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## SOCIAL CREDIT PRINCIPLES

By C. H. Douglas

We reprint the following address, given by the late C. H. Douglas at Swanwick in November, 1924, for the benefit of both old and new readers; it is a brilliant outline of Social Credit principles which can be profitably studied against the background of current economic developments: —

The financial system is the works or factory system of the world, considered as an economic unit, just as the planning department of a modern factory is of that factory.

No discussion of the financial system can serve any useful purpose, which does not recognise: —

(a) *That a works system must have a definite objective.*

(b) *That when that objective has been decided upon it is a technical matter to fit methods of human psychology and physical facts, so that the objective will be most easily obtained.*

In regard to (a) the policy of the world economic system amounts to a philosophy of life. There are really only three alternative policies in respect to a world economic organisation: —

The first is that it is an end in itself for which man exists.

The second is that while not an end in itself, it is the most powerful means of constraining the individual to do things he does not want to do; e.g., it is a system of Government. This implies a fixed ideal of what the world ought to be.

And the third is that the economic activity is simply a functional activity of men and women in the world; *that the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality, and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.*

You cannot spend too much time in making these issues clear to your minds, because until they are clear you are not in a position to offer an opinion on any economic proposal whatever.

In regard to (b) certain factors require to be taken into consideration.

(1) That money has no reality in itself. That in itself it is either gold, silver, copper, paper, cowrie shells, or broken tea-cups. The thing which makes it money, no matter of what it is made, is purely psychological, and consequently there is no

limit to the amount of money except a psychological limit.

(2) That economic production is simply a conversion of one thing into another, and is primarily a matter of energy. It seems highly probable that both energy and production are only limited by our knowledge of how to apply them.

(3) That in the present world unrest two entirely separate factors are confused. The cry for the democratisation of industry obtains at least 90 percent of its force from the desire for the democratisation of the proceeds of industry, which is, of course, a totally different thing. This confusion is assisted by the objective fact that the chief controllers of industry get rich out of their control.

I do not, myself, believe in the democratic control of industry any more than I should believe in the democratic control of a cricket team, while actually playing, and I believe that the idea that the average individual demands a share in the administrative control of industry is a pure myth.

The present world financial system is a Government based on the theory that men should be made to work, and this theory is considerably intermixed with the even stronger contention that the end of man is work. I want you to realise that this is a statement of fact, not a theory. More than 95 percent of the purchasing power actually expended in consumption is wages and salaries.

It will therefore be seen that there are two standpoints from which to examine its mechanism. The first considered as a method of achieving its political end of universal work, and the second as a means of achieving some other political end—for instance, the third alternative already mentioned.

*Considered as a means of making people work (an aim which is common both to the Capitalist and Socialist Party Politics) the existing financial system, as a system, is probably nearly perfect.*

Its banking system, methods of taxation and accountancy counter every development of applied science, organisation, and machinery, so that the individual, instead of obtaining the benefit of these advances in

the form of a higher civilisation and greater leisure, is merely enabled to do more work. Every other factor in the situation is ultimately sacrificed to this end of providing him with work, and at this moment the world in general, and Europe in particular, is undoubtedly settling down to a policy of intensive production for export, which must quite inevitably result in a world cataclysm, urged thereto by what is known as the Unemployment Problem.

To blame the present financial system for failing to provide employment is most

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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

### Ballarat Anti-Pasteurisation Campaign

Since the report in our last issue on the fight against compulsory milk pasteurisation in Ballarat (Vic.), Mrs. L. Quinlan has received a long letter from Mr. Stoneham, Minister for Agriculture, in which it is stated that he cannot possibly accede to the demand for the abolition of compulsory pasteurisation in Ballarat. Mr. Stoneham, of course, merely signed this letter; it was prepared by the permanent "experts" and contained the usual nonsense about milk pasteurisation. We hope to comment in detail upon this letter in our next issue.

\* \* \*

### A Symbolic Insult

At our Queen's coronation this year Russia sent her emissaries. She also sent the Russian warship, *Sverdlov*, up the English Channel to boom out her big guns.

What is not generally known is that the Royal family of Russia, slaughtered by the Communists, were blood relations of our Royal family, and that the Jewish Communist, *Sverdlov*, was one of the top Reds in Russia responsible for the assassination of the Russian Royal family.

And still millions of flag-waving Britons couldn't care less.

"The Canadian Intelligence Service," December 1953.

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### World's Food Potential

"In an article to be published in the forthcoming issue of the International Labour Organisation's 'International Labour Review,' Mr. Colin Clark, the Oxford economist, claims that if all cultivatable land were cultivated at a level of efficiency comparable with that now attained in Denmark the world could provide for a far larger population than exists today or than is likely to exist under conditions of improved medical and public health services and rising living standards." (The London Times, 22nd August.)

### "Straight From Wall Street and the Synagogue"

The daily Press has made quite a lot of comment on the Randall Commission's report on "how economic strains can best be eased," and World Trade increased.

The answer, so far as I can see, is a lemon.

The major proviso seems to be that if tariffs are lowered all round, surpluses in one country can be sold to another and vice versa. A kind of "you take in my washing and I'll do yours" kind of business. That might benefit the steamship companies, but little else. What in heaven's name is the use of importing something

which you can make yourself or exporting something to a country that has plenty of the same commodity?

We gather from the Melbourne "Sun" that the report was delivered by America's best financial brains." We thought so—straight from Wall Street and the Synagogue.

We have heard much of late about the development of backward countries in Asia, from the same source. This interest in Asia we gather to have some connection to harnessing cheap manpower to the conveyor belt system of mass production of the innumerable gee-gaws that clutter up modern existence.

As the United Nations Organisation informs us, many millions of these have very small incomes, and are literally starving, so they would accept low wages for the daily grind. But the problem is to supply them with cheap food.

The Randall report has the answer—or so they think.

"Further advocated aids to the development of international trade are *discouragement of price-fixing of farm products*." The term "price-fixing" can mean several things. To the interests behind the Randall report we sense the solution to the "feed Asia's starving millions" problem—at the expense of Western rural communities.

—H. A. Hotchkin in "The Gippsland News," February 4.

### "WHAT IS WEALTH?"

"Economics is not a science: it never has been, and it never can be. It can have no laws, in the scientific sense . . . Wealth is not a matter of measurement, but of evaluation, which places it within the domain of Art . . . What we need is a metaphysic of wealth-gaining values: what we have is a fraudulent measuring falsely called 'scientific'.

"After facts have been *observed* they must be evaluated in terms of human life . . . Yet some of us are simple folk. We are, perhaps, not looking for the grandest discoveries, nor seeking the lofty, the subtle, or the ideal.

"We *would*, however, feel rather pleased if our white bread did *not* kill rats and drive dogs mad . . . We should like to live for one decade without wars—military or economic.

"Meanwhile some of us identify Wealth with Joy and the Good Life. If these things cannot yet be measured, we should still like to see them exist—or something approximating to them.

"And if our civilised rulers, scientific, political and economic can offer us only a madhouse, then some of us would like to contract out—especially the artist condemned by the 'redistribution of wealth' in the Warfare State.

"How does it come about that men, and often decent, kindly men, proclaim with a queer accent of joy, a gospel of despair? When, for example, confronted with such a philosophy as Social Credit why do some announce, apparently in ecstasy, that it has failed, or that it is too good to be true?

"One is, of course, not speaking of those hired to destroy, but of the others: of those to whom a failure to move forward

into something better must mean personal ruin. Their passionate protest against hope is not to be explained by a glib phrase, such as 'masochism'.

"Perhaps the truth lies in an examination of mediocrity. The feeble mind feels safe only if it imagines there will be no change."

Marten Cumberland in an address, "What Is Wealth?" to the Dublin Contemporary Club.

### Industry's Lunatic Race

The predicament of modern communities can be put in a nutshell: Their leaders are not, and no leaders of human origin possibly could be capable of directing their complex activities. The whole scale is too large. *Why* our affairs (for they are ours) have thus grown out of hand is a question to which a clear and convincing answer might be forthcoming only if it were sought with some intention of finding it and, of course, with at least average intelligence. For brevity's sake, it is related to the consequences arising from the fact that human organised industry is engaged in a lunatic race to catch up with spent money—just in the sense that a miller might be accused of lunacy if he spent his energies carrying his mill down-stream to prevent waste of water. Modern industrialists don't carry their factories about to try to catch up with fleeting credit (which has already discharged its function and is on the way back to the banks for cancellation). Instead they try to expand them until they cover the earth. "We must increase our exports."

The question is related to all that; but also it is related to those factors, whatever they are, which would arrest so absurd a "progress." In the miller's case it would be the commonsense of the miller; in the industrialist's case it ought to be the good-sense and self-interest of the factory owner; but, unfortunately, it isn't. In the people's case, it should be just the sufficiency of good honest social qualities which have marked most centuries before our own; but that is not so. They are caught up in the edges of the whirlpool and insensibly drawn towards the centre of the vortex.

Why don't the world's statesmen resign *en masse*? It would be the greatest benefit they could possibly confer upon their seeming victims. Probably the answer is nothing more terrible than just "force of habit."

—The Social Crediter, December 1953.

### Douglas Social Credit Movement of Victoria ROOM 8, THE BLOCK, Elizabeth Street, Melbourne.

*Books, Pamphlets, Periodicals on Social Credit Available. Send for List. Enquiries Invited.*

# SOCIAL CREDIT IN AUSTRALIA AND OVERSEAS

The following address, by Dr. Bryan Monahan, was given to Melbourne Social Crediters on December 18, 1953:

This is the second time I have had the pleasure of addressing a meeting of Social Crediters in Melbourne. I am invited to speak to you on Social Credit in Australia and overseas since the death of Major Douglas, and it is because I think that in Melbourne is to be found the best of the existing embodiments—incarnations—of the Social Credit idea in Australia that I have this pleasure in addressing you.

I am going to interpret the subject nominated for this address widely, for a start, in order to provide a frame of reference for more particular remarks. I want you to think of what Social Credit in fact is.

Social Credit is primarily an idea. In the platonic sense an idea is defined as an eternally existing pattern, of which individual things in any class are imperfect copies. That is the Concise Oxford Dictionary definition, but I think that "expressions", or "embodiments", would be better descriptions than "copies". For example, Economic Democracy, Douglas's first book, is not Social Credit itself; it is one expression of the idea Douglas had, and after that, from time to time he expressed the same idea in different ways, emphasising different aspects on different occasions, applying this idea to different circumstances.

I suppose most of us came to Social Credit first of all through the technical side—financial technique. We could see that things in the world were wrong, we could see—thanks to Douglas's analysis—how they were wrong and we could see how to put them right. It seemed that the obvious thing to do was to capture the machinery of government, and apply our patent cure for the ills of Society. We had the same touching faith in our ability to set things right as have the Socialists—amongst whom we must include the Liberals—today.

But, of course, we can't do that any more than can the Socialists. —And the reason is that Society is an organic and living thing. It is no more possible to plan Society than to plan a tree—even with a Social Credit plan. You can stunt it, or prune it, or encourage its growth one way or another, or kill it. But you are dependant all the time on the inherent life of Society itself, and that life is subject to, or rather in accordance with, Laws which, as Douglas emphasised, we can discover but neither invent nor alter nor circumvent. "Society is primarily metaphysical".

Now broadly speaking, Social Credit is simply that way of regarding Society—or, for that matter, the Universe. And so is Christianity. Christianity is concerned with the Law of the Love of God; Social Credit with the Law of Society.

I believe that the most important spiritual revelation ever disclosed was that the nature of God is love. It is quite evident that even the slight love of God, and love of neighbour, that have so far been realised on earth has nevertheless transformed society. There is such a thing as Christian on, which is different from any other

civilisation past or present of which we know. Chinese civilisation, which largely embodied Lao-Tse's idea, was similar.

But the Laws, or facts of the universe, revealed in Christianity cannot be imposed on society. You cannot make a man love his neighbour. But as love does replace the competition and jealousy and envy which seem to be the more primitive relation of man to man, so society grows, becomes, Christian. It is the existence and the example and the influence of Christians, which make society Christian.

I trust it is clear to you that I am speaking not as a theologian, but as a scientist, a sociologist, a Social Creditor, in making these remarks about Christianity. In my present capacity, I do not, and need not, go further than to state what is evident on inspection, so to speak. After the recent outbreak of war, we all know the difference between a society impregnated with hate, and a society impregnated with love, even if the latter is not much in evidence. There are, indeed, only individuals, and little societies within Society, inspired and living in love.

Now all this has a bearing on the position of Social Credit—everywhere. Social Credit is, of course, a religion in the sense Douglas defined it—"a binding back to Reality." Social Credit is in fact a revelation of the nature of Society, and of the laws appropriate to that nature. But remember that these laws are not inventions or impositions; they are statements of perceived facts. They are not statements of what "ought" to be, or even guides to conduct. What the knowledge of natural laws means is that the knower knows what will happen if he acts in accordance with them, or contrary to them.

Someone once remarked that events behaved as if they were in Douglas's pay, or words to that effect. And it is true that Douglas foresaw with remarkably detailed accuracy the general course of events. That was because he understood the nature of society, and the general laws of that nature, and therefore could know whether a given policy was in accord or not with those laws, and therefore what the result would be. This, indeed, is the sort of thing that the doctor and the engineer are doing all the time; to the extent that they know the nature of the thing they are dealing with, they know what will happen next in particular circumstances, and how they can co-operate in bringing about a desired result out of a number which may be possible if some of the circumstances can be varied. But I know very well as a doctor that I never "cure" anything. The body heals itself whenever it is possible; and all that a doctor can do is to provide what may be lacking to make that process possible. Or, knowing what particular thing is happening, he may be able to say that what is being done is inappropriate to the desired result, and to say what the real result will be. And so Douglas made it plain in his first book, Economic Democracy, that disaster would follow the attempt being

made to use Society as the vehicle of the will-to-power of a relatively small group of men. He said that an imposed pyramidal organisation of Society was wrong—wrong because it was contrary to the actual nature of Society, and would in consequence lead to what it has led to, which is what we have now.

I think it is becoming more and more clear how entirely secondary the matter of financial technique is in relation to this matter. As Douglas said, the present financial system is perfect for its purpose; it is the purpose, which is wrong. Those of us who have lived now for twenty years or so with the idea of the compensated price, and in general with the idea of the application of financial credit to bring about a desired result, know that there is no problem in financial technique. And so do our opponents. I think that they have demonstrated their complete mastery of financial technique in their adaptation of it to the changing circumstances of this past twenty years when we have been conscious of this technique.

I hope this broad but sketchy survey helps to show the relationship of the Social Credit Movement to the world today, which is the subject on which I am invited to speak to you tonight.

The Social Credit Movement, then, is a group of people who have had revealed to them the true, the actual, nature of Society. They are united by a sort of *credo*, which has not, so far as I know, ever been made explicit, but whose first term would naturally be the belief that Society is primarily metaphysical, and that its development is organic. Another belief we share is that the cultural heritage is the natural and unconditional birthright of the individual. And, I think, we also share the belief that Douglas was one of those men who appear only occasionally in the history of mankind, to whom is given the power of direct insight into the nature of Reality in one aspect or another, and whose statements about Reality therefore have the force of revelation to those "with eyes to see and ears to hear."

I think those are our essential beliefs, the fundamentals of our philosophy, our faith, our credit.

Well, then, as a group of people we exist in the world, and towards that world we have a policy—the policy of our philosophy—and that policy is what is generally known as Social Credit. This policy is the form that the idea of Social Credit takes in the world. It is this policy that leads to the organisation and activity of the Social Credit Movement. It is this policy that leads to the writing of books, the publication of periodicals, the giving of addresses, and the various endeavours to grow into and influence the growth of Society. We embody a vital principle, which we wish to infuse into society.

These things that we do are not, of course, Social Credit itself. Social Credit is that "eternally existing idea", while the things that we do in the name of Social Credit are the more or less imperfect copies or, a better word, I think, incarnations, or embodiments. "In the beginning was the Word."

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# SOCIAL CREDIT IN AUSTRALIA AND OVERSEAS

(Continued from page 3)

As a group of people we are not alone. Society is full of groups of people, organised by some philosophy, and therefore having some policy towards Society. Most of these do not directly concern us; but some do, very closely. There are those whose philosophy is in accord with ours; and there are those who are actively opposed to us. The latter are those who see Society as a medium for the expression of their will-to-power.

It seems to me—and here I speak with the experience of a medical practitioner—that the will-to-power is, from a sociological viewpoint, the most presently important practical aspect of human psychology. It seems to be the desire—unconscious no doubt—to impose their ideas on others which attracts the great majority of politicians to their—what should one call it?—calling?

This is a long story, but its telling is not suited to this occasion. The short of it is that there is a constant supply of people, probably unconscious of their motives, who are the best possible tools for another group of people who are quite conscious of what they are doing, and why. The major fact we have to face is that there is an attempt, by fully self-conscious people, to convert, or reconstruct, Society, to a form, which places that group in a position equivalent to the directing intelligence of a single organism. It is the community of bees with this difference: that the queen-bee is to be a group of conscious, knowing, organisers; but the "common man" is to be reduced to a largely un-self-conscious part of the whole. There are, at the present time, two large processes going on: the construction of the pyramid of control, and the depersonalising of individuals. The former is comprised of the various be-lettered International Authorities, founded on essentially totalitarian national governments; and the latter is carried on remorsefully and the latter is carried on remorselessly through the squalid daily Press, and various periodicals from comics to *The Economist* and *The New Statesman*, and through broadcasting and television.

Our efforts for the past several years have been largely devoted to making that situation plain; first of all to understanding Douglas's discernment of the facts, and then to spreading knowledge of those facts to the appropriate quarters—such as they are. Until Douglas died, we had his guidance on strategy, and not much else to worry about.

With his death, however, we have the responsibility of preventing distortion of the Social Credit idea as it is manifested in Society. During his lifetime there were plenty of people who were anxious to convince others that they knew better than Douglas what Douglas meant. They were a nuisance in confusing the public, but no problem to those who knew what Douglas was. Where they made confusion, Douglas was always there to clarify the picture; and in fact he constantly kept the picture

clear, mostly through notes or longer articles in "The Social Crediter".

But now we have a situation where anyone can say "my 'interpretation' of this or that is just as good as yours," and then go off and endeavour to win public support on the best party lines for that 'interpretation'; and, of course, get his own prestige involved, so that it becomes a personal issue.

There may be occasions for 'interpretation' of Douglas some time in the future. I believe ideas do need re-stating when there is a sufficient change from the environment in which they first became known. But you have only to think of Christianity to realise how slow that change is. Mostly we find only that we understand more deeply the profundity of the sayings of Jesus as the world changes and we know more about it.

It is certain that there is no present need for us to "interpret". Our task is to understand as well as each of us can the idea of Social Credit, and to embody that idea as perfectly as we can in whatever we do that touches on Social Credit; and practically that means anything we do "in association"—anything from social intercourse to politics.

There will, of course, be heresies. They started, indeed, long ago. Even were it not an all-too-human characteristic to differ, our enemies—our conscious enemies—would sow discord and divisions. The Government of Alberta does not receive the blessing of the world Press for being truly Social Credit! Nor does the Social Credit Secretariat receive "the silent treatment" for its divergence.

You cannot entrust a real idea to the mob. Somebody must be responsible. Douglas took the precaution of founding the Secretariat, and of bringing it up, so to speak, to be responsible for the idea of Social Credit. Now I don't think Douglas regarded Social Credit as his idea. It was, as he put it himself, "a glimpse of Reality"—an insight into one aspect of the nature of things. And his whole attitude was one of responsibility towards that idea. I don't think he had any desire to see a Social Credit world, except in the sense of seeing things "right" instead of wrong. He had no personal feelings about the matter, I am sure. He had humility. "Not my will, but thine be done."

Part of the responsibility, which Douglas accepted, was to provide for continued responsibility for the idea to which he devoted himself. And I really do not see how it is possible not to recognise the primacy in responsibility of what Douglas recognised as the only official body for the transmission of what he had to say, and of which, indeed, he was himself a part—the Advisory Chairman.

Where it is not deliberate and malign, it is just sheer bad manners to retain the name Social Credit for an activity, which is a divergence from what Douglas recognised. But malign or bad mannered, it is something that can only be faced by the existence of a group of people who so far as possible have perfected themselves in the idea of Social Credit. If we are right, if we really do know something at least of the way things are, and if we live that

idea out in our lives, as Douglas did, then we are doing all we can.

I think what I have said is not quite what I was expected to say. That is because I believe that the profoundly important thing is the depth of Social Credit, what matters is the existence of understanding individuals.

I think we become socialists and materialists as soon as we wish in any way to impose a Social Credit technique. We can never be a Party, seeking power. Our task, perhaps, is to keep Parties in their place. We should be able, with authority, to pronounce on what is right or wrong in relation to that part of Reality of which we, following Douglas, have caught a glimpse.

When Douglas died, we inherited his responsibility. Whoever truly is a Social Crediter, shares that responsibility. But the responsibility is centred in the Social Credit Secretariat, and concentrated in its Chairman.

And finally: to the extent that you, as an individual, are truly a Social Crediter, you have a Social Credit world. Your relationship with Society is "right"; you know where you stand in relation to Society; you know how to go about things. You must not want, in a personal sense, low prices and a dividend. As a Social Crediter, your attitude is the attitude of the engineers; that what is to be done must be done in accord with the nature of things.

What Douglas was, brought the Social Credit Movement into being; what the Social Credit Movement is, will, in due course, transform Society.

## HEALTH AND ECOLOGY

"Health, which depends more upon food than on any other single factor in our environment, is a function of our ecology. It is something to which everything in the environment contributes, but in particular the soil environment of the plants which ultimately sustain us."

—Sir Stanton Hicks.

## WHAT IS WRONG WITH AUSTRALIA?

This book by a former Victorian Premier provides a wealth of factual material concerning the Communist conspiracy in Australia. It is also a frightening history of the Communist domination of the Australian Trade Unions and the influence of the Communists in the Australian Labor Party. An excellent reference work for anti-Communist workers.

Available from New Times Ltd., Box 1226L., G.P.O., Melbourne. Price 22/7, post-free.

# CANADA'S NEW SOCIAL CREDIT PAPER

**Vers Demain," journal of the dynamic French-Canadian Social Credit Movement, has made a big impact upon French-speaking Canadians. It now has a circulation of nearly 50,000. Now the Institute of Political Action in Montreal, which controls "Vers Demain", has decided that the time has come to launch a Canadian Social Credit Journal in English. This journal will be similar to "Vers Demain", and is called "Social Credit". The new journal is editorially announced as follows: —**

This is the first issue of SOCIAL CREDIT—a milestone in the Social Credit movement of the utmost significance, but one, which, in all probability, will be fully appreciated outside the Movement only by future students.

We publish this English-language newspaper—

- Because there has been no English-language publication in Canada to carry the Social Credit message, present facts in their proper focus, and give the news of the Social Credit Movement throughout Canada and the rest of the world.
- Because much confusion exists in the minds of the people regarding Social Credit. Thus, most English-language readers in Canada, with no other source of information than their daily or weekly papers and monthly reviews, think of Social Credit as just another political party -- a fourth political party, attempting to GAIN POWER in Ottawa.

This is in reality the very antithesis of the Social Credit philosophy and policy,

## 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.

Order from New Times Ltd.,  
Box 1226L., G.P.O., Melbourne.

which seeks the distribution of power to the individual—the establishment of every man in his own rights.

Likewise, the English-language reader is under the impression that Social Credit is a Western affair—more specifically an Alberta "party" which recently gained a foothold in B.C. politics.

Whereas, in reality, by far the strongest and most dynamic Social Credit movement in Canada is the movement centred on VERS DEMAIN covering all the Province of Quebec and extending into the French-speaking sections of Ontario and New Brunswick.

But no news, or only distorted news, of the growing movement is given in the English-language press, which assiduously cultivates the wrong idea that no political action is worthy of mention unless it be electoral politics centred around politicians and "parties."

• Because, intentionally or not, papers and magazines of wide circulation print articles presenting false views of Social Credit, thus prejudicing their readers against genuine Social Credit promoters. The Institute of Political Action has undertaken the task and assumed the responsibility for filling the vacuum. Its directors bring to this undertaking their experience of fourteen years in the publication and dissemination of a successful Social Credit organ . . .

Do not expect in this paper the promotion of any political party—not even of a party, which may use the Social Credit label.

The reader should not expect to master Social Credit after an issue, or even after several issues, of this journal.

Social Credit is too vast to be held in a nutshell. Social Credit is a new approach to our problems, a fresh viewpoint, a vision of a better society which is grasped and appreciated by degrees and which perhaps as with religion in its true sense, is never exhausted . . .

The very chaos of our world of 1953 is powerful evidence of a society, which elevates error as truth, and preserves disorder as sacred and immutable.

Guided ever by the Christian philosophy, we shall fearlessly and relentlessly bring the searchlight of reason and reality to focus upon many of the "sacred cows" and pet shibboleths of both economic and financial orthodoxy, as well as upon the Satanic web of Marxism.

We may approach Social Credit primarily from its economic side. But the reader will see gradually, in relation to his application, the other aspects and implications of Social Credit: a society more in conformity (rather than a war) with Natural Law; a new and more abundant way of life—and all within the reach of man if

## 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:

3BA Ballarat, Monday, 10.10 p.m.

3MA Mildura, Tuesdays, 10 p.m.

2WB Warragul, Tuesdays, 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.

only a sufficient number of men of light and spirit decide to take action in the right direction.

**THIS JOURNAL WILL ENDEAVOUR TO BRING BOTH LIGHT AND INSPIRATION — THE PREREQUISITES OF ANY EFFECTIVE ACTION . . .**

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## A TRIBUTE

We, the friends of Pat Keogh (affectionately known to us as "The Slif") would like to pay this tribute to his memory. We could not have wished for a finer or nobler friend imbued as he was with Christian humility and steadfast faith. We will always remember the many hours of both labour and leisure we spent with him, hours, which were made joyful by his presence.

We who loved "The Slif" now mourn him.

Inserted by: John Browne, Ron McDonald, Kevin Keogh, Bill Manjiviona, Peter Engleman, Bob Caleo Mervyn Bassett and Jim Marsh.



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## ANOTHER DEPRESSION?

*In recent months there has been considerable speculation about the possibility of another worldwide depression, starting in the U.S.A. Mr. Colin Clark is the most prominent exponent of the theory that during 1954 America will suffer a major depression, which will automatically affect all other countries outside the Iron Curtain. While we have on occasions found ourselves in agreement with Mr. Clark on some matters, we also find that, like most economists, he rarely deals with the basic issue of credit policy and its effect upon economic conditions. Most of those speculating about another major depression confine themselves to asking whether consumer demand will decrease so much that there will be business failures and unemployment. Rarely is the question asked, "Why should consumer demand decrease?"*

*It is true that there is now tacit admission that consumer demand depends upon the credit policy being pursued. But it is also an alarming fact that the individual is being increasingly conditioned to accept the view that a depression can only be avoided by big Socialist public work schemes. President Eisenhower has made it clear that his planners are not lagging in their preparations for big-scale planning which will be used to offset any depression. No doubt President Eisenhower would be startled to be told that although elected to lead an anti-Socialist Republican Administration, he is in fact accepting the Socialist blueprint for the New Order.*

*If the controllers of policy are proposing to initiate another depression, they must feel confident that such a depression would permit them to stampede the people into accepting further regimentation. A depression would be a gift to the Communists and would probably result in violent revolutionary activities. On the other hand, another depression would focus attention upon the policy of credit monopoly and enable strong opposition to be mobilised against it. It was undoubtedly the public opposition to the effects of a policy of credit restriction, which forced the Menzies-Fadden Government to reverse the policy they initiated after the 1951 Federal Elections.*

*There is not the slightest doubt that the planners everywhere have learnt a lot about the manipulation of credit policy in recent times. Our opinion is that they will endeavour to use their knowledge to impose the complete Monopoly State without arousing too much opposition in the process. The threat of war has been a powerful weapon for use against those who would not accept centralised control. And the threat of a depression is being skilfully used in exactly the same way. The greatest danger to the individual is the policy of gradual control being imposed. Credit will be expanded for the purpose of bringing the individual more and more under centralised control.*

*Our fear is not that increasing financial credit will not be made available, but that this credit will only be made available upon condition that the individual progressively surrenders more of his rights and liberties. The future independence of the individual can never be assured until the control of credit is wrested from the monopolists and placed under the control of the individual. The future of the free society depends upon how this basic issue is resolved.*

## Perversion

A certain medical man, a founder-member of the Soil Association, casting about for some method of advancing the theories of the biological relationship between Soil, Plant, Animal and Man, decided to endow a series of lectures to present this point of view.

The objectives stated in the Deed of Endowment were:—"Food, Life and Health; or the biological relationship between soil, plant, animal and man, and the signs and symptoms of disturbance in this biological relationship, including investigation of rheumatism and psoriasis."

Thought of as "Health through proper feeding," most of us housewives will find this attitude quite understandable; in fact, a friend of mine recently said, referring to an ailing youngster, "What she wants is some kitchen medicine." Yet, on the other hand, a young woman I know who has been attending hospital for long and complicated treatment was never once asked about her diet, nor was any advice on this important matter ever tendered.

Now one lecture in this series, given under the auspices of a famous university, turned out to be little more than an advertisement for chemical industries. Another lecturer, at an equally famous medical school, did precisely the same, the central theme, "Signs and symptoms of disturbances in this biological relationship," being barely touched upon.

There is no doubt that any university or any medical school is fully entitled to put forward any theory, or present any point of view. The question, however, is:—If an endowment is accepted, is it not proper that the terms laid down should be scrupulously adhered to, not only in the letter but in the spirit also? If the faculty were not in agreement with the aspect of preventive medicine that these lectures were meant to illustrate, they could have refused the endowment, although, Heaven knows, preventive medicine could do with more, not less, attention, the present 'Health' Service having set us back in that respect some thirty years or more.

This prompts a further question. What is the underlying reason for the turning of these lectures from the purpose for which they were intended?

The third question and the most serious is:—To what extent is the pressure of the big industrial concerns on the universities and hospitals, through finance, responsible for the present unsatisfactory state of affairs? When—and if—we get an answer to that question, many things will be made plain. Is it game to the highest bidder? Or does winner take all? —Joyce Mew, in "Housewives Today," July 1953.

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## BETTER REPRODUCTION

"Better reproduction can come only as we minister to the soil, which is the source of the entire process of creation."

—William A. Albrecht.  
(University of Missouri)

# SOCIAL CREDIT PRINCIPLES

(Continued from page 1)

unfair; if left alone it will continue to provide employment in the face of all scientific progress, even at the cost of a universal world-war, in which not only all possible production would be destroyed, but such remnants of the world's population as are left will probably be reduced to the meagre production of the Middle Ages.

*Considered as a mechanism for distributing goods, however, the existing financial system is radically defective. In the first place, it does not provide enough purchasing power to buy the goods, which are produced.*

I do not wish to enter at any great length into the analysis of why this is so, because it is always a matter of some heated controversy. I have, however, no hesitation whatever in asserting not only that it is so, but that the fact that it is so is the central fact of the existing economic system, and that *unless it is dealt with no other reforms are of any use whatever.*

And the second feature of equal importance is that considerably less than the available number of individuals, working with modern tools and processes, can produce everything that the total population of the world, as individuals, can use and consume, and that this situation is progressive, that is to say, that year by year a smaller number of individuals can usefully be employed in economic production.

To summarise the matter, the principles which must govern any reform of the financial system, which will at one and the same time avoid catastrophe, and re-orientate world economic policy along the lines of the third alternative, are three in number:—

1. *That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such cash credits shall be cancelled on the purchase of goods for consumption.*

2. *That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production.*

3. *That the distribution of cash credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary.*

I may conclude by a few remarks on the position of the banks, in respect of this situation. It is becoming fairly well understood that the banks have the control of the issue of purchasing power to a very large extent in their hands. The complaint, which is levelled at the banks, is generally that they pay too large a dividend. Now curiously enough, in my opinion, almost the only thing, which is not open to destructive criticism about the banks, is their dividend.

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## DIET DOES IT

By GAYELORD HAUSER . . . . 19/8

This is the latest book by this famous author, and will be a valuable acquisition by those who desire to maintain their health by natural dietary methods.

Their dividend goes to shareholders and is purchasing-power, but their enormous concealed profits, a small portion of which goes in immensely redundant bank premises, etc., do not provide purchasing-power for anyone, and merely aggrandise banks as banks.

But the essential point in the position of banks, which is so hard to explain, and which is grasped by so few people, is that *their true assets are not represented by anything actual at all*, but are represented by the difference between a society functioning under centralised and restricted credit and a free society unfettered by financial restrictions.

To bring that perhaps somewhat vague generalisation into a more concrete form, the true assets of banks collectively consist of the difference between the total amount of legal tender, or Government money, which exists, and the total amount of bank credit money, not only which does exist, but which might exist, and which is kept out of existence by the fiat of the banking executive.

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## An American Business Woman Challenges Taxation Robbery

"As in the life of each individual there occasionally comes a moment of grave decision, so in the life of a free nation comes a significant moment, fraught with fearful consequences. We have reached such a moment in our development. Free peoples preserve their freedom and rid themselves of tyranny only by resistance and by breaking the law. We have a country because our forefathers defied a tyrant and broke the law.

"They broke tax laws. Rather than pay a tax they threw the tea into the harbour. They refused to pay a stamp tax. They poured their whisky down the drain rather than pay a tax on it. An American is aroused indeed, when he will sacrifice his liquor! Every man who signed the Declaration of Independence was a lawbreaker and a rebel. He broke the law, but he founded a nation. Thousands of patriotic American men and women spirited Negro slaves across the Canadian border.

"They broke the law but they freed a race. Thoreau, one of our most revered and honoured philosophers, refused to pay a tax and went to prison. He broke the law and went to prison. He broke the law but he saved his honour, and while in prison, he wrote that immortal document 'Civil Disobedience.' It was the reading of 'Civil Disobedience', which determined the whole course of Ghandi's life. Brave American women suffered humiliation and imprisonment when they dared to defy the Government. They broke the law but they won the vote and freedom for their sex . . .

"Unjust and tyrannical laws always breed contempt and evasion. Just as millions of Americans made and sold, and drank liquor under prohibition, so today millions of Americans are lying, and cheat-

ing, and evading the income tax. It is no more possible to enforce the income tax law than it was to enforce the prohibition law. We couldn't plug those liquor leaks and we can't plug these tax leaks. We are losing billions of dollars in unpaid taxes and the basis of business is rapidly shifting from credit to cash.

"Everything from apartment houses to fur coats is being sold for cash. We have become a nation of tax collectors, tax evaders and craven cowards. So, he who is without sin, let him cast the first stone.

"The whole country is confused and discouraged, no longer is there incentive and ambition to work, to achieve success, and to set aside savings for the future. Bombarded by ceaseless propaganda, robbed of his just earnings, the average American is like the worm ready to turn. All over this land there is one burning topic of conversation—taxes. A ground swell of seething resentment is growing into a tidal wave that may well engulf the tax planners, the tax grabbers and all their kind.

"Americans will bear a lot and are slow to anger but as this treasonable plot to sell us out unfolds before their eyes, they realize that this is not the ordinary, corruption, mismanagement and bad government we have known in other periods of our history. This is something far more sinister. "The destruction of the capitalistic system by increasingly heavy income taxes is the purest Marxian doctrine, and Lenin followed his great teacher, when in 1924, he declared that the United States would spend itself into destruction. We are becoming aware that these ruinous taxes are not accidental, they are not even a result of the war; they have been deliberately saddled upon our backs as a part of a plot of the Communists to take us over. Bankruptcy and national suicide stare us in the face.

"How much longer are we going to take it? Is there no more good, old-fashioned American courage, or have we become a nation of spineless jellyfish? Are we worthy of the sacrifices of our forefathers or are we the silly suckers the rest of the world think us? There is no time to lose. We must strike now. We are the Government.

"We, the people, are still the strongest thing in our country and we can still get what we want. We just have to want it hard enough. We have fought and won a global war to free the whole world and have succeeded only in bringing chaos and misery to that world and in making tax slaves of ourselves."

—Extract from an address by Mrs. Vivian Hellens, an American businesswoman who defied the American taxation colossus by refusing to withhold income tax from the pay envelope of employees.

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## REAL SCIENCE

"The crucial test of real scientific achievement is whether it recognizes and respects the supremacy of Mother Earth, or ignorantly attempts to substitute the false for the true."

—Sid Albert Howard.



# THE COW AHEAD OF THE PLOUGH

By WILLIAM A. ALBRECHT, Ph.D.,  
Chairman, Dept. of Soils, University of Missouri

**The art of agriculture, that is, agriculture in practice, is old. The science of it, namely, the understanding of the principles underlying the practice, is relatively new. The art has come to us slowly through the ages under guidance of the quiet but severe forces of evolution. Each long-lived practice is a case of survival by the strength of its recognized service.**

The science of agriculture has not been under test so long. It has often changed the art of agriculture. These changes were most pronounced where the natural resources, particularly the fertility of the soil, were ample to pay for, or cover, the costs of the mistakes connected with those changes.

Our westward march across the United States, to deeper, more fertile soils, has perhaps not impressed you as a case in question. We have not realised that bountiful soil fertility may have covered the costs of our errors in understanding the fundamental scientific facts of agriculture. Too much ploughing, when we once recognised what the plough can do, and the resultant dust bowl, were only a temporary disturbance where the surface soil was so deep. A second dust bowl in the same place, however, might be a permanent disaster, if it should be the equal in severity of the first one.

The costs cannot be paid repeatedly by losses of this natural resource, namely, the soil. A science of agriculture given to direction from one centre, and under national emergencies—apt to be over-emphasised if not even propagandised—has left abandoned farms, and exhausted soils at the rate of one per family per generation in its wake of westward travel. The art of agriculture has been more permanent, and less "progressive" if those are the costs of such distinction. The slower art of agriculture put the cow ahead of the plough. The science of agriculture, given to more speed, put the plough ahead of the cow. Cannot that science give more lasting profit to its agriculture by keeping the cow, our foster mother, ahead of us in our vision as the reason for having any plough? Primitive agriculture used the flocks and the herds, not the plough, as its symbol. Primitive agriculture was nomadic. It became a settled or a fixed one on those soils to which the cow had led the way. She served as the chemist assaying the

soil fertility growing the forage that fed her and her owner. She had no fences to restrain her. She chose to graze on those soils fertile enough to make the satisfying feed of her contentment. She was not only ahead of the plough, she was ahead of the fence and other kinds of machinery that disregard her physiology, her nutrition in their designs according to the modern science of agriculture which is emphasising economics, systems, politics, and all else except the nutrition of animals and man for their good health.

Some simple observations may prompt us to ask ourselves some questions and to stimulate our thinking about the soil as it provides all that the cow would need to have coming from it, and whether a soil needs to meet only the limited requirements of being just something to be ploughed, or to be manipulated by other agricultural machinery. Forages grazed by the cow have been called "grass" and "hay." They have been something to be cut with a mower or chopped, baled, stored in the barn, and measured as tons of dry matter. More machinery to reduce the labour requirements of the farmer has been guiding the production of grasses and hays, when, in our humble opinion, that effort should be guided with the concern for more fertility in the soil for better nutrition of the cow by means of those feeds. The machinery has become primary in the agricultural picture. The cow has become secondary, if one can judge by the growing tractor population in contrast to the cow population.

When the plants we call "weeds" grow tall in the pasture while others are grazed closely and seem to be growing shorter, this is, regularly considered a call for the mowing machine to fight the weeds. Instead when weeds "take" the pasture, that ought to be viewed as a case in which the cow is giving a new definition for the word "weeds." Careful observations of her behaviour should raise the question in our minds whether she would suggest hormone sprays for the fight on weeds on a national scale. She is apparently telling us that

weeds are not so much a particular plant species of bad repute within the vegetable kingdom. Rather, weeds are any plants making too little of nutritional value to tempt her to eat them for it. She lets them grow taller and tolerates the degree of her own starvation required to do so.

Recently a case came to our attention in which a herd of beef cattle was regularly going through knee-deep bluegrass and white clover on a virgin prairie, never fertilized and never plowed, to graze out the formerly well-fertilized abandoned corn field of cockle burs, briars, nettles, and a host of plant species considered our worst weeds. Most of them were the kind that

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# THE COW AHEAD OF THE PLOUGH

(Continued from page 8)

are under legislative bans against distribution of their seeds. Here the cows were contradicting our plant classification. They were disregarding what we offered as supposedly good grazing in the form of the bluegrass, and were going the greater distance to consume the plants we have always called weeds and even noxious ones. Such was their choice, though only when the weeds were growing on more fertile soil. These cows would scarcely recommend the use of hormone sprays to kill certain plant species we classify as weeds. They would recommend more fertile soils instead. Then, apparently, no plants would be called "weeds" by them.

When the cow breaks through the fence, is it her objective merely to get on the other side? A careful consideration of such cow behaviour points out that she is not going from one of our fields to another one, both of which have had the fertility of the soil exhausted to a low level. Instead she is going from one of those areas of our neglected soil fertility to the railroad right-of-way, or to the public highway. She is going to where the soils are still near the virgin, fertile condition. These soils have not been mined of their nutrient stores. When as agricultural leaders, possibly agricultural scientists we plea for better fences to save valuable meat or milk animals from violent traffic deaths, is this not a failure to see the cow ahead of the plough. It is not a case of putting the plough too far ahead of the cow?

On the Coastal Plains soils of the South, the automobile tourist is constantly confronted with the hazard of colliding with cattle crossing the highway pavement. They are not casual inhabitants there. They must be regular highway grazers. There are permanent highway signs to give warning of "cattle at large." These animals come out of the "Piney Woods" seemingly for miles on either side to graze this "chosen" strip of forage.

In spite of the punishable offence of killing one of them, many cattle in the South are accidentally destroyed annually by the traffic. The high death toll results because the cows insist on grazing, not at some distance from the pavement, but

right along its very edge on the grassy margin no wider than about one foot from the traffic way. There the calcium, possibly other plant nutrient elements, in the concrete mixture, diffusing through the adjacent soil or being taken by root contact of no more distant plants, apparently contributes a quality of feed the cows recognise and relish beyond that on any other part of the highway shoulder or the surrounding territory in the woods.

With the cow grazing so close to the pavement's edge, and crossing so often to the other edge or side, she certainly is a serious hazard to the motorist. But she is a much larger hazard to herself. The larger number of fatalities to the cows as one of the two parties involved testifies accordingly. Here the mechanics of our well developed system of transportation run not only ahead of, but counter to and in conflict with, the ancient agricultural art of letting this beast go out to select her own grazing under her judgment of its nutritional values reflecting the fertility of the soil growing it. While the machinery (the automobile more than the plough, in this case) is going ahead, the cow is not necessarily following it. She is being exterminated more often than the motorist, uninformed, as he is of the forces responsible for bringing the dumb beast as well as himself into this death-dealing situation.

We have been prone to ridicule the simpler arts of agriculture in the older countries, and the older civilizations where the plow and other modern agricultural machinery followed rather than preceded the cow. Just now we are engaged — on an almost international scale—in educational activities, savouring of a missionary nature, and aimed to bring these ancient agricultures up-to-date, at least in agricultural mechanics for mining their soil fertility. We are unmindful of the fact that in these older countries the agriculture was always highly pastoral. The arable agriculture never dominated so highly as we know it here, if the European manure pile in the front yard or the tank wagon flowing its liquid manure on the pastures and meadows dare to be considered as reliable indicators.

For us in the United States the plough has always been ahead of the cow. The plough has been agriculture's emblem. Arable agriculture and not pastoral has regularly been dominant. This was not so unexpected in the age of farm machinery development, of more internal combustion engines, and of labor-relieving devices. It was the most expectable on soils, containing great stores of reserve fertility. Our soils were of most extensive areas, very level topography, silty texture coming with windblown origins, high fertility in terms of its exchangeable forms on the clay, and rich in ready reserves of nutrients in the silt minerals brought as ample varieties from the arid West. Such soils naturally invited the plough and all kinds of machinery. Soil conditions of this type are natural temptations to convert them into cash crops even for city suitcase farmers who would gladly escape the routine and daily work of milking cows and hauling manure.

Now that (a) the seriousness of erosion is being recognised; (b) the areas of fertile

soils to be so easily exploited are gone; (c) the fertility decline is becoming apparent after being hidden for so long under crop juggling; (d) the problem of protein supplements as animal feed and many of the troubles in animal production are being traced back to the soil and not alone to the feed store, and the veterinarian; and (e) we are saddled with the responsibility of being Santa Claus for a much more inflated and hungrier world; we are coming to talk about *less plough* and *more cow as* means to save the soil and to give us more meat and more milk.

While all these problems are too readily attributed to possible irregularities, in economic and social arrangements, we are reluctantly coming to see the fertility of the soil underneath the whole picture. It was through the plough that we led the cow to soils contrary to her choice of the fertility there. The plow held her there just as the fence confines her to the deficient fertility in the pastures, which are growing weeds in place of feed. In similar manner, our technologies of engineering have extended agriculture in its many forms of so-called "crop specialisation" that are in reality cropping limitations because of limited soil fertility. Cotton farming is a case, sugar-cane farming is another, forestry another, all of which are special kinds of farming that occur on soils of which the fertility would not entice the cow, and of which her assay would declare them too deficient to support her with good nourishment.

Under the prevailing agricultural criterion of more bushels and more tons, we have taken to searching for new crops, whenever a tried one began to fail. Instead, we should have been building up the soil fertility to nourish the failing one. The cow has never judged crop values according to crop pedigree. She has been telling us by her choices of the same plant in different places that the crop pedigree does not determine its chemical composition or its nutritional values for her. She does not follow the textbooks on feeds and feeding, accepting average values of chemical composition and digestibility per plant species with no mention of the wide variation in these respects within the same species. She more than the textbook is reminding us that variations in composition mount to as much as a thousand or two thousand per cent, according as the crop is grown on soils of differing fertility. Surely the cow that is eating these variable samples of the same crop isn't taking them all at the

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# HOW TO BE AN ORGANIC GARDENER

By J. I. RODALE

**Originally the earth was one mass of rock, there being no plants of any kind or soil. The rock was the parent, the precursor of the soil as we know it today. Through the action of certain agencies, part of this rock was transformed into soil. Over millions of years this rock has been "weathering", that is, decomposing by the action of hot and cold air, winds, rains, fogs, the movement of glaciers and by climatic changes.**

Professor Albrecht of the University of Missouri recently said, "What is soil after all? It is a temporary rest-stop while the rock is on its way to the sea." That is, the rock gradually forms into soil, which is washed by erosion into the bottom of the seas where over a period of millions of years, it will harden again into rock.

Rocks are porous—more so than can be noticed with the naked eye. They therefore absorb water, which upon the alternate action of heat and cold, with expansion and contraction, causes a crumbling, and a breaking. Running water and the action of glaciers moving over the rocks soften and grind them. These continuing actions keep grinding, breaking down and disintegrating them into finer and finer powdery masses. The action of the carbonic acid gas, which enters the water from the air, helps with its acidic solvent action to soften the rock.

Practically none of these rocks contain nitrogen—in fact practically no rocks today contain nitrogen, which is in the air and in the soil. But, in order for plants to grow they must have some of this element. The rocks contain all the *minerals* needed for plant growth, but nitrogen had to come from the air at the beginning of the process of formation of soil. The air, containing 78 percent, nitrogen, had more than enough for that purpose.

It is important in this study to attempt to understand how the first organic matter might have been created. Science does not know for certain, and there are many theories extant about it. It is all tied up

with carbon, for carbon is the principle constituent of organic matter. It is certain however, that even before the simplest lichens and mosses could have grown there must have been bacteria or enzymes to aid them, and since the latter consist of organic matter they represent an early existence of life.

But evidently organic matter was in existence before life, for bacteria and enzymes were no doubt created out of organic matter, although it was an inferior dead type. It lacked the living qualities given to it by enzymes, bacteria and fungi. The organic matter no doubt came into existence first, obtaining its carbon from the atmosphere by means of electric and lightning discharges. Eventually enzymes appeared, a crude sort, which could not regenerate themselves. Later there were evolved self-regenerating enzymes, and then bacteria. Millions of years must have passed between each stage from enzyme to self-regenerating enzyme to bacteria.

The evolution of the development of plant life was an elaborate, long-time process, taking millions of years of time. The first types of plant that was able to grow were extremely simple ones, such as the lichens and the mosses that grew on the face of the rocks. The requirements for sustenance were not too great. In helping them to grow, certain bacteria, which had already come into existence, took a prominent part, feeding upon the minerals that were in the rock and nitrogen from the air. It is certain that bacteria came before the lichens and the mosses. As these lichens and mosses died, their remains were the first source of organic matter, outside, of course, of the tissues of dead bacteria. The remains of such dead lichens and mosses mixed with the minuscule rock fragments, becoming soil. Thus the soil was a mixture of rock particles and organic matter.

During the process of decay of the lichens and the mosses, certain substances were given off such as carbonic acid and other humus types of acid, which worked upon the rock to make more mineral food available for the future plants. The action of air and carbonic acid on the rock particles and on the organic matter turned the substances dark, which is characteristic of the formation of humus. Soon there was sufficient soil so that plants higher up in the scale of plant life could live, and by that inexorable process of slow evolution in living matter ferns came into existence and could grow. Over millions of years of slow evolution, still higher plants began to evolve such as grasses and shrubs. Finally trees began to grow.

The soil consisted primarily of weathered rock fragments, water, organic matter and dusts, which fell upon it from the air. The lightning charged nitrogen into it. The

rains washed nitrogen and other elements into it. Soil bacteria extracted nitrogen from the air. But basically you can visualize the soil as being made up mainly of weathered rock particles and organic matter, closely associated and mixed together.

In the rocks the various elements are safely diffused by nature, so that there is no dangerous concentration in one place of substances, which may assume the quality of a poison when concentrated in one spot. Acids are sometimes employed in chemical fertilizers. But in natural soil, where there may be formed the same acids, they are usually present in extremely small quantities. In the case of the trace mineral elements which are required in such small amounts as only three or four parts per million, it is dangerously easy to oversupply them by indiscriminate application in chemical compound form, and damage can result.

In a chemical fertilizer, after the plant takes up what it needs, unneeded residues pile up in the soil, such as chlorides, sodas and sulphur. They would not be dangerous if they were diffused properly as nature does in rocks. There are some rocks, which may contain certain elements in too large a quantity, but then they would not be recommended for use as a ground rock fertilizer.

This "diffusion" principle, which is a valuable device used by nature, can be described by citing how a fish swims in ocean water which has all these minerals contained in rocks. It can exist safely in such waters. But should something happen to make some of the elements concentrate in one place, it would become poisonous and the fish would die. This diffusion principle is an important one in the general study of the organic method. Both in organic matter and in rocks, all the elements and compounds are safely diffused throughout the mass.

In the organic method of gardening, we attempt to feed the soil in such a manner that its natural constitution is not disturbed, basing our procedures and techniques on a study of the make-up of the soil. Now that we know how it was originally formed, we can better understand what kind of food will suit it best. We have learned that the soil is made up of inorganic minerals formed from rock fragments. It also contains organic matter, water and air. Those are its four basic elements. Therefore, it is not unreasonable to believe that if we restore the used up mineral and organic matter and if we see to it that there is an adequacy of water and air, the fertility of the soil will continue to maintain itself. The great forests, the huge groves of trees and masses of vegetation which we know exist unaided by man, are growing within the scope of this simple formula — straight, unadulterated mineral matter, organic matter, water and air. The great redwood trees of the western coast, which tower into the clouds, can depend on nothing more than these four things.

Incidentally, mineral matter can exist independent of and separate from organic matter, but that is not true of organic matter. The latter always has within it some minerals, and no matter how much you may compost it, no matter to what extent a leaf may be turned into humus

(Continued on page 11)

## 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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## HOW TO BE AN ORGANIC FARMER

(Continued from page 10)

by process of decay, the organic matter will always contain some inorganic minerals. They evidently work together in the processes of nutrition—one acting as an aid to the other. It is only when man comes along and sets fire to a pile of leaves, forming an ash, that the mineral portion becomes isolated, for organic matter is allergic to fire, whereas mineral matter is not. Setting fire to organic matter residues, or burning over land, is a thing, which the organic gardener never does.

In the organic method we pattern our practices and culture after nature. Organic matter is always used together with the inorganic, or the mineral rock powders. We do not use the concentrated, manufactured and synthesized compounds known as chemical fertilizers, for they are not natural to the soil's make-up. They are possible disturbing elements, foreigners, so to speak in the soil's metabolic activities. The soil wants the equivalent of ham and eggs—not chemical pill shot-in-the-arms.

Let us look at the soil, an ideal one being made up about as follows:

organic matter .....	5%
minerals .....	45%
water .....	25%
air.....	25%
	100%

But much of our land today, due to our system of intensive cropping, and failure to replace the used-up organic matter, would look something like this:

organic matter .....	1%
minerals (normal type) .....	35%
water .....	15%
air.....	15%
minerals (abnormal) .....	34%
	100%

What do we mean by abnormal minerals? They are minerals that are ordinarily present in reasonable amounts, but when chemical fertilizers are employed, they pile up in dangerous quantities. A small amount

may be desirable, a large quantity may cause trouble, like iodine in the human system.

As an example, superphosphate, a common artificial fertilizer, is used for its phosphorus content. But by a chemical process an equal amount of sulphuric acid is put into it, merely to give it the quality of solubility, so that it becomes immediately "available" to a plant as food. The plant roots are somewhat discriminating, however. They require a great deal of phosphorus but little of sulphur. Therefore the sulphur content increases tremendously, adding to the store of abnormal minerals.

Now in the soil there are two separate forces at work — the chemical and the biological, the latter consisting of living microorganisms such as bacteria, fungi, actinomycetes, yeasts, etc. The presence of sulphur causes a certain bacteria, the sulphur reducing type, to work upon it and to break it from its compound form. But in doing so, these bacteria, in order to obtain energy, have to feed on organic matter, depleting it seriously. That is one of the reasons, as shown in the last table, why the store of the soil's organic matter could easily become exhausted. Other artificial fertilizers also leave unwanted and dangerous chemical residues, which act in unexpected ways to hurt the soil. These are chlorides and soda. The chlorides reduce the germinating quality of seeds while the soda from nitrate of soda hardens the soil.

Looking at our first table again—which consists of the four items: organic matter, minerals, water and air—we see the course that is best to follow.

We must dig in plenty of organic matter.

We must use the ground rock powders for their mineral content.

An adequate supply of organic matter will conserve the water supply.

The organic matter also will aerate the ground, thus providing the necessary quantity of air.

The use of chemical fertilizers hardens the soil, interfering with its stores of water and air.

When we feed the earth only with the elements of which it is naturally constituted, we are not gambling. And since the gardener will soon discover that he can secure a greater harvest of vegetables by following the organic system, he will realize how wrong the chemical method is.

### Nitrogen Deficit in Soil

The need for looking to improved natural soil rebuilding and the intelligent use of all organic waste materials is graphically underscored by some recently released figures. As reported by the "New York Herald-Tribune" of August 30, 1953, it has been estimated that in a single year cultivated crops in the United States took 6,000,000 tons of nitrogen out of the soil. Of this, 3,000,000 tons were replaced by nature and 1,000,000 by chemicals, leaving a deficit of 2,000,000 tons for that year alone.

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## Lawsuit Emphasises Danger of National Extermination of Bees

Honey manufacturers in Jefferson and St. Lawrence Counties have brought suit against the State of New York for spraying forests for tent caterpillars with DDT, thus killing millions of bees. But the attorneys say in the lawsuit that the loss of honey is the least, part of America's agricultural tragedy. As summarized in an editorial of "The Citizen-Advertiser" of Auburn, N.Y., on August 25, 1953, these lawyers—and agricultural experts—say that bee colonies set eighty percent, of seeds in clover and alfalfa fields, and that without bees our system of crop rotation to restore fertility to the soil would be impossible. R. B. Wilson, president of the largest bulk honey firm in the world, indicated that without bees, which are now being rapidly exterminated by insecticides, weed-killers, etc., many foods we take for granted—including meats and all but a few vegetables - - would gradually disappear from the American table, and our menu would be something like that of China, where a beeless agriculture forces a diet of fish, rice, millet and fowl.

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## THE COW AHEAD OF THE PLOUGH

(Continued from page 9)

same nutritional value. She hasn't ever heard of the mathematical mean or the average. She is given to marking out the differences and exercising her choice according to those variations. Hers is not the acceptance of the lot in terms of the average. With the *cow going ahead*, we, too, see the variations in chemical composition. But we see only the average figure when *the plough is going ahead*.

That the soil fertility makes a tremendous difference in the chemical composition of a single grass species, and one considered high in the scale of nutritious grazing, was shown recently by the research of the Soil Conservation Service of the U.S.D.A., in their analysis of little bluestem of the Western Gulf Region. Samples of this choice feed of the once-prevalent American bison were collected in close proximity. They showed a range in protein from 1.5 to 16.0 percent, in phosphorus from .03 to .31 percent, in calcium from .07 to 1.58 percent, and in potassium from .10 to 2.17 percent, of the dry matter. The higher values were as much as 10 times the lower ones in the cases of protein and phosphorus, 20 times for the calcium, and 21 times in the case of the potassium.

Unfortunately, as soon as research helps us gain a bit of physiological knowledge of Nature's activities of agricultural significance, we make machines to capitalise on it. We become so engrossed with the running of those machines that we cease to search out more knowledge of more physiology. The young scientist who made the discovery no longer continues his research. Instead he becomes an administrator, a director, or a business manager in the commercial development of his discovery. He *leaves the cow*, but he *takes to the plough*.

The cow has served in this discussion as the symbol of all the life forms with the creation of which agriculture deals. She represents the science, the organised knowledge of that life. Only as we understand the physiology of the microbes, the plants, the animals, and ourselves, can we fit all of these life forms on the foundation of their nutrition and thereby of their creation, which is none other than the soil.

The plough has served as the symbol of the inclination to move to mass production, or to set agriculture going and let it run by itself under no more serious criterion than the collection of big monetary values by means of it. That philosophy of agriculture is threatening to be the Frankenstein about to kill agriculture itself when it starves out all the life forms on which agriculture depends. It is about to leave us hungry, with only eroded and barren soils because their fertility has been neither restored nor maintained.

The Experiment Station's research must be challenged by some of the fundamentals that are not measured completely by criteria including no more than yields as bushels or cash returns. Qualities that deal with life, not quantities of materials alone, must be emphasised.

### A KEY POSITION

"Human welfare is fundamentally linked with Mother Earth, . . . not just because the soil is the 'primary source of most of our foods, . . . but because it occupies a key position in the rhythmic cycle of life itself."  
— Stanley Whitehead.

## University Engineers Develop Rapid Garbage-to-Humus Method

A fast, practical method of turning garbage and other organic refuse into humus to enrich gardens and farmland has been developed by University of California scientists. The composting plan, as reported by the "Science News Letter" of September 5, 1953, consists simply of setting up a waste heap, maintaining the right conditions, and allowing the microorganisms present in the refuse to effect the conversion. No chemicals or other decomposing agents are required, and no undesirable odors or similar nuisances result. Properly manipulated, the heap has all the elements required to convert itself into humus, and to generate enough heat to promote optimum decomposition and destroy harmful bacteria and insects. In addition to providing a valuable natural fertilizer—in 12 to 21 days, at a cost of about 12 dollars a ton—the method promises better sanitation, especially in the many California communities now struggling with smog problems as a result of garbage burning and unrewarding disposal systems.

### MOTHER EARTH

"Our heads may be above the clouds, but our feet are still on mother earth."  
— F. Fraser Darling.

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