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THE COMMUNIST MENACE IN INDONESIA

The following article is from the November issue of the Victorian League of Rights' "Intelligence Digest":

Recent political developments in Indonesia should awaken the most easy-going Australians to a realisation of the fact that Communist penetration has reached the critical stage before the Communists take complete control in the islands which Bukharin, Karl Marx's ardent disciple, described as far back as 1874 as "a bridge from Asia to Australia". If the Communists are successful in their strategy of cutting off the whole of Asia from the West, there can be little doubt that the bridge to Australia will then fall.

The Government of Dr. AH Sastroamidjojo, recently elected after Indonesia had been without a Government for 58 days, is a coalition Government in which the Communists have obtained the key Ministry for Defence. Every student of Communism realises the significance of this appointment. Democrats, Christians, Socialists and Moslems are not represented in the new Government. The Minister for Justice has co-operated with the Communists on numerous occasions while the Foreign Secretary was one of those who allowed his name to be used when the Communists launched their famous Stockholm "peace" offensive.

Indonesia is strategically important to the Communists because it can be used as a base for Communist aggression against Australia. Australian Communists have in recent years maintained close contact with their fellow-Communists in Indonesia and there can be little doubt that the recent return of top Communist E. Thornton to Australia was connected with developments in Indonesia.

Apart from its strategic importance, Indonesia's vast wealth also interests the Communists. This vast archipelago of islands, totalling approximately 735,000 square miles, has a population of over 70,000,000. It is easily the richest portion of South-East Asia and has incalculable resources available for further development. The earliest Communist propaganda in Indonesia was conducted by Dutch left-wing radicals who came to Indonesia as minor officials or skilled workers. It is significant that as soon as the Communist Revolution occurred in Russia in 1917, these Dutch radicals immediately joined with the Communist Third International. In the early stages of the Communist conspiracy, the controllers in Russia gave special attention to South-East Asia and Indonesia. The first Indonesian Communist Party—Perseri-

katan Kummunis Indonesia—was founded in 1920 and among its leaders were three Indonesian Communists who were to play important roles during and after the last war. These Indonesians were Sanayn, Winanta and Tan Malakka. Most of the early leaders were intellectuals who had been taken to Russia for special indoctrination courses.

By 1926 the Indonesian Communists felt strong enough to attempt a coup against the Dutch. Some of the Communists, including Tan Malakka, were against the rebellion because they felt that the time was not yet opportune. But they were in a minority and the attempted revolution failed dismally. The Dutch took a firm stand and, aided by the passive support of the peasantry, soon had the position in hand. Peace and order were maintained

until the Japanese invasion of 1942.

Immediately after the defeat of the Japanese, and before Dutch forces could proceed to Indonesia, Sukarno, who had collaborated with the Japanese, set up a "Republic of Indonesia". The outer islands refused to accept Sukarno's Government and during the stormy struggle between the "Republic", strongly supported by the Communists, the peoples of these outer islands tended to side with the Dutch. During the unrest between 1946 and 1949, it is regrettable that Communist influence in the United Nations was sufficiently skilful to have UNO side with the Indonesian Republicans against the Dutch.

(Continued on page 7)

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.



Merry Christmas

As this is the last issue of
"THE NEW TIMES"
for this year, we take this
opportunity of wishing our readers

*The Compliments of The
Season*

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A SURVEY OF THE INTERNATIONAL SCENE

At the time of writing there is great concern amongst the Western "leaders" that Syngman Rhee may re-start the Korean War. The following article from "The Social Crediter" of August 8 suggests that the internal position in Soviet Russia is such that the Communist leaders dread the application of any vigorous external pressure:

History teems with examples of the overt Will-to-Power; is there any reason to suppose that covert practitioners of the art are any less numerous? We may assume that the Will-to-Power is working just as effectively in the events of today as in, for example, the French Revolution; that it is at work everywhere, and that it is most dangerous where great nations and vast capital agglomerations are concerned.

War, or the threat of war, is the best method of obtaining the consent of modern populations to a degree of regimentation and taxation (a special form of regimentation) that would otherwise be repudiated; and war, when it comes, must be exhausting. While it may be preferable that the overt dictatorship should win, it is for practical purposes just as useful if the more 'democratic' victor is crippled. This means that the scales must be adjusted beforehand; that the weaker side must be built up or the stronger reduced, in order to ensure that the threat is real and that war, when it does come, is sufficiently destructive.

Douglas pointed out that in three months of World War I Germany was decisively defeated; from the moment that von Kluck swung right at the Marne, Germany's major strategy collapsed. Having failed to defeat England and France before dealing with Russia "it was impossible for her to release sufficient men to force a Russian Army of even half the number of men of whom Russia disposed." We know that the balance was readjusted by the disruption of Russia, and the War thereby prolonged by another three years. Munitions and equipment sent by France and England were never allowed to reach the Russian armies for which they were intended; and professional revolutionaries were sent from various parts of the world to bring about the Bolshevik Revolution. According to Jacob Schiff, Kuhn, Loeb & Co., of New York did everything in their power to secure the victory of Germany by the disruption of Russia; and from 1914 to 1916 almost completely controlled President Wilson, according to Sir Cecil Spring-Rice, British Ambassador at Washington.

The first phase over, the victors were speedily disarmed and their economies crippled by deflation, postponed in the case of the U.S.A. until 1929. Meantime, Hitler and the German armaments industry were rapidly built up by investments, from "British" and "American" sources, totalling many times the amount received from Germany as reparations. By the close of 1938, the stage was set for the next phase, which was made possible the following year by the Russo-German Treaty.

In view of this treaty and its natural consequences, the granting of allied status to Russia immediately the Germans attacked her becomes significant. Since

Russia had no chance of concluding a separate peace until at least three years later, and we owed her anything but a debt of gratitude; a status of co-belligerency and a gift of only such munitions as might suit our own strategy was the obvious course. But that was only the beginning: from then on nothing was left undone to ensure that the close of the war would find Russia dominating Europe. At Casablanca in January 1943, Roosevelt's formula of Unconditional Surrender was adopted—a formula well calculated to render our enemies desperate and to put Stalin (to whom bargains meant nothing) in a position to conclude a separate peace, and to use this as a lever for even more concessions. He received them at Teheran, at Yalta, at Potsdam, chiefly through President Roosevelt and his advisers (amongst whom was Alger Hiss) America being by then the dominant partner. It is also of interest to note that, two days before the President left for Yalta and seven months before the surrender of Japan, he received through General MacArthur a peace offer, on the terms late accepted, from that country. Though MacArthur urged acceptance, Roosevelt paid it no attention, thus leading to the loss of many lives, the use of the A-bomb, the entry of Russia into the Japanese war, and so to the Korean War. These facts are given in John T. Flynn's book, "The Lattimore Story."

There is a disposition in some quarters to regard these facts, and many more like them, as a series of honest mistakes, or the work of a few traitors appointed to important offices by mistake. The best comment one can make is to point out that for one such mistake of similar magnitude any industrial executive would be promptly dismissed, and that the people responsible for them represent the best brains money can buy. Moreover, when mistakes run consistently in one direction they become a pattern, which reveals a purpose.

Coming now to the contemporary pattern of events, one point must be continually borne in mind: there is no possibility whatsoever of making a stable peace with Russia under its present or any similar regime. All talk of "co-existence", all attempts at "appeasement", are moonshine and demonstrably impractical. Russia can have no change of heart until she has a change of doctrine; until then, any change is merely a change in tactics.

While those who mould world affairs are certainly under no illusions in the matter, it appears to be difficult for the ordinary man to grasp the fact that Marxist and Leninist doctrine means exactly what it says. So also with Hitler's "Mein Kampf". It is reiterated that a world dictatorship of the proletariat must come about through a series of revolutions in all countries, that everything done to bring out these revolutions is right and meritorious, and that the only aim is any action that might hinder or delay them. Thus the end justifies any

means, and honour, pity, forgiveness and the like are at best weaknesses and at worst "loathsome bourgeois betrayals" of a sacred cause.

That such a doctrine is in its social aspect as contemptible intellectually as it is morally is beside the point; that in the countries in which its disciples have seized power it has degenerated into a soulless tyranny is only to be expected; what matters is that there is no common basis of honour or legality upon which any bargain or treaty can be made. Any conference to that end will be regarded by Russia merely as a means to consolidate what has already been won by force, or by a show of force, and any treaty concluded will be kept only as far as may seem expedient.

If these conclusions be accepted, there would appear to be three possibilities before Russia: all-out military attack, a continuance of the cold war, or collapse.

The third possibility is perhaps not so remote as it may have appeared a year ago. The palace intrigues consequent upon the death of Stalin have caused much fumbling and weakness to become obvious, and Russia's softer policy abroad is a sign that for the moment, at least, she can bear less pressure from outside. Instead of increasing that pressure, however, we are doing anything that public opinion will allow to diminish it. It is impossible to say what line will be taken at the projected council of Foreign Ministers, or whether the proposed "conferences at the highest level" will take place later in the year. It is apparent, however, that attempts to call off the Korean War have run into unexpected difficulties as a result of General Van Fleet's revelations and the expressed determination of President Syngman Rhee to continue the war. How far his integrity is to be relied upon is uncertain, but if Korea were kept open as a running sore in the side of Russia and her Chinese ally, with a progressively decreasing commitment of man-power, a gradual lifting of the present threat to Western civilisation might become visible. Then, the present Plan will have miscarried.

The Truth About "McCarthyism"

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COMMUNIST INFLUENCE IN THE WORLD COUNCIL OF CHURCHES

(Extracts from a speech given in Sydney by Rev. Carl McIntire (U.S.A.), before his departure for Japan and broadcast over The People's Union (non-party and non-sectarian) regular radio sessions).

We are seeing built today the One World Church. It is a plan to bring together on this earth in one great organization all the churches that they may have power and influence in the affairs of men and in the governments of the world.

Now this same movement is running parallel with another movement in the governments of the world, and it is a plan and a dream for One World Government.

The World Council was formed in Amsterdam in 1948. From the very start, the World Council of Churches has had in its official action real sympathy for the Communist organization and the Communist system. It has also had in its highest governing body men who are out-and-out Communists and they make no apologies for it.

When the World Council of Churches was organized in Amsterdam, one of the six presidents was a gentleman by the name of T. C. Chao, who was Dean of the School of Religion in Yanching University, Peking, China.

When the Communist armies came to the gates of the city of Peking, he joined and went out to welcome them as liberators.

On the Central Committee was a man by the name of Albert Bereczky. He is the head of the Hungarian Reformed Church, and he was nominated to this position by the Communist Party in Hungary. Albert Bereczky was accompanied by a gentleman by the name of Josef Hromadka. Hromadka was in Amsterdam in 1948.

Since that time, Hromadka, of Prague, Czechoslovakia, has participated as a speaker in a number of Communist Peace Front Rallies, held in Eastern Europe, Sweden and Finland. Last summer he came to the meeting of the World Council of Churches in Lund, Sweden. I was there. I heard him deliver the speech in which he championed the cause of Red China in North Korea, and in which he championed the cause of Russia in Eastern Germany, and this man said, "I feel quite at home in Communism."

Josef Hromadka is a Communist. He has been promoting and defending the whole Communist cause in the Central Committee

of the World Council of Churches. This evidence simply can't be denied. We have it and no one has denied it.

Now, you people in Australia will be interested to learn this bit of information, and it is such factual information that you need to hear. Your own Bishop Mowll, Archbishop of Sydney, is a member of this Central Committee with Josef Hromadka.

An official document of the World Council of Churches, dated 1st February 1951, endorses the world-famous Communist thesis: "The peoples have seen the vision of social justice. It is for us to help transform it into reality. All peoples in privileged countries — particularly Christians — must strive to enter sympathetically into the social demands of the needy.

'From each according to his ability, to each according to his need,' has its roots in the teachings of Jesus," is actually the thesis of the Communist manifesto of 1848. It is the world-famous Marxian idiom.

I was addressing an audience in the city auditorium, in Tulsa, Oklahoma, several months ago and a man came up to me after the address and he said: —"Dr. McIntire, I practise that principle on my farm and I'd like to have you tell me what's wrong with it. On my farm I take from my cows according to their ability. I get all the milk out of them I can and I give to my cows according to their need—just what they need to eat.

"I take from my horses according to their ability—I work them—and I give them just according to their need, and I keep the difference. With my pigs I take from them according to their ability—I kill them and eat them, and I give them according to their need. I fatten them up so they'll be good to eat. Now Dr. McIntire, what is wrong with that?"

I replied: "Sir, you and I aren't cows, and we aren't pigs, and we aren't beasts of burden. We are human beings with immortal souls made to be free, with our responsibility to the Living God. And that is the error and fallacy of the whole Communist System."

The idea that the Church of Christ can have within its folds and within its fellowship men who are Communists, and who advocate the Communist social system, is absolutely foreign to the concept of the Church of Christ as set forth in the Bible.

In the United States, the National Council of Churches has set up a commission. The secretary is Walter W. Van Kirk, a Methodist Minister. In February 1953, the Rev. Van Kirk made an address on the subject of "The Church and the World" in which he said: "The surest way, ultimately, to achieve some form of world government is through the United Nations. A super World State, endowed with constitutional authority and with sufficient police force to impose its judgment on sovereign nation states may come some day."

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they are working through it, because they believe they have the best hope of developing a World State which will be able with a police force to impose its ideas and to bring into being this great World Order which they want.

And when you get a One World Church and when you get a One World political organization, and the two go to working and planning together, you are going to have a picture of world control and world tyranny described for us in the Book of Revelation, where a man can't buy and sell unless he has the mark or the number of the beast upon him.

This whole concept of society, with the means of production put in the hands of everybody and in things being distributed to everybody according to their need, is a slave system and is a system, which will crush the very heart of the Christian religion.

The whole concept of the Christian church and its relationship with God will find a suppression in their society, just as the Church has been forced to conform within Communist China.

Somehow or other I've got the impression that you people think that it just can't happen here. There is such an indifference to these matters, and I must say that there is a deeper concern and a greater concern at the present time in the United States. Perhaps it is because we have lost 127,000 casualties fighting a phoney war with one hand tied behind our backs.

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THE REALISTIC POSITION OF THE CHURCH OF ENGLAND

By C. H. DOUGLAS

Some years before the termination of the First Armistice, it was arranged that with the Dean of Canterbury, Dr. Hewlett Johnson, who I was assured was both a Christian and a Social Crediter, I should address a large meeting in a leading South Coast town. The meeting was crowded, and as was proper, the Dean of Canterbury took the honour. The general idea of the meeting had been to stress the contention that the policy embodied in Social Credit proposals was in consonance with, and was intended so far as possible to derive from, the philosophy of the Christian Church. Somewhat to the disruption of this idea, however, Dr. Johnson delivered a somewhat comprehensive lecture on the A + B theorem, a subject which, however ably treated, is not easy to adapt to the needs of a general audience.

Our very able Chairman, feeling no doubt that enough is enough, thanked him warmly, and suggested that Major Douglas would now speak on Christianity.

It may be felt that the subject of this article has been suggested by the various pronouncements of the Archbishops of Canterbury and York on the problems of industry and social structure. But in fact, not only should I not object to the interest of the Church dignitaries in the matters of the everyday life of this world, but it appears to me to be axiomatic that a religion must have a politics, although not a technical politics. But as an individual of, I hope, ordinary common sense, as well as a member of the Church of England, I feel that I am justified in asking that its politics shall be coherent and not in conflict with Christian philosophy as I understand it, when it is put forward under the prestige of high office in the Christian Church. I cannot object to, although I may dislike, anything Dr. Hewlett Johnson says or writes in admiration of a regime founded on massacre and perpetuated in tyranny and marauding; but I can and do protest when it is done by the Dean of Canterbury, without a disclaimer of its fundamentally anti-Christian philosophy, principles and practice.

This is, I think, much what most people feel about the Church of England as a whole; they love its exquisite liturgy, the mirror of a nobler day, and they would agree that it holds many good and able men; but it simply does not register. It is so tolerant that it is difficult to name anything to which it objects; its clergy in the main purr with satisfaction at every fresh robbery by taxation, it is so democratic that if you don't like its principles, and can get a majority vote, more particularly of the people, it will change them; and its only slight aversion appears to be from England and the English.

There is a reason for this, and it is this reason which I feel brings the subject within the orbit of constitutionalism—a subject which must have attention, if we are to survive, as a preliminary to better things.

To indicate what I have in mind, consider the famous First Clause of Magna Carta: "Quod Ecclesia Anglicana libera sit et habeat omnia sua jura Integra" which

is translated by Mr. Ashton: "That the Church of England shall be free, and enjoy her whole rights and liberties inviolable."

It has been claimed that this clause, the importance of which must be realised as something basic to social life, was a claim for independence of the Pope, which is just plain nonsense. It was imposed upon King John, not upon the Pope who is expressly stated to have confirmed it, and was a declaration of independence in certain well defined areas from interference by the King or any other power in matters proper to the Church and religion—matters which are more familiarly known as Canon, and also to some extent Common, or Natural Law. We have here, in fact, an unequivocal declaration *against* monarchy.

It should be noticed that three partial sovereignties were present on that little island of Runnymede on a June morning in A.D. 1215, and it is important that Magna Carta strengthens and confirms all of them—the Church, the King, and a much more real democracy than anything we have nowadays. It is patently false to suggest that the barons acted only for the nobility. They were the spearhead; but the preamble to the document states that it is framed by the advice of the Archbishops of Canterbury and Dublin, *inter alia*.

The contrast in the spirit of the law with that of current legislation is fundamental. The over-riding intention is to establish every man, of whatever degree, in his rights, not to take them away. Clause 69 states that "All the aforesaid custom, privileges and liberties . . . as much as it belongs to us towards our people, all our subjects, as well clergy as laity shall observe as far as they are concerned towards their dependents."

The entire document may be searched without success in identifying a portion of the population which does not matter a tinker's cuss; the names of spivs and drones are happily omitted; and even the Jews, while mentioned without enthusiasm, are by implication confirmed in their rights where they have not encroached upon excess. And it will be noticed that these rights and liberties are not contingent on the success of the export drive.

Now, in order to constitute sovereignty there must be present form, substance and sanction. To say that the Church of England is the same church, and has the same kind of sovereignty, as the Church in

England at the time of King John, is simply to ignore history. I am not at the moment discussing doctrinal matters, which are clearly outside my competence. It is the constitution and its nature with which we must come to grips. And the post-Reformation Anglican Church owes its origin and existence to a series of Statutes, which clearly indicate that it is a State institution and a State vassal. It has no sovereignty.

It should be fairly clear from the argument of the preceding paragraphs that the question, which I believe is technically known as "the validity of Anglican Orders", has a highly practical aspect for the ordinary man. The basis of the claim to a particular kind of sovereignty by the Christian Church must depend upon its origin and its allegiance; to say that a church which is established by statute, can be disestablished by statute, and has its higher officials, archbishops, bishops and principal deans, appointed by the secular government of the day, is the same thing as a Church which assists in forcing a king to sign a document declaring it to be free and inviolable from himself or any secular authority, and appoints its officials from outside and without reference to his jurisdiction, is infantile.

With some hesitation, I suggest that the question arising out of the Christian Church is not the same, either in nature or degree, as that involved in the acceptance of what is vaguely called Christianity, which for the most part is merely Liberal Judaism. It is the Doctrine of the Incarnation. At bottom, what we have to make up our minds upon is whether human political action is subject to the same kind, or some kind, of compulsion to be "right" as we accept in doing a multiplication sum, and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that "right"-ness. Magna Carta remains as a witness that this conception was inherent in English life seven hundred years ago.

Tempora mutantur, mutamur nos in illia. In 1917, Lord Sumner in the House of Lords said, "My Lords, with all respect to the great names of the lawyers who have used the phrase 'Christianity is part of the law of England' it is really not law, it is rhetoric." And in the same connection, Professor Holdsworth "But, like many other parts of the law and Constitution of England, these are survivals of an older order, from which all real meaning has departed with the abandonment of that mediaeval theory of the relationship of Church to

(Continued on page 5)

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THE REALISTIC POSITION OF THE CHURCH OF ENGLAND

(Continued from page 4)

State, to which they owed their origin" (Holdsworth, vol. 8, p. 403).

And so we arrive at Professor Laski "The core of the British Constitution is the supremacy of Parliament." King, Church and Commons have all gone, although their ghosts remain, and we have monocratic government by what Mr. Laski quite incorrectly calls "a Committee of the Legislature."

The nature and gravity of the situation with which we are confronted will be almost wholly missed if we do not give full recognition to the essential falsity of our current institutions. The average U.S. citizen cannot be persuaded that England is not a mediaeval feudalism because we still retain the titles of King, Lords and Commons, and the Horse Guards, to his great delight, still wear armour. If he could understand it, he would be astounded to learn that it is because this country ceased to be a feudalism more than four hundred years ago that the American Colonists revolted against the British Parliament. For convenience, perhaps I may repeat here the quotation from "Origins of the American Revolution" John C. Miller, p. 216: "In rejecting natural law, Englishmen" (*i.e.*, the post-Reformation Englishman) "also denied the colonists' contention that there were metes and bounds to the authority of Parliament. The authority of Parliament was, in their opinion, unlimited; the supremacy of Parliament had

come to mean to Englishmen an uncontrolled and uncontrollable authority. Indeed the Divine right of Kings had been succeeded by the Divine Right of Parliament . . . This unlimited and undivided supremacy is expressly excluded from the United States Constitution.

The Colonists were in fact contending for one of the fundamentals of feudalism, which, as Professor Holdsworth points out, "has departed with the abandonment of that mediaeval theory of the relationship of Church and State to which they owed their origin."

If there is one thing more than another which history teaches, it is that Governmental systems, do not change human nature, but they can, and do foster various aspects of it. Mediaeval systems may not have eliminated robbery and oppression; but it is certain that they did not legalise it. Had a fourteenth century English King seized land as our contemporary Government seizes land through Agricultural Committees, and otherwise, on any flimsy pretext, or extorted taxes without representation (our contemporary Parliament is neither representative nor possessed of authority), the country would have been aflame with revolution in much less time than the American Colonists required to organise their resistance.

Now, it is obvious that while the authority of "Parliament" (really, the Cabinet) may in one sense, as the mid-Victorian Liberal, Lord Courtney of Penwith, proclaimed it to be, "absolutely unqualified, embodying the supreme will of the State" to which "every partial authority must yield" (*Working Constitution of the United Kingdom*, 1901), it should be recognised just what that means. For all practical purposes, a man has "unqualified supremacy" to jump off Beachy Head; but he cannot avoid the consequences. A Cabinet can pass laws confiscating, under the name of taxation, the work of that man's lifetime or the land his family has dignified for centuries; but it cannot avoid the consequences. The crucial issue is, what will those consequences be? Or to put the matter slightly otherwise, is there a moral "law" connecting political transgression with national punishment? Contemporary Governments clearly think that there is not; that they are free to legislate in a moral vacuum. Can anyone point to a pronouncement of the Church of England, as such, which contests that idea? Assuming that so-called nationalisation of this or that has any virtues, which are far from self-evident, has the Church ever criticised the methods by which it has been achieved?

The reader will probably have by now suspected that we are coming to grips with the preamble to the *Protocols of the Learned Elders of Zion*, "The political has nothing in common with the moral . . . Our right lies in force. The word 'right' is an abstract thought, and proved by nothing . . . The result justifies the means."

Or, as Frederick of Prussia, the so-called Great, put it, slightly differently: "Above all, uphold the following maxim 'that to despoil your neighbours is to deprive them of the means of injuring you.'" (*Political Testament*, pp. 8-9, Boston Edition, 1870).

League of Rights Radio Talks

The Director of the Victorian League of Rights, Mr. Eric Butler, is giving a weekly commentary over the following Victorian radio stations:

3MA Mildura, Tuesdays, 10 p.m.
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10.10 p.m.
3UL Warragul, Tuesdays, 10.10 p.m.
3GL Geelong, Wednesdays,
10.25 p.m.
3HA Hamilton, Fridays, 9.55 p.m.
3TR Sale, Fridays, 9.55 p.m.
3SH Swan Hill, Saturdays, 9.15 p.m.

It is unnecessary to waste time on the "forgery" issue in regard to the Protocols. The Protocols have existed for at least forty years; and they are certainly one of two things—either a Plan or a Prophecy. Someone or some group either drew up the most able and cold-blooded scheme, which requires and has obtained worldwide and powerful co-operation; or someone or some group was and is gifted with a clear insight into what it is the fashion to call "trends," surpassing anything in history, and more precise and unequivocal than anything recorded and historically proved of the "old testament" prophets.

But at the moment, this issue is not vital. What is the philosophy, and, *in consequence*, the policy embodied in the Protocols, and in Frederick of Prussia's "Political Testament"?

The first point to which due weight must be given is that there is a great deal of realism in both of them. Protocol No. 1 premises that "men with bad instincts are more numerous than those mainly actuated by good; that everyone would like to become a dictator if he could, and rare are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare." The quantitative estimates may be excessive; but the general statement is not unjustified. It is not necessary to go outside the experience of an ordinary lifetime to learn that the doctrine of original sin has a real meaning, while anyone who has penetrated even the fringe of Big Business and world politics cannot fail to have sensed something of the spirit, which the Protocols embody. It is not the everyday transactions of commerce, which are objectionable, such as the abused profit system, or the "capitalism" of the local garage proprietor. For the most part, the wickedness of the world is not even understood by the masses who are affected; and it is never attacked in Party Politics.

It is important to notice that the "Elders of Zion", whoever they may be, have certain premises in common with their irreconcilable antithesis, Christianity.

Both philosophies explicitly and implicitly condemn and discredit the idea of human

(Continued on page 7)

OUR SHAM DEMOCRACY

9d. Posted

By James Guthrie, B.Sc.

This important book should be in the hands of all those who are concerned about the manner in which the parliamentary system has been perverted and used to further policies which progressively enslave the individual.

In a penetrating examination of the present voting system, Mr. Guthrie shows how the "majority vote racket" has been used to destroy the rights of minorities. It is not genuine democracy for Governments elected by a majority of electors to have unrestricted powers to do as they like until an election removes them from office.

The author demonstrates how the basis of democracy must be local, decentralised government, which can be effectively controlled by the individual. He deals with the menace of centralised Government and the disastrous results, which always stem from it. Constructive suggestions are made for making genuine democracy a reality. "Our Sham Democracy" is one of the most fundamental and important books to come from the pen of an Australian Social Credit writer.

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No. 25.

HAS INFLATION ENDED?

It becomes clearer every day that our past predictions concerning inflation were based upon an understanding of the present inherently inflationary financial rules. Even bank chairmen and certified economists are cautiously admitting that they are becoming concerned. The attempt to freeze the basic wage in a foolish endeavour to try and prevent prices rising by penalising the wage earner, is, as we pointed out recently, gradually producing an intensification of the class struggle. Prices continue to move upward and the standard of living of many continues to fall.

Since the Arbitration Court stated that the basic wage should be frozen for an indefinite period, the statistician's figures show that the cost of living has increased. But since these figures were announced there have been further increases in the prices of items on the "C" index series which have been used to compute the quarterly basic wage adjustments. No one should have been surprised when the price of flour, and consequently the price of bread, increased. This was made inevitable by the increase in the price of home consumption wheat. Not only will the price of bread be higher as a result of the higher price for wheat; egg producers will have to receive a higher price for their production as a result of higher feeding costs. Pig farmers and dairy farmers will also be affected.

The big increase in the price of potatoes was made necessary by the fact that Victorians were receiving practically no potatoes because the price fixing authorities had fixed the price too low. There has also been a substantial increase in the price of onions. The usual reason for this increased price has been given: The cost of production has increased. The real cost of production, which is consumption, has not increased at all. But our present financial rules are so divorced from reality that in spite of great efficiency in production methods and consequently lower production costs, the result is not reduced prices but the very opposite.

As we pointed out on numerous occasions, the automatic quarterly increases in the basic wage merely intensified inflation. But they did create the illusion in the minds of many wage earners that they were keeping up with rising prices. As price increases continue without any automatic increase in the basic wage, it is certain that there is going to be growing unrest. The Communists are shrewdly anticipating this and have already laid their plans to capitalise upon the situation.

Following the recent short-lived attempt in the U.S.A. to cure inflation by a severe dose of deflation, a policy of vigorous credit expansion has been set in motion and it has been claimed that the American Government has decided that credit expansion and inflation is preferable to credit restriction and little inflation. Politicians are all the same the world over, simply because they are human beings and have the same weaknesses which those who operate behind the political scenes can exploit. The modern politician rarely looks at policies from a point of view of fundamental principle. He is merely concerned about expediency. For this reason he feels that what the economists term "controlled inflation" is the safest policy—for himself!—to follow. But inflation of any description ultimately leads to complete disaster. Nothing can avert this disaster but a change in present financial rules.

Bank Deposits and the Creation of Credit

While admitting that the Commonwealth Bank can create financial credit, the private Trading Banks still try to suggest that their increased lending is the result of greater deposits.

But as made clear in the following extract from the MacMillan Report in England, most deposits arise out of a creation of new credit.

"It is not unnatural to think of deposits of a bank as being created by the public through the deposit of cash representing either savings or amounts which are not for the time being required to meet expenditure. BUT THE BULK OF THE DEPOSITS ARISE OUT OF THE ACTION OF THE BANKS THEMSELVES, FOR BY GRANTING LOANS, ALLOWING MONEY TO BE DRAWN ON OVERDRAFT OR PURCHASING SECURITIES A BANK CREATES A CREDIT IN ITS BOOKS WHICH IS THE EQUIVALENT OF A DEPOSIT.

"A simple illustration, in which it will be convenient to assume that all banking is concentrated in one bank, will make this clear. Let us suppose that a customer has paid into the bank £1,000 in cash and that it is judged from experience that only the equivalent of 10 percent of the bank deposit need be held actually in cash to meet the demands of customers, then the £1,000 cash received will obviously support deposits amounting to £10,000. Suppose that the bank then grants a loan of £900; it will open a credit for its customer, and when the customer draws a cheque for £900 upon the credit so opened that cheque will, on our hypothesis, be paid into the account of another of the bank's customers. The bank now holds both the original deposit of £1,000 and the £900 paid in by the second customer. Deposits have thus increased to £1,900 and the bank holds against its liability to pay out this sum (a) the original £1,000 cash deposited and (b) the obligation of a customer to repay the loan of £900. The same result follows if the bank, instead of lending £900 to a customer, purchases an investment of that amount. The cheque, which it draws upon itself in payment for the investment, is paid into the seller's bank account and creates a deposit of that amount in his name. The bank in this latter case holds against its total liability for £1,900 (a) the original £1,000 of cash and (b) the investment, which it has purchased. The bank can carry on the process of lending or purchasing investments until such time as the credits created, or investments purchased, represent nine times the amount of the original deposit of £1,000 in cash."

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THE REALISTIC POSITION OF THE CHURCH OF ENGLAND

(Continued from page 5)

equality. ("In my house are many mansions; if it were not so, I would have told you." "Doth a bad tree bring forth good fruit?" "He that would be *greatest* among you, let him be your servant.") There is no essential difference in the premise; there is every difference in the policy as we can see when we come to examine that aspect. There is nothing in the Protocols so devastating as the injunction: "Cast not your pearls before swine, lest they turn upon you, and rend you," although the same idea is emphasised.

But the agreement on *premises* goes further. Both Christianity and the Protocols recognise the primacy and formative nature of *ideas*. "My Kingdom is not of this world." "*There is nothing more dangerous than personal initiative*" (the pursuit of an inborn idea), Protocol V, par II, Marsden Translation.

Christianity, moreover, does not scorn this world. "Seek ye *first* the Kingdom of God, and all these things shall be added unto you." It is not improper to say that Christianity is *inter alia* a technique by which a man, by control of his ideation, may gain such part of the world as in the nature of things appertains to him, and there is no injunction of which I am aware against that. But there is a warning. "What shall it profit a man, if he gain the *whole* world, and lose his own soul?" The *objective* of the Protocols is to gain the *whole* world. It would be possible to pursue this aspect of the matter to much greater length. The objective I have in mind, however, is to establish the fact that the Protocols are a Book of the Bible of Anti-Christ, and that its policy, Communism and Socialism, which can be easily linked with Frederick of Prussia as their first prominent and identifiable exponent, are essentially the policy of a religion, of which the energising factor is physical force and the fear of it. And the policy of that religion is plainly labelled in the names Communism and Socialism—it is the treatment of men as a collectivity. The civilisation which results from that policy is exemplified in Russia and in that to which we are fast moving in this country, the Police State, with its "direction" of "labour" (notice the collectivity). Its essential characteristics are fear and violence—*cf.* the Protocols. The civilisation of Christianity was incompletely embodied in the culture of mediaeval Europe, and is exemplified in Magna Carta. Its essential characteristic is courage, allied to "love," *cf.* "Perfect love casteth out fear" (a rather unsatisfactory translation). The knight of chivalry, the militant Christian ideal, watched his armour *alone* in the chapel through the night, and then went out to do battle *alone* for love against fear and oppression—a very complete allegory. The "mass" is unsavable, just as a mob is insane ("without health"); the object of Anti-Christ is to keep mankind in ever larger mobs, thus defeating the object of Christ, to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good *because* it is good. The energising factor is attraction, inducement.

With such apology as may be necessary for this incursion into theology, we can return to the unsatisfactory part which the Church of England plays in the world drama, and the altered attitude which seems to be essential to its survival. It appears to be axiomatic, as the Roman Catholic Church contends, that Socialism and Communism must be fought by any church, which calls itself Christian, whatever may be the differences of opinion as to the weapons to be employed. A church which cannot see that Europe was free and attractive to just the extent that it was Christian, and is torn with dissension and is losing its charm to the extent that it is Socialistic, has betrayed its vocation.

The able Jew, Lord Samuel, who leads the Liberal Party in the House of Lords, commenting on the reform of that body said, "It is indefensible that a man should sit in the House of Lords because his father sat there before him." It is one step, and not a very long step from this to the position that it is indefensible that an Englishman should sit in the House of Lords (or Commons) just because an Englishman sat there before him. We have, of course, taken that step a hundred years ago, but we camouflaged it by "naturalisation" and a careful suggestion that it is enlightened to ridicule heredity, except in racehorses. We are all citizens of the world, nowadays. Family is a myth; the zoo is the unit. There is no race on earth, which attaches more importance to heredity than the Jew, *for Jews*. I am not at the moment concerned with the heredity principle—the point at

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The Communist Menace in Indonesia

(Continued from page 1)

Fifteen journalists who went to South-East Asia to try and discover the truth about the Indonesian crisis, reported on the anti-Dutch bias of the United Nations observers. The following are several extracts from these journalists' reports:

R. H. Knickerbocker: "United Nations interference in the Dutch East Indies has gravely increased the danger of Communism here and has prompted the interests of the Soviet Union . . . The most disturbing single discovery made here was that the United Nations observers seem to be proceeding as the most unscientific of scientists. They came here with a thesis to uphold. The thesis was that the Dutch were always wrong; the Indonesian Republic was always right. Their reports coincide with this pre-conceived thesis."

S. Burton Heath (Pulitzer Prize winner): "Only two things have been established beyond doubt. One is that representatives of the State Department here actively resent the coming of American newspapermen, who almost unanimously condemn the State Department's Indonesian policy as a menace to American security. The other is that American and Australian junior officers, assigned as field observers for the United Nations, are convinced that their factual reports are being distorted before

they are passed on to Washington, Canberra and Lake Success. They say it is useless to submit anti-Republican or pro-Dutch reports."

William H. Newton: "American observers representing the United Nations here say they are unable to send objective reports either to the United Nations or to the United States Government concerning the situation in Indonesia. Instead, their reports are 'consolidated' or distorted to favour the Republican course, they say . . . The purpose seems to be to force the facts to conform to whatever happens to be the policy of the U.S. State Department or the United Nations Security Council."

N. A. Barrows: "Certainly even the newcomer here cannot penetrate under the surface without wondering why the picture given to the outside world is so often distorted and falsely emphasized."

It is necessary to recall that during this period the policies of the American State Department were determined by the secret Communists like Alger Hiss, who were assiduously preaching that the Communists had nothing to do with the trouble in Indonesia or any part of Asia. It was these secret Communists who were largely responsible for the Communist victory in China, now the major base for the Communist conspiracy in Asia and Australia.

Like many others, Dr. Evatt, Australia's Minister for Foreign Affairs at the time, took the view that the fundamental issue in Indonesia was genuine nationalism versus Dutch imperialism, and that the role of the Communists should be ignored. The fact that Australian Communists were tying up Dutch ships in Australian ports was apparently regarded as of little importance. The Communists in Indonesia very shrewdly worked behind the Republican Government. It is probable, of course, that many observers of the immediate post-war developments in Indonesia were misled by the fact that the Sukarno Government suppressed a section of the Communists who were fomenting uprisings against the native propertied classes. But these observers ignored the fact that Sukarno's pro-Communist record is well known and that his Government enlisted the support of the Stalinist Communist faction for this suppression. It was Amir Sjarifuddin, Moscow's secret agent and at that time Minister for Defence, who made the purges of Communist agitators effective! Many people who have not studied Communism do not understand that Communist tactics always serve Communist long-range objectives. During the early stages of the struggle against the Dutch, the Moscow-controlled Communists dropped their advocacy of Communism, and concentrated on helping establish the Republic. The aim was to penetrate the Government and prepare to take over at a more expedient time. That time is now approaching and the "key" positions held by Communists and Communist sympathisers in the present Indonesian Government indicates that Communist planning over many years is now starting to bear fruit.

Communist progress in Indonesia must concern every responsible Australian concerned about the future of his country. The bridge from a Communist-dominated Asia to Australia may soon be completely controlled by Australia's enemies.

"New Times," December 24, 1953—Page 7



SOVIETISATION OF FARMING IN GREAT BRITAIN

The following is from "The Farmer" (England), which is edited by Mr. Newman Turner, one of Great Britain's leading organic farming authority:

Efficiency in farming today is interpreted by the authorities to mean maximum exploitation rather than optimum production consistent with the maintenance of soil fertility, or the production of wholesome food.

Food purity today is measured only by bacterial content. Ignoring the fact that bacteria are essential to the maintenance of life and health, the fewer bacteria a food contains the purer it is reckoned to be. In other words the deader the purer, according to official standards. And on this basis clean food campaigns are conducted—while adulteration of foods with over 700 different chemicals is legally approved by Ministries of Food.

The be all and end all of the nutritional medical and veterinary professions appears to be death to bacteria (the very agents of life and health).

Similarly the nutritional value of food is measured in chemical analysis and calories, regardless of its ability to keep a man fit and healthy.

Shall we ever see the day when the farmer is once more allowed freedom to produce whole food from fertile well-dunged soil and pass it direct to the consumer in its fresh, natural state, before the petty dictators have directed it from here to there, and 'protected' it with an unpronounceable poison, or before the vultures of commerce have emasculated and 'improved' it.

As far as control of the farmer is concerned there is now an organisation that stands for our rights to honour our duty to soil and fellow human—and there is one journal at least—"The Farmer"—which will give this organisation every support.

The "Farmers and Smallholders Association" is gaining much support in its campaign against the most disturbing features of the Agriculture Act of 1947, and I believe it will have the support of every reader of "The Farmer." I am glad to describe, from their manifesto, something of their work.

The Agriculture Act of 1947 is gradually effecting the complete direction and control by the Government of all farm production, as well as the nationalization of considerable areas of farmland. Particularly unfair it is attacking those farmers and small-

holders whose financial position makes them least able to defend themselves.

It is sometimes claimed that the Minister of Agriculture may occasionally do good by removing a bad farmer from his land. As the law now stands, an employee of an Agricultural Committee or the Ministry of Agriculture, however, incompetent himself, may allege that a farmer is inefficient, and so set in motion proceedings for depriving him of his farm—without allowing him the right to defend himself before an independent court of law.

We have seen, in the case of Odium v. The Wiltshire War Agricultural Executive Committee, to what extremes State employees can go in their anxiety to prove a charge of inefficiency once it has been made, even against a farmer of the very highest repute.

When we consider the expense involved in keeping our Agricultural Committees in existence, we must conclude that the cost of each action for dispossession must run into thousands of pounds. Surely the ordinary course of bankruptcy will remove the bad farmer with less expense and far greater equity.

Apart from dispossession on the grounds of alleged bad farming, the Minister of Agriculture can deprive a farmer of his land simply because some "expert" in his department conceives an idea that such land could be better farmed in some other way.

Since the days of Magna Charta, an owner of land whose title is challenged has had an absolute right to appeal to an independent court of law, presided over by one of her Majesty's judges. Under the Agriculture Act of 1947, this right has been lost, and a Land Tribunal substituted.

The Land Tribunal—the majority of whose members are appointed by the Minister—has no established rules of law to apply. Its decisions are made on any grounds it chooses, and there can be no appeal against them.

One does not question the honesty of the members of the Land Tribunal, yet it is nevertheless a purely arbitrary body, alien to all the accepted traditions of British justice. The only limitation imposed on the Minister's arbitrary power is that he shall take into consideration the report of the Agricultural Land Commission, all the members of which are appointed by himself.

When the Minister proceeds under this Section, the farmer or smallholder attacked is completely at his mercy.

There can be no greater tyranny than to deprive a man of land that is legally his. Some men are brave enough to die rather than surrender their farms.

Mr. George Walden, aged 65, of Borough Farm, Itchen Stoke, Hampshire, resisted to the end the efforts of the Hampshire War Agricultural Committee to deprive him of his farm. When the Committee's employees failed to dislodge him, the police were sent for, and he continued to resist—using a shotgun. Tear-gas bombs were thrown in through the window of his home, and the police made a concerted rush. Mr. Walden still resisting, was shot dead.

Mr. Bell, aged 67, tried to work Hallingdon Mill Farm, Northumberland, when his son joined the Army. He had a hard struggle and was ordered to quit by the Com-

(Continued on page 9)

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By Edward Faulkner.

"How to Avoid Cancer." 27/8
By Fraser McKenzie.

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By F. C. King. Two valuable handbooks for the compost gardener, by a well-known writer on the subject.

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FLUORIDATION FACTS

FLUORIDATION must not be confused with CHLORINATION. CHLORINE is not a medicine; it is used to purify water, not to remedy an illness. If a person refuses chlorinated water there is a risk of typhoid and others are endangered, but if fluoridated water is refused others are not involved . . . for dental caries is neither contagious nor infectious.

Lenin advised:—

"Get control of the public health agencies and furnish the keystone in the arch of the socialised state."

Mr. J. Edward Hoover, of the Federal Bureau of Investigation, U.S.A., warned the public to guard the security of the country and to "report to the F.B.I. any attempts at poisoning the public water supplies."

—Associated Press Despatch, Feb. 27th, 1951.

"Fluorine is a cumulative poison . . . Fluorine has the very definite objection that it accumulates in the bones thereby making them brittle."

—Dr. Royal Lee, Dentist, Milwaukee.

"Have the proponents of this scheme (fluoridation of community water supply) studied the incidence of death from hardening of the arteries or heart muscle in those areas which have the proposed percentage of fluorine in the water?"

—Raymond L. Girardet, D.D.S., F.A.C.P., 1950.

"Standing to benefit from the fluoride boom are chemical companies and equipment firms. The market potential has fluoride makers goggle-eyed as only one per cent, of the nation's water is now being treated."

—"Chemical Week", July 7, 1951.

"As a result of investigation, nation-wide in U.S.A., it was found—" . . . in not a single one of the homes of 1,500 dentists where queries were made was there a single bottle containing a fluorine preparation for use by the dentist's own family.

"If we can put this over, we can do anything," say the fluoridators.

"Take fluorine from a bottle if you will and if your doctor is also willing and then only if a registered druggist will put it up for you. . . . And may all men, professional or non-professional, let their neighbours alone, except and until they are invited by

those neighbours to act for them."

—Dr. Paul Manning, Springfield, Mass.

"In the human body the physiologic systems that are affected by fluorides are the bones, teeth, hair, skin, viscera, circulatory systems and genito-urinary systems."

—Gustaff Wm. Raff, Ph.D., 1950.

"Fluorine . . . accumulates in the bones and makes them more and more brittle if taken in the inorganic form. There is no known antidote for this poison."

—Dr. Royal Lee.

"Fluorine affects all parts of the body causing hardening of the tissues, Osteomalacia of the bones (cancer), Otosclerosis of the ears (deafness), Sclerosis of the arteries and produces cavities in the teeth or discolours them yellow, white, brown or nearly black—fluorosis.

—Leo Spiro, M.D., Austria.

"If fluorides must be tried against tooth decay, it seems intelligent to apply them directly to the teeth . . . Fluorides have proven effective only in children. Thus the whole population should not be exposed to fluorides in the water supplies; better to apply fluorides directly to children's teeth."

—Dr. Robert Harris, Professor of Biochemistry.

" . . . convince any intelligent reader that injecting fluoride into a city water will set up a train of ill effects that will become more dangerous every year it is continued."

—University of New Mexico.

Don't confuse Fluoridation with Chlorination.

—Issued by the New Zealand Voters' Policy Association.

Calves Prefer Milk

Recent experiments at the University of Minnesota under the direction of Dr. T. W. Gullickson have confirmed what a lot of us have thought for a long time, that dairy calves fed whole milk thrive better than calves fed skim milk with vegetable fats added in place of butterfat. Experiments found that dairy calves fed vegetable fats in their diet invariably died by the time they were three months old. Some who were switched to a butterfat diet before three months survived. What these studies reveal is that calves fed corn oil to replace butterfat appear to show a vitamin E deficiency as indicated by heart lesions and muscle dystrophy or wasting of muscle tissue. This condition arises in spite of the high level of vitamin E in corn oil and is not corrected by adding vitamin E to the diet. More than 100 dairy calves were used in the experiments.

Reading reports of studies such as leads us to wonder if part of the many, many persons who are dying of heart failure or attack each year that we have come to note in recent years could be attributed to our great switch to the use of oleomargarine in the place of butter on the table. I am strongly convinced that it is some little thing such as the use of this "yellowed imitation" that is taking its silent toll of human lives at too early an age. Whether or not we can detect a difference in the taste of this substitute, many tell you they can't, our highly efficient digestive system can and I believe is spotting it for us, unaware to us, until it is too late. —From the "American Jersey Bulletin".

Poultry Men Object To "Snoopers"

Replying to the recent statement by the Egg Board chairman (Mr. H. O. Murray), that only dishonest producers objected to the searching of their premises, the Poultry Farmers' Protection League president (Mr. J. C. Woodier), said:

"Perhaps it hasn't occurred to Mr. Murray that we object to policemen invading our properties.

"How would he feel if he had to throw his own premises open to snoopers at any hour of the day? Would he like to be called dishonest if he objected?"

Mr. Woodier said that the Egg Board Abolition Committee secretary (Mr. R. Preston) had his premises raided five times a few months ago by board inspectors and police.

"The board took Preston to court," said Mr. Woodier, "for obstructing its officers in their search.

"In Dandenong Court the board inspector admitted that at no time had there been any suggestion that Preston was not honestly accounting to the board for his disposal of eggs.

"If the board did not suspect Preston, why did it prosecute? I suggest that it did not like to have its power challenged."

Mr. Woodier said that his league had twice written to the Police Commissioner (Mr. Duncan) to object to use of policemen in searches by board inspectors. The replies in both cases had been "enigmatic and unsatisfactory."

Mr. Preston said yesterday: "Murray's statement has put the cap on it.

"Now the abolition committee intends to join with the league to restore democracy to Victoria — and that means stopping irresponsible searching of our farms."

Sovietisation of Farming

(Continued from page 8)

mittee. He went behind his barn and shot himself.

Prominent among members of the Committee of The Farmers and Smallholders Association are its President, Sir Waldron Smithers, M.P.; and Vice-President, George Adlum; Mr. James Wentworth Day, Dr. Martin-Leake, a former colleague of Sir Albert Howard, Mr. E. H. North and Mr. Oliver Smedley, M.C., a well-known Liberal.

Applications for membership (10/-) may be sent to Capt. R. A. Peyton, 14 Manchester Square, London, W.I.

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THE REALISTIC POSITION OF THE CHURCH OF ENGLAND

(Continued from page 7)

issue is that Lord Samuel, by dismissing it lightly as indefensible, was employing the same tactic as that employed against the Christian Church—to deny the validity of its origins. Just a little at a time of course; but the direction is unmistakable.

Before the Church of England can become what it should be, an integral, primary, and effective part of the Constitution, so that the phrase "Christianity is part of the Law of England" may have real meaning, it is faced with the problem of restoring its *locus standi*. It must be insisted that Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions, largely discredited, and thus doubtfully on a par with many other sets of opinions, and having neither more nor less claim to consideration.

The Roman Catholic Church has always recognised this, and has never wavered in its claims. It may be (and here I write with diffidence and proper humility) that the most direct path to an effective Church, is at least, close *rapprochement*, and at the most re-union of all the Churches making claims to Catholicity. But on the matter of the appointment of its high officials, Archbishops, Bishops, and Deans, I do not feel so diffident, because that is a principle of organisation, in respect of general experience in which I have at least average experience. Whether disestablishment is consequential or not, it appears to be beyond question that Church officers should be free from outside patronage, *Quod Ecclesia Anglicana libera sit, et habeat sua jura integra*. In this connection, the Houses of Convocation, which are part of the Constitution, advise the King, and sit contemporaneously with, but separately from, the Houses of Parliament, might have an important part to play.

During the current local government elections, the Scottish Catholic Bishops have

circulated a letter to their members, "To be read at all public Masses on any one Sunday before the municipal elections in 1947." After remarking that: "A few years at most, will decide whether the Christian tradition which has made Europe is to survive, or atheistic materialism is, for a time at least, to triumph . . .", it offers three considerations to govern the exercise of the vote, of which the last is: "No Catholic can in conscience vote for the representative of a party which denies the fundamental truths of Christian philosophy."

Have the Archbishops and Bishops of the Church of England issued any similar advice? And, supposing that they had, and their perplexed flock had appealed to the Dean of Canterbury and the Bishop of Birmingham (both, incidentally, nominees of Mr. J. Ramsay Macdonald) for a statement of the "fundamental truths of Christian philosophy", what answer would they have received?

The great difficulty which besets this subject is that "the Mills of God grind very slowly, though they grind exceeding small" . . . It is in this that, by itself, pragmatism fails, as it is failing in "Britain", and most of all in politics. A given line of action, dictated by immediate expediency, may appear to be beneficial; but the subsequent result may be found to have intensified the evil. A severe pain may be alleviated by opium; but an opium habit is almost certainly deadly. The philosophy of Christianity, as I apprehend it, contends for certain immutable principles, which may have many permutations ("Heaven and Earth shall pass away, but my Word shall not pass away.")

The business of the Church in politics is to be the Authority on the Mills of God, which are, of course, *inter alia* Political Principles which can be checked like any other genuine Laws, by their observed operation *over a sufficient period of time*. It is this latter fact, which has inspired the falsification of history, the attack upon tradition and hereditary instinct (probably subconscious memory) and the other defensive and offensive measures outlined in the Protocols. The first recorded, anonymous election of which we have knowledge, resulted in a victory for Barabbas, who was a robber, and the murder of the Founder of Christianity. What has the Church to say of the spread of secret, anonymous balloting as a principle on which to rest civilisation?

Speaking for myself, I should reject the so-called Old Testament as containing, little which, for the purposes of contemporary religion, is not purely negative—a warning. Its connotation with "the Chosen People" myth has distorted any usefulness it might have, and if it is to be retained, it requires treatment in a highly critical spirit, completely divorced from reverence. It is only necessary to observe the extent to which the world tragedy is complicated by Zionism to recognise its vicious effects. The Jewish question is a mass of untruths, half-truths, and false materialism, and one of the essentials of any solution is to strip it of the occultism, which is its chief ally. What has

the Church of England to say of Secret Societies?

In considering the general policy, which appears to lead to a re-incorporation of the Church as a living, and vital element in daily life, it appears to me to commence with a repudiation of rationalism and its absurd claims.

"Reason," as I understand it, is nearly synonymous with logic, of which mathematics is a special example. It is a pure mechanism, just as a slide rule is a mechanism, and as such, is deterministic. You put into the mechanism practically anything you please, and you get out something, which was inherent in what you put in, but nothing further. If I say that $(a+b)^2 = 2+2ab+b^2$, I can apply that very useful piece of information to a number of concrete problems, but they must, on each occasion, concern similar objects. It is no use saying that the square of a apples plus 6 oranges gives you some information about bananas. It does not.

The whole validity of the Christian Church rests upon the acceptance of certain premises. Those premises are not provable by reason, or they would not be premises. But they *are* provable or disprovable by experience, and to my mind, quite a surprising number of the Christian premises will stand that test.

Given that attitude, and the proper and reliable historical background, an immense power could be built up as an instrument of higher legislative criticism. It does not appear that legislation is a proper function of the Church, and in fact there is far too much legislation (it is absurd that legislation should be a continuous product, much like automobile manufacture, but less useful).

The Church has a *locus standi* on The Just Price.

The Church as such, does not appear to be properly much concerned with physical science, and the incursions of Bishop Barnes would seem to confirm that view. But one subject of mathematical science does come clearly within its province—that of Time.

I am sitting by my desk. It is five o'clock. I get up. The fact that I was sitting by my desk at five o'clock is now what we call a memory. But, humanly speaking, I know that my desk will be there in five minutes, that is to say, at five minutes past five, so it is difficult to believe that both the desk, and five minutes past five, are not together in existence *now*.

"As it was in the beginning, is now, and ever shall be: world without end."

What do they mean by that?
"The Realistic Position of The Church of England" first appeared in the "The Social Crediter" several years ago. We feel that during the coming Christmas season many of our readers, both old and new may have a better opportunity of studying this material and bringing it to the attention of those who may be interested.

On Planning the Earth

BY Dr. GEOFFREY DOBBS

This brilliant work not only exposes completely the falsity of the propaganda issued by the advocates of the Tennessee Valley Authority and similar large-scale land planning and hydro-electric schemes, but reveals them as part of a worldwide conspiracy designed to drive the individual down the scale of human existence. Foreword by Major C. H. Douglas.

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Totalitarianism in Victoria

Irrespective of their Party affiliations, all Victorian electors who value individual rights and freedom must be gravely concerned about much of the recent legislation which the Labor Government has been attempting to pass. It is true that some of this legislation has been amended as the result of opposition from backbench members of the Government and the Legislative Council, but, nevertheless, the totalitarian intention of those framing the legislation has been made perfectly clear. If enacted in its original form, the Transport legislation would have resulted in a complete Government transport monopoly within Victoria. Even primary producers were not to be permitted to carry their own produce in their own transport for a distance of more than fifty miles. The amended legislation still strikes a serious blow at road haulers who are gradually being squeezed out of business.

In his famous ten points for communising a State, Karl Marx stressed the necessity of establishing a State transport monopoly. The Victorian Labor Government is attempting to implement a legislative programme, which indicates Socialist intentions. Apart from the Transport legislation, there is also the Co-operative Societies' Bill. This sounds very innocent but a close study of this legislation reveals that it goes far beyond the normal requirements of a Co-operative Societies' Bill. It could easily lead to a form of Soviet-type Socialism with a large number of so-called cooperative commercial undertakings being directly controlled by the Government. As the legislation proposes that the State Government should advance up to £500,000 for approved cooperative enterprises, and also have a control of them, it is obvious that the Government, or its nominees, will be able to dictate what can be done and what cannot be done. It could, for example, say how profits could be spent. This is a form of back door Socialism and follows the lead of the N.S.W. Labor Government. A case can be made for a Government policy of fostering and protecting co-opera-

tives, but there is certainly no justification for encouraging the establishment of co-operatives controlled by the Government. It is a remarkable thing that at a time when the Soldier Settlement Commission is desperately short of money, the Government can introduce a bill guaranteeing £500,000 for the financing of Government controlled co-operatives.

There is one other piece of totalitarian legislation we must mention in this talk. Last year the League of Rights played a prominent role in opposing what was popularly referred to as Melbourne's green belt scheme, not because we were opposed to sensible planning, but because the proposed planning would undermine local Governments and destroy individual property rights. We pointed out that it was proposed to affect the value of many people's property before making any provision to establish a fund to pay just compensation. The most fervent advocates of this proposed central planning were unable to overcome the obstacle concerning compensation. But in a proposed amendment to the Planning Act the Government takes one more step towards the complete totalitarian State by legislating that people who are prejudicially affected by Interim Development Orders cannot claim or obtain compensation.

If Labor Governments are going to continue trying to implement this type of legislation, they cannot complain if their political opponents claim that they are dominated by Marxian Socialists.

Victorian Onion Board

The following is from the Victorian "Hansard" of November 17:—

The Hon. D. P. J. Ferguson (South-western Province).—I should like to voice a protest in relation to the answers I received this evening to a question I asked relating to the Onion Marketing Board. A member of this House must be guided by those who are associated with particular industries in his electorate. Some of my constituents have approached me from time to time concerning the activities of the Onion Marketing Board. That Board has disposed of 25,878 tons of onions on behalf of growers. I have been reliably informed by interested persons in my electorate that the Onion Marketing Board, after allowing rebates to merchants, paying agents' fees and other contingencies, spent about £130,000, which represents about £5 a ton, in handling onions on behalf of growers.

It was suggested to me that all is not well with the Onion Marketing Board and a probe should be made into its activities. Indeed, it was suggested to me that the Government may have been better advised to conduct an inquiry into the activities of the Onion Marketing Board than into those of the Potato Marketing Board. Consequently I placed a question on the Notice Paper. I believe all honorable members are entitled to information, and I ask the Minister of Transport to further investigate the matter to see whether this Board is above suspicion. I do not want my constituents coming to me with allegations against a Board or a Commission under the jurisdiction of the Government. I shall be grateful if the Minister will look into the question and advise me of the result.

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By Sir Albert Howard. The original description of the principles and practice of the "Indore" method of organic manuring.

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"The Weed Problem" .. 15/3

By F. C. King. By the author of "Is Digging Necessary?" this book is an extension of the no-digging idea, and points out the vital relationship of weeds to the organic health of the garden.

The Essence of Social Credit

The essence of Social Credit from the economic point of view is the restoration of initiative to the individual, making use of the obvious identity between individuals and consumers. Every individual is a consumer, whether man, woman, child, soldier, sailor, tinker, tailor, rich-man, poor-man, beggar-man, thief. Economically, nothing else but consumerhood unites all individuals into a single class discharging a single function, however variously according to individual need and taste. If there is such a thing as 'economic' man, this is he; and if there isn't there is man the consumer who plays a constant role under any and every economic system. That role has the effect of price-cancellation, and can be discharged, under our present economy, only when distributed purchasing power suffices. The instrument of price-cancellation is money. Money in any form, which does not reach the consumer, returns to its source without completing its function, which is price-cancellation. Price-cancellation is wedded to consumption. It need not be; but, if it were not so, there would be no public buying: the economy would be that of an institution, such as a prison or a workhouse, where the managers received all the 'wages' and inmates received board and lodging and clothing 'free'. Even so, the 'wages' would have to be sufficient in the aggregate to cancel aggregate prices and so discharge 'costs'. Such a system is not incompatible with the taxation of the 'managers' to pay for unbridled capital expansion, wars, etc., and other manifestations of social dislocation. The 'managers' and the 'inmates' would suffer in such proportions as the 'managers' could determine or the 'inmates' impose, with what sanctions they might possess. The fate of both would rest upon the measure of freedom they jointly enjoyed to determine to themselves the flow of goods and services. And how? This is 'Socialism'. The particular case is a stage between the credit financing of the producer, and the credit financing of

the consumer himself, who with the operation of an un-adjusted price, is always short of purchasing-power. Douglas explained why this deficiency should exist, and in what circumstances it must exist.

It should be noticed that it is not in any sense an 'improved' producer-credit system. The defects of systems of producer-credit are all retained, perhaps in a clumsier and worse form than before.

In any case, anyone who advocates such a system is advocating the opposite of Social Credit. It is characteristically the tendency of the Alberta Party Government and of all movements, which it inspires. "The Times" correctly labelled them 'esoteric Socialism'—masked, hidden, concealed Socialism. It seems as though a publicly recognisable common ingredient of all their proposals is to 'pay off the Debt' (National or Provincial). This is represented as 'getting out of debt'—as, of course, it would be if the community's credit were monetised to effect it. If it isn't, the result is an additional tax. "Oh no," say they: "we shall reduce taxation." Then, look out for "esoteric taxation" (more Socialism). —"The Social Creditor," Aug. 8.

No Digging

Do you ever get sick of digging the garden over the weekends?

Mr. T. Lothian, director of the Adelaide Botanic Gardens, said recently, "It is not necessary."

"It is only an idea which has descended from the days when, in the English winter months, gardeners on big properties had nothing to do, and were told to dig the garden to fill in time," he said.

"It is necessary to keep the soil layers in their correct order, and as soon as you turn the earth, the top soil is out of place.

"It is well known that if you cover an area of soil with a 4 in. layer of mulch, provided the climate suits the plants and the mulch is kept free of weeds, you can grow anything," said Mr. Lothian.

Strong Vote for New State in N.S.W.

Voting at the recent local government elections in N.S.W. indicated that an overwhelming majority of the electors in the North-West of N.S.W. favour a New England State. Electors in this part of the State voted in a referendum taken in conjunction with the local government polls.

Whenever they get the opportunity, electors everywhere always vote in favour of decentralising power. They have tasted the bitter fruits of extensive centralisation in recent times and they reject them. But the advocates of centralising power take no heed of the individual's wishes unless the individual presses vigorously enough for his policy.

HUMAN NATURE

Where human nature and economic conditions seem incompatible, why must people always try changing human nature?

—Peta in "Our Money."

CONTRACTING-OUT

The power of contracting-out is the first and most deadly blow to the Supreme State. —C. H. Douglas in "The Big Idea".

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