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SIXPENCE WEEKLY.

Zionism and the Men of Palestine

By Fr. Georges Dumont

The following article appeared in "La Revue Nouvelle" (Brussels) of December 15, 1949. The Winter, 1960, issue of "The Eastern Churches Quarterly" published a translation with an editorial note calling attention to the fact that though certain things may have altered in Palestine since the article was written, "the underlying moral factors do not change."

"The sigh of a single overburdened person is enough to turn the world upside down." — (Saadi.)

Much is still being written about the affairs of Palestine — not all of it the strict truth — and it may yet serve as a pretext for more bloodshed. Among us, the people who talk are for the Jews or against the Jews; according to their sympathy or antipathy, some emphasise the courageous agricultural and social accomplishments of the Kibbutz, and the decisive victory of the Israelite army over the coalition of the army of Arab vassals; the energy, patience, spirit of organisation and sacrifice of the Zionist leaders in contrast to the venality of the Arab chiefs, made use of by Great Britain and the U.S.A. to insure their control of the Near East; others, on the contrary, insist on the moral corruption of the Jews, who emigrate to Palestine, on the revolutionary cynicism and the atheism of the Zionist masses, on the perfidiousness of the means used to compromise the heads of foreign states in their game, on their weakness for killing, on the uneconomic threat represented by the new Jewish power.

There is some truth and some falsehood in each of these considerations, but the point of view from which they start is badly chosen, it does not allow an objective outlook on the whole problem of Palestine. It is a fact that today a Jewish colony is established in Palestine, and this must be faced, not only as a question of rights, but also with the sympathy needed for the comprehension of any human problem.

But the problem cannot be looked at as we usually do in Europe, by merely considering the interests of one side or the other, whether through hating the Jews or by favouring them. One must also take account of the inhabitants that the Zionists found on their arrival in the country and who are generally called Arabs. They are the first people concerned; they should be considered in spite of their weakness, their social instability, the disunion of their communities in process of complete transformation. It is unjust to ignore them, and useless to believe that the Zionists, the English, the Americans or the Rus-

sians can remake the map of the Near East, without them.

The era of colonies is closed. Imperialist powers will be able, during the next few years, to find a few mercenary chiefs on whom they can rely for their maneuvers; they can still divide, falsify consciences, and get rid of unwanted personalities, but that will not last for ever. There will be one day, in the countries of Asia as in our own, through the development of education, and partly also through the example of the West, a popular conscience capable of opposing both foreign and internal exploitation.

We must therefore make sure that the Eastern peoples collaborate with the West, and that they do not work against it in a spirit of revenge and forgetfulness of the benefits received from it.

In the meantime, the English, Americans, and even the French, still keep many levers of command in the Near East, and they have a great deal of responsibility for its progress and its misfortunes.

In a current article of Samuel Stehman, "The Jewish Fact," we have an example of the one-sided way of considering Zionism. The author of this article clearly expounds the Jewish fact, the permanence of this people who have lived dispersed for centuries, the sufferings they have had to face among Christian people, their new consciousness of unity during the nineteenth century, and their strivings for emancipation.

He notes, without losing faith in the finality of history, that of the two constitutive elements of Israel — Religion and Race — the latter is taking form, while the former is slowly disappearing.

He shows that, although today nationalism is on top, the religious element, which is the *raison d'être* and the glory of Israel, is not dead; he gives us details which are new and interesting, viz.: the revival of a feeling for history and taste for tradition among the Jews in contact with the reminders of the Holy Land; the influence of the Hebrew religious minority; observance of rest on the Sabbath; respect for certain ritual observances.

It is possible, suggests the author, that this clerical attitude, and the spirit of community, will develop slowly among the

Jews, especially among those living in the land of their ancestors, into a Jewish religious renaissance, which may permit them to reconsider the trial of Jesus, and to be reunited into the Church as the spiritual descendants of Abraham.

Being an admirer of the Zionist movement, which he seems to have examined more in the press than in the country itself, S. Stehman recognises conscientiously that Zionism will not resolve the Jewish question. He reveals many things from the Jewish point of view. But in a study of seventeen pages on the actual "Jewish Fact" and on the installation of a Jewish colony in Palestine—and this in one of the

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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.

TO THE POINT

Surrendering to Communism

"Yet the mania for bureaucratic control, allied with a passion for mere enormity, represents a danger to our civilisation itself. Many of those who are beset with these maladies profess to be the foes of Communism. Nevertheless, if they continue to move along present lines, and go on building up an uncontrolled and arbitrary State, with everything in its hands, they will create in this country the Communist system which they claim to oppose."

—Capt. Cyril Falls, Chichele Professor of the History of War, Oxford, in an article in "The Illustrated London News," March 31, 1951.

"Unchecked power is no less tyranny because someone has voted for it."

—Charles Morgan, in "Liberties of the Mind."

Missing British Diplomats

"A picture of Burgess (one of the two missing British diplomats) is now emerging, which reveals him as an impetuous, indiscreet wild young man, with a somewhat chequered personal and political background. There are suggestions that Burgess favoured Communism — that security officers had been watching him."

—Douglas Brass, in "The Sun," Melbourne, on June 18.

Wherever Burgess and MacLean may be, it is frightening that such unstable individuals should be permitted to hold positions of trust in countries fighting for survival against the Communist challenge.

The incident of the missing diplomats provides further evidence proving that the real Communist menace is its technique in

Special Series of Anti-Communist Booklets

The Victorian League of Rights has launched a special educational campaign to bring to the attention of all responsible members of the community all aspects of the Communist conspiracy. The first of a How-To-Defeat-Communism Series of booklets has been published. This booklet, by the League's Campaign Director, Mr. Eric D. Butler, is entitled *The Truth About Communist China*, and is an excellent introduction to the frightening subject of Communist influence in high places in Western countries.

The League appeals to all *New Times* supporters to co-operate fully in ensuring that this important booklet is widely read. The price is 1/- per copy, post free. Orders of one dozen or more at 8/- dozen, post-free. Order now from The Victorian League of Rights, Box 1052J., G.P.O., Melbourne.

shattering the beliefs of its potential victims. The Canadian Royal Commission Report referred to this as "ideological motivation." It is interesting that both MacLean and Burgess are members of comfortable upper-class families.

Communist Vote in France

The big Communist vote in the French elections, approximately 25 percent of the total vote, should have a sobering effect upon those Western leaders who feel that the policies they have been supporting are likely to result in a defeat of Communism, still less "contain" it. In spite of "Marshall Aid," Atlantic Pacts, and the visit of General Eisenhower, nearly 6,000,000 French voters have repudiated "American" leadership. As General de Gaulle is also very cool about Washington influences in Europe, the total result is that a big number of the French people have little respect for "American" policies.

The French Communist vote does not mean that all those voting for Communist candidates support Moscow. Much of the vote was a protest against the rising cost of living. Inflation is the greatest ally the Communists have. Everyone who opposes modification of financial rules, which make inflation inevitable, is helping Communism. The Communists know this.

Coming Austerity

"Australia faces a period of austerity, unequalled in peacetime, in the financial year beginning June 30. First victims of the Government's drive to focus national effort on defence will be pleasure car-owners and would-be buyers of refrigerators, wireless sets, and other 'luxury' domestic items."

—News item on June 14.

One of the first steps in the programme to defeat Communism is to reduce the peoples of the non-Communist world to the same level as those of the Communist world! Do Mr. Menzies and his colleagues know where they are going? Or have they sold their souls for material power? One thing is certain: Like the Governments of all other Western countries, the Australian Federal Government, under the evil influence of its "advisers," is destroying the very foundations necessary for genuine defence against Communism; individual sovereignty and initiative.

"The Big Americans"

"The big Americans are interested in Australia, and can be induced to accept it as the great land mass peopled by willing friends at the door of the new Asia. If Australia, particularly its young men, would develop this idea, they can, I believe, bring American skills, products, men, money, and prolonged support into our country, until we are indeed the great producing and trading island of the south, strong in our manhood and dominant in the Western world's friendly understanding with Asia."

—Sir Keith Murdoch, in the Melbourne "Herald," June 18.

No doubt, the "big Americans" the

Zionist financial groups, are interested in possessing Australia as a colony of their World Empire. The "new Asia" which Sir Keith has in mind is one in which Communist China is recognised and the Chinese Nationalists repudiated. Sir Keith Murdoch received part of his "education" at the London School of Economics, which no doubt helps to explain his consistent support of Zionist-Communist policies. Patriotic Australians, who are loyal to the traditions of the British Empire, should on every possible occasion repudiate those who, under the guise of working for a better friendship with the U.S.A., are undermining Australia's link with the British Empire through the Crown.

Young Liberals Support Principles

At the recent Victorian Young Liberal Movement's Annual Conference, resolutions were passed opposing economic controls in peacetime, and the granting to the Commonwealth of powers additional to the Crimes Act to combat Communism. This stand on principles is to be commended, even though it is repugnant to the party "leaders," who know little else but political expediency.

NEW TIMES BOOK SERVICE

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Zionism and the Men of Palestine

(Continued from page 1)

best missionary reviews—he scarcely mentions the Arabs who live in the country. He does not say a word of the 800,000 refugees.

Like many Catholic writers, justly indignant at Hitler's persecution of the Jews, he feels deeply the spiritual ties which unite the Christians to the people of the Law, and dreams of an ideal Zionism, of the return of the unhappy children of Isaac to the land flowing with milk and honey, of an era of peace and reconciliation.

Unhappily, Palestine has been occupied for the two thousand years since the Jews have left it, by peoples today considered as Arab. It must not be said, as a tendentious press has insinuated: "These are nomads. Send them back to their destiny."

The Arabs of Palestine have the right to live in their home, and all the children of Abraham, whether Christians or Moslems or Jews, are called to the same salvation, and have a right to the spiritual city in the shadow of their Holy Places; they must all feel that they are at home in their country. It is unjust and dangerous to make the Holy Land the appendage of a religious nationalism.

If the author had considered the viewpoint of the Arabs of Palestine, their temporal rights and their eternal salvation, with the same penetration and sympathy that he has shown towards the "Jewish Fact," his conclusions would be less simple, but closer to the reality which he so clearly seeks, and could be carefully read by all who, among Jews or Arabs, long for the kingdom of justice.

It does not help me to know what may be the responsibilities of the leaders of Israel for political crimes, and those of the Arab kings for the defeat of their armies. It is hard for me to take seriously the actual "State of Israel," and the actual "Arab League." What interests me most are the men, individuals and communities. The institutions too often prevent us from seeing the men; the particular cases of the chiefs prevent us from understanding the interests of the masses. The only way, in my opinion, to see the situation clearly is to consider with the same brotherly feeling the indigenous Arabs and the Jews who live today in Palestine, whatever their respective mistakes and merits may be. In order that both sides may live, the problem of Palestine must be seen apart from the Jewish "world" problem. They should have been disassociated sooner, at the end of the British mandate (15th May, 1948).

The only honest way to settle the conflict after the departure of the English would have been to stop all immigration, and to find a "modus vivendi" between the different human groups, ethnic and religious, actually on the spot. This would have been possible with goodwill and perseverance. The Palestinian problem would have been a national one, but an international difficulty has been made out of it. Several great powers thought they had an interest in letting nothing in the Near East get organised or stabilised without them, and they have authorised the Zionist ideology, they have even helped it, to confuse the data of a real problem.

They have helped the Zionist dream to

make the problem of Palestine insoluble, and it will remain insoluble as long as it is stated in contradictory terms. It will remain insoluble, and will even get worse if we give up seeing it as a problem and let the Zionists pursue their dream of conquest, to the greater damage of the Arabs, and the loss of those Jews in Palestine who want peace. For Zionism is one of those racial dreams, which will dissolve only when much blood has been shed, not without heroism, and the commission of many sins, not without a certain terrifying greatness.

Consequently, near the end of the British mandate the specialists of Eastern affairs from the U.S.A. and U.S.S.R. who imposed at U.N.O. the vote of partition of Palestine (29th November, 1947) should have realised that Zionism was taking a road with no way out.

U.N.O. did not resolve the problems of Palestine, either with regard to the Jews or with regard to the Arabs. Indeed, since this respected organisation has taken charge of the fate of Palestine, it has only got worse. The impasse is getting more difficult every day, both for the old inhabitants, of whom two-thirds are refugees, and for the new ones, who suffer from a grave economic crisis, and are submerged by the great number of immigrants.

The creation of a State of Israel in the Near East cannot resolve the world Jewish problem—everybody agrees to this; even the new State cannot so much as survive in the narrow, artificial limits imposed on it.

Either the Zionists will get hold of Palestine entirely and of Transjordan (as has always been their avowed objective), which may end in the general massacre of the Jews of the Near East, or in the massacre of the Palestinians and Transjordanians, according to the success of the armies and alliances; or they will themselves have to stop immigration, which will mean denying their own ideal: "Let all the persecuted among peoples of the Bible find a place in the sun in the land of the Bible!"

The Zionists know and say that the State of Israel cannot live inside its actual fron-

tiers, but they consider it as a stage and, for the moment, they are contented with it. Faithful to their aim and to their method of the "accomplished fact," they consent to immense sacrifices in order to receive new brothers. In spite of the deplorable economic state of the country and the needs of the Jewish colony, which has doubled in the last few months, and the fact that foreign aid has considerably diminished, every day more Jews coming from central Europe are received and put to work. The rulers pack the old people closely together to make room for the others; it is the logic of the system.

The Jews in Palestine who were 800,000 in 1948 are today approximately nearly a million. When the population reaches two millions, the country of 16,000 square kilometers (much of it mountains and desert) will be unable to support it, and they will again increase by force their living space towards the East. It will be too late then to condemn them. If worse catastrophes are to be prevented, it is now that it must be done. It would be inhuman indeed to take vengeance on these unhappy people for the faults committed by unscrupulous chiefs, and to send back to the camps of central Europe Israelites who have let themselves be brought to Palestine in good faith.

If the fate of the Jews were the only matter, every one would rejoice to see their return to the land promised to their fathers. But there are the Arabs, of whom 800,000 have already been displaced to make room for the D.P. Jews.

To me an Arab's life is of the same value as a Jew's life, and the salvation of an Arab is of the same value as that of a Jew.

I grant that a man may offer his life to save another man's, but I cannot admit that a man be forced to sacrifice his life to save his brother. I can understand still less that a racial group of nearly 1,200,000, incapable of defence, should be obliged to give up its country to 2,000,000 Jews who have decided to return after 2,000 years of absence, and whose chiefs keep the world in fear.

I think that if there are a people who bear witness to God, it is the Jewish people, the only one that has a history; nevertheless, since the death of Jesus Christ, there is no longer a Chosen People. Or, more exactly, in the new order, all human beings are called to God by the same choice.

Every man is the loved child of God. Every one has an equal right to find the traces of the God of Abraham, of Isaac and of Jacob, in the land where He intervened visibly in the history of humanity.

In the exercise of this right, Christians, Jews and Moslems have a certain priority because they all believe in this intervention in one way or another; they are nearer to understanding its signs, but this priority is due only to their faith, not to a Law, nor to race.

The Holy Land is the last place on earth where a nation, whether religious or atheist, should be allowed to constitute a colony by populating it on a "racist" basis. If there is an international land, this is it. His

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THE "FINANCIAL DRAUGHT"

The Melbourne "Herald's" special correspondent in Canberra wrote on June 16: "So cold is the financial draught blowing upon governments that Federal Cabinet may be forced to consider, as a last resort, compelling taxpayers to buy Commonwealth bonds." At the Premiers' Conference last week, the Prime Minister, Mr. Menzies, made it clear that drastic increases in taxation are to be imposed upon the Australian people; also a tightening of totalitarian controls. We have consistently warned of the danger of increased totalitarianism if the Federal Government persisted with its policy of centralisation, particularly centralised credit control. Centralised control of credit policy is being used by the Federal Government and its permanent "advisers" to destroy the sovereignty of the States and the individual. Those who would come to grips with the totalitarian threat must adopt a much more realistic attitude towards the credit system.

In addressing the State Premiers last week, Mr. Menzies suggested that one of the causes of the "financial draught" was that Australia was "trying to do too much". He said that "the continued use of Central Bank credit was undesirable" and that "You cannot create new money in an over-extended economy without doing harm". Further, that "money for investment would have to come out of current national savings". We have become weary of stressing what should be an obvious fact: that all capital production, both private and Government, means a lowering of the immediate actual or potential standard of living. Such capital production may, of course, be justified on the grounds that it will produce dividends in a much higher standard of living later. But the basic point to be clear about is this: Who is to decide upon the rate of capital production and what sacrifices the individual should make? If it is replied that the Government, which means in reality the permanent economic planners, should make the decision, then let us be honest and admit that the individual is a serf controlled by centralised financial policy. These centralisers can use the credit system to force the individual to participate in economic activities, which he personally opposes.

In a genuine economic democracy, the individual would have effective control of his own credit policy, and through it control of the production system. He could indicate just what he wanted produced, and in what priority. He would decide for himself whether he was prepared to make an immediate sacrifice by voluntarily investing portion of his money in any form of capital expansion. It would appear that Mr. Menzies does understand that the creation of Central Bank credit is the creation of new money, and that the issue of this new money has been inflationary. But not only is the creation of new credit by the Commonwealth Bank under present financial rules inflationary; so is the creation of new credit by the trading banks. Rather than consider the issue of new credits—for example, by an extension of price-subsidies—direct to individuals under anti-inflationary rules, the Federal Government proposes to try an extension of totalitarianism. If the Government is to continue expanding its economic activities, and if it curtails the use of Central Bank credit for this purpose, it is obvious that increased taxation—and eventually compulsory "loans"—must be imposed to rob the individual of money he has earned. But whatever is done, we repeat what we have said over the years: While present financial rules are maintained, rising prices are inevitable.

THE HINDERMOST

By C. H. ALLEN

Nearly everyone, when confronted with the suggestion, "Every man for himself," will recall "And the devil takes the hindermost" as the sentence which should conclude this hackneyed saying.

This acceptance of a sequence of events needs to be challenged. If it is true that the less robust and less fortunate members of society must necessarily suffer if others about them mind their own business carefully and thoroughly, then it is an indictment on the way society is strung together. Does it not mean that the devil does the threading of the strings?

Andre Gide, the noted French writer, at the age of 82, and in a retrospective article which appears in "The Picture Post" of March, 1951, says:—"He (a young man of intelligence) is unable to struggle against the sophisms which are aimed at him if he has not first of all and in solitude long reflected on this momentous question—what for me is the most important thing in life?—and if he has not dared to answer resolutely: 'Myself.' I have indeed failed to make myself understood if people see in this answer the apology of egotism. I might almost say it is the exact opposite. . . . Each is more valuable than all has become for me the answer to the question of my whole life."

To those who understand the Christian way of self development (love thy neighbour as thyself) there is no poser of paradox to solve in avoiding egotism (self-centeredness) while exploring every way of making the best of the gifts from God which are available to each one of them.

If we realise that the advantages to be reaped are not primarily due to the work of man, we will at once see that a dividend principle should be invoked in the distribution of the benefits.

There are some misguided theorists who rail against the dividend idea as such. There may be some undesirable elements of rake-off in some of the dividends available within our present financial set-up. But in a community run on Christian lines we will begin by arranging that such unfortunates as widows and orphans are accorded an assured dividend out of the pool of consumer goods, which are available. Then when we get rid of all the artificial financial, legalistic, and war-mongering bars to a more satisfactory programme of production, we will find such an overplus of dividend goods provided through and from the bounties of nature that we can all of us have at least a limited share, irrespective of age, class, or ability.

Then will it come to pass that "Every man for himself" will be the corollary to "And God cares for the hindermost."

Zionism and the Men of Palestine

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Holiness the Pope demands the internationalisation of the Holy Places, not for political motives, but in order to safeguard the sacred character of the Holy Land, threatened by a "racist" State.

When the Arabs got hold of Palestine in the seventh century, the danger to the Holy Places was less; . . .

It is better not to give too many details of the sacrileges of the Zionists; it has been talked about enough, and I think that those responsible for the movement did not approve of them. I think that one should understand them as desperate acts of revenge by unhappy men who had suffered excessively and unjustly from the Christians. I only refer to them because they show, by their number and their nature, a state of mind, which must be reckoned with.

The greatest friends of Israel are not those eminent Catholic writers who have bewailed very sincerely the misfortunes of the Jews and celebrated their virtues, even while the Zionists were shedding blood and attacking God. If these same writers had proclaimed in 1940 the magnificent social achievements of the Nazis and the real greatness of the German people, it is possible that, because of them, Hitler might have won the war and that all Europe would have been wiped out in the pursuit of evil.

The Church is starting a Crusade in Palestine, in the middle of the twentieth century, a crusade of love and beneficent action, which aims at safeguarding the Holy Places from new profanations, making them accessible to all "Israel of the Spirit" and, above all, at preventing violence and injustice being committed publicly and officially in the land of Jesus, because the profanation of a human being is more sacrilegious in His eyes than the profanation of stones.

That which we do to the least of our brethren, or what we allow to be done, is done unto Christ Himself. The greatest crime is not that churches have been profaned by excited men in the heat of combat. It is more malicious, more serious and more productive of consequences that the Holy Land should have been coldly divided by the representatives of the United Nations for reasons of prestige, to the satisfaction of a few exegetes, ignorant of the problem; that Nazareth, the village of the Virgin, should have been handed to the enemies of the Virgin; that 800,000 Arabs of Palestine should have been driven from their homes by terrorism and prevented from returning after the cessation of hostilities. In the whole country the D.P. Jews are morally the first victims of Zionism, because they have been instigated by the guides of this movement to commit injustice, to revenge themselves for the humiliations on which their race has been fed, on one of the few races, which have never done them any harm.

Actually, in the zone occupied by the Jews (including Galilee and Negeb) there remain 120,000 Arabs out of approximately 700,000 in 1948. Nearly 600,000 inhabitants of this region are refugees in another part of the country or in foreign countries. In the zone occupied by the

Arabs there are 680,000 Arabs (instead of approximately 500,000 as in 1948); some (60,000) of the Arabs who lived in this region fled to neighbouring countries on the outbreak of the war; the growing population of this zone is due to the arrival of the refugees from the other zone. In spite of the very approximate and changing nature of these figures, they give an idea of the big movement of population.

From 600,000 to 650,000 Arabs from the two zones have had to leave and find a living in the zone occupied by the Arabs or abroad. More than 100,000 Arabs are still in territory occupied by the Jews; some are destitute, and have found shelter with their relatives or with their neighbours inside the limits of the same zone.

If we reckon that in the zone occupied by the Arabs there are also destitute persons who have had to seek shelter without leaving the zone, the figure of 800,000 for the total of refugees of Palestine is a probable estimate. (The Arab population in Palestine was 1,200,000 in 1948.)

The Arabs, who have not yet left the zone held by the Jews, do not feel secure. The authorities of Israel do everything in their power to discourage them from remaining in the zone; prohibition of work, continual requisitions, arrests without cause, administrative troubles, exorbitant demands, not to speak of acts of cruelty and brigandage. Villages, enclosed by barbed wire, experience at least certain aspects of life in a concentration camp. Christian refugees in Lebanon have had, it is true, the privilege of going back to Galilee, but such exceptional measures for the profit of one community inevitably irritated others; there were riots between Christians and Moslems (Cana). The morale of those who have stayed at home is being finally worn out by discord. When, at the end of their capacity to resist, they decide to go into exile "freely" (as we are told), we know what to think of it.

The Palestinian refugees in the Arab countries are free, but what a sad freedom is that of those who have nothing and are obliged to beg for their living in poor regions! . . .

There is more. The Moslems, who usually confuse the temporal and spiritual, and take the countries of the West for Christianity, believe themselves the victims of a new, camouflaged crusade. The pontifical documents on the Palestinian Question should have undeceived them about the intentions of the Catholic Church, towards which many turn with anguish as towards the last refuge of the Spirit of Justice. But the attitude of too many Catholics does not accord with the declarations of their leaders. Through ignorance of the real situation of the Palestinian population, through sympathy for their Jewish relatives or friends, through reaction against the anti-semitic persecutions of Hitler, through the feeling of Christian solidarity with the people of the Bible, men of the calibre of Jacques Maritain applaud the mass return of the unhappy Jews to Palestine, and, in their enthusiasm, let themselves be caught by the astute Zionist propaganda. The Catholic University of Fribourg recently named

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HAVE YOU STUDIED THE COMMUNIST MENACE?

The following is a complete list of special publications recommended to those who want to study authentic, factual material on the Communist menace:

The Real Communist Menace, by Eric D. Butler. 1/9d.

This is an excellent commentary on the Canadian Report and Soviet policy as laid down by Lenin and Stalin. It also contains the most important part of the Canadian Report.

Red Glows The Dawn, by

Michael Lamb 6d.

A detailed exposure of the history of the Australian Communist Party. The author shows by documentary evidence how the policy of the Australian Communists is dictated by Moscow.

Communism in Action. . . . 2/9

This detailed factual report was prepared at the instigation of a Member of the American House of Congress.

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This famous book is the one, which caused considerable consternation amongst the Comrades all over the world. White visited Russia during the war years. A brilliant firsthand hand account.

Communism — Why Not? by

"Advance Australia." .. 2/9d

A well-documented book dealing with the Jewish influence in Communism. Strenuous attempts were made to have this book banned during the war years.

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Man Must Learn to Live with Nature Again

Over 100 people attended a public meeting in Mt. Gambler, South Australia, on June 5, to hear Sir Stanton Hicks, of the Adelaide University, and Mr. Eric Butler, lecture on soil fertility and associated subjects. The following report of Sir Stanton Hicks's address is from "The Border Watch" of June 5:

Husbandry, the craft of making the earth bring forth, and maintain and increase its bounty, had been evolved through a passing on of advice from one generation to another.

Within the past century, owing to the growth of mechanised transport and industry, there had been a steady decline in the power to pass on the advice gained over the centuries. Husbandry had been forced to set its pace to that of industrial commerce.

The historic moment in the life of the British people was when the influence of industry acquired the power to repeal the Corn Laws, to lower the price of bread, and thus enable factory products to carry less cost in wages.

This meant that farm production in Britain, based as it was upon centuries of experience in husbandry and soil management, could not compete with farm production in the New World of the Americas, Australia and Canada. Virgin soils were available in such vast quantities in these lands that, as their fertility was exhausted, the farmers merely abandoned them for new lands.

This was our heritage today, and the people of these countries, largely concentrated in cities and engaged in production, had no notion of what was happening to the soils that sustained them. Even farmers themselves were caught in the toils of a financial system, which dealt with them and their land in the same manner as it did with a factory producing washing machines. The farmer could be excused for either taking no heed or taking the view that, even if he did take heed, he could not afford to change his methods.

People must realise that national existence depended on good husbandry, and that, unlike any other craft, husbandry was something above commerce or industry, and was really the life of everyone. A century ago this was an accepted dictum, but, with the break in that experience caused by the industrial outburst, we were in grave need of retracing our footsteps if we were to survive. What would have been self-evident a century ago would have to be re-learned. When asked, "How can the truth be

brought home to us?" I invariably reply, "Through disaster."

Although I have spoken throughout this country and the United Kingdom, on this topic, I do not flatter myself that I can turn the tide any more than did King Canute.

England's first two colonies, Virginia and Maryland, settled about the beginning of the 17th century, were an interesting example. Colonisation really began about 1610, and by 1663 the population was 80,000. They grew tobacco and cotton, and, as the soil became ruined, moved west, and ate their way into the magnificent forests of America. But, in 1799, a traveller could write of this country:—

"Nothing is to be seen for miles but extensive plains that have been worn out by the culture of tobacco," and "a scene of desolation that baffles description — farm after farm worn out, washed and gullied, so that scarcely an acre could be found fit for cultivation."

Yet, about this time, Thomas Jefferson wrote of his own farm: "We now plough horizontally, following the curvature of the hills and hollows, on dead level, however crooked the lines may be. Every furrow thus acts as a reservoir to receive and detain the waters. Scarcely an ounce of soil is now carried away."

Yet today contour ploughing was being recommended as if it were a new discovery. Strangely enough, there was about the same lapse of time from the colonising of Virginia and Maryland to the period of abandonment of eroded farms, and the advice of Jefferson, as it was between the early settlement of Australia and the present awareness of erosion and recommendations of contour ploughing here.

It was not on the example of Jefferson, but the growing concern of the U.S. Government after three centuries had passed, that had caused the establishment of the Soil Conservation Service of the U.S. Department of Agriculture. The Secretary for the Interior in his report for the year ending July 30, 1948, stated:—

Resources Wearing Out

"America's rich resources are wearing out. Every year, we let enough topsoil to provide a normal cover for 500,000 acres wash or blow away. This is the equivalent

of land sufficient to feed and clothe the 175,000 people. Another 115 million acres will be ruined unless we act quickly to save them. This acreage represents a fourth of our present cropland of 400,000,000 acres on which we are dependent for our food and part of our clothing.

"In short, unless we soon rationalise our use of land and water on a much broader scale than we have in the past, our children's children will have barren wastes in place of some of our present rich crop land."

Poor by Comparison

This came from a country, the richness of which few Australians realised. Compared with America, Australia was a very poor country indeed, and the sooner this was realised, the better for everyone. But we lived in a country which, if we treated

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Man Must Learn to Live with Nature Again

(Continued from page 6)

it as we should, would treat us and our children and grandchildren very well; if we treated it as it had been treated in the last century, it would blow and wash away.

In America, although soil conservation had begun on a nation-wide scale after 300 years, the destruction of soil and water resources was continuing on an ever-increasing scale. The parallel in Australia was a striking one, for in this country we had caused destruction of soil resources at a greater rate.

An example of this could be seen in the Hunter Valley. When the area was first settled, ocean-going vessels sailed right up to the wharves at Morpeth. Today, owing to silting of the river by soil from the eroded hillsides, which had been denuded of timber, in the greed for grazing land, the river was no longer navigable. The silted streambed would not even carry away floodwaters rapidly enough to prevent the disastrous floods of two years ago.

Arising under the influence of the scientist and engineer, people thought of flood control by dams. The Tennessee Valley Authority had become the prototype of engineering panacea, but no one ever stopped to consider that the Tennessee Valley scheme had permanently flooded more valuable farming land than it had saved from flooding.

It had been recently estimated that many of the great dams, built at tremendous cost to control the rivers of the U.S.A., would be silted up in 50 years, and that none would last more than a century.

How could we in Australia ignore the warning? Only a week or so ago, Mr. John Manifold drew attention to the fact that, without forestry control of the watersheds, the great Snowy River Scheme would ultimately suffer the same fate.

Restoration of forest cover to the watersheds was the most important step in flood control and water and soil conservation.

The question raised was highly complex, and far beyond the possibilities of detailed analysis in a brief lecture. However, it was possible to discuss some of the moves being made to revert to a closer relation between man and the natural order.

These attempts were based on a new appreciation of man's ecology. Ecology was the name given to the study of the influence of living things upon each other, and human ecology was merely a branch of the larger science.

Since Western man went all scientific and technological, he had viewed himself as being at war with nature. His successes had been praised as part of man's conquest of nature.

But, when it was clear that man had not even begun to conquer his own foolish weaknesses, the conquest of nature had a hollow ring.

Cooperation and balanced equilibrium were the outcome of ecology. From mosses and lichens, creeping over bare rock surfaces, through lowly plants to shrubs and trees of a certain species living together in permanent balance, was the story of life on any part of the world.

Associated with the plant life was a balanced economy of bacterial and animal life,

from the lowliest forms to the largest and the pattern was set by the climate. When man, by his intervention, altered this balance, the new situation must either be one of equilibrium or imbalance, and the conquest of nature meant imbalance.

Living with Nature

To achieve equilibrium, man must live with nature on equal terms, as part of the natural order. If he continued on the assumption that he was above nature, the desert would bury him and his works, as it always had done.

The Soil Association of Great Britain had established an experimental farm at Haughley, Suffolk, where three parallel, long-range experiments were being conducted in the growth of crops and stock to discover if there was any relation between the quality of animals and plants reared and grown for successive generations under different systems of husbandry.

The first area was compost fertilised, and carried stock and poultry; the second was fertilised with chemical manures, and carried stock and poultry; while the third was chemically fertilised, but carried no stock or poultry.

The result of such an experiment would be of the greatest importance to all; so important that a similar project had been set up by the U.S. Department of Agriculture.

Organic Farming

On his estate in Aberdeenshire, Lord Clentower was farming by organic methods only. Manure and drainage from the stables, mixed with straw litter, was composted with farm vegetable wastes and spread on the fields. The mass of cellulose in the straw and litter was converted into a sweet smelling mould, rich in nitrifying bacteria, which improved the tilth and encouraged the growth of a healthy, vigorous crop.

The method of stock rotation with crop was also used as another method of achieving the same result. Stock was followed by temporary ley, and a light plough down with the disc harrow.

The same method was used by Colonel White, of "Bald Blair," in New England, N.S.W., and was associated with pasture management aimed to keep down the growth of unwanted grasses by intensive grazing at the appropriate time, and to encourage the growth of pasture having greater food value.

These were examples of ecological husbandry in which stock grew in an environment to which they contributed the means of their own sustenance, namely, the bacterial life of the soil essential to the life of crops and pastures.

At Dumfries, in Scotland, the same system applied to the utilisation of sewerage, where town waste, garbage and refuse was composted with the crude sewerage and converted into compost which sold at 12/6 per bag, and the supply was inadequate to meet the market. In the vast sewerage treatment works at Mogden, in Middlesex, bacterial treatment such as occurred in the compost heap was carried to the stage of producing activated sewerage sludge, which was air-dried and sold to market gardeners.

There was evidence that Western mechanised, civilisation such as was represented

by Anglo-Saxon countries, was beginning to become aware of the danger.

Despite political insecurity, the French people enjoyed ecological stability. This largely peasant population, like the peasant populations of Germany, Austria, Italy, Switzerland and Japan, did not make the mistake of treating the soil as a raw material of industry, or trees and forests, and streams, as objects of exploitation.

More live stock was carried per acre on farms in Europe than can be gauged from a casual view. The stock was kept in stalls, and the manure was all utilised on the fields.

Every tree that formed so decorative a part of the European landscape was planted, and cut, and replaced. Along our roads in Australia, we could grow invaluable contributions to our shrinking supplies of timber, but it seemed odd to mention such a possibility when we seemed to enjoy destroying every vestige of natural forest, almost as though trees were a threat to our own existence.

To see Europe and Japan, after the devastation of war and the crushing blow of defeat, and to see the soil bring forth in plenty under the hand of the traditional husbandman, is to realise that, when all the cities have been destroyed, the peasant, who has learned through generations the secret of balance within the natural order, will still remain to replenish his own remaining plot of earth.

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Zionists and the Men of Palestine

(Continued from page 5)

President Weizmann a Doctor, Honoris Causa; to the Arabs, this nomination is like taking sides against them. We can imagine the impression on the French if, in 1941 the famous university had given an academic distinction to one of the savants of the Nazi Reich!

Religious folk who have lived in Palestine accept the accomplished facts without much protest. After all, they think, the Jews are stronger, and it is not our duty to swim against the current! ! I regret to have to say these things, but it is necessary to make clear the deep distress of the refugees in Palestine. I hasten to say that often Jews, living among us, had to suffer the same ostracism from the Christians, which drove them away from God, but it is, in my opinion, one more reason for not making the same mistake with others. It is more bitter for the Arab refugees to see M. Maritain (who has many disciples in the Near East), and clerics, in the Zionist camp, than to see Stalin there. Nothing is harder than to be betrayed by those you love.

The Moslems and Christian Arabs of Palestine wait rather naively — and too passively, no doubt — for the Christians of Europe to defend the patriarchs, who have suffered indignities in their localities — and more than is realised, they await friendship and enlightenment. Shall we say to them: "Choose in spite of us, good leaders, buy contraband guns from us, and start war in the Holy Land"?

Knitted goods and tins of milk are not the things most needed by the exiles; they need rather to go back to their villages", to rebuild their houses, to reunite the dispersed families, and to start living as before — better than before — learning the lesson of their ordeal, and profiting by contact with new men.

The members of the Belgian Mission of Assistance to the refugees of Palestine have been successful and the trip undertaken by Mgr. Kerklop during Lent, 1949, was a real triumph, because, in addition to the material aid, they offered the spectacle of brotherly and respectful understanding . . .

Without the return home of the refugees,

without frank co-operation between Jews and Arabs, I see no solution of the problem of Palestine. The status quo cannot last. Jordania and the State of Israel cannot balance each other for long. Either the Zionists will cut out an empire from the flesh of the Arab world, or the Arabs, united in hatred, will defeat the Jews by arms after an economic siege. But can one really build order on the law of the jungle? The only way to escape this alternative, unworthy of the Jews and Arabs alike, is to find a formula of conciliation (federation, confederation, league). The Jews cannot live in the Near East without the Arabs and the latter cannot get rid of the million Jews who are now installed. Naive as it may seem at this juncture, I think that a solution is still possible.

It would have been already organised by the first Jewish colonists if international politics and finance had not got mixed up in it. The existence of Lebanon, although a slightly different case, proves that a community of races can make a State in this part of the East,

In the interest even of the Jews in Palestine, we must hope that the Zionists stop in time on the slope of success and of sin, that they will listen to the voice of the prophets, and to the voice of Judah Magnes, president of the Hebrew University of Jerusalem, which we heard here a year ago, rebuking the colonial idolatry of Zionism. We hear that a new party, unhappily violent and clandestine, has been created among the believing Jews of Palestine, and it strives to bring the emigrants back to faith and to the law. Is this a sign of the return to the honour of Israel?

There are deeper reasons for the two parties to hope for the repatriation of all the refugees to the Holy Land and the acceptance by both sides of a just reconciliation, in the fact that the Jewish emigrants know better than others the horror of forced exile, in the fact that from both sides the war required heroic sacrifices, and that many of the old Jewish residents in Palestine were bound to Arabs by a sincere friendship. Friendship between men and their solidarity in suffering can get the better of a regime.

Are You An Organic Farmer or Gardener?

If so, the Editor of *Rural Review* would be pleased to hear from you at any time. All over Australia increasing numbers of people are applying organic farming and gardening methods. Readers who have any interesting information concerning the results they are achieving are requested to write in so that other readers can obtain the benefit of their experiences.

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