

THE NEW TIMES

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SIXPENCE WEEKLY

LIBERAL SOCIALIST PLANNING

Although we have refrained from making any comment on the controversy between the Victorian Liberal Party and the Victorian Country Party, we cannot allow to pass without comment the following extract from Mr. Hollway's last letter to Mr. McDonald (first published in the Melbourne "Herald" of December 6):

"As you know, I have returned from abroad more convinced than ever before that all our efforts and energies must be concentrated on the big developmental works for this State. These naturally include such matters as water supply, the Murray Valley, fuel, transport, Portland, soldier settlement, &c.

"Most of the matters I have mentioned, including decentralisation, housing, and education, are largely matters of administration, not legislation."

Mr. Hollway then goes on to say that he feels that two Honorary Ministers are necessary to help the Ministers "with the organisation of these big projects."

It is all too clear from Mr. Hollway's letter that the people of Victoria are to have an intensification of the Liberal-Socialist big-scale planning already well under way in this State. If the Victorian Liberals were genuinely concerned with the building of a society in which all increasing number of individuals can do their own planning, and by their own efforts obtain real independence, they would immediately reverse their present policies of centralised Government planning.

State Power Monopoly

What nonsense for Mr. Hollway to be talking about decentralisation when he pushes ahead with the creation of an all-powerful Electricity Monopoly which Lenin urged was necessary for the creation of the Communist State. There is no technical reason why it is essential that all Victorian industry has got to be dependent upon a State Power Monopoly. We predict that Mr. Hollway and his associates will live to see the folly of this policy of Monopoly. Before he extends it any further it would be an excellent idea if he ensured that the shareholders—the Victorian electors—were permitted to see in a genuine balance sheet just what genuine profits, if any, the State Electricity Commission is making.

It is very significant that Mr. Hollway says that it is since his trip abroad that he is more convinced that the Victorian State Government should concentrate more on big developmental works. We would be very interested to know of the names of all the people he met while abroad. It will be recalled that when Mr. Casey returned to

Australia after being overseas he came out as a leading advocate of big Government developmental works similar to the much-boomed Tennessee Valley Authority. No doubt Mr. Hollway shall see to it that we soon have a Murray Valley Authority.

Most Revealing

Undoubtedly the most revealing part of Mr. Hollway's letter is where he says that his "big projects" are "largely matters of administration, not legislation." In other words there is a fixed policy of more and more socialism to which all Parties subscribe. The only argument between the parties is about who can administer the policy best.

The English Conservative, Mr. L. S. Amery, deals with this very matter in his *Thoughts on The Constitution* when he says: "What we call a change of Government is in fact only a change in the small, if important, element which is required to direct the general policy, while recruiting for it Parliamentary and public support, or at least acquiescence." In other words, a "change in Government" merely means that one set of politicians has been more successful in recruiting public support for a fixed policy than have "their so-called opponents."

The fixed policy is a totalitarian policy, and Mr. Hollway and his associates who talk so much about opposing Socialism must be challenged to practise what they preach. If financial credit can be made available for large-scale Government projects, it can be made available for decentralised free enterprise and local governing bodies who will ensure that it is used to serve individual requirements.

Ample Capital Goods

The sole purpose of the production system is to produce goods and services required by the individual. It cannot be disputed that there is already in Victoria adequate capital equipment which, if used for the production of consumer goods, would enable adequate production for a much greater population than the State already has. Any further capital production can only take place at the expense of the immediate

standard of living. It may be argued that this tremendous capital expansion will benefit future generations.

But this is the very argument used by the totalitarian to ensure that there is "full employment"—Keep everybody hard at work producing for the future, which never seems to come, for the export trade, or for some other purpose which does not benefit the individual.

There is probably some scope for further capital development in Victoria, but any Government which is genuinely anti-Socialist will make it clear that as far as possible all such development must be carried out by free enterprise.

For example, if finance can be found for the Government to extend its antiquated transport Monopoly, finance can

(Continued on page 2)

OUR POLICY

- 1 The preservation of Australia's sovereignty as a part of the British Empire, and the exposure of all internal and external groups which attack that sovereignty.
- 2 The preservation and extension of genuine local government.
- 3 The preservation and strengthening of all Constitutional safeguards for the purpose of protecting fundamental individual rights.
- 4 The encouragement of all activities designed to bring Governments under more effective control by the electors.
- 5 The preservation and extension of genuine free, competitive enterprise and private ownership, and opposition to all Monopoly, whether it be "private" or State.
- 6 The support of a financial policy which will (a) permit free enterprise to make available to all individuals an increasing standard of living and greater leisure for cultural pursuits, (b) result in no further increase in the community's indebtedness and the sound business practice of gradually reducing existing debt.
- 7 Recognising that the basis of any sound economy is agriculture, the encouragement of agricultural policies which will ensure the preservation and building up of soil fertility by organic farming and gardening; and the prevention of soil erosion and the protection of forests and watersheds.

Now, when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
Silence is crime.

WHITTIER

NOTES ON THE NEWS

Following a resolution by the U.N. General Assembly, that meddlesome bunch of International Zionists and planners will be interfering very soon with Australia's trusteeship of New Guinea. It should be noticed that this body only interferes in the affairs of small nations because, with the power of the veto, it exercises no power over the major countries. In such circumstances it cannot possibly be of any use. Incidentally, in this connection, the Labour Party is expected to alter enlistment conditions shortly so that Australians, can serve overseas with the World Police Force. In such an event Australians could easily be used to further U.N. tyranny in say Spain, while Negro troops were ordered to do likewise in Australia.

Profit Problems

The N.S.W. Prices Minister claims that, as a result of reduction of profit margins, hundreds of items would become cheaper. Naturally he does not care to mention that quality will also be lowered to meet these new profit reductions. The Chairman of the N.S.W. Chamber of Commerce Prices Committee (Mr. W. J. Allison) said, "In the past (due to war money), continually rising turnover enabled traders to operate on a lower gross margin and absorb rising costs," but now the "rise in turnover was slowing down and in some cases had reached its peak." When this situation is reached if price increases are not allowed, nobody will produce the goods. Price-fixing cannot be successful when costs are rising. It is time manufacturers realised that our present faulty money system does not distribute the profit they seek. Very little adjustment is required to correct this fault.

Labour Logic

Labour members are objecting to Joe Chifley being likened to Joe Stalin. They say that such disrespect tends to destroy the authority of elected representatives. Well, fancy that now! Perhaps we should regard these paid servants as the Japanese look upon their Emperor. Meanwhile Mr. Ward is being reported for calling Mr. Gullett "Fascist-minded un-Nordic person," and then describing Mr. W. M. Hughes as a "doddering old warmonger." A study of Hansard will reveal many illustrations of such bad taste, a great deal of which comes from Labour members. It seems a little illogical, to say the least, for them to complain at bracketing Chifley with Stalin, a comparison which few people would quibble at—even if a little disrespectful.

Miracle Man

According to Don Iddon, Americans are now looking to President Truman to perform miracles. He bases this statement on the cross-section of public opinion revealed during an extensive tour of the United States. He says that the American people are not thinking of the plight in Europe or in China; they are concerned about their own plight—how they can buy chops at 4/8 per lb., beer at 11d., rent at £6/4/ a week, &c. Don Iddon then remarks that if Truman doesn't solve this problem (the gap between incomes and prices) his popularity will vanish very quickly. Well, he did not solve it

during his last term, yet he was re-elected. It seems to be pretty certain that Truman will be more active in furthering Jewish aims in Palestine than in the welfare of those who regard him as a miracle man.

Dwelling Decontrol

Houses are said to be plentiful since the controls were lifted, but there's a catch in it—the price. (This is a substantiation of the proposition that price-fixing limits production.) Prewar builders were usually content with about £50 per house profit, but now, because of added costs, higher taxation, and shortage of materials, the profit on each house must be doubled or trebled.

The position was that under price control houses were unobtainable. Now houses are plentiful at a price, so the real problem is a matter of money. Surely it is a simple matter for our financial wizards to see that the community has adequate purchasing power. Producers and manufacturers play their part in making goods and services available, but our financial technicians are failing to produce adequate money tokens for the consumer.

"Primary Production Under Socialism"

The above was the title of an address given by Mr. Eric Butler to the Wandin branch of the Primary Producers' Union on Wednesday December 2. Mr. Butler traced the history of the application of Socialistic theories to agriculture in Soviet Russia and other parts of the world.

He said that the primary producers were regarded by the planners as a menace to their centralised planning because of their traditional independence. He instanced how the Socialist Government in Great Britain is working to destroy all private ownership of land.

Mr. Butler urged his listeners to gain a thorough understanding of the Socialist menace to their independence. He also revealed how Socialism, like other collectivist movements, is fostered by the most powerful monopolists in the world, the Jewish international financiers. His address was well received.

Horsham Voters' Policy Association

On Thursday, December 3, the Horsham (Vic.) Voters' Policy Association held its last study group for the year. Mr. Eric Butler was the lecturer. At the conclusion of the evening the President of the Policy Association, Mr. L. Rudolph thanked Mr. Butler for visiting Horsham once every

month during 1948 to assist the members of the Association in their studies. He was certain that all those who had attended the lectures given by Mr. Butler had improved their knowledge and understanding immensely. It was proposed to start the next series of study meetings in March, 1949. It was anticipated that Mr. Butler would also be able to address a public meeting in Horsham about this time.

Welcome to a Gangster

A former Presbyterian moderator, a well-known Catholic editor, and a prominent rabbi have addressed a critical open letter to over 100 American public figures whose names appeared on Menachem Begin's reception committee.

Begin, who commanded Irgun Zvai Leumi terrorists, now known as the Freedom party, arrived in the United States last week on a "good will" tour.

"Do you know that Mr. Begin's terrorists were responsible for the bombing of the King David Hotel?"

"Do you know that they kidnapped and garroted two British sergeants and booby-trapped their bodies?"

"Do you know that Irgun forces, in an act of calculated terrorism, massacred 250 inhabitants, men, women, and children included, of the village of Deir Yassin?" the clergymen's letter asks.

The reception committee, as advertised in New York newspapers, included many well-known Americans of all faiths, as well as 11 Governors and nearly 100 Congressmen.

The letter called on the addressees to withdraw their support as publicly as it was pledged.

In a separate statement, signatories of the letter expressed the opinion that many of the committee members must have been in ignorance of the nature of the man and organisation whom they appeared to be backing.

"To give the impression that Irgun has the backing of an important segment of American opinion is most damaging to the prestige of the United States in the United Nations," they added.

—*The Age*, Melbourne, Nov. 30.

N.T. Comment: The welcome to Begin does not surprise us. He quite possibly had his first lessons in gangsterism in New York, a city that epitomises American (Jew) culture. This, by the way is the chief city in the country that is "saving" Western Civilisation.

Liberal Socialist Planning

(Continued from page 1)

be found to enable free enterprise to supply the citizens of Victoria with a transport system more in keeping with the requirements of a modern community.

But Mr. Hollway and his associates are making it clear that they have no such intention of freeing free enterprise from State monopolistic shackles. We wonder if they are prepared to accept some personal responsibility for the inevitable results of the totalitarian policy which they have made it clear they are going to continue? We intend to have more to say about this matter at a later date.

THE INDIAN SCENE

The informative article published below is taken from "The Tablet" (Eng. of September 18. It is a concise and correct picture of some very important aspects of the Indian political scene

Hyderabad Invaded

The Indian invasion of Hyderabad is another milestone on the road to the Hindu-Moslem internecine strife which it was freely predicted would supervene after the end of British rule. The attempted justification of its action by the Indian Government will hardly bear examination. The extent of the disorders which have been made the excuse for the invasion is in any case doubtful. It is true that British subjects have been evacuated from Hyderabad, but the reason has clearly been the prospect of Indian interference rather than its internal conditions. Thus *The Times* on Saturday recorded that "some who had left businesses appeared rather annoyed at leaving, and one declared he had never seen a Razakar, and heard of no untoward incident." But in any event the Indian Government has clearly been doing its best for some months past to stir up trouble in Hyderabad. The economic blockade in itself would be a sufficient explanation for any unrest which may be prevalent. The Razakars have been described in the usual unreal way as "Fascists," but whatever their true nature, it is obvious that they have only come into being to combat the threat from India.

The "standstill" agreement which is technically still in force was designed to provide time for discussion of Hyderabad's relations with India. It has been used instead to bring every sort of political and economic pressure to bear upon the Nizam's Government. In addition, Hyderabad's appeal to the United Nations was pending at the very time when the Indian forces crossed its frontier. Pandit Nehru may declare in a large way that responsibility for events rests upon Hyderabad, but this is merely playing with words, and the illegality and untimeliness of his action could hardly be clearer.

The consequences to the whole sub-continent are bound to be disastrous. It will be surprising if there is not a widespread outburst of communal violence to add to the tragedies of the Punjab and Kashmir which have already resulted in the first 13 months of India's independence. The irresponsibility of Pandit Nehru's Government in launching a train of consequences whose end it is impossible to foresee may open the eyes of his admirers in this country to aspects of his policy which have hitherto been discreetly ignored. Nor is it possible to forecast with any assurance the reactions of Pakistan to the violation of the territory of a Moslem State, Pandit Nehru's reputation as a disciple of Gandhi, with his belief in non-violence, is hardly likely to survive this latest development.

Our Faithful Ally

The position of the British Government in all this is highly equivocal. When India and Pakistan were granted Dominion status in August last year, the native States were specifically given the freedom to make their choice between accession to

either of the Dominions and independence. The Hindu ruler of the largely Moslem State of Kashmir opted for union with India, and thus precipitated a civil war. The Nizam of Hyderabad, on the other hand, has throughout chosen complete independence. This is hardly surprising, for he already enjoyed most of the attributes of sovereignty in the days of British rule.

The argument that with the ending of paramountcy British responsibility for the native States is also terminated is one which hardly does credit to the British Government. The Nizam has never sought to organise a large army or to build up a reserve of military supplies, because he has always relied upon the alliance with the Crown. As the "Faithful Ally of the British Government," a title deriving from the time of the Mutiny, he has, on the other hand, always provided a generous contribution to the expenses of Indian defence. The

SPECIAL NOTICE TO NEWSAGENTS AND READERS!

Next week will be the last issue of "The New Times" for 1948. "The New Times" will not be published on December 24 and December 31.

The first issue of "The New Times" for 1949 will be published on Friday, January 7, 1949.

British expression of their unconcern with what is falsely regarded as a purely internal Indian affair virtually amounts to a unilateral denunciation of the treaty with the Nizam.

The Socialists' Illusion

The Labour Party, during its long period in the political wilderness, showed an unfortunate penchant for forming alliances with dubious movements abroad. The connection with Zionism was of this kind. Any expression of democratic and nationalist principles was enough to gain the Labour Party's favour. The realities of the Indian scene escaped them. Harrow may be an excellent nursery for democracy, but Pandit Nehru has not, any more than any other high caste Hindu, shown any signs of making a serious attempt to mitigate the social system, which has been the chief obstacle in the way of India's development. A nation, still more a sub-continent, cannot be reduced to terms of foreign imperialists and oppressed nationalists. There are always other factors, especially institutions with their roots deep in the past, which make it impossible to treat a State as a tabula rasa for political experiments.

The great bulk of the peasants, who form the overwhelming proportion of India's population, are interested in good

government and freedom from the money-lenders. Congress, in spite of Gandhi's enthusiasm for the simple life, has always been the party of the big industrialists, who bring as narrow an approach to economic problems and the conditions of labour as any early nineteenth-century manufacturer. It is only in the towns that politics, in anything approaching the Western sense, can be said to flourish. There they are too often the cheap imitation of the externals of European parties without the spirit which gives them life. In Hyderabad, moreover, the peasant population is mostly Hindu, while the Moslems are concentrated in Hyderabad city. Hence the unreality of all the talk about a plebiscite, which in the circumstances of contemporary India is a virtually meaningless term.

Mr. Jinnah

The career of Mr. Jinnah, the first Governor-General of Pakistan, is another reminder that the Indian scene is more complicated than the supporters of Hindu Nationalism were prepared to allow. Congress posed, to its great advantage in Western public opinion, as a progressive party, while the Indian Moslems were treated as reactionaries, the tools of British Imperialists who were thought to encourage the differences between the two religions on the principle of "divide and rule." That the Moslem conception of the dignity and equality of man is far nearer that of Europeans than the caste system of the Hindus passed unnoticed. Theory has for too long been given precedence over fact.

American (Jew) Culture

So far as it is possible to judge such a matter, the elevation of the United States of America to the position of the protagonist of Western Civilisation is a major calamity from almost every point of view. So much is this so, that the triumph of Asia might almost be predicted as a consequence.

There is a considerable body of U.S. citizens who as individuals inspire both respect and liking. But it is sheer ignorance, or worse, to suppose, that this type is effective in the corporate policy, and particularly foreign policy, of the U.S.A. considered as a world Power. If there is any quarter of the world except Pales-tine and Johannesburg in which the U.S.A. has inspired either respect or affection during the past four years, we have not heard of it. And the general explanation of this is precisely that the civilisation, if that is the correct term, of North America, is North American, not-Western or European.

The root difference is one of faith. The very aggressiveness of the less attractive type of "American" (an attribute which the New Order is introducing into "Britain") is the outcome of uncertainty—a lack of confidence in the rightness of action. Hence the violent shifts of policy under sectional pressure, the adulation of success, however temporary, and the pathetic acceptance of veneer as being "just as good" as sound wood.

A BANK CHAIRMAN'S VIEWS

We have taken the following extracts from an address given by Mr. H. D. Giddy, chairman of The National Bank of Australasia Ltd., at the annual meeting of shareholders. Our copy is from the Melbourne "Argus" of Nov. 25.

Hours of work may be shorter, but the facilities and services necessary for comfortable pleasure and recreation are miserably inadequate. Our postwar economy seems to have a bias toward higher and higher monetary incomes, with poorer and poorer results when we spend them.

Community Baffled and Disappointed

This phenomenon is baffling the community and leading to frustration and disappointment. The people, the great middle class more particularly, are learning the hard way. Bitter experience is telling them that increased monetary incomes in themselves are not the answer to comfort of life. Failure to realise in the immediate postwar period the rash promises made by callow minds during the war might perhaps have been excused on the grounds that their fulfilment would come in due course. But this excuse is exploded now, for over three years have gone by, and the transition has ended.

Moral Code Affected

It is not surprising that this postwar atmosphere of disappointment and frustration has had its effect on the moral code of the community. To a severe degree there has developed between individuals a struggle to take what each can out of the community, with little or no urge to put anything back. The desire for reward without effort has grown apace. Men and women fail to derive full satisfaction from their daily

task, for, bombarded by the idea that so much can be got from Government benevolence, they have come to have doubts about the virtue of work. And doubts about the value of one's daily task mean doubts about life itself.

The Road Out

Along which road, then, lies the route out of this tangle of economic disillusionment and clash of social ideas? Unless we are to remain bogged in a morass of socialistic inefficiency with a mounting crisscross of controls and counter-controls and their resulting "economics of poverty," sturdy strides will have to be made, and made rapidly, toward the cleaner atmosphere of a new freedom for individual development, for the exercise of enterprise and initiative, and for a full restoration of the Competitive effort in industry and commerce.

New Faith Required

The risks of our nation falling into a miserable confusion of restrictions, regulations, and contradictory legislation are considerable unless we grasp, and grasp firmly, a powerful new faith in the individual and set to work to develop an economic and social framework within which his personality and energies can have full play. Professor John Jewkes, of Manchester University, describes the position accurately: "The keen and stimulating buoyancy of an expanding free economy may at times be fretful and wearing, but at least it leaves wide individual horizons, opportunity, and the right to withdraw from the race at any time. In the planned economy the anxiety neurosis is that of individuals who watch the circle of their initiative slowly shrinking." The chairman continued: "I suggest that there lie most of the answers to present-day confusion and clash of thought. Too many are watching with the greatest anxiety 'the circle of their initiative slowly shrinking' and their hopes of improved living conditions steadily becoming fainter. Our country's experiments of late years show clearly that Government attempts in peacetime to plan the whole economy and to control business and the individual create problems which do not diminish, but which add to the average person's struggle to improve his standard of life. My urgent plea is that instead of stubbornly trying to remedy the proved defects of centralised State control by venturing further in with a Socialist programme of nationalisation, our leaders revise their present outlook and set about establishing such conditions as will permit the rightful expression of the individual's energy, initiative, and personal ambition, and give him every opportunity for reasonable reward."

New Times' Comment

We welcome this statement by Mr. Giddy, and hope that the sound philoso-

phy expressed therein will lead to positive action to try and make it a reality. If "a new freedom for individual development" is to become a living reality some reconsideration of the political and financial rules of the game is urgently necessary. We have the following suggestions to make in this matter:—

- (1) No Government to have the right to levy taxation other than for specific amounts for specific purposes.
- (2) Retention of one taxing authority with the difference that the State Governments become the sovereign collecting authorities making population pro-rata grants to the Commonwealth.
- (3) Abolition of the compulsory secret vote for a voluntary open and responsible vote.
- (4) No State participation in industry without approval of the people by referendum. Voting to be as in clause (3) above. Further, that those supporting it accept responsibility for profit and loss.
- (5) Alterations to financial rules to enable: (a) a price subsidy to be paid to retailers, (b) the payment of a National Production Bonus.

The above suggestions, if acted upon, would give the individual control of policy, while at the same time making him responsible for that policy. Control of policy and responsibility are the keys to "individual development."

Federal Government accepts Israel as State

Australia has accepted the existence of Israel as an effectively established State, Mr. Chifley indicated in a statement on foreign affairs tabled in the House of Representatives today.

The statement was the first which clearly defined Australia's attitude towards Israel.

Mr. Chifley said that Australia had always maintained that decision of the United Nations must be supported and upheld. An Australian resolution on Palestine introduced in the United Nations accepted the existence of the State of Israel.

In a comment when he tabled his statement, Mr. Chifley said the Palestine situation seemed to be reaching, if not a satisfactory conclusion, at least a position where some sort of agreement between Jews and Arabs would be possible.

—The Argus, Melbourne, Dec. 3.

N.T. Comment: The Federal Government thus recognises one of the worst acts of aggression in modern history; 500,000 to 1,000,000 Arabs have been forcibly ejected from the land that their race has inhabited for over 1,000 years.

This State, built on aggression, assassination, secret intrigue, international blackmail, and financial racketeering, is to become the spiritual and geographical centre from which world Jewry will implement their philosophy of The Chosen Race destined to rule the world. They are not lacking in gentile stooges.

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"New Times," Dec. 17, 1948 — Page 1

The Ruling Institution

What is surprising and depressing is
 the spectacle of so much short-
 sightedness and of men so much
 under the domination of names that
 they imagine they are building a
 Socialist commonwealth, creating the
 conditions for a better and freer life,
 when they are in fact centralising
 authority of all kinds and building a
 top-heavy and oppressive structure
 which one day the British people will
 heave off their shoulders with an
 immense sense of liberation and
 relief. It is curious that men so much
 indoctrinated with the half truth that
 "men's judgments are a parcel of
 their fortunes" and that men acquire
 outlooks induced by their occupations
 do not apply the moral to what they
 are doing and rally imagine that the
 huge machine will not develop
 interests and purposes of its own
 quite distinct from the interests of the
 population whose energies it
 mobilises and directs.

An Analogy

What students of the Ottoman
 Empire call "The Ruling Institution,"
 as the Sultans made it, lived its own
 life according to its own laws; and so it
 is with every bureaucracy, that its
 appetite grows by what it feeds on.
 Small organisms, like separate
 ministries, acquire a life and a
 character of their own, and the greater
 and more powerful the all-embracing
 organism of the modern State is
 encouraged to be, the less easy will it
 be for the transient and embarrassed
 leaders, who pass in succession
 through the ministerial offices, to
 control, or even to influence, the
 immense machine.

An Inner Logic

There is an inner logic by which each
 fresh claim to authority, each new set
 of powers, leads on to more, and
 Aristotle's saying that the true nature
 of a thing is what it has in itself to
 become is very relevant to the nature
 of States. We cannot appreciate the
 real and dreadful nature of a society
 organised for equality or efficiency
 instead of for freedom, while it is
 being built in a society where the
 doctrine of freedom has for so long
 been dominant. The agents are in
 general so much better than the thing
 they serve. Today's Civil Service is
 full of men, themselves possessed of a
 free philosophy, who mitigate its
 effects, and, from their very closeness,
 are well aware of the implications and
 probabilities for the future, if the
 process is not reversed by a reaction
 from the depths of the national soul.
 But these are men formed in an earlier
 time, and on their heels comes a
 younger generation, nourished on
 myths about the horrors of an open
 society, and conditioned to identify
 human progress with the continual
 extension of bureaucratic control at all
 levels.

—The Tablet (Eng.), Sept. 18.

"Our Sham Democracy"

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 states that C. H. Douglas is un-
 doubtedly one of the greatest
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 penetrating analysis of finance,
 government, philosophy, constitu-
 tionalism, &c. Those responsible
 members of the community who
 are concerned with the present
 increasing plight of the world must
 study Douglas if they desire to
 know what must be done to save
 our civilisation.

The following list of Douglas's
 works are available:

- Social Credit* 6/6
 Written in 1924, this is one
 of Douglas's earlier works.
- Credit, Power, and Democracy*, 6/9
 An analysis of certain aspects
 of the credit system.
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No. 50

CHRISTMAS: 1948

In this, our last editorial for 1948, it is appropriate that we should once again stress the fact that the policies we advocate are derived from that philosophy termed Christian. All policies are rooted in a philosophy. The basic issue confronting mankind is, therefore, whether the philosophy of the anti-Christ—the idea that the individual should be subordinated to the group—can prevail against the Christian philosophy, which conceives of the group merely existing to serve the individual.

During the coming Christmas season we hope that men's minds, temporarily freed from the intense struggle to obtain material security under conditions which become progressively more oppressive, will be turned toward an examination of those fundamental truths upon which our Western Christian civilisation has been built. Those who would play an effective role in the struggle to defend that civilisation must make certain that they are fully equipped. We consider it an honour and a privilege to be able to serve those individuals who desire to draw their swords and seek the enemy out wherever he may exist.

We are pleased to report that over the past year an increasing number of responsible members of our community have availed themselves of our services. All genuine progress in human history has been the result of action by minorities. It is essential that this important truth be appreciated at a time when the alleged virtues of bigness, mass-production, and the domination of minorities by majorities, are lauded as never before.

Dark as the present situation appears, and with the threat of even worse to come, we can derive a stimulating faith from the knowledge that the evil policies being imposed upon us today are opposed to reality; that in the very nature of things they cannot endure. A conscious faith based upon an understanding of reality can, as the New Testament informs us, move mountains. But it must be stressed that Faith without Works will get us nowhere. The effective Christian must be an actionist.

In wishing all our readers a Merry Christmas and a Happy New Year, we desire to thank them for their faith in "The New Times" over the past 12 months; a faith which has, in many cases, been demonstrated by financial and other assistance. However, considerable as have our achievements been during this year, we must make still greater efforts during 1949, a year in which the threatened storm may burst upon the remnants of our civilisation, Individual initiative is the great stumbling block to the designs of the anti-Christ. We trust that during the coming Christmas season our ever-increasing circle of supporters shall pledge themselves to use their initiative to the maximum during 1949, and by their example encourage more and more of their fellow-electors to do likewise. Thus in association shall individuals free themselves from collectivism and build a society in which all institutions shall serve their policies.

Ghetto Technique In Graft Enquiry

We have not heard the end of the big graft inquiry in Great Britain by a long chalk. But there is enough to show what powerful corrupting influences are at work in the heart of the Empire when a "stateless" alien, Solomon Wulkin (alias Sydney Stanley), could buy himself into the confidence of Ministers of the Crown and high-ranking Government officials; and who was in a position to negotiate such matters as American loans for the "development" of Africa!

Our comment on this obnoxious type of intriguer and power-luster is summed up in the description of a similar type by Negley Farson in *The Way of a Transgressor* (P. 161). We have quoted him before, but it seems to us particularly appropriate to the occasion, and will bear repetition:

"In the spring of 1915, Archangel. . . . He was a Russian Jew, born within the pale. He guided his life by only one motto: **"God loves the Rich, and the Rich love God."** His waking hours were spent trying to dig himself well within this coterie of God's elect. And he knew how to do it! Wherever Frumkin went he carried with him the germs of corruption. He was like a rat, a large white bubonic rat, gnawing his way through the Russian structure of officialdom, infecting everybody. He could place a bribe with a shrewdness that would make the American variety of Washington lobbyist look like a tyro. Moral decay came in his wake; and it was parasites such as he which eventually brought the official structure crashing down."

British (?) Coal Policy

The United States has asked Britain to raise fuel prices for British homes and factories and cut the price of coal sold abroad.

"Marshall aid administrators are behind the move," says the *Daily Express*. "They say the high cost of British coal on the Continent is likely to retard European recovery and the Coal Board should rely on home consumers for profits—not 'soak the foreigners.'"

"The proposal puts the Coal Board in a dilemma in its relations with the Government. It wanted to increase the home price of coal last year, but permission was refused by, the Fuel Minister for fear of the effects on production costs and the cost of living.

"The Coal Board then decided to charge foreign buyers 25/- a ton more than home consumers."

— *The Herald*, Melbourne, Dec. 3.

N.T. Comment: Well! Well! Who would have thought those nice Americans could be so unkind? Fancy them wanting Britishers to go cold without coal. Of course, the British can take it, but will they for much longer?

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STATEMENT BY THE CATHOLIC CHURCH

We have taken the following extracts from a Social Justice Statement entitled "Socialisation" published with the authority of the Archbishops and Bishops of the Catholic Church in Australia.

The Normal Economic Order

11. The basic institution within the community is the family. The family comes before the State. One of the most important functions of the State is to assist the family to fulfil its purpose. "Since the family is the cornerstone of society, it should not be a temporary association bound to dispersion once the parents die and the children grow up. It must be a continuous factor; it must reckon its age not in years, but in generations. Yet the most firmly established family becomes dispersed very quickly, unless endowed with property handed down from father to son."

13. In the economic sphere, it is therefore a most important task of government to encourage that type of economic organisation in which the family and the home may prosper. The normal economic order—that order which is best adapted to the real needs of mankind—is one in which the majority of men are working proprietors; that is to say where "they earn a living for themselves and their families by working their own property, whether that property is a farm, a shop, a workshop, or a factory. This is the best economic order precisely because the institution of the family is strongest while this system prevails."

14. This type of economic order may be adapted to enterprises which require more capital than one family can contribute: Where the amount of capital actually needed for the conduct of a business is greater than one man can supply, the necessary capital is best made up in the form of partnership in which each of the partners has an effective share of control.

15. Where the technical equipment required for certain operations is so complex and expensive that small and medium sized firms are unable to

finance its purchase or operation—as for example in the assembling or other finishing processes of manufacture—co-operative enterprises operated by small firms operating in the industry appear to be the natural organisations to carry on the work.

20. The Church places such strong emphasis upon the private ownership, control and operation of productive property for two reasons. In the first place she regards a strong family structure as the cornerstone of a Christian society and of civic liberty. Secondly, she realises that the ownership, control, and operation of productive property is the economic bastion of personal freedom and of a virile family life.

Origins of Class Warfare

21. It is precisely because the community has failed to establish a social order in which the ownership of productive property is so widespread as to set the "tone" of society, that the nation is driven by the great spasms of class warfare. The Supreme Pontiffs have never failed to point out that a community cannot be stable if in effect it is divided into two classes—the tiny few who control the vast bulk of the means of production, and the very many who own nothing.

22. The attitude of the Church to philosophies like Communism, which elevates class-warfare to a principle of action, has been made abundantly clear. (6). The Church, however, does not restrict its condemnation to the agents of revolution. At the same time she condemns in equal measure the social system of monopoly capitalism which has denied property to the masses and thus created the division of classes on which all class warfare is based.

This, then, is the kernel of the social programme — the development of an economic system in which great num-

bers of individual men, now without a stake in the country, shall again become the owners, controllers, and the operators of productive property, be it in the form of a farm, a shop, a workshop, or a factory.

Concentration Not Inevitable

50. It is not true that this concentration of ownership is inevitable, and that nothing can be done to avoid the domination of the life of men by the huge enterprise and the great machine. Pope Pius XI in his great Encyclical "Quadragesimo Anno" listed the causes which had led to these serious developments in the social order, under the following heads—

concentration of men's attention upon business to the exclusion of all else;
speculation;
the abuses of the company form under which modern business is generally organised;
excessive advertising.

Public Companies

53. A limit must be placed on the operation of business by public companies. "Only too often," declared Pope Pius XI,

"by hiding under the shelter of a joint name, the worst of injustices and frauds are perpetrated; and . . . directors of business companies, forgetful of their trust, betray the rights of those whose savings they have undertaken to administer."

54. Existing laws encouraging the organisation of public companies encourage the concentration of productive property into fewer and fewer hands. A person who in one way or another has amassed savings which he should invest in business operations of his own, only too often surrenders the active control of his property by purchasing shares in public companies. He thus diminishes his own status as a man and at the same time inordinately increases the power of a small class of financiers and administrators. These, even if they are not nominally the owners of the property which they administer, are in fact its real controllers.

55. The strongest measures of all should be taken against the technique of the "holding" company which enables the same group of men to spread their control over many fields of production.

61. This then is the primary kind of intervention in economic life which the public authority should undertake to free the community from the fetters of giant industrial concerns, to allow the working proprietor to function as the normal unit of our economy, to provide a framework in which the small industrial unit can flourish and expand over the major portion of economic life; this is a better type of intervention than nationalisation. For nationalisation of an industry in itself does not alter the status of the workers employed in it. They still remain in the proletarian condition in which they were before the industry was taken over by the State.

(Continued on page 8)

IMPORTANT

Have You Assisted The Circulation Drive?

We have not yet reached our objective of 1,000 trial subscribers. All supporters are urged to give this matter their immediate attention. Surely every present reader knows one responsible member of the community who would appreciate the material published in The New Times, and who, at the end of six months, would probably become a regular subscriber. Forward names and addresses immediately, together with 10/- for every trial subscription. Make this your Christmas gift to The New Times; help it to extend its influence more rapidly and improve its financial position.

Statement by the Catholic Church

(Continued from page 7)

"The Sphere of Nationalisation"

63 In the light of this general statement of the principles which should govern the distribution of property in our present day community, the attitude of the Church to the general question of nationalisation can be more easily understood. By nationalisation, we mean the specific act whereby the Government compulsorily substitutes public ownership for private ownership in a particular industry.

64 Normally it is not the function of the Government to engage in business. We recognise, however, that we are living in abnormal times. The disorder in our economic life has progressed to such a degree that the Government is called upon to fulfil many functions which would be alien to it in a Christian economic order. Furthermore, it is clear that the needs of Australian development in the past have justified a greater degree of direct business activity on the part of the public authority than would be considered desirable in other countries. Our immense areas, our tiny population, the weakness of private economic resources made it inevitable that the Government should develop communications and utilities which, in other countries, have been developed by private interest.—New Times.

65 The following governing principles concerning nationalisation are therefore set down for the guidance of Catholics;

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66 (I) While the nationalisation of certain industries may be justified under certain conditions, it is quite clear that the nationalisation of ALL the means of production is absolutely wrong in principle and cannot be held by Catholics. It is equally wrong, whether its achievement is proposed by peaceful or by violent means, whether it is to be achieved piecemeal or at one stage.

69 (II) A system which, while avoiding complete nationalisation, extends public ownership far beyond what is required by the common good, is opposed to Christian teaching.

70 An official publication of the Labour Party of Great Britain, "A Guide to the Elements of Socialism," illustrates how a statement of principle which is quite compatible with the social doctrines of Christianity may be applied in a way which is totally out of harmony with the Christian tradition.

71 "Socialists," declares this publication, "are fully prepared to recognise private property in the means of production where that is the best way of providing for the use of resources for the general benefit, and on condition that it is not made a means to the exploitation of labour or monopoly at the consumers' expense. Socialists do not want to 'nationalise' ALL industries and services, but only those which it is necessary to bring under public ownership in the general interest."

72 As a statement of principle this is in accord with Christian doctrine. Yet when this principle is applied to concrete instances it is held to justify "public ownership and operation" not only of banks, insurance companies, public utilities, and of basic industries like iron and steel, but of the land itself, of road transport, the major part of housing construction, the boot and shoe industry, among others.

73 It is quite clear that in these latter cases the precise method by which the Government should intervene should not be nationalisation, but the dispersion of ownership, in the manner which has already been indicated. The nationalisation of industries which are capable of being conducted in small units cannot be reconciled with Christian thought.

74 As far as the land is concerned, whether the legal title granted by the State is freehold or leasehold, the individual is entitled to possess certain rights over a quantity of land sufficient to provide a secure living for himself and his family. These rights include the right to use one's land freely but in accordance with the canons of good husbandry, the right to sell the land at a fair price, varying with the improvements made to it but not necessarily including a speculative profit, and the right to bequeath the property to one's heirs. So long as these conditions are preserved, it matters little whether the tenure under which they are enjoyed is entitled freehold or leasehold.

75. Today, even in certain democratic countries, nationalisation is being carried beyond the bounds laid down by the moral law. It is becoming apparent even to Socialists

however democracy which is limited in sphere provides no necessity of real freedom once----- begins to monopolise-----j It is becoming apparent the system can operate only --- -----open or hidden 'directors' ----- 'industrial conscription' ----- system the worker is ----- inalienable right freely ----- vocation. Under these ----- the freedom of the persons ---- and the family becomes ----- or chattel of the State

7 76 (III) The Church --- under present condition --- certain forms of --- industry which are of ordinary importance to ----- ity, and which ----- come under public ----- form or another, ----- necessarily by means of -----

77. Among these are ----- insurance, the manufacture --- heavy chemicals; rail, seaport; public utility services; gas, tramways); armam ----- public utility services and a -----

transport industry are air --- under some form of ----- Australia, whether operated by State, or by municipal ----- industries are, at the most owned and operated by ----- corporations.

78 Some of these ----- doubt efficiently conduct --- question of efficiency is --- importance only. These ----- countries which, if they remain ----- of uncontrolled private ----- upon those bodies the power' referred to by ----- power is "so great that ----- out danger to the gen ----- entrusted to private --- It is beyond doubt that ----- which operate in these ----- number and extensive in ----- a position often to dominate --- customers, their supplies --- employees, their potential cost --- at times, even the public ---

79 Crude iron and at ----- chemicals are the prize ----- without which a multitude of industries cannot exist. They exercise a monopolistic control --- ply of these commodities --- tually unlimited power over the economy.

80. In the present stage of development, however, it --- produce these commodities of small-scale production --- tion of these commodities --- on by corporations control of natural resources and --- large plants. These are the very types of industry ----- Pius XI. If not publicly ----- should at least be place --- strict Government supervision

81. It is also out of ----- Christian thought that ----- credit POLICY --- as distinct administration of credit --- private hands. This is a ----- public authority. ----- dispensed by banks or by a -----

(Continued on page 9)

Statement by the Catholic Church

(Continued from page 8)

A which are today often more --
ful financially than the banks it --
--posed to right order that the --
-- economic power which rest in
stating the credit policy of the --
should be in the hands of private
individuals.

The nationalisation of the
trading banks is not in itself
opposed to the principles of
social morality. It be-----so only
it intended as one step-----cing a
system of total Socialism.

It is therefore the Christian
view-----so long as these
particular forms-----industry and
enterprise endure they -----be
under public control is exercised
by way of -----nationalisation of
in some other way-----upon all
the circumstances of -----
individual case.

(!V) Among the industries
which -----should be publicly
controlled there-----some
which may legitimately be ---
nationalised. In the words of the -
-----Holy Father, "these are
the -----in which it is evident
that ----nationalisation) is really
required-----the common
good—that is to say ----that
when it is apparent that it is -----
the ONLY method which will
effectively remedy an abuse or
avoid a wastage of the productive
resources of the country, and
which will en-----the organic
development of these
resources, and which will direct
them so as to benefit the
economic interests of the nation. .

However, since nationalisation
is the only way, not even the
primary----in which the
Government should intervene
in industry, recourse should be-----
to it only if and insofar as other
drastic measures have been
shown----experience to be
insufficient.

**THUS WHILE IT IS
ADMITTED THAT THE
CONTROL OF THE
NATION'S CREDIT POLICY
SHOULD BE IN THE HANDS
OF THE CENTRAL GOVERN-**

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GOVERNMENT, merely to state this
principle does not finally answer the
question whether this control is best
achieved by the complete
nationalisation of the banks. (*New
Times* emphasis.)

87 The real issue in the matter
of bank nationalisation rests in these
questions; "Is other less drastic
legislation sufficiently comprehensive
to achieve the same objective? If it is
sufficiently comprehensive, is it,
sufficiently safe from legal or political
challenge to make nationalisation
unnecessary?"

88. Once the principles have been
stated and once the issues have thus
been clarified, the answer to these
latter questions is a matter of political
judgment in which the Church is
necessarily silent, and in which her
children have the right to form their own
reasoned judgments.

**89. (V) Even if in a particular
case nationalisation proves to
be justifiable, it is an expedient
which may have dangerous results,
"Instead of diminishing the mechanical
character of life and work...." writes
the Holy Father, "nationalisation, even
when morally legitimate, is more likely
to increase it."**

90. This undesirable development comes
about in two ways. In the first place, the
nationalised Industries will always be large
industries with a tendency to keep on
increasing in size. The larger the industrial
unit the greater the inclination to value
the worker as a mere cog in the productive
machine.

91. On the *other* hand, the fact that the
Government sinks millions of pounds into a
nationalised industry will inevitably mean that
it will fight to preserve its monopoly, even when
new technical methods make it possible for
the Industry to be run by small units
operated by working proprietors.

92. A concrete illustration of this danger is
the battle which is today being fought
between the Government-controlled- railway
systems and road transport, controlled often by
small private operators. The small road
transport can often handle goods and
passengers more efficiently than the
railways. Since Governments have invested
tremendous sums in rail transport, they are
driven to extreme measures to defend their
investment and to crush out their
competitors.

**93. (VI) Hence, even when the State
does justify nationalise some
enterprise, it would be a mistake for it
to conduct that enterprise as a
centralised monopoly. For this would be
simply to substitute State capitalism for
private capitalism, a process without
any advantage to the community**

94. This principle makes it clear the
real significance of the suggestion that
should the private banks be taken over by
the Government, the day-to-day
administration of the banking system
should NOT be conducted exclusively by
the branches of the one nationalised bank,
but by co-operative credit societies.

95. Properly regulated by legislation,
these co-operative credit societies would

do much to avert the evils of monopoly.
So long as they were backed by the
credit of the State, but at the same
time allowed to enjoy an independent
life of their own, they would enable
individuals and industrial enterprises to
preserve their freedom from the direct
control of a Government instrumentality.

96. While maintaining the
sovereignty of the Government in the
field of credit policy, co-operative credit
societies would ensure that the central
Government would not become a
colossus threatening the freedom of its
subjects, because of its direct control
over their individual finances. By
decentralising the administration of
credit, they would ensure that this
freedom would be preserved in day-
to-day business relationships.

97. The proposal that co-operatives
should be introduced wherever national-
isation operates is one which extends
beyond the sphere of banking. It should
be investigated always and applied in
every possible case.

**98 (VII) In the case of the nation-
alisation of a particular enterprise,
it is obvious that a just compensa-
tion should be paid.**

99 As to the amount of compensa-
tion, it is clear that it would vary in
individual cases and that, in each case,
all the circumstances should be taken
into consideration. The market value
of the property taken over is not
necessarily the only criterion of the
compensation which should be paid.

Our Editorial Comment

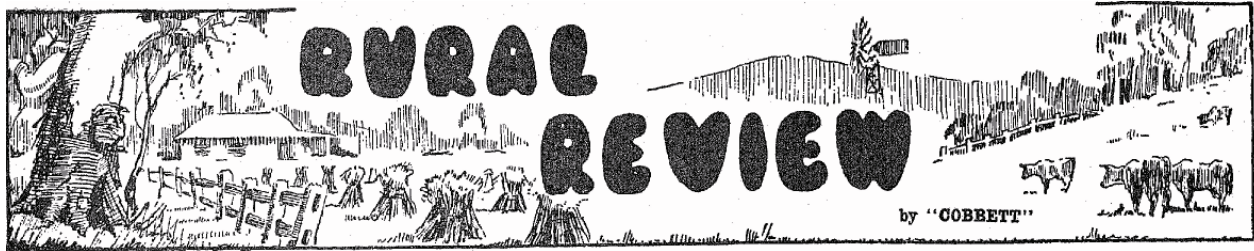
This is a very creditable and honest
attempt to deal with a subject of major
importance. As such, we congratulate
the Church on its endeavours while
reserving the right to offer some
constructive criticism of what we regard
as a fundamental flaw in the section
entitled, "The Sphere of
Nationalisation." In fact, we don't like
this phrase. It has an "inevitable"
sound about it that grates. We also note,
in passing, the frequent use of that
dangerous abstraction, "the common
good." Further, we submit that the main
arguments used in this statement prove
conclusively that nationalisation is
inherently dangerous, and that the
correct function of Government, in this
matter, is to break up and prevent
monopoly.

Now to deal with specific points. We
propose to deal with only two clauses,
64 and 88, which have been emphasised
by us in the text.

Clause 64

Dealing firstly with the part, "Normally . . .
Christian economic order": This is a
contradiction in terms. Governments
engaging in business have largely contributed
to the present abnormal conditions. How we
are going to reach a "Christian social order"
with further Government engagement in
business escapes us. It is only wishful thinking
and going in the face of history to expect
nationalised industries to be other than
bureaucratic. The only function of
Government in this matter is to lay down general

(Continued on page 12)



HAS AGRICULTURAL SCIENCE DEVELOPED A ONE-TRACK MIND?

The following excellent article, by Mr. John Manifold, well-known Western District (Victoria) agriculturist, was written as the result of an article, "Value of Organic Matter in Soils," published in November issue of "The Australian Farm and Home."

The author of the article "Value of Organic Matter in Soils" touched on some important matters and viewpoints. Having sketched the development of Baron Liebig's theories, he says:—"It is for these reasons that chemists and agricultural scientists regard artificial fertilisers as their heritage, which they must defend at all costs against those who advocate or practise so-called 'organic farming.'"

If true, that explains a good deal. But why this attitude? Does agricultural science maintain that it knows the whole truth about soil fertility; and/or that truth in this vast problem is so circumscribed by a fetish that it is only to be looked for (so to speak) in a "super" bag?

Question at Conference

The article mentioned the Warrambool Rural Conference, at which Mr. Twentyman, senior agrostologist in the State, and Col. H. White, of "Bald Blair," Guyra, N.S.W., spoke on the second day.

Mr. Twentyman said that in the absence of Prof. Leeper he felt bound to refer to the interest engendered in the subject of organic farming by such writers as the late Sir Albert Howard and Lady Eve Balfour. Listening, one felt that Mr. Twentyman was not very happy in having to include this subject in his talk. Probably he himself would agree with this report: "Mr. Twentyman, having declared that he had spent 'a full fortnight' in delving into such books as those he mentioned, then proceeded to condemn their contents as 'mystical nonsense.' Except in this portion of his address, Mr. Twentyman was interesting and lucid."

An interesting situation arose at question time. The speaker had ended his talk on the note that any connection between the use of artificials and disease was nonsense. A questioner reminded Mr. Twentyman that the chief veterinary research officer of the C.S.I.R. in this State has said:—"Undoubtedly, if you use artificial fertilisers you must expect a higher incidence of disease."

Mr. Twentyman, obviously, had never before heard this opinion of our leading veterinary research officer. Momentarily, he was nonplussed: he then said that the matter was one for veterinary science and outside his province!

Is Disease Justified?

As it happens, veterinary science is quite complacent in the matter. Dr. Bull, when he made the statement just quoted, added these sentences:—"But (referring to the increased incidence of disease) I believe that to be economically justified. I am completely satisfied with the methods of pasture improvement being employed in this State." Any man on the land could, of course, speak to that surprising conjunction of statements. But the point that appears to require emphasis is that our senior agrostologist, continues to grow fodder by methods which our senior veterinarian says cause disease, and that **both are completely satisfied!**

And why do some scientists attack the writings of Sir Albert Howard with such venom—because that is not too strong a word when the terms "charlatan" and "mystical nonsense" are used in his connection by fellow scientists? Laymen cannot help but realise how similar is the attempted debunking of Howard, by some of his confreres today to that meted out to Lister and Simpson by the medical contemporaries of their time.

Howard Got Results

Howard's chief work is "An Agricultural Testament"—that book deals with results. He and his first wife (a trained botanist) spent some 30 years in practical research work in India. He was fortunate eventually to be given a free hand. He delighted to get out of the laboratory and on to the land amongst the native cultivators. He learned much from them, and, ultimately, they much from him. He was emphatic that soil fertility problems must be viewed in whole and not fragmentary fashion.

He came to the belief that the use of artificial fertilisers destroyed soil fertility, unbalanced the natural development of all growth, and, by so doing de-

stroyed both its nutritional worth and its inherent resistance to disease. He developed the principles of the "law of return" and devised practical means of helping to forward this law by a special technique of composting vegetable and animal wastes. He reported his results, and they are noteworthy in especial regard to the clearing up of diseases and the building up of resistance to such—both in regard to plants and animals.

Many Now Adopting New Methods

So little are commercial companies impressed by this "mystical nonsense" slogan adopted by many routine scientists that a large number—especially of those growing tropical and sub-tropical crops—have long since given up the use of artificial fertilisers and adopted Howard's methods to the great advantage of their crops, their soils, and their freedom from disease.

South Africa under a governmental sponsored scheme has over 100 towns and cities which have adopted the system of composting their sewage and organic wastes. New Zealand is well started in the matter. India (the home of Howard's work), in the midst of all her troubles, has inaugurated the composting of wastes on such an enormous scale as to merit the description gigantic.

Australia is almost the last country in the world to realise the necessity of returning all organic wastes to the soil. But—if one takes a little trouble to find out—it is surprising, and from the writer's point of view encouraging, to discover the number of individuals engaged in working out their own problems of soil fertility on purely organic lines. It ill becomes agricultural science to deride such efforts, and studiously to avoid such additional knowledge that may be gained by studying their results.

Col. Whites' Experience

The article mentions the talk of Col. H. White, of "Bald Blair," N.S.W., at the Warrambool Conference. Unfortunately, Col. White misjudged his available time. He told in inexorable fashion by reference built on reference the reasons for his results. Only time prevented him from recounting those results that are well known (at least to laymen) and how they have been achieved in practice. This was possibly the most important talk on soil husbandry ever to be delivered in this State. It was much more than surprising, therefore, to note that no Victorian metropolitan pastoral newspaper made the slightest reference to it.

Col. White's land is granite country of some 5,000 acres, with a summer rain-

(Continued on page 11)

AN EXPERIMENT ON POULTRY FEEDING

We publish below an article taken from "The Victorian Poultry Journal" of October 1, 1947: It gives an account of a very interesting experiment on poultry feeding, comparing results obtained from compost grown wheat and that grown with artificials. The results speak for themselves.

One reason why white rats are so widely used in feeding, experiments is because they possess an extremely acute food instinct. It is even more sensitive than our finest chemical analysis. Most probably the nose is the test organ, as all animals of the rodent type depend upon their sense of smell for their survival, hence the wonderful development of their sense of smell. They can smell delicate aromas not detected by any chemical methods. For instance, tests have shown that white rats can easily tell which fertilisers have been used in growing the food fed to them. If we give them wheat, for instance, grown under the influence of different fertilisers, and keep each group of wheat in separate containers, the rats will always select one and the same container and refuse the others. The reason is that they object to the use of certain fertilisers and prefer others, even though chemical examination reveals no difference in the foods whatsoever. **The wheat selected every time happened to be that grown under the influence of compost manuring, while the samples refused were those grown with mineral or artificial fertilisers. When compelled to eat only the latter wheat, they would greatly restrict their consumption, generally to from only one-tenth to one-twentieth of the amount eaten when placed on the compost grown wheat.** These experiments led one investigator to carry out similar tests on poultry, not to test their food sense, but to determine the effect of the differently fertilised wheat on egg production and hatchability, writes E. E. Buttner in the *South African Poultry Magazine*.

Two groups of hens were used in the test. Both were kept under identical conditions and belonged to the same

breed. The only difference was that the one group received wheat manured with compost only, and the other group received wheat fertilised with artificial or minerals. Each received exactly the same quantity of food. The two lots of wheat also belonged to the same type, and the soil, too, was the same. Only the fertilising differed. The result of the experiment was remarkable indeed.

The group of hens fed the compost wheat produced 192 eggs per bird in nine months on the average, while the artificial, mineralised wheat group produced only 150 eggs per bird in the same period. The eggs were also tested for their breeding value in an incubator. The eggs from the compost wheat-fed hens hatched to the extent of sixty-eight per cent, while the figure for the other group of eggs was as low as 35 per cent.

The keeping quality of the two groups of eggs was also determined. After six months 27 per cent, of the compost wheat fed group of eggs were unpalatable, while the figure for the other group was as high as 69 per cent.

Each group of birds consisted of 17 hens and a rooster, which surely is enough to provide reliable averages. In every case the results are clear-cut and definite, so that no room for doubt is possible. In every instance compost proved superior to artificials or mineral fertiliser, exactly as the feeding experiments with the white rats mentioned above indicated.

From the above it would appear that feeds grown on compost land give better results than foods cultivated with arti-

ficials, at least on old and exhausted soils. There are certainly instances where the soil is more in need of organic matter than minerals, at least the type of minerals commonly found in artificial fertilisers. Application of certain so-called trace elements or rare minerals, usually not found in commercial artificials, except perhaps as impurities in some cases, might, however, be of real benefit, especially to exhausted lands.

There are also undoubtedly cases where a mixture of both organic and artificial fertilisers would prove beneficial, not merely to the crop yield itself, but also to the dietetic value of the crop. So far too much attention has been placed on the yields of crops, the amount-reaped, and one cannot blame the farmer for this, because his job, at least in the past before we knew better, was to get the highest possible yield, but now our knowledge has increased, and the factor of dietetic value will also have to be considered by the grower of crops. Today we want not only food in plenty, but good food as well, both for man and beast, for foods that are best for animals are also sure to be best for man, and vice versa.

Just why the compost-grown wheat should have proved so superior to the other wheat cannot be stated with certainty as yet. It may be that the soil was naturally or already rich enough in minerals and therefore needed no more for some time, and that it was deficient in organic matter. There appears to be a definite relationship between the required amount of organic matter in the soil on the one hand, and the mineral content on the other hand. Both groups should no doubt be present in proper balance, but unfortunately we have too long neglected the one and overdone the other. The above experiments seem to suggest this.

Has Agricultural Science Developed a One-track Mind?

(Continued from page 10)

fall. He deplores, the fact that he spent the main part of his life attempting to improve his land with artificial fertilisers—to its detriment. His system is briefly this:—"Sheet" composting on a four-yearly basis. The rotational and perpetual ploughing down and resowing of 5,000 acres. Superphosphate is only used in the initial sowing down of new pastures to help the establishment of clovers. The results are known to his district, and they are being imitated with increasing advantage to the soil and to the individual.

Organic farming can do nothing but good, both to the soils state of fertility and to the nutritional worth of products grown therefrom. Agricultural science appears studiously to avoid the study of results produced by organic methods. The march of disease demands at least equal research on the basic causes of disease as that bestowed on its treatment after it has occurred.

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Statement by the Catholic Church

(Continued from page 9)

rules that will prevent abuses and encourage individual initiative.

In regard to the latter portion of this clause, we deny that it was inevitable under early conditions in Australia that large-scale Government intervention in industry was necessary.

Firstly, private enterprise can, and does, give far better service than does Government, enterprise, even if the available resources are limited.

Secondly, the historic reason for so much Government enterprise in Australia was due almost entirely to the disproportionate influence of Liberal-Socialist doctrines during the latter half of the nineteenth century and during the present century. The results of this have been almost uniformly disastrous, leading to one of the worst historic examples of centralised city populations, with a consequent neglect and exploitation of the countryside.

Clause 86

"Thus while it is admitted that the control of credit policy should be in the hands of the central Government. . . ."

We repeat this portion of the clause in order to further emphasise it. This represents a most dangerous viewpoint. Let us be quite clear on this matter; centralised control of credit policy, either by public or private institutions, will progressively lead to the servile State. This is a statement of fact, and the policy of all modern central governments bears witness to it. Decentralised administration of a centralised policy is only camouflage for a dictatorship. Witness the decay of local government, both State and municipal, in our own country. They have administrative authority but no real control of policy.

If the Church wishes to see the very fine objectives outlined in this statement

realised she will have to reconsider her attitude on this matter.

What is required is decentralised control of credit policy in the hands of the individual. That is, the individual must be enabled to control the policy of his own life. He must have an effective money vote that will enable him to control in his own interests the programme of production and the policy of governments.

Major C. H. Douglas in his Just Price formula has devised the technique by which this can be done. In view of the Catholic Church's long historical association with the Just Price in medieval times, we urge those responsible for this statement to study it and act on it. The philosophy behind the Just Price stems from the same Christian roots which insists on the importance of the individual. "We must build up from the individual, not down from the State."

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