that direction is to adopt certain political opinions and to espouse certain political causes. Its

influence is a worldly one, but negligible. It would be a thousand times greater if the W.C.C. could satisfy men that the power of the Divinity is as real as heat or electricity, as real as the life in man which is God's own breath.

The deeper our analysis of Reality, the more likely we are to be convinced that God made man in His own image; but that would be in His spiritual, not His physical, image. Being in the image of God, man would be immortal. Were the W.C.C. to bestir itself to show that immortality is not in some vague future, but is of the eternal present, and that the present moment after physical death is just as vital and vivid as are the present moments of life in this world, they would win their battle against atheism. That would be, in good time, victory over the inhuman humanism of communism and the corrupters of democracy. That would be exerting a real spiritual influence over politics.

Having shown that the religious conception that there is a God and we are, in Him, immortal, the W.C.C. could, if courageous enough, exercise a moral influence. It would be salutary to warn men that the moments of life after death could be moments of Hell. That would not be the mediaeval Hell of physical torment, but a terrible spiritual Hell. At death, as Christ taught, we take with us our spiritual riches or poverty. A man, wealthy on Earth, could find himself, literally, in dire poverty. One who has perverted his moral and spiritual nature may find himself diseased, actually diseased, when the physical environment of body and belongings and the social set-up no longer hide the rot within. There are sufficient examples, here on Earth, of men living in a hell of their own making to indicate that a post-death Hell may be more than a figment of the imagination.

Marx And W.C.C.

If the W.C.C. be sincere in its desire to serve God and man, the members would turn from political opportunism and concern themselves with how to give back to men their lost-to-sight Eternal Present and their lost faith in a Divine Being. What more useful influence could the W.C.C. have on politics than to make men afraid of conscienceless political expediency, cynical political opportunism, and corruption? Yet though we may hope that, by God's grace, sometime a cleansing spirit may sweep through the political world, perhaps it is unfair to ask that it come from the W.C.C. After all, it is rather much to expect men who are, within their own group, never questioned, never criticised, but always revered and obeyed, to hear voices crying in the wilderness. It was not the political popes, but men like St. Augustine, St. Thomas Aquinas, Martin Luther and John Wesley who made the Churches channels for the living, spiritual forces. However, the W.C.C., too, has its prophet, Karl Marx; and one could not say worse of it than that it is a fitting partner of the United Nations Organization.

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THE CHURCH AND FULL EMPLOYMENT SOME SOUND COMMENTS

The following is extracted from a Queensland Christian journal "The Northern Churchman" for October 1968.

It has been popularly believed that the doctrine of vocation means that God calls certain men to be butchers, others bakers and still others to be candlestick makers. Dr. Alan Richardson jettisons this notion in his study The Biblical Doctrine of Work:

"The Bible knows no instance of a man's being called to an earthly profession or trade by God. St Paul, for example, is called to be an apostle; he is not called to be a tentmaker . . . We cannot with propriety speak of God's calling a man to be an engineer or a doctor or a schoolmaster."

The call, which comes from God, the *vocatio*, summons him not to a job, but to joy and gratitude in whatever he is doing. Work is the religion of the post-tribal man in the West. We thus discover ourselves chasing the

Mr. Bert Spencer of Colac, Victoria,
and
Miss M. L. Bernadou of Melbourne.

We regret the passing of two stalwart supporters. Both in different ways were outstanding supporters of "The New Times", with a deep understanding of Social Credit philosophy and objectives. Miss Bernadou, in the past translated material from French journals, especially those from Quebec in Canada, which has been used in "The New Times". Our sincere sympathy goes to their relatives and friends.

will-o'-the-wisp of full employment at a time when jobs are disappearing by the thousands at a result of automation. Unions strike in protest and we try to squeeze the markets into providing paying jobs for everyone because given the fetish of the job as the only key to distribution of the world's goods we cannot imagine any other way to solve the distribution problem. This seems odd in a society, which could easily produce enough goods and services to make them available to everyone simply for the asking. This would mean that people who wanted to work at marketable jobs would do so and those who do not wish to do a market-defined job would not have to.

This does not mean we should discard the goal of "full employment". On the contrary, when it is separated from strictly market requirements, full employment immediately becomes a rational possibility. **The God given creative desire for self-expression, achievement and co-operation could be applied to the vast amount of work that still needs to be done in education, conservation and social welfare. The quest for full employment should be based on the assumption that although no one enjoys drudgery, almost everyone wants to work.**

Work brings men together. It is a social reality. It is a joy in and for itself. It is the birthright of every human being to work if he wants to. It is every man's vocation, his calling from God, now that machines can be devised to take over the dehumanizing chores which have bowed man's back for so many ages we no longer need to force people to work at what the market defines as important. We can now say that if you want to cultivate your garden, if you want to improve the face of our cities, if you want to work with the culturally deprived, we will pay you to do this.

Work need no longer be man's labour-payment to society, but rather the full use of his potential for the benefit of his fellows, for self-fulfilment and the glory of God. Work freed from captivity to the market, is freed to become something very close to what we call leisure—doing something because one wants to. At last people may be led out of the bondage of endless toil, in a land where the taskmasters were cruel, and into a land flowing with milk and honey.