

THE NEW TIMES

Registered at the G.P.O. Melbourne for transmission by post as a newspaper.

\$4.00 per annum post-free.

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

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

Vol. 35, No. 7

July 1969

FARMER'S UNION PRESIDENT OUTSPOKEN ON SOCIALIST ECONOMIC POLICIES

"The Weekly Times", Australia's biggest selling farmer's paper in Australia featured the extensive remarks of Mr. A. B. Wood, President of the Victorian Farmer Union, the biggest grower organisation in Australia. The following report came from July 2 edition, and was written for "The Weekly Times" by John McGarrity.

The president of Australia's biggest grower organisation has charged that revolutionary socialist policies, aimed at destroying the independent primary producer, are being imposed on Australia.

And he has called for a "thorough shake-down and investigation into what goes on behind the scenes" in Government advisory circles.

Although Australia was not in danger of violent revolution, it was threatened with a much more insidious form of the same thing, said Mr. A. B. Wood, the leader of the 27,000 strong Victorian Farmers' Union, at a growers' meeting at Underbool in north-west Victoria.

He said that present policies would lead to a situation in which everyone handed over what they had to one common control; and this was the basic start of Communism as laid down by Karl Marx.

"It's these policies which are producing the results which are the basis of the campaign to destroy the independent primary producer," he said.

"This may sound ridiculous to you but it was stated a while ago that these big combines are coming in and are a cause, to a very great extent, of the wheat situation we have today.

"And while these people are not communistic or socialistic in their outlook, they are governed and are advised by financial advisers who are of a very socialistic nature."

Financial and policy decision, such as the taking over of smaller dairy farms, were not necessarily made by the Government, but by the Government's advisers, he said.

"While I am not openly accusing them of being socialistic in their outlook, I think there should be a thorough shake-down and investigation into what goes on behind the scenes in these fields," Mr. Wood said.

Dairy Plan

The amalgamation of dairy farms, as laid down by Mr. Anthony and the Government's advisers, would solve nothing because in a little while the amalgamated farms would become uneconomic also, because of the vicious circle of costs overtaking gains in production.

Mr. Wood said there were moves to reconstruct the wool growing industry along the same lines as the dairying

industry - - by elimination of the smaller grower.

Sir William Gunn, Wool Board chairman, had made no secret of his belief that with fewer, and bigger properties there would be fewer "complaining woolgrowers".

"Sir William was well associated with Dr. Coombs when Dr. Coombs was chairman of directors of the Commonwealth Bank and Sir William was a director of the Commonwealth Bank," Mr. Wood said.

"Sir William, I feel, studied Coombs' processes, and before this Dr. Coombs' was well-known as a socialist industrialist in the environments of the Commonwealth Civil Service.

"Then he became Governor of the Reserve Bank and so we can follow the trend right down."

He added that last year, when Mr. Anthony, the Minister for Primary Industry, came back from Russia he had said that production in the Soviet Union from the collective and larger areas was the answer.

In the same breadth, the Minister had said that he abhorred the system.

"But then he went on to speak about the fact that this was a necessity end that we were going to improve the efficiency of Australian primary industry by phasing out what he termed as the smaller farmer.

"He didn't state, of course, that in Russia, 79 percent of the production comes from the land on which the peasant farmers have a certain amount of land of their own and that the balance comes from these big collective areas which are turned into big combines.

"Mr. Anthony insisted that it is inevitable that the size of farms must get bigger."

Debt Load

"He quoted this on many instances and I have got the quotations here, but I'm not going to bore you with them because I think you know the full story behind them," Mr. Wood said.

Referring to the indebtedness of Australian farmers he said that in the seven years to June 1967, it had increased by 820 per cent — from \$76 million to \$629 million.

The major factor responsible for this growth was increased financial costs, stemming from a financial policy which was encouraging greater debt and taxation burden.

This was reflected in increased price rises on the whole community.

What was needed was a challenge to the basic financial policies.

One thing that affected the primary producer was the arbitration system, said Mr. Wood.

"I have stated many, many times that arbitration is working against the primary producer and if we can get a political party that has got the guts to alter this — to bring down legislation to alter the Arbitration Act so that the arbitration system will work for us instead of against us — then we will at least have achieved something," he said.

The following letter adequately reinforces the remarks of Mr. Wood. It is taken from the "Wimmera Mail-Times" of March 19.

Sir, - - When we see Mr. Anthony's statement, "I do not want to start telling a great industry like the wheat industry how to run its own business," we must automatically ask ourselves, "are we in control of our own business?"

We do not have to make a very deep examination to know the answer is an emphatic "no!"

The fact is the financial masters of the Australian economy, who are responsible to Mr. Anthony for the policies he recommends, are our masters.

I say "the financial masters responsible to Mr. Anthony" as I take it the Australian Government is responsible for the financial policies running the Australian economy.

Therefore, as the Minister responsible for the welfare of Australian primary industries, Mr. Anthony is directly responsible for the financial policies affecting the primary producer.

It is obvious that the credit policy of the Government inflates the cost production, and causes rising costs. Rising costs in turn force the farmer to try and obtain an added source of income to offset his decreasing income.

Under the present financial policies of the Government this source is found only in increased production.

In a market, which has become over-saturated this only results in over-production, increased difficulties in marketing, and costs meanwhile never fail to keep rising.

Farmer The "Bunny"

The farmer is the bunny in the situation as everyone else, including Members of Parliament raise their incomes whenever they feel their shoe is pinching a bit.

Labor and Liberal politicians are just as cynical about the problems of the farmer when it comes to increasing their salaries, as are Country Party members. Otherwise none would have accepted such rises unless they had an answer to the falling incomes of other sections of the community.

However, I would be the first to agree there is no sense in bickering among ourselves as to which party is worse than the other. The main question is how can the economic situation be changed to cure the problem? The

Dr. and Mrs. GEOFFREY DOBBS FOR ANNUAL DINNER

One of the major features of this year's Annual "New Times" Dinner, to be held on Friday, September 19, will be the attendance of Dr. and Mrs. Geoffrey Dobbs from Bangor, North Wales, the United Kingdom. Both Dr. and Mrs. Dobbs knew and worked with the late C. H. Douglas, and have made valuable contributions to the development of Social Credit. Dr. Dobbs is author of "On Planning The Earth", the critical study of the much-publicised Tennessee Valley Authority in the U.S.A. Mrs. Dobbs has written several children's books. Dr. Dobbs is taking his sabbatical leave from the Bangor University in Australia. We trust that every reader who can will be at this year's Annual Dinner to welcome our two distinguished guests from the United Kingdom. Dr. Dobbs will be one of the speakers at the Dinner.

Also at the Dinner will be colourful former Royal Canadian Mounted Police undercover agent, Mr. Patrick Walsh, who will also speak to the guests. Mr. Eric Butler will speak on the highlights of his extensive 1969 international tour. The 1969 Annual Dinner will be yet another spiritual and intellectual feast which no reader who can attend should miss.

Because of the growing popularity of the Annual Dinner, it has become necessary to limit the attendance to "hard core" supporters only. Bookings should be made as early as possible, accompanied by donation of \$4.50 per person.

answer is surely obvious.

For years the government has allowed itself to be led by the nose by socialist economic advisers whose main concern is to increasingly socialise the economy.

Smokescreen

The advisers operating under a smokescreen of economic jargon and double talk not understood by the average citizen, pursue policies which ensure that credit only comes into existence for one purpose, to finance increased costs of production.

Hence, every time there is a spurt of wage rises or price rises, the Government's financial policy is to allow increasing credits to come into existence to cope with the situation. That increased credit expansion only finances increased costs, which cripples primary producers operating in a market where they cannot obtain increased prices.

Even if we primary producers could obtain increased prices as costs rose, it would still be an immoral situation, destroying as it does the value of the dollar and the income of all those living on savings, and making it useless to save for the future.

If the Country Party would stand out for an economic policy which insisted that some portion of that credit

now being used to stimulate costs, be paid into the community outside the cost structure, we would start to see a stabilisation of costs and then a reduction.

The farmer would not be forced to over-produce in order to try and cope with his falling income.

The only ones who would not like it are the socialists, and I hasten to add that most people who vote for the Labor Party are not really socialists.

But there are those socialists in key positions who really know what they are about. In the financial instrument they have the key weapon for destroying the stability, the economic independence and the political liberty of the community.

The biggest stumbling block to their aspirations is the man on the land because by nature and tradition he will fight to hang on to his independence.

Stalin liquidated the independent farmer by brute force and starvation. We are marked down for economic liquidation if we do not take steps to defeat the present economic policies of a Government, which is supposed to be dedicated to the freedom of the individual.

—Keith Oldfield, Nhill.

CONSTRUCTIVE REMARKS ON LOCAL GOVERNMENT FROM PROFESSOR

We reprint the remarks of Professor R. C. Gates on the problems of local government because of their relevance to the developing situation as regards local government in Australia. Especially valuable are his remarks concerning the "functions and powers between Federal, State and local bodies," and the necessity of local government to obtain "wider access to sources of revenue." The following report was contained in "The Courier Mail", February 22, 1969.

Brisbane's far-flung city administration lacked the means of humanising the city at the district or neighbourhood level, Professor R. C. Gates said. Professor Gates is Professor of Economics at Queensland University.

He presented a paper on Local Government in a Dynamic Economy at the Sydney University seminar on the economics of local government.

He said: "In the metropolitan context to meet simultaneously the need of the individual for local intimacy and tutelage, and the need of the whole area for planned development and redevelopment, seems clearly to call for a two-tiered governmental system.

"Brisbane has, in its far-flung city administration, the machinery to promote efficient metropolitan growth as a whole, but lacks the means to humanise the city at the district or neighbourhood level."

He said Sydney, with 39 local government areas in and around the metropolis, had gone some way towards meeting the need for a more intimate focus of civic feelings.

"THE CONTROL AND CREATION OF MONEY"

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Overall

Sydney had tried to provide for the overall requirements through the specialised water, sewerage and drainage board; the Country Council to retain electricity; the Departments of Main Roads, Railways and Transport, and since 1964, the State Planning Authority.

He said: "Neither city seems to have, in practice, adequate machinery to answer the challenge of change at either the local or the metropolitan-wide level.

"Sydney's municipalities and shires tend to be too large to serve as a focus for a local community."

The specialised agencies not only lacked co-ordination among themselves, but also had no direct electoral link or other means of two-way communication with those for whom they were supposed to plan.

Failed

Professor Gates said: "The Brisbane City Council, despite its very favourable circumstances, has failed to take planning to the people.

"Indeed, it has not engaged in any significant development planning other than the periodic colouring of areas in maps as required by statute.

"The metropolitan highway system on which construction has begun, is the work of the Main Roads Department, and seems destined to feed a city centre totally unprepared to take advantage of it."

Professor Gates said if local government was to fulfill its role it needed some restructuring, a more informed venturesome approach to its functions, and much wider access to sources of revenue.

He said: "Special emphasis on local government seems necessary to correct an inbuilt distortion in the distribution of functions and powers between Federal, State and local bodies.

"It seems beyond doubt that deliberate steps to decentralise some of the powers of government would increase the efficiency of the whole machine, if the test of efficiency is the raising of the quality of people's lives.

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BRITISH HISTORIAN APPEALS FOR REVIVED BRITISH COMMONWEALTH

In a recent article in the London Daily Express", the prominent British historian, A. J. P. Taylor, expresses his faith in the British people and believes that a modified British Commonwealth can become a major force in international affairs:

Queen Elizabeth II recently marked 17 years on the Throne. This is a stretch of time long enough to justify an assessment of her reign.

We can confidently surmise that historians will judge her personally to have been a successful monarch, as her father and grandfather were before her.

She has shown the same restraint in political affairs and the same devotion to duty. We may complain that the Court has sometimes been reluctant to keep up with the times. We can also record that there have been many striking, though quiet, innovations.

But what of the Queen's reign in a wider sense, as an epoch in the history of a people?

In 1952 some pundits, bewitched by names as they often are, foretold the glories of a new Elizabethan Age. This talk came with special fluency from authorities that had made a corner as historians of Queen Elizabeth I.

The glory has not arrived, and it was foolish to expect that it would. After all, an assessment struck 17 years after the accession of Elizabeth I would have had little glory to record.

Cause Of British Decline

We have at least done better than those sixteenth-century predecessors of ours. The country has not been racked by sectarian disputes. There have been no seditious conspiracies nor attempts at rebellion.

There has been no seizure of power by military men, as there has been in Greece. We have not needed to call on the services of an elderly dictator, as the French have done.

Indeed, British constitutional life remains firm and unshaken, despite the occasional lamentations against party strife or foolish calls for a national government.

Yet there is one great setback to record, a development which may overshadow all else when the history of our time comes to be written. For we have seen in these 17 years, and more precisely in this decade, the dwindling almost to vanishing point of the British Commonwealth of Nations.

Some of this decline has been due to the demand for national freedom on the part of the former colonial peoples. In my opinion, this demand had to be conceded. Once people succumb to nationalism, the only solution is to let them have their way.

I believe also that we erred in retaining these people, or most of them, in the Commonwealth at all. If they wanted freedom they should have it. But they could not ask, at the same time, to enjoy the advantages of being British citizens.

When we kept in the Commonwealth peoples who felt no British sentiment, we did not strengthen the Common-

wealth. We weakened it until it has acquired much the same character of pretence as the United Nations.

The Commonwealth would have been stronger and more enduring without those who owed no real loyalty to it. Instead, we have tried to keep pretence alive by the distribution of economic aid, which earned no gratitude and brought little benefit to those for whom it was intended.

But this was not the main cause of the Commonwealth's decline. The real weakness came from within, from those British statesmen, unhappily in the majority, who had lost faith in the Commonwealth.

Our rulers lost faith in the Commonwealth largely because they lacked faith even in Britain. They have been eager to profess that our great days were over.

This has delivered them in chains to a master whom they have always been too willing to serve.

Ever since the end of the First World War, our destinies have been at the mercy of the Bank of England. The stability of sterling has been put before the prosperity of the people.

Reject The Bankers

Time and again we have been told that misery should be our portion.

Imagine what we should feel if we were told that we could not take a railway journey because the booking office had run out of tickets. This is what the bankers have told us, with the approval of one chancellor of the exchequer after another.

There was no money. Therefore our productive capacities must remain unused and our workers unemployed. Now a Labor government purrs with satisfaction whenever the unemployed figures go up.

Fortunately the British people have paid little notice to these prophets of woe.

They have told us to be miserable and we have been cheerful. They told us to economize and we have spent.

According to the economists and bankers we have been living in a period of hardship and danger. According to our experiences we have lived in a period of boom and prosperity.

We should rejoice at every advance in prosperity and social advance, won in defiance of those who rule over us. These 17 years are littered with gloomy forecasts, which did not prove true, and with national plans, which did not work.

In practice, the new Elizabethan Age has had glory to offer.

The most heartening thing in these years has been the steady disregard by the people of those who said that we were an impoverished country whose great days were

over. As happens so often in our history, all has been well with us except our rulers.

The British people have more faith in themselves than in those who think they know what is best for others.

If we concern ourselves with our own affairs and steadfastly forget about Europe, if we refuse to worship the Golden Calf set up by the bankers, the new Elizabethan Age will yet be a glorious period in our history.

was sparked off by Mr. Eric Butler when he gave a talk on this subject before the South African Chiropractors Association in 1964. Following this the South African Chiropractors Association was the first organisation to make a presentation against it before the Commission of Inquiry into Fluoridation of Water Supplies. The Commission ruled in favour of the measure, but a continual intensive campaign was waged against it, which finally brought success for health freedom.

BOOK NOW FOR SEMINAR AND DINNER

Early bookings are requested for the Annual Dinner and Seminar. Dinner bookings especially need to be made well in advance as we are increasingly faced with problems of accommodation. Donations for the Dinner, \$4.50 each should accompany your booking of a seat.

Once again we would appeal to older supporters unable to attend the Dinner to make a donation to finance students and young people. Special guests besides Mr. Pat Walsh will be Dr. Geoffrey Dobbs and his wife Elizabeth visiting us from Wales, U.K. This will be an opportunity for all who have read the contributions of Dr. Dobbs and heard his inspiring messages sent to the dinner each year to hear and meet Dr. Dobbs and his wife in person.

Details—

Dinner

Friday, September 19, at The Victoria, 6.15 p.m.

Seminar

Saturday, September 20, The Empire Room, 2 p.m., 5.30 p.m. and 8 p.m. Fees: \$1.00 per person; \$1.75 husband and wife. Half fees for students and pensioners. Single session 50 cents, plus 30 cents for afternoon tea if required.

The speakers at this year's Seminar will be Dr. Geoffrey Dobbs, from the University College of North Wales, Bangor; Mr. Patrick Walsh, former undercover agent for the R.C.M.P. and Research Director for Canadian Intelligence Service; and Mr. Eric D. Butler, National Director of the Australian League of Rights.

FLUORIDATION REJECTED IN SOUTH AFRICA

We have received the following report from Dr. J. N. Haldeman, Pretoria, South Africa:

A major win was secured by the South African Chiropractors Association in its fight for health freedom when the Minister for Health in the South African Government announced that the Bill to legally permit municipalities to introduce the fluoridation of water supplies was dropped.

The effort to oppose the fluoridation of water supplies

MR. HUGH GERRAND

It is with a great sense of regret that we record the passing of Mr. Hugh Gerrand. Mr. Gerrand has been a supporter of the New Times and the Australian League of Rights since the very early thirties. He has been a director of New Times Ltd. for two decades, and made a tremendous contribution to the policies of this journal. He was indefatigable in his efforts to uphold the principles on which this paper was founded. His untiring work for the cause of Social Credit undoubtedly contributed to his sudden death. His end was a fitting tribute to his devotion to duty as he collapsed and died in the chair from which he was addressing a suburban Apex Club on the fallacies of the proposal to fluoridate the public water supplies. Mr. Gerrand was probably the outstanding layman working in this field, but his contributions in so many other avenues of the work of this journal and The Australian League of Rights was considerable. His passing will leave a big gap, which will be a challenge to younger men to fill. Our deepest sympathy is extended to his widow and son.

NEUTRALISM

In this period of human history when the proponents of profanity, obscenity, violence, apostasy and many other evils, are vocal in their criticisms of every individual and institution that stands in the way of their baneful influence, we find many who profess loyalty to goodness and truth, who appear to be engaging in a conspiracy of silence with reference to wickedness and delusion. They refuse to take sides. They endorse the right, but will not eschew the wrong. They esteem the truth but they will not expose the error. They admire the faith but they will not repudiate the false prophets. They confess the Lord, but they hesitate to criticize the devil. They look upon controversy with pious horror. They pride themselves on being positive. They over-emphasize love at the expense of righteousness and justice. They seem to think that they can run with the hare and hunt with the hounds.

This enervating, emasculating, erosive neutralism is becoming a serious threat in circles where once there was uncompromising devotion to truth and courageous opposition to error.

—Rev. John F. Holliday in *The Gospel Witness* (Canada), March 27, 1969.

COMMUNISM IN THE CHURCHES

Dr. Malcolm Mackay has rendered a service by bringing into the open the appeasement of Communism in the Christian Churches. His recent statement in Parliament has brought the apologists who equate progress with socialism out in force.

The following is an article submitted by Dr. Mackay to "The Australian", June 2. It replied to a previous article by Graham Williams, the writer of "Religion" in "The Australian", in which he upheld Martin Luther King as the conscience of the World Council of Churches, and argued for the involvement of the Church in politics. The kind of politics is amply demonstrated in our companion article "The Making of a Left Wing Parson".

"The Doctor told them I was dying, so at last they let me lie down, and I even had real food to eat for a few days. I gradually recovered enough strength, and then it was back to the wall.

"Week after week, for eight months I was made to stand there, facing the wall, day and night, beaten when I sagged or collapsed, and all the time the guards insisting that I confess to being a spy."

His face was still haggard from the 13 years of torture, which followed. Just three weeks ago Haralan Popov was talking to a group of Federal M.P.'s from all political parties in Canberra, where he was describing the bestial tortures and deaths Christians were still suffering because they refused to desist from teaching others about Jesus.

He told of hundreds of ordained ministers still in prisons in his homeland, Bulgaria — where for 15 years he has been the pastor of the largest Protestant church in the country.

Then he startled us all with the statement that the official church was allowed to exist behind the Iron Curtain in order to allow the communist-appointed "licensed" clergy to strangle Christianity into extinction.

Each Monday many informed the secret police of any attempts at evangelism, especially any efforts to teach children about Christianity. Many Christians had been betrayed to prison and torture by these so-called bishops and pastors.

These traitors were among the clerics who gave leadership to the World Council of Churches - - he claimed, describing it as a body, which was fast becoming a most effective communist front.

Exaggerated?

Before you say "yes", listen to other witnesses.

The Reverend Richard Wurmbrand will soon be in Australia. His book, *Tortured for Christ* (now in its eighth edition from Hodder and Stoughton) will make you want to vomit.

You will probably find it impossible to understand that human beings could behave with the depraved sadism he describes. No wonder Billy Graham wrote to assure him: "Your challenge will not remain unheeded."

When I was at Evanston for the Second Assembly of the World Council of Churches in 1954 there was a communist political agent in the guise of a bishop from Hungary. We were quietly warned about him - - then.

But since that time, in the words of the leader of the collaborationist movement, the Czech theologian, Professor

Josef Hromadka, the World Council of Churches has made great strides — towards communist policy.

After the Eastern Orthodox Churches - - with their State-appointed leaders — were accepted into the World Council, Hromadka comments: "The W.C.C. set out on a better path after all its serious mistakes -- foremostly the approval of the war in Korea (1950) and several resolutions directed against the policies and social structures of East European countries."

Many of the policies at the WCC Assembly at Uppsala in 1968 read for the entire world like resolutions from a Communist Party directive camouflaged with holy words and pious phrases. They called for revolutionary change, and where its objectives were met by "coercive or violent measures, including the 'law and order' - which may itself be a form of violence -- the revolutionary change may take a violent form. Such changes are morally ambiguous."

Democracy was to be discarded if it were possible for a small, more enlightened group to seize power and bring about the revolutionary change. The underdeveloped countries were to take the initiative in bringing such changes to the more developed ones — a policy strangely reminiscent of Chairman Mao or his successor Lin Piao. Yet these are the new policies of the World Council of Churches - to which most Australian Churches apparently subscribe!

The invasion of Czechoslovakia finally proved too much for Hromadka, and he "blew the gaff" in a 10,000-word memorandum to the Christian Peace Conference he had helped to found, and of which he was president. He now denounced Russia and its regime as "losing its attractiveness, its weight and its reliability because it had turned from understanding men and nations to political manipulations, emptiness of thought and incompetence."

He charged "hollow dogmatism and governmental pressures led step by step to the failure of our economy, the sinking of political interest and of true enthusiasm for the socialist society and of sympathy for the Soviet people. The Communist Party mechanism oppressed the flame of inspiration, of joy of work and of responsibility."

But the WCC has not been deterred. Its executive recently passed a resolution calling for Britain to forsake her peaceful role in Africa, and to be prepared to wage war on Rhodesia.

Surely our pacifist clergy, some of whom are leaders in the World Council of Churches in Australia, should

explain why it is wrong for Christians to go to war to oppose a communist coup in South Vietnam, but morally right for Britain to be urged in the name of their council to wage war on the Government of Southern Rhodesia.

They oppose our National Service Act here, but would they leave it to volunteers to wage their holy war on their kinsmen in Africa? Whom would they send?

For too long Australians have tolerantly accepted their left-wing clerics as merely naive; dull-witted, but doing good. The time has come for them to stand up and be counted. If they want to get into partisan politics let them do so, or else open their pulpits to the other side of the story.

I completely disagree with Vaughan Hinton's - - and apparently the Australian Council of Churches' - - view that, from the end of the first century until now, the Christian Church has been the opponent of change.

On the contrary, I believe it has been the Christian insistence on the value of the individual as a child of God, and on the existence of objective standards of morality - both contradicted by communism — which have been at the root of the great majority of worthwhile changes in man's personal, economic, social and political life in the past 2000 years.

I defy the Australian Council of Churches to vindicate the view that the churches must collaborate or parallel the communists in overthrowing the political and social structures of our day by revolution and if necessary by violent revolution — which is a fair summary of decisions at the recent World Assembly at Uppsala.

I too believe in change --in deep and far-reaching change — but I do not believe that there is justification for some coercive or political short-cut to the realisation of the Christian objective; especially if that programme entails moral or spiritual compromise (of course only temporarily!) in order to get things done more quickly.

In my book it is just as insidious for the churches to tone down the imperatives of the Gospel to seek to appear as the friends of the proletariat as to get the support of the bourgeoisie. The "end" can never justify the means for a Christian.

Our church leaders themselves must either prove what Popov and Wurmbrand and men like myself are saying to be false or accept the charge of being pro-communist if they do not put their council in order.

I know of the many good works of the World Council of Churches -- its Christmas Bowl Appeal, its immigration and refugee activities and the rest. I know, too, how moving the great ecumenical services can be.

The real test, however, is to be seen in terms of the substance of the faith. William Penn, I think it was, said: "It may be an act of faith to expect a better world by making better men and women, but to expect a better world without better men and women would be an act of lunacy."

There is increasing evidence that the World Council is turning from its moral and spiritual charter by allowing itself to become confused with gobbledygook theology, and substituting mere political and social expediency for the salvation of mankind.

THE MAKING OF A LEFT-WING PARSON

By Reverend John Clarence Petrie

Left-wing parsons are not born that way. Somewhere along the line between boyhood and ordination they become indoctrinated with Marxist ideas. Probably no two have the same story to tell. One man became a Socialist while in college. He is still a very influential one, whose editorials in the church paper, of which he has been editor for several decades, never cease trying to make friends for the Soviet Union. "I entered the seminary," he told me, "because I saw the Church as the best soap box from which to advance socialism."

My own experience was quite otherwise. Reared to look upon socialism as sinful, I entered a seminary of the Episcopal Church, which was honeycombed with Marxism. Like most men with clerical vocations I had an abhorrence of social injustice. From childhood I had looked on in admiration at the annual Labor Day procession in my hometown. My father's one employee was a union man. I was put out to board with families whose male members belonged to unions. My sympathies were always with the working class; but I never dreamed of class war.

As I look back I can think of nothing predisposing me to socialism and welfare Statism except that sympathy with the "underdog". Then I was suddenly catapulted into the atmosphere of a theological seminary literally saturated with left-wing talk. I say "talk" instead of "thought" for it seems as I look back that there was little

real thinking involved. Everybody was disturbed over social injustice. Wicked capitalism was at the bottom of all our ills. The profit motive, thoroughly selfish and unchristian, was an ineradicable part of capitalism. The remedy was for the instruments of production to become public property. There was no attempt to offer arguments against this Marxist line. No one mentioned that only by confiscating private property could public ownership occur. No one pointed out that public ownership actually meant control by political office holders. No one suggested that perhaps men who had spent their lives in the corporations were better equipped to manage it than men whose main qualifications were those connected with vote getting.

Ours is a simple gospel—that is, where social ills were concerned. It was the gospel according to Marx, fully inspired and infallible. The dogmatic certitude of this

gospel was in startling contrast to the Gospel which the Church had been preaching for nineteen centuries. Who was Jesus Christ? What was the nature of the Scriptures? What was the Church? What of the Sacraments? What of life after death? What of judgment? The Church had been giving clear answers to questions from the earliest Christian centuries. But our seminary was vague, full of doubts. The New Testament was not taught us as the product of the early Church which had vouched for its inspiration. It was a laboratory specimen to be picked at and analyzed as something utterly unrelated to anything else. Proof that it was fallible and much in error was sought by the teachers. Within six weeks I had come to believe that much of it was mythology, some of it superstition, and not a little of it fraudulent.

Christ, who was worshipped in the words of the Nicene Creed as "God of God, Light of Light, Very God of Very God," became, in the light of what we were taught, a misguided fanatic who believed that the world would end, perhaps, in his lifetime. If not, then his death would bring it about. The creeds were so much human invention. Life after death was to be doubted. And, since Christ was only a man, his marriage views were of no value.

At the end of my first year I transferred out of that school to one that was faithful to the teachings of the Church and had no self-assured messianic role to bring in the kingdom of Marx. It was to take me 17 years to recognize that Marxism was surrender of freedom; that government ownership was a camouflage expression for slavery to politicians. It was to be another 13 years after that before full faith in Christ returned. Meantime I had spent the best 30 years of my life as an exile from the ministry for whose service I had been trained.

—from *Christian Economics*.

Continued from Page 3

"The people who govern us, at whatever level, are apt to forget the real purpose of what they do."

Diversity

"Their satisfactions tend to come from the growth of their administrative organisations, from the development of automated systems, and from forcing the subject-matter of their activities into a neat and uniform mould.

"Centralisation of governmental functions is the obvious means of serving these ends. But it can do so only at the sacrifice of some responsiveness to the values of the ordinary citizen.

"Even if large scale and uniformity could be shown to be the best means of meeting most of the present needs of the community, small scale and diversity would still stand as the best guarantee that the system will respond readily to changing needs and possibilities."

Professor Gates said Australia now had 950-odd local government authorities and the yield of local government

taxation was equal to not much less than half of the amount raised by all the State Government taxes together.

Employment in local government had shown a slight upward trend as a proportion of total government employment, and revenue from rates had risen to more than 1.3 per cent of the gross national product.

"From these indicators it may appear that the system is vigorous enough not to require champions," Professor Gates said.

THE LEAGUE PRESSES ON

Deficiency Fund Filled

A marvellous response to our final appeal brought the Deficiency Fund Appeal to a successful conclusion.

This result is a clear indication of the faith, which will bring the ultimate successful realisation of all League objectives.

In the meanwhile the work goes on apace. Mr. Edward Rock returned this month from a three-week tour of South Australia where he found increased activity and interest. Mr. Eric Butler returns from overseas on 15th July and starts an intensive three-week tour of Western Australia followed by two weeks in South Australia. Mr. Jeremy Lee has been lecturing in Queensland and reports that the expansion of League influence and support is only limited by the manpower and financial support available to do the necessary fieldwork.

Mr. Don Martin, Secretary of the Institute of Economic Democracy reports that expansion of The Institute now goes on apace.

We are now gearing ourselves to the 1970 programme, and supporters should look ahead to their commitments and plans for the future expansion of all activities.

WHO ARE THE MARCUSIANS?

Herbert Marcuse, born in Berlin in 1898, became a member of the fanatical Spartacist Communist movement, and left Germany when Hitler came to power, taking up residence in the United States. Marcuse has now emerged as the "philosopher" of the New Left. He is the apostle of destruction. Marcuse is today the idol of large and growing numbers of radical youth, who are shouting his name right around the world. The importance of Herbert Marcuse in the international Student Power movement will be examined by former Royal Canadian Mounted Police undercover agent Patrick Walsh at the Annual League of Rights Seminar in Melbourne on Saturday, September 20. The significance of student unrest will be the central theme of this year's League Seminar. Every reader should make a note now of the date and plan to be present. Remember, Saturday, September 20.