

# THE NEW TIMES

Registered for posting as a Publication - \$7.00 per annum post-free. Box1052J G.P.O., Melbourne.

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

Vol. 45, No. 6

JUNE 1980

## THE DISCIPLINE OF TRUTH

**The state of the world is striking evidence of mass hypnotism. Millions of people have been mesmerised into believing the most incredible nonsense. In his brilliant little booklet, "The Great Liberal Death Wish", Mr. Malcolm Muggeridge describes some of his experiences on the Manchester "Guardian" at a time when this leading exponent of liberalism was described as the conscience of the world. As C. H. Douglas pointed out, the Jewish influence in Manchester was considerable. Muggeridge points out that what passes for "higher education" is no protection against the type of self-righteous liberalism preached by "The Guardian", whose producers had convinced themselves that "what Manchester thinks today, the world thinks tomorrow". And that the self-styled intelligentsias are the most credulous idiots of all concerning the realities of the world.**

We have over many years become increasingly convinced that Douglas was right when he expressed the view that events would be the major factor in forcing a change in policies, which, if persisted with, must progressively break up Civilisation. Douglas felt that a painful process of demesmerisation was inevitable, and that the only question was whether sufficient people could survive the process. He also stressed the importance of having an informed minority who knew what to and how to do it as the convulsions of a disintegrating Civilisation became worse.

During the celebrations last year of the centenary of Douglas, it was obvious that in spite of the difficulties of the post-Second World War years, not only had the Social Credit revelation been preserved, but that right throughout the English-speaking world, including the United States, an increasing number was discovering Douglas. But already during 1980 it is most noticeable that the interest in Douglas has escalated. This interest is a direct reaction to events. We confidently anticipate that that interest will continue to grow as the situation develops.

There is little doubt that the next few years are going to be the most critical in the history of Western Civilisation. The momentum of events is now so great that there is little prospect of that momentum being slowed down. The flash point in the situation is the Middle East, where the Islamic world has been progressively turned against the West by the creation and expansion of the Zionist State of Israel. As Douglas said concerning Israel, it had not been established as an end in itself, but as a means to an end. The existence of Israel has set in motion far-reaching developments, which have been progressively exploited to further a strategy designed to advance World Government. That strategy requires a constant and deepening crisis. The overwhelming majority of the people of Israel, and those of the Islamic world, are unaware of how they are being manipulated to serve purposes they do not understand. Some of the statements by the pro-Western Arab leaders suggest they have at least a glimpse

of the reality of the situation. Saudi Arabian leaders have appealed to the West for at least a constructive gesture on the Israeli issue. This is the first essential in any serious attempt to defuse the Middle East crisis.

The former American Secretary of State and ex-Governor of Texas Mr. John Connally, made a direct approach to the Middle East crisis by proposing that American foreign policy should seek to end Israeli's "creeping annexation" of the West Bank and endorse the establishment of a sovereign State for the Palestinians. But as soon as Connally launched his Presidential campaign, and made it clear that he was the first major Presidential candidate who was going to refuse to adopt a pro-Israel stance, then the full power of the Zionist terror machine was unleashed in the United States. Statements by prominent Zionists left no doubt that they were determined to liquidate Connally in every possible way. The Connally campaign admittedly was destroyed. But in the process large numbers of Americans learned that the power of Political Zionism was no myth; that it could be used to destroy a Presidential candidate. The anti-Connally campaign demonstrated that the centre of Political Zionist power is in the United States, that Israel is but an instrument of that power.

Douglas predicted that the establishment of the Zionist State of Israel would, in the long run, prove disastrous for Political Zionism, by bringing the whole "Jewish Question" out into the light of day for open discussion. That discussion is taking place. While the "energy crisis" is linked with the Middle East crisis, it is also resulting in an awakening that otherwise would have been much slower in coming. The convulsions now taking place in South Korea are one more manifestation of the truth that under present finance-economic policies, geared to serve the policy of "full employment", there must be increasing disaster. One of the basic causes of the unrest in South Korea is escalating inflation and the problem of maintaining the economy with massive export drives. Taiwan is going to run into the same problem. High

inflation and heavy taxation, with their inevitable disastrous social consequences, are now a fact of life in all parts of the world. They demonstrate once again that the discipline of truth cannot be escaped, irrespective of what is done. The babbling of the shallow politicians will have not the slightest effect on coming events.

And those events are going to provide what might be the last chance for a sick Civilisation to pay increasing attention to the revelations of the man who not only predicted accurately what is happening, thus demonstrating his firm grasp of Truth, but also provided the answers. We strongly recommend at this time that our readers everywhere make a major effort to bring to the attention of their increasingly concerned fellows, the truths enunciated by the greatest prophet of this century, C. H. Douglas.

### **ANOTHER LEAGUE OF RIGHTS SUCCESS**

As a result of the usual last-minute flood of support, the League of Rights Basic Fund of \$45,000 for 1979-80 was filled before the closing date. Late contributions will be accepted and together with the present small surplus will be allocated to the 1980-81 Basic Fund.

Further League equipment was purchased as planned, but the biggest capital outlay was in book stocks, present stocks being approximately \$10,000 higher than this time last year. Book sales continue to increase, but as often pointed out, this requires progressively more capital outlay. The League does not have access to credits from the Chase Manhattan Bank!

A small increase in the moderate salaries of the League's full-time staff and escalating travelling costs, have been successfully absorbed as a result of increasing returns from League activities.

A feature of the League's expanding educational activities has been the greatly improved cassette tape service; this made possible with the use of more advanced equipment. To ensure the maximum distribution of League brochures, the League has financially subsidised brochures to the extent of thousands of dollars.

The League now believes that it has now reached the stage where, in spite of rising costs, it is firmly based for major programmes exceeding all past programmes. Appropriate announcements will be made shortly.

The League thanks all those who helped to make the League's 1979-80 Basic Fund a success. They have demonstrated that nothing is impossible when men and women of sufficient faith combine together.

### **THE JOHN BENNETT AFFAIR**

Apart from the liberal Melbourne morning paper, *The Age*, the Australian media generally has ignored the latest developments in the campaign by the Political Zionists to destroy Mr. John Bennett, Secretary of the Victorian Council for Civil Liberties. Mr. Bennett called a general meeting of the Council for Monday, May 12. But Dr. Alan Hughes, Chairman of the Council, determined to have Mr. Bennett expelled because he had publicly expressed disbelief in the carefully fostered story that six million Jews had been gassed during the Second World War, called another meeting for the Sunday evening May 11. *The Age* report stated that of the 57 who attended, 32 paid their memberships at the door. We are informed that a big percentage of those present were Zionist Jews. There were frequent interjections at the meeting with claims that it had been "stacked". The bitterness of many of those present manifested itself with a refusal even to carry a resolution thanking Mr. Bennett for his past work. It is common knowledge that Mr. Bennett as Secretary has done most of the work for the Victorian Council for Civil Liberties.

For his part, Mr. Bennett charges that the meeting called by Dr. Alan Hughes was unconstitutional. His own meeting was better attended, and with little opposition, voted that he continue as Secretary. The pro-Zionist group is demanding all Council records and funds, which Mr. Bennett refuses to hand over. If necessary he is prepared to resist on legal grounds and even set up an alternative organisation. As openly admitted by Zionists, when John Bennett not only became convinced of the reality of the hoax concerning the six million, but felt morally obliged to challenge the Australian academic world to face up, for example, to the carefully-documented work of Dr. A. Butz *The Hoax of The Twentieth Century*, he dealt a major "body blow" to Zionist claims.

The emergence of The Institute for Historical Review and its publication, *The Journal of Historical Review* could prove one of the most significant developments since the end of the Second World War. We note that Mr. John Bennett is listed as a member of the Editorial Advisory Committee of *The Journal of Historical Review*.

An examination of the initial publications by The Institute of Historical Review indicates a high standard of scholarship. The problem about presenting history is, as C. H. Douglas said, that it is rather like trying to write about a spring morning. Written history must always be treated with caution. Douglas described real history as "crystallised politics", as distinct from being merely a series of disconnected episodes. It is common knowledge, as all lawyers know, that three different witnesses to an accident can give three different versions. When a myth is maintained over a long period of time, it is important to ask if there is an underlying purpose. For this reason, the myth about the "six million" is not merely of academic interest. This myth has been used in the interests of international power politics. Destroy the myth and the power policies of the Political Zionists and their allies can be more effectively opposed.

## MISSION and EVANGELISM

### Will the World Council of Churches Accept Their Own Charge?

By EDWARD ROCK

**"And Jesus came and spoke unto them, saying, All power is given unto me in Heaven and in Earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen".**

For those Christians who have thought deeply about Christ's command, the two words, "Mission" and "Evangelism" never cease to challenge them. To have a mission is to have an objective, and to a follower of Christ that objective can never cease to be the taking of the good news of the resurrected Christ to all nations and all people. That is the readily accepted interpretation of the word Evangelism.

To accept this mission to evangelise is to bring the good news that Christ has conquered death has brought a whole new way of life. The new life enters into all aspects of living. It is an unfortunate fact that in a world dominated by the brilliance of achievement in so many spheres of life, the modern evangelist has failed to apply the message of salvation and redemption, release from sin and the guilt of sin, to any other sphere than a very narrow interpretation of the spiritual life of mankind. To do the World Council of Churches justice, they have endeavoured to break out of what to them is a limitation of Christ's command. But they have sought to bring to bear in the pursuit of their objective a gospel, which does not reconcile, but bitterly divides. Furthermore, in pursuit of what they believe to be economic, social and racial justice, the objective of taking the fundamental gospel message as accepted by the evangelical wing of the Christian church has been neglected by the W.C.C. The result has been that the W.C.C., faced with the divisions that confront mankind today, have almost driven themselves into that camp which has bedfellows to whom the above statement of Jesus Christ is anathema. If the W.C.C. proceeds on this path it must inevitably find itself in direct conflict with Christians who put love of Christ first and last in their lives. If genuine reconciliation could take place between these two conflicting points of view it would be a major victory for Christ, and herald a turning point in Christian history. There could be a genuine uniting, not so much in organisation, but in a genuine agreement on what constitutes mission and evangelism, bringing all people and nations under the wings of the all powerful Christ; so that all people, no matter how different in race or culture, could, retaining their differences as God meant them to be; different but compatible, would live together as neighbours without fear of one another, not coveting one another's country, nor living in fear of the designs of a super-power wanting to dominate the whole earth.

#### THE KINGDOM AND THE CONFLICT

This is not the place to examine the handbook of the W.C.C. **Conference on Mission and Evangelism, Thy Kingdom Come.** But the very title is indicative of the belief held by those drafted the contents that Christians have a right to expect the fulfillment of Christ's command to

his followers to pray, "thy kingdom come, thy will be done on Earth, as it is in Heaven." To the evangelical who says the Book is only an extension of Hegelian-Marxist philosophy, the proponent within the W.C.C. invites him to show a better alternative. This is the core of the problem. It is a sad but true fact of 20th century history that debate on alternative systems of equity and justice has only allowed two views, supposedly in conflict, Capitalism and Communism, to be presented. Different parts of the Christian church at different periods have berated or praised both at different times, but has never provided that catalyst of truth which Christ spoke about when He described the Kingdom of Heaven. Had it been provided, the excesses of each would have been mitigated. This is the greatest failure of the Christian Church in the 20th century. On the one hand, led by the evangelicals, Man has been told his salvation lies in a verbal acceptance of Christ, as though belief can be identified with carrying a gospel of words into the entire world. Words which will never really have meaning until they change lives in such a way that social institutions, Governments, Treasuries, Business Houses, Diplomatic Corps, Schools, Universities and the Church itself, all reflect the change that takes place in the individual. The evangelicals take the view that you can change the individual, but not the institution, because the institution is "the world" and the world is evil. But the institution is an extension of the individual and is the justification by Christ of his command to us to pray, "Thy Kingdom Come," which those sincere Christians within the W.C.C., other than the dedicated Marxist, long and pray for.

#### ASKING THE RIGHT QUESTIONS

The disciples asked Christ the question: "how do we pray?" They were given their answer in the Lord's Prayer. They were told to acknowledge God as their fountainhead, to pray for his Kingdom on Earth, the forgiveness of our sins and the sins of those who sin against us, the provision of our daily bread and our deliverance from the forces of evil. But these answers seem to have no meaning in reality for the modern church. It is a prayer to be repeated each time Christians meet, but without any conviction of the realities contained within it.

The W.C.C. cannot expect Thy Kingdom on Earth to become a reality from their efforts when the whole of their short history reveals unforgiving enmity and prejudice against Western Civilisation, accompanied by a peculiarly inverted racism which attributes all evil to the white man in his attitudes towards the black and coloured races, who are seemingly innocent of any such failings towards the white man. Behind such policies are the old human failings of envy and malice without the reconciling love of Christ contained within the injunction, "forgive

us our trespasses as we forgive those who trespass against us."

Such prejudice undoubtedly leads to blindness to evil, and this is reflected in the glaring bias of the W.C.C. towards those who have erected a power structure on the basis of the elimination of all those who stand in their path. Rightly, and in complete accordance with the logic of its belief, this force of world socialism believes there can be no forgiveness of those who trespass against its power. Therefore, quite logically it has been responsible at a conservative estimate for the unnatural deaths of over 100,000,000 people this century. Equally logically, the W.C.C. welcoming such people into its membership must follow the same path. Therefore it should be no surprise that the W.C.C., putting its money where its heart is, finances movements whose attitudes towards their fellow man is equally unforgiving, and is based upon fear and terror. Christians whose churches hold membership within the W.C.C. give of their daily bread to support such policies.

But what of the Evangelicals? There has been a tremendous void left by those Christians who claim they stand on the rock of Biblical infallibility. The Western Civilisation, which was built on the widespread adoption of Christian principles, is now a spiritual desert. Within that desert there are two outstanding factors plainly evident. The first is tremendous economic production, still evident even with widespread sabotage. The second is the accompanying financial crisis wrecking nations' and peoples' lives through inflation. The abundant economic production has become an illusion as people struggle to retain some semblance of security in their lives. But the principles, which govern equity and justice to resolve the proper relationship between production, financial symbols, and the needs of all individuals, are there in the Bible, and they have been thrashed out in the historical evolution of Christian civilisation.

Christ's teaching in the New Testament is clear. Each individual is unique and precious. Therefore a Christ-like society will oppose every attempt to destroy those qualities. But as the onslaught of big government has gained momentum throughout the world, acquiring more and more power over the individual through the pursuit of false and anti-Christian political-finance policies, the lips of leading Evangelicals were only too ready to describe the results as a general turning away from God, but absolutely no lead was given to indicate alternative Christian policies and their practical application. It is not too harsh an indictment to say that any lead, which has been followed, has come from the followers of Karl Marx, rather than those of Jesus Christ. Government spokesmen can now openly advocate policies, which delight the anti-Christ political revolutionaries with never a whimper of protest from the Christian Church. Big Government advocates bigger government, bigger unions, bigger trading organisation, and obliteration of the small businessman, the small farmer. As big business and the burgeoning bureaucracy swallow up the individual, the insoluble social problems and the distress of the individuals caught up in the devilish process increases in intensity,

Page 4

Generally speaking the creation of Christian spokesmen is that man is so evil it will be a happy day when the final crash comes, and then in the crisis men will be forced to call upon God for help.

But Christian economic-finance policies could bring about a reversal of this situation. Christian shepherds could be shepherds protecting their flock from evil. Just as there are finance-economic policies, which lead to bigness and the obliteration of the uniqueness and preciousness of the individual, so there are finance-economic policies, which could restore those qualities. Surely it is the role of Christians to give a lead in such matters? But when the Australian Treasurer, Mr. Howard, returns from a Conference of the International Monetary Fund which has a vested interest in bigness and the destruction of national sovereignty, and announces that we cannot insulate ourselves from world levels of inflation, and by inference says he will actively work to bring our inflation up to that level, not one Christian spokesman challenges what is fundamentally an immoral policy: the false manipulation of financial symbols to destroy the proper relationship between the symbol and the reality. When Christian laymen ask Christian leaders to give a lead on asking the Government to explain the morality, or immorality of its policy of refusing to apply economic sanctions upon the Soviet Union for its invasion of Afghanistan, after having found it quite moral to apply such sanctions upon Zimbabwe-Rhodesia which never invaded anyone, they are met with polite evasion. On both issues, the attitude of the W.C.C. is well known. Sanctions against Rhodesia were moral, but not against the Soviet Union. Along with the International Monetary Fund, the W.C.C. is pressing for the establishment of the New International Economic Order. This is an exercise in super-colossal bigness with all its accompanying destructiveness of both individuals and nations, piously advocated in the name of Christ! Its real purpose being to exercise power over the whole world. Power, which Christ rejected when offered to him by Satan. The gift of world power was the greatest gift Satan could offer our Saviour. It was offered when other gifts had been rejected, because Satan knew it was the greatest temptation of all. But the W.C.C. has fallen for this greatest of all temptations. It has combined with those anti-Christ forces which control world financial institutions responsible for pushing interest rates and inflation to record levels in an effort to stampede nations and individuals into giving up their now limited freedom, so that in desperation world control will be accepted in the vain hope that it will bring some alleviation of financial chaos. The N.I.E.O. is an integral part of the plan for the new world order.

#### **THE FREEDOM CHRIST OFFERS:**

The death and resurrection of Jesus Christ brought new life offered to all who wish to partake of it. Mankind for the first time was given the hope that there was an alternative not only to sin, but to slavery. When one man, or a group of men exercise power over any of their fellow men to destroy their independence and freedom, that is slavery, and slavery is sin. The difference between the form of enslavement, whether it be through the loss of

THE NEW TIMES—JUNE 1980

financial independence via inflation, crushing taxation and exorbitant interest rates; or by physical enslavement maintained by the force of arms, a despotic government backed by a secret police force, is a difference of degree only. Both are forms of evil with the same objective, the exercise of power by man over his fellow man. Both forms operate throughout the world today with the same objective, world dominion over all mankind and the exclusion of Christ. This force of evil now rampant throughout the world is increasingly evident in the coalition of international, or supra-national finance and capital linked to international Communism, now joined by a fourth partner, the international Church. The objective of each group is the same, the destruction of national governments and their replacement by world government, the ultimate concept of satanic power.

Such are the concepts of fallen men. Men who bask in the glory of their own puny power, believing that their will must prevail even though the whole of history has shown otherwise. Ultimately the dreams of the Utopianists and the power-men are shattered on the promises of Jesus Christ. "Have no fear I have overcome the world," and "all power in Heaven and on Earth are given unto me. Therefore go ye into all the world and make disciples of all the nations." Inevitably those who truly love Christ and seek to serve Him only must make a reality of these words, for the command was to those who accept discipleship of Christ. The time must come when such disciples will show the way, not only in songs of praise, and reading and preaching from the Bible, but in those works which keep men and nations free from the power of unregenerate man.

### **MAKING THE WORD FLESH**

This is the great void in Christian thinking today. There is no shortage of Christian literature available today, dealing with every conceivable aspect of obtaining a deeper personal relationship with God. The Christian counsellor, psychologist, Salvationist, Bible commentator, all are widely represented and publicised. But in all this very little hope is offered to those enslaved by their fellow man, whether it be on this side of the iron and bamboo curtain, or the other side. It is though the source of life has almost dried up, and the world waits in agony for renewal.

If the void is to be filled and the new life of Christ is to flow into the vacuum, the words of Christ will have to break out of the prison created by the preacher. Salvation is not through words alone, and the preaching of "the word" has been devalued to that position. It is as though the precious jewel of truth, given so that its radiance and life will light up the whole world, now lies buried under a mountain of meaningless words. The W.C.C. knows the value of an efficient public relations system, and theirs is superior to any other within the Christian churches. Continually it churns out a never ending torrent, complementing those of the rest of the media and the publishing houses, so that when some small aspect of truth does emerge it is drowned in a veritable deluge; unrelenting, inexorable, steam rolling

### **THE CROOKED CONSCIENCE**

by Bernard Smith.

A Christian writer turns the spotlight on the double standards of the World Council of Churches. Price 45 cents.

everything before it.

Only when Christians discover that "the word" is indeed clothed in the flesh of policies and actions, which counter the satanic policies destroying the preciousness and uniqueness of each individual will we return to a path where it is possible to "make disciples of all nations". Goodness cannot be imposed from the top by huge centralised bureaucracies acquiring all power over individuals and nations. Christian policies will reverse that trend, and return the power filched by false teaching. Christians who truly heed the new commandment, "that ye may love one another" will know that such love cannot function where there is not trust, and that trust is inseparable from that freedom which comes from God. Freedom is not an intangible but springs from the roots of very definite policies. Those policies have been destroyed by modern governments. Therefore Christians have no alternative but to go into this domain and bring order and the authority of God. Let us hasten to the task.

### **THE NATIONAL WEEKEND**

Over the years the annual highlight of The Australian League of Rights' activities has been the National week-end, starting with "The New Times" Dinner on the Friday evening, followed by the National Seminar on the Saturday afternoon and evening, and concluding with the all-day Action Seminar on the Sunday. With Melbourne and near-Melbourne supporters hosting country and interstate visitors, the National Weekend also provides a strong sense of a family re-union.

The National Secretariat of The League meets on the Friday before the "New Times" Dinner and major announcements are made at the Action Seminar on the Sunday. This Seminar starts appropriately with a short non-denominational Divine Service. There will be some really inspiring reports at this year's Action Seminar, covering a multitude of activities, and some equally inspiring announcements concerning new programmes.

This year's "New Times" Dinner will, as usual, be at The Victoria, Melbourne, on Friday, October 3, a week later than has formerly been the case. Details concerning the National Weekend will be announced later. But early bookings would be appreciated for the Dinner. Regretfully we must increase the tariff to \$11 a person, which is still a relatively most moderate price for such an evening, including all refreshments. Money must accompany bookings. For purposes of forward planning it is also essential that the League's head office is informed of what private hospitality is required.

Write to Box 1052J, G.P.O. Melbourne, Vic. 3001.

## A LEGACY IN MOTHBALLS

By David Thompson

**During his short tour of Canada in April, the young National Director of The New Zealand League of Rights, made a profound impact upon Canadian audiences with his presentation of the basic questions exercising the minds of young people today. The following are the notes of his Toronto address, given at the Royal York Hotel on April 20:**

Since many of the problems of young people in modern society are related to their employment, or lack of it, it is necessary to examine the production system itself. We must decide what it is that we require from this system, and how the policy of full employment contributes to achieving it.

The necessity to work for a living has traditionally been regarded as inevitable. The commencement of the policy of full employment — at least scriptually — dates from the time that Adam and Eve were expelled from Eden. They were then required to satisfy all their own physical needs -- the more urgent being food, clothing and shelter — in a hostile environment. This necessity to labour has traditionally been regarded as the "curse of Adam". Nevertheless, although regarded as a punishment and a curse, work, or full employment was regarded as preferable to a state of worklessness. From this position, sections of the Church have gradually elevated the curse into some sort of virtue. When the necessity to labour for survival coincided with a measure of creativity and craftsmanship, this attitude was valid.

However, there have been periods in the history of men when they have managed to partially lift the "curse of Adam" from their backs. The last two great civilisations - the Roman and the Greek— had been able to provide the aristocracy with extensive free time; not with the use of technical innovation and development of extremely advanced mechanical assistance which we enjoy, but with the use of human slave labour. Both these civilisations were noted for their cultural developments — the Romans particularly in the rule of law, and the Greeks in the concept of liberty.

In the 12th and 13th centuries', our own ancestors had managed to partially lift the "curse". As William Cobbett describes conditions in rural Britain, at this time a man could provide for his family in 16 working weeks of the year. One hundred and fifty 'holy' days were observed — over one third of the year! The British provided their own buildings, clothing and food from local materials with the use of their own craftsmanship and an efficient division of labour. But the most important aspect is the manner in which they used their time AFTER they had catered for their material needs. This was the period in time when many of the remarkable Cathedrals were built - mostly without financial payment — by the craftsmen, architects, tradesmen and labourers. These glorious buildings, which for the most part we are incapable of reproducing today, remain as a monument to our ancestors' ability to develop in the cultural areas. It was also in this period of time when the British began to construct the mechanisms for governing the social side of their lives —and lay the foundations upon which the 'Westminster' style of government was based. The

system of trial by jury was established, as was the sheriff system, and it was in 1215 that the British, with the assistance of their military and the leadership of the Christian Church, began to limit the powers of government. Today, we of the Commonwealth of Nations inherit these techniques of law and government, and the Great Charta, which the King was forced to sign, is still, at least in part, the basis for our "common law".

### THE DREAMERS

Every age has its dreamers, and perhaps even in the 13th century men may have asked if the day would ever come when they would no longer follow their ploughs and teams, but would watch as the ploughs were drawn along as though by magic, or if their women would always have to ply the spinning jenny. Perhaps they even asked themselves if a time would ever come when men might fly high above the great oceans in strange machines, or travel beneath the same oceans for thousands of miles. But this was only in the realms of fantasy, rather than practical reality.

However, by using their ingenuity and curiosity, our ancestors set about discovering the laws that govern the physical world, and slowly began to apply them to the physical things — solar energy, water, timber and minerals. Techniques and advances, innovations and ideas began tumbling over each other to form a renewed flood of inventions designed to lift further the 'curse'. In fact, the ultimate goal was to place all of us, who inherit this technical ability to care for the material things in life, on the unemployment lists in the 20th century. This we regard as one of our most pressing problems, not only for young people, but for their seniors as well. And so developed one of the most stunning of genuine revolutions in the 16th and 17th centuries — the age when men first took solar power and combined it with new technological advances and rudimentary machinery to build the steam engine. This was, of course the industrial revolution, and in the cotton mills of the Midlands and the surrounding coalmines, machinery began to replace human labour. The result was that human labour was dramatically cheapened, and the once-prosperous rural people were plunged back a thousand years into poverty and degradation.

Perhaps for the first time in its history Christendom was faced with the paradoxical problem, of potentially unlimited freedom from the necessity to labour — to transfer the curse of Adam from the backs of men to the machine — while to grasp even a little of that great freedom meant sinking into the depths of depravity. There were only two alternatives open to the British at this stage. The first was to abolish the use of machine labour so that all people could labour for their substance. This was in fact tried for a period of time by a group known

as the Luddites, after a simple-minded top-maker, who once replaced by the machine and robbed of his wages, sought to destroy the machine that had replaced him. But this could never stem the explosion of development and mechanical innovation that took place. So the British turned to a compromise between machine and human labour, so that people would still have the wages from their own labours to buy the produce that was increasingly produced by the machine.

Since that time, we have experienced perhaps an even more dramatic revolution — the electrical revolution — that has enabled us to produce, with the use of our rich technical heritage, machines which can even think for us! So it is now conceivable that large-scale human labour is obsolete. While once our ancestors were faced with the common liability to labour for their sustenance, they have left us a legacy of a potential common freedom from human labour. As time unfolds, the awful compromise that we made with the machine becomes even more awful, as it binds us ever tighter to the "curse" while the potential for freedom becomes ever greater daily. There are now whole factories that operate without any human labour at all! They are run by electric "brains" which instruct sophisticated robots to replace worn parts, and even to construct more robots to replace worn robots.

The key to release us from this compromise is, of course, finance. Many of us merely offer "token labour" at our place of work -- we 'put in time', not because we enjoy doing so, but because we must have the wage packet at the end of the week so that we may consume. Thus we depend upon the production system to do that which it was never designed to do — to distribute to us the means with which we may claim the fruits of a common technical heritage — the material things of life produced almost entirely by mechanical means. Christendom has repeatedly turned its back upon potential freedom from 'the curse of Adam' and resolutely embraced this terrible compromise between human and machine labour because of the bonds of finance.

This is the compromise that not a single politician has squarely faced, much less advanced a constructive policy to break the compromise. So today we regard full employment as the ultimate goal, and unemployment as a state to be avoided at all cost.

The material result of this compromise, of course, is an ever-increasing flood of goods and materials, which, for the most part, the countries that produce them are unable to consume. It is not possible to limit the production of such goods, because this immediately renders people both unemployed and "unempayed" - a major disaster. Therefore it is necessary to devise means by which increasing volumes of goods can be consumed. Several ways have been employed. The first is to bombard consumers with a sophisticated barrage of propaganda designed to prompt them to buy more material things, which is called advertising. But one would think that a point must be reached, when we are all driving three cars, watching four colour television sets, eating tremendous quantities of food; in fact, a saturation point. So the

second technique of "built-in obsolescence" has been designed to ensure that the material goods wear out faster, and retailers may churn out an ever-larger volume of shoddy products of poor durability so that their profit margins remain high, and their staff remain employed.

### **EDUCATION FOR BOTH MATERIAL AND SPIRITUAL**

Although we are forced to recognise that the many environmental movements have largely been manipulated by the revolutionaries to become obstructionist movements designed to place even greater pressure upon the delicate fabric of society, we must concede that the genuine environmental movement makes a very valid point. That is, our production system is increasingly given over to becoming a vehicle whereby we exhaust tremendous amounts of our natural assets in the production of unnecessary shoddy goods with the ultimate goal of all this surplus production being the RUBBISH TIP. Once again, we do this to keep people 'gainfully employed' watching the sophisticated machine produce ever-increasing volumes of material things, wilfully blinded to any potential economic freedom.

The problems arise for our young people when they are faced with the prospect of spending a lifetime as industrial refugees, made obsolete by the machine age. The one section of our community who benefit from a positive direction of their tremendous energy and enthusiasm are our young people. While our educational institutions are largely training them vigorously to perform a material task in a highly specialised field in the production system, this training actually becomes a liability to young people if they are refused a place in the production process. It is futile to train young people to become one small cog in the large state work-force machine, merely to reject them as obsolete when that training is concluded. If we can agree that we have SOLVED the problems of production that we can provide for our material lives with a minimum of effort then should we not direct our attention to the spiritual or cultural side of life? Should we not at least educate our younger people for both the material and spiritual world?

A demonstration of the shortcomings of the State education system was made in New Zealand by a young woman whose children were attending a State school. She wrote to the Director-General of education asking, "What is the purpose of the education system?" He replied, in essence "to prepare a young child for the experience of life". Considering this a fair answer, she asked, in return, "What is your concept of the 'experience of life'?" To this he replied, "I'm sorry, but this kind of question is beyond my responsibilities, I am merely a public servant, and not required to hold a view on such questions". This demonstrates that the State is not qualified to educate children, as it does not hold fundamental, or philosophical views as such. But the foundation of education must be on philosophical absolutes — a responsibility, traditionally, of the Christian Church. So instead of 'educating' our children, we are merely 'training' them for the material side of life — to take their place in the production pro-

cess, for which large-scale human labour is becoming obsolete. Our young people, not equipped with a philosophical training in cultural or spiritual foundation, are vulnerable to the revolutionaries if they find themselves in such a position.

From a young person's point of view, the traditional Christian Church has little to offer of practical value. It appears to be dead, and rather than providing leadership on moral questions in essential areas, it forwards a strain of sloppy sentimentalism fundamentally unrelated to the truths of Christianity. It is significant that the Marxists no longer regard the Christian Church as an obstacle, but rather as merely an extension of the Social Welfare services.

To examine some areas in which the church may be revitalised, one must, of course, go to the authority on Christianity; Christ Himself. He DID have some comments to make on issues that had practical application. For example, He was once asked, as a trick question, "should we pay our taxes?" This was a period when taxes, levied by the Romans were particularly severe, as were the penalties for not paying them. He who asked the question of Christ hoped He would urge them to revolt against the Romans, then he could be thrown into jail, eliminating a thorn in the Romans' side. But His remarkable answer was in the form of a question. Holding up a Roman coin, Christ asked, "Whose head is on the coin?" The head, being Caesar's, prompted Christ to deliver the great command: "Render unto Caesar that which belongs to Caesar but render unto God that which belongs to God". I believe that He was confirming that there IS a place for the material side of life, for the government of our social affairs, and provision of our physical needs; that there is a place for Caesar, but that Caesar should never so dominate our lives that there is not sufficient left for us to render to the spiritual things that which we have a responsibility to render.

#### SYSTEMS SHOULD SERVE INDIVIDUAL

Christ also had a comment to make on the subject of the Sabbath. He said that the Sabbath was made for man, not man for the Sabbath. He was indicating that the Sabbath is an institution, and that the institution was designed to serve men rather than the reverse. Is our production system an institution? Do we require it to serve us, or are we required to give of our very substance and freedom to serve the production system? To remain chained to that terrible compromise? By our attitudes to the production system, we have allowed the material things to dominate us so heavily that we have no time - no economic freedom - - to devote attention to the spiritual things, or to the social and cultural things as our ancestors did to produce a remarkable heritage, which is ours for the taking.

And finally, how many hypocritical churchmen repeat that great Christian prayer, the Lord's Prayer, every Sunday, without even listening to what they say? We begin

by acknowledging that our God is in His Heaven (hallowed be His name . . .) and we then ask Him for His Kingdom to become on earth that which it is in Heaven. We ask Him to give us our daily bread! We are surrounded with incredible material abundance, and we continue to ask for our daily bread! Nobody pays for the rain to fall, for the sun to shine, for the rivers to flow. These things have been given to us — our daily bread -- free of charge. The Christian accepts that this is a part of his divine inheritance, in the same way that we inherit the ability from our ancestors to combine all these physical things to produce physical abundance far beyond the dreams of the nineteenth century dreamer. We are blessed with an abundance never previously available to a bygone age, and all that is required is that we shed the terrible compromise between man and machine to realise the remarkable potential freedom from the "curse of Adam" and proceed into a cultural and spiritual explosion never before envisaged.

#### RECOMMENDED READING

**THE CONTROVERSY OF ZION, by Douglas Reed.** Already rated *as* the most incredible and outstanding works of this century. The work, which it was feared, would never be published. Price \$14.50 posted.

**THE CONSPIRACY OF TRUTH, by W. D. Chalmers.** A former South African Rhodes Scholar, former lecturer in classics at St. Andrew's University, and currently responsible for English religious programmes on South African radio and television, the author brings a refreshing new contribution to how Christians can win the battle against the threat of the power monopolists. Price \$1.35 posted.

**CARDINAL MINDSZENTY, by Mgr. Dr. Jozsef Kozi-Horvath.** Friend and comrade-in-arms of the heroic Christian leader, Cardinal Mindszenty, the author provides an authoritative biography and sheds a revealing light on a most important period in recent European history. An inspiring story of a towering moral giant who refused to compromise with Communism. Indexed. Price \$3.45 posted.

**THE FRAUDULENT GOSPEL, by Bernard Smith.** An updated edition of the scholarly examination of the real nature of the World Council of Churches. The author carefully documents the consistent pro-Marxist bias of the WCC and its subversion of traditional Christianity. Indexed. Price \$3.45 posted.

**RELEASING REALITY, by Eric D. Butler.** A brilliant synthesis of C H. Douglas's teachings and a clear exposition of "practical Christianity". Price \$1.75 posted.

**Order from Box 1052J, G.P.O., Melbourne, or all League of Rights addresses.**