

CHRISTMAS, 1968, ISSUE

THE NEW TIMES

Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper.

£2 per annum post-free.

Box 1226L, G.P.O., Melbourne.

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

Vol. 34, No. 12

DECEMBER 1968

THE SUSTAINING POWER OF FAITH

"Now it is my own belief . . . that there is running through the nature of the Universe something that we call a 'canon'. It is the thing which is referred to in the Gospel of St. John as the 'logos', the 'word' . . . The engineer and the artist refer to it when they say they have got something 'right' . . . Genuine success only accompanies a consistent attempt to discover and to conform to this canon in no matter what sphere our activities may lie . . . I am confident . . . that just as departure from the canon has produced the appalling condition of the world at the present time, so the existence of a growing body of people who are aware of the situation, and singly devoted to bringing back understanding into relation with reality, constitutes not only the great, but the only certainty that eventually a world system founded upon lies will give way to one which is formed upon truth."—C. H. Douglas.

Faith without works is dead, but works do proceed from faith. Faith is often severely tested, particularly when one can see little apparent hope in a critical situation. But if faith is realistically based, if individuals continue acting in accordance with principles of rightness, then eventually there is the possibility of rightness prevailing. In the statement quoted above, the author of the policy known as Social Credit expressed his faith. Douglas stressed that Social Credit was not a static blueprint for producing some preconceived idea of a Utopia, but appropriate steps taken to "release reality". Inherent in each acorn is the capacity to produce an oak tree, but the growth of the oak is governed by the conditions in which it takes root and grows. Social Credit might be described as an organic approach to life and society. Social Crediters believe that they should make their faith real by using their intelligence and free will to strive actively to find the "canon" and to adhere to it, confident that in this way harmony can be obtained in society.

Historians have observed that one of the features of a collapsing civilization is feverish material activity. This activity tends to mask what is taking place. The dominating feature of the post-Second World War period has been material activity on a scale previously never thought likely. The widespread distribution of money incomes reduced earlier demands for modification of financial policy. But beneath all this the evils resulting from unrealistic financial, economic and other policies, were spreading steadily. Now some of the worst fruits of these policies are becoming obvious and there is an obvious concern about where civilization is heading. Widespread social unrest is forcing more people to seek for some fundamental explanation for what is happening. It is in this situation that we find over the past twelve months

a marked increase in Social Credit. And fortunately, because of the faith of those who continued to bear witness to the truth over the years, there is, we believe, a sufficient number of competent Social Crediters to give advice and guidance in this developing situation.

A New Surge Of Interest In Social Credit

Over the years we have seen many go off on to all types of tangents, looking for some "short cut", or just becoming weary of the battle. In the early days of Social Credit, when there was so much concentration, naturally enough, upon its financial policy aspects without much reference to its philosophical roots, most expected tangible financial results in a comparatively short time. As it became clearer that the battle taken up involved much more than was generally realized, and was going to be long, many dropped away. But the few who had grasped the full significance of the nature of the battle were sustained by their faith through years when it appeared that there was comparatively little interest in the Social Credit revelation. *The New Times* and associated activities continued. Slowly but surely new Social Crediters were competently trained through the Social Credit training course. And then over the past twelve months has come a marked surge of new interest in Social Credit, not only in Australia, but also in Canada, Rhodesia and other English-speaking countries. The fruits of years of faith are now becoming more plentiful.

Large numbers are not necessary to avert a complete collapse of civilization and a re-orientation in a new

Continued on Page 8

CHRISTMAS GREETINGS

**We wish all readers a Joyful and Holy Christmas
and another year of constructive endeavour.**

THE THREAT OF "MENTAL AND SPIRITUAL DISINTEGRATION"

By Dr. Geoffrey Dobbs

The following article, written in the form of a letter, was forwarded to the Editor along with a message for "The New Times" Annual Dinner — see "Social Credit—'The Suppressed Alternative'" in October issue — but was held over until this Christmas issue, in which it was felt it would be most appropriate. Dr. Geoffrey Dobbs of North Wales, U.K., provides a most thought-provoking and inspirational example of what one competent Social Crediter can accomplish.

First of all on the religious front, which seems to me by far the most important, my eyes were opened to the extent of the rot by what was, to me, a deeply shocking article in the journal *Theology* (August, 1967) by Fr. Thomas Corbishley, a well-known Jesuit, entitled *A Theology of World Order*. In this he seemed to be inverting the Policy of a Philosophy, and seeking a theological basis to fit a policy, namely, the centralisation of power, which he called "our present strivings towards a supra-national system of law and political organisation".

The keystone of this theology was not, as one might suppose, anything based upon the Gospels or the Creed, but the assertion in Lincoln's Gettysburg address of "the proposition that all men are created equal", which, wrote Fr. Corbishley, "has never been challenged in theory, apart from a minority of extreme racialists". He then went on to assert, "As individuals we are enormously unequal. But, to use Maritain's useful distinction, it is as persons that we possess that significance which goes infinitely deeper than individual differentiation."

If "significance as a person" was meant, why was it not said? Why was the word "equality", bloodstained as it is with envy, malice, violence and revolution, and in fact, except for its emotional content, wholly without rational meaning in relation to human beings, used instead? It is this sort of misuse of words, which twists the mind, first of all into confusion, and then into tragically wrong thinking; and this seems to me to be the foundation stone of the key fallacy of the Age. Accordingly, despite the protective stockade of political abuse ("extreme racist!"), which it was surprising to find in a hitherto scholarly theological journal, I challenged it in a careful letter to the Editor of *Theology*, but no correspondence on the subject was published. However, the matter seemed to me of such importance that I have written a short essay on the subject of Discrimination and Equality.

Human Manipulation

Another matter closely related to this is the New Unified Biology, which in our schools and Universities is sweeping away the "out-of-date" study of the wonderful variety of living things, requiring, as it does, some degree of that abomination of the Age, "racial discrimination". As one might expect from a knowledge of current political philosophy, what interests the New Biologists is the common principles and biochemical mechanisms of the

abstraction "life" and of the evolutionary process, which offer some prospect of human manipulation. Chief among these mechanisms is the DNA molecule, the structure of which was largely discovered by Drs. Watson and Crick, at Cambridge. In his book, *Of Molecules and Men*, Dr. Francis Crick urges the replacement of religious teaching in schools with the study of the evolutionary process, acting upon the DNA mechanism of the cell.

I wrote a review article on this book, published in *Theology* in September 1967, under the title *Deifying DNA*. In this I tried to remind our theological "withitists" that human reason is not an absolute but a process, the results of which depend upon the initial act of faith. If this is in God, and hence in a purposive Universe, the whole reasoning process will be radically different from that which starts with an act of faith in a witless and purposeless automatic physico-chemical process. I also pointed out that this latter type of religion, which excludes a belief in purpose, is much favoured by large centralised organisations who prefer to employ technologists for whom processes and techniques are ends in themselves, making them ideal tools for other people's purposes.

This article seems to have stimulated a little interest in the subject among the theologians, witness a long, critical letter from one in the November number and a very long article on *Biological Possibility and Christian Doctrine* in *Theology* for July and August 1968. But, again, my letter to the Editor has not been published, and, acting alone, I have so far not been able to bring home to these theologians, or to get any discussion of my contention, that their primary act of faith, upon which they base their thinking, is in human reason, and not in God. In general, they seem oblivious to purpose, and seem prepared to run you up a bespoke theology to justify any change in the human and social conditions, which our bosses choose to impose upon us! I believe this field to be so important that I must persevere in following up this small opening, in the hope that some day it will pass into more competent hands.

The Fluoridation Front

On the fluoridation front, things have been progressing to a stage we should have deemed impossible a few years ago, when local Councils were swamped with propaganda asserting that the safety and efficacy of fluoridation was a proven fact and there was no case whatever to be made

WHY NOT A REAL CHRISTMAS GIFT?

LEAGUE OF RIGHTS FUND NOT FILLED

Those who have been associated with this journal for any length of time are aware that it has no interest to serve but that of the Truth reflected in all spheres of man's activity, political, economic, financial, social and cultural. They know that the struggle to preserve Truth and the values of a Civilisation is not a short-term struggle. Standing in the line of the great of the past, C. H. Douglas, the genius responsible for the revelations which gave birth to this journal, gave to mankind something which it is the sacred duty of those who understand to carry forward in a world doomed to complete tyranny unless there is a major change of direction.

Because the Australian League of Rights is the finest practical application of Social Credit philosophy to have developed in the post-Second World War, this journal has given it full support. It is an inspiration to see now a new generation of Social Crediters, produced through years of thorough education under the auspices of the Social Credit Training School, able to play a leading role inside the League. All this hopeful development has only been possible because of the loyalty of the few who have made available the necessary finance. But it is essential that adequate finance be provided to continue with the League's expanding programme. \$25,000 is the minimum to continue the momentum generated during 1968.

As we go to press the 1969 Fund has not quite reached \$17,000. What a realistic Christmas present it would be, in keeping with the traditions of this journal, if readers could donate and/or pledge the balance of \$8,000 required before Christmas. Four hundred supporters providing an average of a mere \$20 each would provide the Christmas present. There was never a greater cause for Christian giving.

Send donations and/or pledges to The League of Rights, Box 1052 J, G.P.O., Melbourne, 3001.

against it! Now an increasing number of Councils want to hear both sides, competently put on equal terms, before making up their minds about it. During the past year I have had three such formal discussions, before the Welsh County Councils of Merioneth and Cardiganshire, and the City Council of Carlisle. In each case my opponent was a Professor of Dentistry. The discussion among the Councillors, which followed, was aggressively pro-fluoridationist, but the vote, in both County Councils, was overwhelmingly against it. Carlisle had already voted in favour, so it remains to be seen whether the local opponents can change this. At any rate, it is now openly established that the matter is highly controversial, so it is merely a question whether some Councillors are to be allowed to impose their "health" views upon those who disagree with them.

Early in the year, I was involved in advising the Farmers' Union of Wales in their opposition to the building of an immense aluminium smelter in Anglesey,

which will pollute the environment with airborne fluorides and sulphur dioxide. As a result, I had to stand up, as an "expert witness", for half a day to cross-examination by the Q.C. employed by the smelter company at the Public Enquiry. Local gossip has it that I had the best of it. Anyway, it was an experience! We did not stop the smelter, but the Inspector, in his report, did recommend much wider terms of compensation for local farmers.

This smelter enquiry provided a revelation, to anyone who needed it, of the identity of interest and hand in glove working of Capitalist Big Business and Socialist Bureaucracy. The scheme for aluminium production in Britain was a typically socialist one, thought up by the Government. The acknowledged world surplus of aluminium smelter capacity, and the absence from Britain of the two main essentials, bauxite (alumina) ore and cheap electricity, would of course convince any socialist planner to give high priority to aluminium production in

Britain. When we add that Britain is allegedly so desperately short of labour that we are pitifully dependent upon 1,000,000 imported immigrants to keep our basic services and industries going, and that the present level of unemployment has been deliberately created by Government fiscal policy (the "freeze") it becomes obvious, at least to anyone trained at the London School of Economics, that in the name of economy the only thing to do is to haul vast quantities of alumina all round the world from Australia to provide work for people in Anglesey. A further advantage is that huge quantities of cryolite (fluoride) will also have to be imported, so that the smelter can pour fluorides over the landscape to supplement the already fluoridated water supply — Anglesey being the only County in Great Britain where the water is fluoridated. A further bonus is that this will discourage and infuriate the local kulaks and the bourgeois residents and holidaymakers. Anglesey, traditionally known as *Mon mam Cymru* (Mona, the Mother of Wales), is the richest agricultural county in the Principality, exporting seven times its own consumption to feed the great cities. Obviously, it must be industrialised!

The Technique of Bribery

To secure the co-operation of Big Business a 45 percent Development Grant is offered out of the taxpayers' money and, since the whole thing would otherwise be wildly unprofitable, the smelter is to be allowed to monopolise most of the output of the still unfinished nuclear power station at a greatly reduced price (compared to the native consumer). This may force the construction of another power station in Anglesey (more work!). Naturally enough, the Company concerned was not going to risk losing a plum like this. It is said to have spent £250,000 already before a sod is turned, and although one has freely to confess that they did not use tanks against the local residents who objected, or actually handcuff and brainwash their opponents at the Enquiry, their conduct gave one the impression that they would have done so if it had been practicable. They did go so far as to issue an open ultimatum to the Farmers' Union to withdraw their objection, or they would get no compensation agreement. The farmers, however, stood their ground. Incidentally, the Company's shares have gone up during the past year from 36/6 to 157/6. Naturally enough, with sums like £45 million and even £80 million being freely bandied about, the local trades unions and the shopkeepers were hearty supporters of the scheme. In fact, as is usual in such matters, the proponents of these insanities were thinking exclusively in terms of money, and the power it brings, and the opponents were thinking in terms of the realities, as they would affect their lives. Nothing, however, could be further from the truth than to imagine, as some people do, that when money ceases to be a major means of obtaining power, and becomes merely a minor

tool in the hands of an established despotism (as in the Communist States) this constitutes a solution of the money-power problem. On the contrary, this is *objective* of the Money-Power policy.

These activities, which I have described, are those of a "civil servant of policy" — one who tries to help and advise people in the pursuit of their own policy in a highly confused and technical world; and does not seek to impose policy on others, as do those who occupy official positions in the Socialist State.

The whole dreary fluoridation struggle, for instance, has been imposed upon Britain for the past 15 years by a handful of professional civil servants at the Ministry of Health who are able to speak through the mouth of the Minister, and to wield the influence of a powerful Government Department against those who disagree with them.

Preserve the Quality of Life

There are, of course, certain penalties in career, status, and money to be paid for opposing Socialist Government, but unless enough people are prepared to face these at their present relatively mild level, they will develop into blatant despotism. As time goes on, the rewards, in terms of the real quality of living, of promotion within the hierarchy of the Managerial State, are becoming more and more illusory, and the price to be paid to obtain them becomes heavier in terms of mental and spiritual disintegration. But I suggest that Social Crediters, and their allies in policy, should think carefully and courageously about the future, and make suitable preparations, while there is yet time, for maintaining among themselves the quality of life and the increment of association.

In conclusion, I should like to retell a story I heard on the radio from Czechoslovakia. It seems that a maternity hospital there sent the following telegram to Brezhnev, the Russian Party boss in Moscow: "Twelve more counter-revolutionaries born here today. Send tank immediately!" Although the news of the re-establishment of the usual routine of Communist tyranny in that country is at present most discouraging, almost everybody has recovered faith that that spirit will win through to freedom in the end.

YOUR CO-OPERATION, PLEASE!

By acting on the first reminder notice you receive concerning the renewal of your subscription, additional postal expenditure will be avoided, thus assisting us to maintain the present subscription rates. Postal rates increased with the last budget, forcing up our overhead expenses. With your help we can keep these down to the minimum.

Don't forget! Send your cheque, money order or postal order within a week of receiving our account. Thank you!

THE URGENT NECESSITY FOR PRACTICAL CHRISTIANITY

By Jeremy Lee

A Stewardship service has recently been held in our local Church, which serves a small rural community, and which is shared by three denominations. On this occasion the visiting preacher, accompanied by two laymen from the home parish, put before members of the congregation a selection of scriptural texts, which explained the responsibility of Christians with regard to "cheerful giving". At the conclusion of the service, a thoughtful congregation shared a cup of tea beneath the morning shade of the Pine trees in the Churchyard, while the various tasks and activities of the denomination were explained.

Each member of the congregation returned home conscious that Christian giving was quite clearly a responsibility, which fell upon every shoulder. The manner in which it was proposed to spend the money had been carefully outlined, and, beyond this, it was very clear that the money was desperately needed, for the gap between estimated income and minimum requirement had been accentuated so as to leave little doubt of the necessity for the appeal. Nevertheless, it was possible to detect an urgency on the part of the preacher, and a reserve on the part of the congregation that seemed to have little to do with those simple words "Thy Will be done on Earth, as it is in Heaven". The fact that this reserve was unspoken made it no less tangible.

Two simple questions might well have served to challenge both preacher and listener alike. The first: "What is the mission for which you seek our help?" would probably have drawn the answer: "To take the Gospel to all men." The second, then: "And what is the Gospel?" — the answer to which will determine the future of the formal church. This being so, one would expect that of all the questions which vex the modern church, this one at least would evoke a clear answer. Yet it is sadly true that there is such division and confusion concerning a practical and relevant gospel, that great schisms have developed throughout Christendom, and unity, if unity there be, is a negative unity that has only been attained by shelving the question. The persistent enquirer has received at best a spiritual tranquillizer with which to dull the barbs of increasing material pressures, and at worst a perverted gospel of social power-building, in which common purpose, if that is what to call it, is the common purpose of the Gadarene swine.

Some Re-Thinking Necessary

If Christianity is really applicable to modern situations, and, with application, can produce results, it requires practical and concrete definition. So often now is it conceded by prominent Christian leaders that Christianity is "on the defensive". But if Christianity only eventuates through positive endeavour, what does "on the defensive" mean? To which there can only be one answer. "Faith without works is death."

The two great commandments of the New Testament demand some re-thinking by the Church as this Christmas approaches. Firstly "Love God". This is the love that is born of obedience through faith, the expression of which is seen in service. "Teach me Thy paths," said the psalmist. "Let integrity and uprightness preserve me. For I wait on Thee." The Old Testament lesson is "Love God" in order to— "Love thy neighbour". The old is fulfilled in the creative purpose of the New; the former the pre-requisite for the latter.

The modern church has, by default, discriminated between these two great commandments. On the one hand many Christians have recoiled from the symptoms of the imminent collapse of civilisation, by a type of mental retreat, in which Christianity has been turned into a method of stoical endurance, to the exclusion of all else. The gospel is seen as a requirement to draw others into a spiritual ghetto, from whence deliverance may only be sought from some source divorced from, and devoid of, human agency.

On the other hand the powerful and ever-growing liberal element in the church has seized upon the second commandment "Love thy neighbour" to the complete exclusion of the necessity to "Love God". The laws and canons of scripture have been tossed away with reckless abandon and an indifference that has been all too obvious. Obedience has no place in personal behaviour, for obedience implies compliance to standards no longer regarded as valid. Human agency, devoid of Divine inspiration, is enough.

So the position is quite clear. If "faith without works" is death, so works without faith is Satanic.

The Tragic World of 1968

Christmas, 1968 . . . "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger . . . And His mercy is on them that fear Him from generation unto generation . . . For behold, I bring you good tidings of great joy . . . To give light to them that sit in darkness and in the shadow of death . . . On Earth peace, Goodwill towards men." So through two thousand years have we repeated and celebrated the simple

story of the Nativity. How, then, may we bring the promise to reality? Look at the world on Christmas Day, 1968. Vietnam — Goodwill? Rhodesia — "On earth peace?" The Communist bloc — "To give light to them that sit in darkness?" Nigeria, Czechoslovakia, Tibet — "He hath filled the hungry with good things?" The list is never-ending.

What is the choice for the Christian? He may seek to "Love God" by attempting to repair, if nothing else, at least himself. As we are buffeted from crisis to crisis he will, perforce, need to cry "Lord, Lord" with increasing desperation, for the tempest will seek to drown his voice. Or he may devote all his efforts to the commandment "Love thy neighbour" which, being interpreted on its own, seems to mean "Give each one the right to do whatever he may please, with no laws, no guidelines, and no end". Such choice has, to quote St. Paul, "A form of Godliness, yet denying the power thereof". It means choosing to meet the tempest upon its own terms.

Or, lastly, he may endeavour to apply the commandment "Love God" so that he may be properly concerned for his fellow. He will not be afraid to face the horrors of the modern world, knowing full well that by "Loving God" which means in essence to seek and fulfill his will, he will see and understand the practical solutions that God expects from him. He will seek to understand the will of God with regard to His people; the position of the individual in society; his economic rights and responsibilities; his obligations to Caesar, and the obligations of Caesar towards him; the rights and responsibilities of nations and peoples; the purpose of work and production; the law; the spiritual end for man.

Let us think on these things this Christmas. How long is it since our particular denomination attempted to define

a Christian society? Too often they have passively accepted with no question the suggestions of other philosophies. If we are convinced that "Cheerful giving" is demanded of us, dare we further a gospel that has not answered these questions? Are we not reminded to "Seek first the Kingdom of Heaven"?

Perhaps our church has shelved these questions, and cries "Lord, Lord". Perhaps it is engaged in social programmes, which do not follow the Love of God. If so, we must not turn away. For we are the church. The mustard seed of faith can only grow through action.

"Revelation Through Human Agency"

A church leader I know, in answer to recent questions such as these, entirely rejected the idea that Christianity had any practical application with regard to such mundane matters as Economics or the law. His gospel was one of other worldliness, which smacked of the fatalistic. "From any personal responsibility in this world, Good Lord deliver us" might well have been his prayer. It was impossible to see in such a doctrine a Christian fervour that recognised no defeat. It left no room for hope, nor faith in ultimate victory.

Those who have grasped the Christian implication of a Policy of a Philosophy have a mission, which embraces the formal church quite as much as any other field. We have the seed. Through our action we go forth to sow.

The formal church may have retreated beyond repair. But certainly not the Gospel of Christ. It is the alpha and the omega. "World without end". It works by revelation through human agency. Let this Christmas herald a growth of Christian intent and purpose that will sweep the nations of the Earth, until we join " a multitude of the heavenly host, praising God, and saying Glory to God in the Highest, and on earth peace, Goodwill towards men".

GEMS FROM DOUGLAS

The wise Lord Action, who said that all power corrupts, also observed that nothing irritates some people so much as an exposure of the pedigree of their idea. But many people take proper pride in the pedigree of the ideas they hold. We take the opportunity every year in our Christmas issue to draw attention to the genius of the man whose ideas were responsible for the establishment and, in the face of great difficulties, the continued publication of this journal. Year by year we provide a selection of the many gems of wisdom to be found in the works of C. H. Douglas, offering them to our readers as part of their Christmas reading.

The mediaeval preachers used to insist that religion, which stopped short of actual conversion, was like unto filthy rags. They had the root of the matter. Every attempt to treat a symptom of the financial disease diverts attention from the disease itself. The Labour revenge-complex all-power-to-the-State-Party, with its "planning" and bureaucracy, is a great deal further from a Christian economics than even the Liberal *laissez-faire*, with all its abuses. Both are Whiggism: an assumption of moral superiority used as a cloak behind which to exercise authority in support of the hidden potentate, Mammon.

- "Those Who Are Not For Us Are Against Us", in *The Fig. Tree*, December 1937.

The working man of this country has been taught by propaganda of all kinds that it is a meritorious thing for him to say "I want work", but a contemptible thing to say "I want money". Once again, please do not think I am suggesting that there is anything virtuous about laziness. Far from it. There is nothing especially virtuous about work either. I have worked at least as hard as most people, and most of the time I did it because I liked it. The healthy human individual requires work of some kind, just as he requires food; but he is not a healthy individual, mentally at any rate, if he cannot find work for himself, and probably find work, which he can do far better than that which is arranged for him by somebody else. If he

cannot, he ought to be in a mental institution, which, in fact is where most of us are, the headquarters being the Bank of England.

—*Security, Personal and Institutional.*

* * * *

The modern economic production system is not a system of individual production and exchange of production between individuals. It is more and more the synthetic assembly, in a central pool, of wealth consisting of goods and services, which are preponderantly due to the use of power, to modern scientific processes and all sorts of organisations and other constituents, which will occur to you.

—*Money and The Price System, 1935.*

* * * *

Big Business, Monopoly, Socialism, State Capitalism, call it what you like, is in control and it is the Policy of Big Business with which we have to reckon.

- *The "Land for the (Chosen) People" Racket.*

* * * *

Amongst the less intelligent criticisms of the group of ideas known as Social Credit is that it is disguised anarchy — a kind of go-as-you-please free for all. The argument is equivalent to saying that a claim to choose whether I will play cricket or tennis is a claim to make the rules of cricket or tennis. But the criticism has an important truth contained in it — a truth that the collectivist monopolists understand clearly. Freedom of choice does *ultimately* mean negative control. Negative control is the only control the man in the street requires. He needs a bridle on the mass expert.

If sufficient individuals disapprove of an article, it will go off the market for the simple reason that it will have no market. But only if there is an alternative. If there is no alternative, you become the tool of the gangster. If you have freedom of choice, you needn't. Social Credit is the escape from gangsterdom.

— *Programme for the Third World War.*

Liberty is really a simple thing, although difficult to come by. It consists in freedom to choose or refuse one thing at a time.

— *Social Credit.*

* * * *

Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic.

— *Economic Democracy.*

* * * *

Employment as an end in itself is a concerted policy to be found in practically every country. It is an international policy, and it proceeds from the great international power in the world — the power of finance. It is conscious, and it is sustained by every argument and force at the disposal

of that great international power, because it is the means by which mankind is kept in continual, if concealed, slavery.

—*Security, Institutional and Personal.*

* * *

The technical proposals I have put forward from time to time may be considered to differ from, let us say, the well-known beliefs of Utopianism, such as Fascism, Communism, State-Socialism, and so forth, in that, so far from exerting further compulsion upon individuals in order that they may conform to some machine-made conception of a perfect state, I should like by the simplest possible methods to provide people with the means of making their own individual lives approximate to their own ideas, and not to mine.

—*Security, Personal and Institutional.*

* * * *

The first step towards the security of the individual is to insist upon the security of the individual. I hope that is not too difficult to understand. If you place the security of any institution before the security of the individual, you may prolong the life of that institution, but you will certainly shorten the lives of a great many individuals. Institutions are means to an end, and I do not think it is too much to say that the elevation of means into ends, of institutions above humanity, constitutes an unforgivable sin, in the pragmatic sense that it brings upon itself the most tremendous penalties that life contains.

—*Security, Institutional and Personal.*

The relation of an individual to a myth is important, and is well illustrated by Hans Andersen's charming little fable of the King who had no clothes on. The conventions and laws, which grow up round, and buttress, a myth may persist, but they are in mortal danger when a child sees through them, and says so. "Nothing is so dangerous as initiative."

— *Programme for the Third World War.*

* * * *

"... in my opinion the tragedy of human effort implied in the questions with which I commended this address, arises more than any other single cause from a failure to distinguish between means and ends, amounting in many cases to the elevation of what are only means to ends in themselves."

The Tragedy of Human Effort, Liverpool Address, 1936.

HOLIDAYS

"The New Times" office will close on Friday, December 20, and will be closed only over the Christmas and New Year period. Every effort will be made to provide supporters with a maximum service over the holiday period.

Continued from Page 1

direction. As Douglas said, the decisive factor will be a small body of men who know what to do and how to do it. Those who have made their contribution to the regular publication of *The New Times* and associated activities can now say with certainty that the movement they sustained by their faith and action is too firmly rooted to be destroyed. It is a living force offering man salvation at a moment when all appears dark and hopeless. May the faith, which has produced this force, be replenished during the Christmas Season.

SAFE HOMES AND SAFE FOOD

All housewives need a home in which to exercise their craft. When this league (British Housewives' League) was formed in 1945, it was after the greatest war in history had threatened the existence of every woman's home. There was not only the shooting war. Another war against the existence of *safe* homes had been raging at the same time. This second war was waged by totalitarian individuals, who could see no future unless they were allowed to give the orders. We all know what happened. Every increase in plenty was accompanied by rising prices, so that rationing by the cash in our housekeeping purses continued, and still continues today. Of course there is sometimes a lot of money in our purses but what is its purchasing power?

Let no one imagine that rationing has gone forever, and even card rationing might be re-imposed very speedily in certain conditions.

We need not repeat the results of women going out to work to make the housekeeping money go round. We all know them.

Twenty years ago, when the bacon ration was one ounce per week per person, it was a matter of getting enough food to feed the family; but as the quantities gradually increased housewives became aware of other dangers — threats to quality and purity. Perhaps the bread campaign was the outstanding example of this — first the protest against the rationing of bread — a totally unnecessary imposition — and then the investigation into its composition. We demonstrated the fact that white bread was chemically bleached by a dangerous chemical, agene.

This struggle for quality and purity continues. Much has been done by Mrs. Joyce Butler, M.P., and the National Pure Water Association.

But we have always seen a danger in this demand for quality — the retort "you may have quality if you are prepared to pay for it". This is a real threat and could, in certain circumstances, lead to a situation in which only the privileged few could afford to buy natural food, everyone else standing in queues at the national super markets.

During the latter weeks of this wet, dull summer we had

to watch two national tragedies — war and genocide in Nigeria and bare-faced aggression against Czechoslovakia. The last ten years seemed to fall away, and we were back in the days of the Cold War. Little has changed, except for the worse. Possibly more understand our problems. They are in dire need of understanding. The press does no more than strike dramatic attitudes, or what is worse, "slants" the news.

Who are our friends? We know who they used to be; the English-speaking Dominions.

Everything possible has been done by the Common-Marketeers to alienate these trusted allies; but in truth they need us as much as we need them.

A Precarious Food Supply

Take a map of the world and draw a circle in blue round each region where some form of British democracy still exists (though weakening rapidly in some places). We should have (1) Canada, with parts of U.S.A.; (2) Southern Africa and Rhodesia; (3) The British Isles with a very small section of N.W. Europe; (4) Australia and New Zealand.

These are now our natural allies against organised Communism.

We have never maintained that Southern Africa is faultless, but the continued threat to create war against her is criminally serious. In the event of the Cape route being closed to Commonwealth shipping, how are the food supplies from New Zealand and Australia to reach these islands? The Suez Canal would most certainly remain closed to us; is it likely that the Soviet dictators will allow its opening?

No. While Russia ensures that Rhodesia is continually harried on her Northern Border by communist-trained infiltrators, the threat remains.

These things need saying now and then, in case it should be forgotten how precarious our food supply might easily become. If any housewife is so foolish as to think that Germany and France would take much trouble to feed us during wartime food restriction "because of the hope of a Common Market" she should think again.

The time might come when our very existence will depend on the English-speaking Commonwealth.

We have been asked "Is there not too much about Rhodesia in your paper?" Forgive us for saying that there are two ways of looking at world issues. The first way is to see everything in two dimensions — flat. The second is the stereoscopic view, when we can see certain things standing out starkly in the foreground — other matters are background.

Think it over, dear housewives. The issue depends on common sense, a quality so rare that perhaps it should be called uncommon.

The safety of our homes, the safeguarding of our food supply, depends on what remains of the *old* British Commonwealth. After that we can consider purity and quality. - *Housewives Today* (England), October 1968.