

THE NEW TIMES

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

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CHRISTIANITY AT THE CROSS ROADS

By Eric D. Butler

Man does not live by bread alone. But Christ did make it clear, as have large numbers of distinguished Christian leaders down the centuries that adequate bread was important. Christ taught that the individual should pray to the Father to provide sufficient daily bread. If bread symbolises man's material requirements, then God has provided an abundance of those requirements. But for what purpose? Not to elevate material things into an end in themselves, but as a means towards an end. And that end is spiritual, the development of the creative potential of each individual as a result of not only searching for Truth, but of taking the necessary action to make that Truth a reality.

Faith without works is death. At the beginning of this century man stood on the threshold of the greatest potential advance in man's long history. Rare individuals had not only discovered truths about the universe, but had taken the necessary action to apply them. The result was the Industrial Revolution, with an age of growing material abundance and freedom beckoning man forward into an adventure of spiritual activity never before envisaged. But the very industrial revolution, which promised so much, was perverted so that, after two major world wars, a world depression and a period of increasing chaos and instability, the individual has less real say over his affairs than did many of his forbears. Centralised power exercised primarily, but not exclusively, through that red witchcraft known as debt-finance, is being used to keep man running on a materialistic road leading to a universal hell on earth. That hell is called the New World Order.

What have spokesmen for the Christian Church, or what remains of it, to say about what is happening? Those concerned about the future of Christianity should face the truth that increasing numbers of people simply take the view that Christianity no longer is of any relevance. It may be all right for children, while the Christmas period is "good for business". But what has the Church to say about crushing taxation, inflation, the progressive increase in the power of Big Brother Governments over the individual, and that sin so strongly condemned by the early Christian philosophers, the elevation of means into ends? The sad truth is that when spokesmen for the Church do say something on these great issues, they support the policies of the anti-Christ, which rob the individual of the power essential to spiritualise his life by centralising it under the control of organisations over whom he can exercise no control.

While it is understandable that Socialist politicians should be arguing that technology should be curbed as it displaces human labour, it is deplorable to have Christian groups considering unemployment as a major problem

to be solved, instead of stressing that unemployment is, in the main, the logical end result of the discovery and application of truths in the production system. It should be welcomed as a widening door through which increasing numbers can pass into a life of growing freedom and security; the "life more abundant". The financing of earlier retirement from the production system should be recommended as a reflection of the reality of the economic situation.

There was a time when a number of Christian spokesmen and writers discussed and advocated the necessity of accepting the Leisure State. Social Encyclicals of the Holy Fathers of the Roman Catholic Church criticised that which today is accepted. One Encyclical stressed that no bigger organisation should attempt to do what smaller organisations could do much better, and that no Government should attempt to do what the individual could best do for himself. But today we have prominent Roman Catholics in the forefront of campaigns to create Common Markets. The World Council of Churches openly aligns itself with the great international power groups in supporting the New International Economic Order and international control of the world's basic raw materials. Christ's warning against the temptation of power upon the mountain is rejected. It is not surprising that some now call themselves Christian Marxists!

The state of the world is a reflection of the retreat from a Civilisation, which was at least a partial incarnation of Christian truths and values. Just as the Anthony Blunt case has dramatised once again the reality of treachery in high places in the West, so does the plight of Christianity demonstrate the abdication of Christ's cause by those who pay the most lip service to His name. It will be argued that this is a harsh judgment. But as Christ said, by their fruits shall we judge men. The evidence is clear: Christianity stands today at the crossroads. The hungry sheep call out for spiritual nourishment. But they are not fed. It is not true that people have become anti-religious. The num-

ber of young people joining the numerous cults is a reflection on the bankruptcy of much of the Christian Church. They have rejected Christianity because they feel it has no answers to the problems of the world. And yet that "practical Christianity" which C. H. Douglas spoke about, has the complete answer. In his brilliant essay, "Why I am a Social Crediter", Dr. Bryan Monahan says that Social Credit, the policy of a Christian philosophy, is the way to take Christianity seriously. Perhaps this is the best Christmas message to send to our friends?

CHRISTMAS GREETINGS

In this our last issue before the Christmas Season, we take the opportunity of wishing all members of our worldwide audience, and their loved ones, a Happy and a Holy Christmas. And we trust that having refreshed themselves during the Christmas Season, they shall resume again in the New Year that eternal battle for the God-given right of the individual to search for the Kingdom.

"ON THE BRINK"

By Jeremy Lee

What a decade the 'seventies has been! The dark, deep flow of revolutionary development has hastened towards the cataracts of crisis. What the 'eighties holds in store depends largely — but not exclusively — on all that has transpired before.

The 'seventies brought us Vietnam - - a nemesis for Western resolve if ever there was one. Oblivious to the stern warnings of MacArthur — sacrificed on the Korean altar -- and fettered by its own traitors, the West was gulled into a no-win war, which left its own resolve in tatters and a very limited enemy triumphant. The price for that betrayal is now being felt in the Kampuchean crisis, the continued murder and despoliation of Indo-China, and the shifting of guerilla warfare from Saigon and Phnom Penh to Betong and Manila.

The 'seventies brought us the final betrayal of Rhodesia - its fourteen years of gallantry and example resented and detested by those whose own cowardice was so starkly exposed by a little nation which withstood sanctions and invasion for so long. When the truth about Rhodesia broke through the Western censorship to a point where "even the ranks of Tuscany could scarce forebear to cheer" it was Australia's Malcolm Fraser who stymied any chance of a last-minute breakthrough at a sordid Lusaka conference notable only for its front-line representation of thugs and murderers.

THE ARMS RACE

It was the 'seventies which finally saw the Soviet outman and out-gun a deliberately disarmed and demoralised America, sweeping the seas with a 20th-century Armada largely fashioned in the West itself. NATO was destroyed by a political realignment in Europe, which precluded any appeal to love of country or racial identity. The only god was the Eurodollar, the only Nirvana the sort of centralised internationalism, which Nato was originally designed to frustrate.

It was the 'seventies which saw the machinations of the Tri-Continental Conference in Havana towards the end of the 'sixties hardened into the forays of Cubans. East Germans and Chinese in Latin America, Africa, the Middle East and South East Asia. Only when Western resistance was sapped beyond repair did the Soviet join its front-runners in the current military deployment.

It was the 'seventies which sounded to the argument of blind western leaders who, even in the face of this build-up,

argued that there was "no foreseeable threat" which might justify a realistic defence policy.

DEBT AND PRODUCTION

It was the 'seventies which led the Third World to the Western Temple, where, with suitable haggling, the money-lenders shackled any possibility of genuine self-determination with a range of debt-finance described by Dr. Otmar Emminger in the Per Jacobssen Lecture in 1973 in these words . . . "From the beginning of 1970 through March 1973 more new reserves were created than in all the previous monetary history of the world . . ."

The imposition of debt in the Third World was matched with even greater debts in the West, effectively transferring government from the "mother of parliaments" in Westminster to the International Monetary Fund, and laying the United States prey to the destruction of its monetary unit by the gold manipulators and the scavengers of the global financial machine. It presented the West with an economic equation wherein the total production of goods and services — capable of sustaining the Soviet, China and the Third World - was at the same time unable to sustain interest and redemption on its own disastrous debt position. So paradoxical was this absurdity that even politicians began to suspect that more was required than another dip into the taxpayer's pocket. That taxes were again increased throughout the West merely showed a fearful perpetuation of the status quo in the absence of any genuine understanding of economic realities.

WORLD GOVERNMENT

It was the seventies which saw, rising above the mists of confusion and apprehension, the grim, gaunt peak of an economic "final solution" The New International Economic Order, hailed by East, West and Third World alike as the last chance for sanity. In the words of President Joseph Broz Tito on August 14, 1979 . . .

"It is already five years since the Sixth Special Session of the United Nations General Assembly adopted a resolution on the New International Economic Order. That

was a decision of historic significance for the entire international community . . . the establishment of a new international economic order is the real road to overcoming inequalities and exploitation in international economic relations as well as the existing crises in the world economy . . ."

Tito was merely anticipating the "non-aligned summit" held shortly afterwards in Havana, from whence Fidel Castro, now chief spokesman for the non-aligned world, travelled to the United Nations, where his theme was the N.I.E.O.

One wonders who will succeed Fidel as leader of the world's "non-alignati" - Leonid Brezhnev, or Hua Goo Feng?

THE ENERGY CRISIS

It was the 'seventies which saw the most brilliant propaganda achievement of all -- the creation of a deliberate energy crisis at a time when there is more recoverable oil in the world than ever before — undreamed-of beds right down that chain of mountains in the Americas which are the Rockies in North America and the Andes in the South. That the immense finds in Alaska, the incredible deposits in Colorado, Utah and Wyoming, the huge beds in Mexico, and the hardly-developed finds in Venezuela and Peru remain untouched while Americans freeze to death in winter is a graphic illustration of the evil inherent in monopoly and power.

All these issues, then, provide the backdrop, the wings and the props for the new act yet to be played as the curtain rises on the 'Eighties.

But is that all? Do we know in advance what grand gestures, what "torrents, tempests and whirlwinds of passion" must inevitably be played? In the epilogue and final curtain a predetermined part of Marx's "historical inevitability"?

Or is there still a place for the unexpected, the unrehearsed?

What of that other drama, so interlocked and yet so remote, first staged in a Bethlehem stable so long ago? A drama unsullied by any possibility of "starting at the end".

This, surely, must be the over-riding preoccupation of Christendom as we celebrate the Nativity and gird our loins for the 'eighties.

TWENTIETH CENTURY PROPHETS

The 'seventies have not left us devoid of "prophets and dreamers of dreams" - not, one hastens to add, the spurious anticipators who would weld us into a predestined brand of fatalism, but the true historians and social engineers whose testimony has enhanced the real truth of our time.

Solzhenitsyn for example, whose warnings ring out like Cicero of old; Anthony Sutton, whose research genius has proved the unthinkable beyond doubt or argument; Douglas Reed, whose astounding foresight and discernment has produced one of the greatest challenges to the Christian Church in 2,000 years; and, above all, C. H. Douglas, so

far ahead of his time that his closest disciples are only dimly grasping the full import of his message. All the singular truths revealed by the others are embraced somewhere or other in Douglas.

The 'eighties may be seen in retrospect to have been the Douglas decade, for we are about to be plucked from the age of non-committal and indifference.

THE MYSTICAL BODY . . .

Douglas offers not comfort but challenge; not compromise but conflict; not peace but a sword.

The Church has not been still in the 'seventies. It has recoiled sluggishly from the "God is Dead" period of the 'sixties to the introverted fundamentalism of the moment. While the older institutions still decay there has been a great expansion in evangelical revival . . . Viewing this from the real hunger in the secular world, one hovers between hope and despair. The worst aspects of revivalism are offensive to many Christians — the false emotionalism, the preoccupation with a study of "the word" to the complete exclusion of its practical application; the extension of the need for communication into a perversion of that which is to be communicated - - hence the guitar and jeans in the choir-stalls, the long hair and politics in the pulpit, and the "God is for Real" as a 20th Century scriptural vernacular.

The best aspects are naturally unnoticed — but present a real hope -- the awakening consciousness of a Divine purpose and presence in an era of desperation; the growing realisation that prayer links faith and works with tangible results; and at last the replacement of prophetic fatalism with a dawning realisation that we are at war; that war is only won by fighting with an expectation of

"RELEASING REALITY" SOCIAL CREDIT AND THE KINGDOM OF GOD

By Eric D. Butler

The main edition of this brilliant synthesis of Douglas's teachings, launched at the Douglas Centenary Dinner 1979, is now available. After presenting an absorbing picture of Douglas's background, which removes many false conceptions, the author deals with Douglas's contribution towards an understanding of organisation, economic democracy, political democracy, and constitutionalism. Leading on from the chapter on "Social Credit and The Jewish Question", the author then moves to the stress Douglas placed upon "practical Christianity" as the only hope for a regenerated civilisation. Perhaps the most valuable chapter in this work is the final one, "A Realistic Spiritual Revival", with the stress on the divine spirit within each individual, and how it can be developed. Increasing numbers are going to be studying Douglas as a result of this work.

Price \$1.75 posted.

victory; and that miracles have to be earned.

From this position the Church must move on to grapple with two realities -- firstly, the real identification of the enemy, perhaps best condensed in Reed's "Controversy of Zion"; and, secondly, a real identification of the policy of Christianity - discerned in the teachings of C. H. Douglas, generally called Social Credit.

DISTINGUISHING CAUSE AND EFFECT

In grappling with these two realities, great care will have to be taken to evade the numerous red herrings. There are far more victims of evil than conscious perpetrators of it. Numerous reactionaries will be mistaken for the "anti-Christ." A proper perspective will realistically see them as a Christian potential.

Equally, Douglas needs to be distinguished from all those who use the name Social Credit in vain. Both witting and unwitting perversions abound.

Sincere and humble evangelicals and Social Crediters need each other. Those for whom Social Credit and Christianity are synonymous need the presence of Christ

in person as well as His policy — "loving God with heart and mind and soul and strength."

Those who have touched the wounds of Christ, as did Thomas 2,000 years ago need Social Credit if they mean, "to love their neighbors as themselves".

PEACE AND GOODWILL

No, the 'eighties need not be as black as many would have us believe. If Christ's two great commissions — to love God, and to love our neighbor — are expanded into practical effect — and that, surely, is what the Incarnation is all about; making the Word flesh" — then a new vision will sweep the world, even as the false vision is exposed and cast away.

The song of Bethlehem - "Peace on Earth, Goodwill toward men" - will gain a deeper meaning.

And the desire of men will meet the power of God in the application of the greatest prayer of all...

"Thy Kingdom come; Thy will be done on earth as it is in Heaven . . ."

GEMS FROM DOUGLAS

The Douglas Centenary year, now drawing to a close, has resulted in a growing number of people, including those who called themselves Social Crediters, to take a much closer look at the works of C H. Douglas and his thinking concerning the human drama. The result has been an expression of amazement and pleasure concerning a genius whose understanding encompassed such a wide area. A study of Douglas provides an inexhaustible source of knowledge and wisdom. Douglas never "dates", as witnessed by the following selection of "gems" which are offered for reflection over the Christmas Season.

"We make no pretence of ability to judge the inevitability or otherwise of cultural defeat. But we notice in many quarters a new awareness of what we have been proclaiming to the best of our ability for the past ten years - that the wars and economic depressions of this century were consciously planned to induce the psychological background for a world revolution, which would use the exaggerated and manufactured prestige of 'Labour' to eliminate the prestige of culture, and, "in war, or under the threat of war" to replace the vitality and attraction of the old Europe by the drab uniformity of a Russian workers'-ant-heap . . .

"Every effort is made to suggest that ritual is a 'class trick'; that 'Manners makyth man' has no reality in comparison with a six valve radio or a rousing gangster film straight from Hollywood. There could be no greater falsity. The culture we have in mind is far more extensively diffused amongst the 'lower income brackets' than amongst the ornaments of Big Business. But it is not politically effective - - in fact, the generous tolerance which goes with, and is the outcome of it, has been used to enlist its suffrages to its own destruction as well as the permanent enslavement of the populace.

"But of course the whole question is beyond argument. No honest person hesitates to admit the defects of the nineteenth century while claiming it was the high watermark of modern civilisation. No instructed person has any doubt that it was, fundamentally, the corruption of the English tradition by the essentially 'vulgar rich' on both sides of the Atlantic and the North Sea to which prac-

tically all those defects can be traced — the same vulgar rich who are using mass democracy to complete the ruin they have conceived. And the bulwark against these vulgar rich was tradition; a national ritual arrived at by centuries of trial and elimination. It is in the failure to present that tradition as a living force of which to be immeasurably proud, instead of as something for which to make apology, that the so-called Conservative Party — a body, as such, without a soul — has been guilty of the unforgivable sin, and must suffer for it, and the most deadly error we can make is to look to it, in its present form, for salvation." —*The Social Crediter*, August 25, 1945.

(During the 34 years since Douglas made the above comment, the performances of Conservative Parties throughout the English-speaking world, have confirmed what Douglas said—Editor.)

* * *

"It is not now seriously questioned by any responsible authority, orthodox or otherwise, that the major part of

IN-DEPTH SOCIAL CREDIT SCHOOL

Mr. Eric Butler will be conducting his first in-depth Social Credit School in Melbourne on Sunday, December 16. The venue is 49 White Avenue, East Kew. It will start at 2.00 p.m. There are six lectures. \$2.00 per person. Cup of tea can be provided, but students must bring their own basket tea. It is anticipated that the school will finish at 10.00 p.m. All Victorian readers should make a special effort to attend.

... effective demand is actually and literally created by the banking system, and is claimed as its property. This amounts to the same thing as claiming (although not necessarily exercising) the ownership of all goods and services, and is, in fact, a return by an ingenious route to the claim that all property, persons and things, belong to the King, substituting in this case, the financial system for the King. From the standpoint of ethics, the position seems untenable, since the contribution towards the general welfare made by the financial system as compared, let us say, with that made by scientists, engineers and organisers, would appear to be negligible. And from the pragmatic point of view with which modern ideas are more in sympathy, the claim seems to be still more difficult to sustain. The social unrest, international friction, and the largely unsatisfactory nature of modern civilisation, can be directly traced to it. A system which will not allow the population of the world to obtain goods which are already in existence, without first obtaining money through the making of further goods, which are not, and may never be, required, is the direct explanation of the senseless strain and hurry of the modern business world "

—*The Monopoly of Credit.*

* * *

"I suppose that there never was a time when so much nonsense was talked by so many people on so many subjects, as the present. Sober judgment was once the object of respectful attention; but nowadays none is so poor as to do it reverence. The very foundations of considered opinion appear to be undermined; words, in our new 'wonderland', mean what we want them to mean, and are used, not so much to conceal our thought as to advertise our determination to dispense with it."

—*The 'Land for the (Chosen) People' Racket.*

* * *

"If we hypocritically claim that the employment system is a moral system and that man must be *kept* at work, rather than *choose* work, we are sealing the doom of this civilisation."

—*Money: An Historical Survey.* (1936).

* * *

"Any one who is unable to see that 'Socialism' is merely Will to Power, and that it becomes State Capitalism inevitably (**because universalized individual Capitalism is the complete and only answer to the Will-to-Power**) has not, I think anything of consequence to contribute to an understanding of the present situation."

—*"Whose Service is Perfect Freedom."*

* * *

"If our present civilisation survives the growing stresses and strains which are placed upon it by an ineffective monetary system, future generations will owe a great debt to such individuals as Mr. Montagu Norman, the present Governor of the Bank of England. For he has succeeded in demonstrating, even to the most public spirited amongst our bankers, that the banking mentality is conspicuously unsuitable for the position of immense power in which circumstances have combined to place it."

—From article in *Manchester Despatch.*

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"Arms are merely a special form of tools—they increase the power of the individual over circumstances. If this be recognised, it will easily be grasped that there is no essential difference between the disarmament of an individual and the taking away from him of any other tools, and that, fundamentally, the desirability of such a line of action depends very much on whether you believe that the individual or the nation can desirably relinquish all specialised action in favour of some exterior disempowerment. If there is anyone who finds such prospect attractive, then Soviet Russia, or Fascist Italy, are the spiritual homes for him."

—*The New Age*, June 25, 1931.

* * *

"'Can like be equated to unlike, by any necromancy of gold?' You might put the matter another way by enquiring whether there was any similarity between a Beethoven Sonata and a bottle of wood alcohol in New York, because you can buy either of them for 5s.

"Now this is the idea which is at the root of the International idea, where it is held sincerely. It is that you can obtain an elaborate series of statistics regarding the population of the world and put a committee down at Geneva, or elsewhere, to legislate for them on the basis of statistics. It is an idea which would never be accepted by anyone who has ever run or organised a small business, and its most vocal exponents, such as, for instance, Mr. H. G. Wells, or Sir Norman Angell, have never, I think, been responsible for the organising of a business of any kind. Their qualifications for organising the whole world have never, as one might say, been checked by any kind of laboratory experiment. They are, in fact, in exactly the position of a would-be bridge builder who is ignorant both of the Theory of Structures and the Strength of Materials."

—*The International Idea* (1932).

QUEENSLAND MOVING TOWARDS STATE BANK

All Social Crediters in Queensland are urged to support the Premier, Mr. J. Bjelke-Petersen in his plans to establish a State Bank in Queensland. It should not be necessary for us to point out that this move will be an important step in the decentralisation of financial power away from Canberra. As such, we must expect this move by the Queensland Government to be opposed, forcefully, by "orthodox" forces within the Department of the Treasury, Canberra.

Social Crediters should urge all Queensland Government members to support the State Bank project by letter, personal visitation, etc. The Premier and his Ministers should also be congratulated and encouraged. We cannot over-emphasise the importance of this.

The Enemy

By C.H. DOUGLAS

(Originally published in *The New English Weekly* in 1933)

I

It is, I suppose, becoming clearer to any persistent propagandist of financial reform that the opposition to be overcome is not primarily intellectual, but is philosophical. Assuming agreement in respect of fact, it is not possible over any considerable period of time for anyone successfully to maintain a logical deduction from those facts, which differs materially from that of anyone else. Logic is not the peculiar prerogative of a specially favoured class, and the weight of popular agreement upon the side of technically accurate deduction is bound ultimately, if not immediately, to be decisive. Philosophy is another matter. *De gustibus non est disputandum.*

The economic fact from which all technical argument of a constructive nature must proceed, is that the world has passed out of a condition of economic scarcity into one of economic abundance, a condition which, except by willful misuse, is not only permanent but cumulative. The struggle for existence, in the economic sense, has been finally decided by a decisive victory of humanity over its traditional enemy, Want.

But at this point we meet the argument, now scarcely veiled, that this victory is not a good thing that it is necessary not merely for humanity to struggle, but always to struggle unsuccessfully. The specific objective of the International Economic Conference was to equate, i.e., reduce, Production to the *Power* of consumption, the power of consumption, of course, being measured by present standards, and thus to undo so far as possible the results achieved by the progress of the industrial arts.

I am confident that there is only one method by which to dispose of this philosophical difficulty, and that is to bring it out into the open. If we are to regard the economic system, not as a means of providing ourselves with amenities with a minimum amount of trouble, but as a moral discipline intended to keep Satan from providing idle hands with mischief, we ought to know it. But we ought to know more than this. We ought to know what are the qualifications of those who set us our tasks, and who appointed them to this position, which appears to carry with it a considerable degree of immunity from the tasks which are set to those whose excellencies are practical rather than moral.

Since the methods by which the world has been kept at work up to the present time are obviously breaking down, it would be reasonable to assume that a body of opinion determined to reconstruct the economic system without altering its philosophy, would be busy with alternative plans. It is clear that this is so. We have one such plan in Russia, where a five-year programme, which was to produce the Millennium, is now to be succeeded by another five-year plan, which will defer it. We have the persistent misstatement of the present situation as a problem of unemployment instead of as a problem of leisure, and we have the ominous formation of a militant Fascist Army in Ireland, and the activities of Sir Oswald Mosley in this country, both apparently designed to supersede parliamentary methods by a coup d'etat in the unlikely event of a parliamentary majority being obtained which would be favourable to financial reconstruction of a nature calculated to distribute the available product.

There seems to be a common factor in all these alternative plans, which must be significant. Their protagonists, at all events, who represent them in the public imagination, however superficially dissimilar, appear to be united in the characteristic of having no noticeable experience or even ability in the actual process of increasing the tangible economic wealth of the world. Without denying to MM. Lenin, Stalin, Mussolini, Hitler, Montagu Norman and the other outstanding figures of the post-European War period, qualities which have no doubt conduced to their emergence as world-figures, it would be true to say that a more unpromising group of individuals to be wrecked upon a desert island, and there compelled to increase its amenities by their own efforts, it would be difficult to find. It would appear that the willingness to under-

take to plan the intimate details of the lives of the persons who compose large nations, and ultimately to carry this process to a world hegemony, seems to be in inverse proportion to the ability to manage the traditional coffee-stall.

This consideration has the greater significance when we consider not merely the theory of a planned state, and ultimately a planned world, but the *personnel*, which seems to go with the theory. We have in our own country a promising batch of World Planners largely between the ages of 21 and 30, conspicuously free from the limitations, which might be imposed by practical experience. Perhaps these need not be taken too seriously. Behind them, however, and not very dissimilar in philosophy, are the Planned Economists whose views are implemented by the Banking System.

There has, of course, been a centralised planning scheme in operation in this country ever since the War, with the Bank of England as its focus. For reasons sufficiently familiar, estate management in the hands of private owners has been practically superseded by that of Land Companies, for the most part concealing the identity of large insurance companies and banks that are the beneficial owners of their shares. Bearing in mind the advance in the industrial arts between the fifteenth century and the present time it is, I think, instructive to consider the results of Centralised Planning of the financial variety as compared with the results achieved in the Middle Ages in, say, the Cotswolds. There are still numbers of architects from all over the world who visit Broadway and its district in order to mould their ideas upon the cottages and small manor houses to be found in special excellence there, as in Cheshire and Shropshire, but I have yet to hear of any sustained pilgrimage to view the ribbon building schemes which deface practically every main road leading out of London.

Now it is pertinent to ask how it is that this pestilent separation of the desire to rule from the ability to create, has come about, and I believe that the quite simple answer is that the ability to create has provided sufficient mental, or, if you prefer it, spiritual satisfaction to its fortunate possessors, and the opportunities for the exercise of their talents have been so considerable in the material world that they have been too busy to worry about law-making. In effect, they have said, "Let me build the roads, the railways and the bridges of the country, and let who will make its laws." But it won't do.

Let me beg you to notice that I have not said that the only qualification for making the laws of the country is that you have made the roads of the country. Far from it. But I have affirmed that inability to make the roads or to run a business is not in itself a qualification for organising the activities of those who do carry on the processes, which make available the wealth of the world for general use. Lack of experience in organising one business does not in itself appear to be a well-grounded recommendation for the post of Chief Organiser of businesses collectively.

The matter may perhaps be put in this way. One of the earliest lessons learnt by the worker in concrete materials, the Builder, the Chemist, the Agriculturist, is that you cannot bluff a Natural Law, a natural law being something that makes the same thing happen in the same way when the conditions are the same. The learning of this lesson is conducive to the acceptance of fact as fact. Any attempt to treat a physical law as non-existent, results in failure to achieve the object desired.

No observer can fail to notice, however, that when we enter the realm of constructive politics any conception of fact and Law in the scientific sense disappears. The most that can be said for governmental institutions at their best, is that they may be founded upon a crude empiricism probably satisfactory in a static society, but unsuitable to a changing age such as the present. The word politician has become almost synonymous with a term of contempt. I think we make no mistake in this matter. It does not

seem possible that a system of regulating the affairs of nations by so misrepresenting facts as to obtain the acquiescence of the public to a course of action leading to an end they do not desire, can be satisfactory. Rightly or wrongly, the politician is suspected of being a person who can talk of "Chinese Slavery" in one place and "Unemployed Relief Works" in another, while meaning the same thing in either case.

II

Why does the idea persist that to be understood in matters of legislation is to be found out? Why must we continue to pursue, in matters of national moment, the technique, which is admittedly ineffective in matters of smaller business? Why does, e.g., Sir Stafford Cripps, as gentle a Parlour Pirate as ever slit a cream bun, advocate the wholesale looting of the well-to-do, when he would, no doubt, faint at the suggestion that he should steal a teaspoon?

We are not seriously helped in obtaining an answer to these questions by saying that what this country needs is a little common honesty. It needs a great many things. Additional grey matter between the ears of some of its leading men would be a help. There is small doubt, however, that Great Britain and America are handicapped by a system of political thought which takes its immediate rise from Puritanism, although Puritanism, as well as what is commonly called "capitalism," which is an ally of Puritanism, can be traced much further back. Philosophically, one of the characteristics of Puritanism is the transcendence of God, as distinguished from the immanence of God. Arising directly out of this philosophy there has grown up a convention, to use the mildest description, that to be respectable it is necessary to be "other-worldly." "Thy Kingdom come" is noble, but "Give us this day our daily bread" is vulgar, and "Let me get at the bread which is going to waste," is downright immoral.

Possibly you may have seen a Clydesdale horse confronted with the proposition of dragging an immovable load. He gives two or three hearty tugs at it, after which nothing will induce him to do more than lean gently into the traces. As the result of several centuries of endeavouring to do the undoable, there probably never was a time in which disinterested legislation was so rare, just as there probably never was a device, which was so effective in silencing criticism of interested legislation, as this idea of self-interest on a worldly plane must necessarily be wicked.

I would therefore make the suggestion, in order to add to the gaiety of nations by creating a riot at once, that the first requisite of a satisfactory governmental system is that it shall divest itself of the idea that it has a mission to improve the morals or direct the philosophy of any of its constituent citizens. And the second axiom might reasonably be that the prime object of a government is to remove the causes of friction between individuals, rather than to repress the results.

Possibly we can get a little nearer to the subject. In any problem of a practical nature in which the co-operation of considerable numbers of individuals is required, the first essential is agreement upon the objective. If anyone knows the objective of the British Government at the present time, I should be grateful if they would share the information with me. But I do not believe that the British Government, as such, has any objective, and that may be one of the more favourable features in the situation, because I am confident that it is not in possession of the data to enable it to formulate a satisfactory objective.

Sir Walter Fletcher, whose remarks were quoted by Sir Frederick Gowland Hopkins in his Presidential address to the British Association this year, said, "We can find safety and progress only in proportion as we bring our methods of statecraft under the guidance of biological truth." I think that this is one of those remarks, which illuminate a subject much as the skyline is illuminated upon a dark night by a flash of summer lightning. We know little about ourselves, and less about our neighbour, and almost nothing at all about the nature of a healthy Society. Nor do we display any particular anxiety to increase our knowledge in these directions. Yet there is, nowadays, none so poor that he is not prepared to produce at short notice the plans, which will put

THE MONOPOLISTIC IDEA

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every human being in his place, and re-construct an organic Society in all its parts, within the space of a few short weeks. Preferably, with the aid of a few good machine-guns.

It is no less than a tragedy, that the inductive method, for which in particular the English temperament is specially suited, is not in itself a reliable instrument in this emergency. The physical scientist, who wishes to obtain a sure foundation for the formulation of laws, begins his investigation by standardising his reagents. Temperature would be meaningless if we had not something we call "zero." But in regard to the biology of the State, we are in a difficulty. We do not know what a healthy State would be like. We do not even know how unhealthy we are, though we have a strong suspicion that we are very sick indeed.

To those, then, who are anxious to make a definite contribution to the salving of a sick world, it may not be impertinent to suggest that the natural creative forces of the universe might plausibly be expected to produce at least as good results, if left alone to work themselves out through the agency of the individual, as may be expected from planning which is undertaken without any conception of the relation of the plan to the constitution and temperament of those who are affected. In words, which are just as applicable to this situation as to that in which they were uttered, it may be said, "Gentlemen, I beseech you to consider the possibility that you may be mistaken."

If all history and all observation has not been misread, there is implanted in the individual a primary desire for freedom and security, which rightly considered are different forms of the same thing. There is no such thing as a freedom and security, which is held upon terms, whether those terms are dictated by the State, by a banking system, or by a World Government. Until it can be shown that, with the resources which science has placed at his disposal, the individual is incapable of making freedom and security for himself, the multiplication of organisations whose interference he cannot avoid will only make a world catastrophe the more certain.

A GROWING CONTROVERSY

As an increasing number of people read Douglas Reed's amazing work, "The Controversy of Zion", there is developing an expanding discussion concerning what must be rated one of the most comprehensive real histories of the last two thousand years. One student of affairs writes, "Anyone who allows himself to be 'turned off' by Reed's analysis of the Old Testament story and reads no further, will be the loser even if only because he misses Reed's brilliant presentation of the real history of the Twentieth Century, much of it based upon his own vast personal experiences".

Neither the Communists nor National Socialist sympathisers will welcome the exposure of Hitler or the truth about those gas chambers. An American Roman Catholic publisher rates "The Controversy of Zion" as the most outstanding work of its kind this century. Price \$14.50 posted.

LETTERS FROM INSTAURATION

WE HAVE, IN THE PAST, REPRINTED SOME LETTERS TO THE EDITOR OF *INSTAURATION*. THE MONTHLY JOURNAL OF MEN AND AFFAIRS, EDITED BY WILMOT ROBERTSON, AUTHOR OF *THE DISPOSSESSED MAJORITY*. WE REPRINT SOME OF THESE, CULLED FROM ISSUES OF *INSTAURATION* OVER RECENT MONTHS, BECAUSE WE BELIEVE THEIR CONTENT WILL APPEAL STRONGLY TO READERS OF *THE NEW TIMES*.

INSTAURATION IS PUBLISHED BY HOWARD ALLEN ENTERPRISES, BOX 76, CAPE CANAVERAL, FLORIDA, 32920, U.S.A.

I have at last been able to define anti-Semitism. It means applying the same standards to Jews as to other people.

* * *

That article on diet was written by a kook. Of course, better food makes for healthier bodies. But it is the inherited genetic programming, which makes the main difference. Solzhenitsyn certainly wasn't eating well during his years in labour camps, yet he produced writing, which is a hell of a lot better than well-fed Westerners produce. Let's just bury this one, shall we? Locke used to forget to eat for days. Both W. H. Davies and Francis Thompson ate very poor food, and slept in doss-houses with the other tramps. They wrote rather better than today's guzzling hacks of Fleet Street.

—British subscriber.

* * *

When in July 1976, Israeli gunmen freed Jewish hostages from Palestine, freedom fighters in Uganda, the media went into high gear with glorifying accounts of the exploit. C.B.S. had news special — "Raid at Entebbe". All three networks showed a T.V. movie about it within seven months. A Hollywood film was put in the works; a paperback book was hashed out. The rescue of hostages in Somalia in October 1977 by German commandos was given news coverage for less than a week. After that, the rescue was forgotten. It is now a year since the German operation, and no documentaries, movies or books have appeared to praise the Germans' military valour.

* * *

While talking to the press after Camp David, Sadat referred to the U.S. Senate as the "Knesset". A slip of the tongue, or a profound truth?

* * *

The letter (November '78) mentioning that Einstein's relativity has been abandoned by leading astrophysicists suggests a parallel with Christianity, whose priests no longer believe it, but continue to teach it. I think that the reason Relativity had to become dogma in order to survive is the impossibility of it being understood by rational minds. Relativity has inner contradictions, the most famous of which is the consequence that if two conceptually identical clocks indicate the same time at place "A", are separated and are brought together at a place "B", then each will be slow compared to the other. The following quotes may be illuminating. Einstein (himself) quoted by A. Sommerfeld. 1949: "Since the mathematicians have invaded the Theory of Relativity, I do not understand it myself any more."

R. A. Houston, 1930: "Relativity is consequently now accepted as a faith. It is inadvisable to devote attention to

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its paradoxical aspects." Dr. L. Essen, who pointed out a basic error in Relativity Theory in 1955: "No one attempted to refute my arguments, but I was warned that if I persisted I was likely to spoil my career prospects".

Again: "students are told that the Theory must be accepted, although they cannot expect to understand it. They are encouraged right at the beginning of their careers to forsake science in favour of dogma".

There is no doubt that unamended Relativity is wrong. However, just as religious myth inspired much creativity in art, Relativity has been responsible for much research in physics. So Relativity has not been a total loss. But religious dogma about the universe hindered the progress of science, and Relativity dogma may be hindering progress in physics.

* * *

The Shah of Iran was of the same opinion as our liberals. He thought that all he had to do was to "teach" his people about the merits of Western culture, to modernise his country by introducing industrialism and emancipating women, and he would even surpass "the declining West". The Shah read the glorious history of ancient Iran and he thought that the modern descendants of Asiatic, Turkish, Mongolic, and Arab tribes are identical with the Aryans of the past. There are few individuals in Iran today who can claim such an ancestry. The Shah wrote in his autobiography: "Certainly no-one can doubt that our culture is more akin to that of the West than is . . . that of our neighbours, the Arabs. Iran was an early home of the Aryans from whom most Americans and Europeans descended, and we are racially quite separate from the Semitic stock of the Arabs . . . "What an Iranian poet wrote is more significant: "They're cramming this so-called Western culture down our throats, force-feeding us with all kinds of rubbish and bad dreams. But I know in my heart that our people won't accept it. Maybe this generation is lost. But in the end we'll reject the bad dream. We'll come back to ourselves."

Women played a prominent part in the explosion of popular feeling. How did they react? They veiled themselves with the traditional "chador" to defy the Shah and the European-style feminism. It seems as if the so-called struggle of women preached by our radical women's organisations is only a fake. Women in Iran and in the East call emancipation "prostitution".

—Swedish subscriber.

* * *

As I get deeper into languages, I see more truth in Max Muller's contention that the philosophy of a people is petrified in their language. One might say that the current break-up of our outlook is well reflected in the break-up of our language.

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