

THE NEW TIMES

Vol. 20, No. 6

MELBOURNE, FRIDAY, APRIL 9, 1954.

ONE SHILLING & NINEPENCE FORTNIGHTLY.

SOCIAL CREDIT WOULD MAKE EVERY MAN A CAPITALIST

An Extension of the Dividend System

We recently reported that the powerful French-Canadian "Social Credit" movement, which publishes the journal "Vers Demain" in the French language (circulation now approximately 50,000) decided last year to publish a Social Credit journal in English for English-speaking Canadians. The name of this new journal is "Social Credit" and we believe that it has been very favourably received throughout English-speaking Canada.

For the information of our readers we re-publish from the first issue of "Social Credit" an article by Mr. Louis Even. This article is an example of the clarity and vigour with which Mr. Even and his colleagues are presenting the case for Social Credit:

We have heard often enough of a national debt, and of taxation to meet the yearly requirements of the debt. But it took Social Credit to turn the whole notion over, and not only to rise against debt and taxation, but to demand dividends for all. What exactly do you mean by a dividend? A common labourer may ask the question. A capitalist would not. The capitalist knows perfectly well what a dividend is. The worker knows better what wages are.

But dividends do not exclude wages or salaries. And wages or salaries do not exclude dividends. Industry distributes both; and both may be received by the same person.

Mr. Jones has money. He invests \$50,000 in a Company to produce, say chemicals. But he is also employed in the Company's plant, as an executive, a manager, assistant-manager, accountant, or even as a simple mechanic. His employment earns him, perhaps, \$4,000 a year. The \$4,000 is a reward for his work in the plant.

The fiscal year of the company comes to a close with a profit. After allowing for depreciation, miscellaneous charges and a prudent reserve, the company declares a dividend of 6 percent on all paid investments.

This 6 percent will bring \$3,000 to Mr. Jones. The \$3,000 is not a reward for his work, but a return on his \$50,000 investment.

Mr. Jones gets both: his salary and his dividend, because he is both a worker and a capitalist.

Salaries or wages are tied up with employment. Dividends are not tied up with

employment, but with productive capital.

Mr. Jones might choose to be only an investor. He might in fact be resting in Florida or cruising around the world, while others do all the work in the company's service. He might never put his foot in the plant. These others will be paid wages, not Mr. Jones. But if the operation of the company net the same profits, Mr. Jones will receive the same dividend, \$3,000.

That is pretty well known. And in many quarters, this distribution of dividends to the idle rich is severely blamed, when the poor can hardly get a decent living on their hard-earned wages. And now, you, Social Crediters, come with the idea of dividends to all, whether they work or not. Are you serious?

We surely are. And we stand on good ground, too.

Socialists, communists, class agitators, howl against dividends, against capitalists, against the rich, the parasites, which fatten on the sweat of the poor.

Social Crediters view things in another light. They do admit the right of the labourer to an equitable reward for his time and efforts, but they maintain also the right of the capitalist to his dividend.

This stand taken, they go much further, because they have a far wider view of true capital. And they add: Every man is a capitalist; every citizen is owner of a productive capital; and therefore, every citizen, whether employed or not, should receive dividends proportionately to the part of production dependent upon this capital.

While Communism tears down capitalists and makes everybody a proletarian, Social

Credit raises everybody to the status of a capitalist entitled to dividends.

Do I understand you well? Do you mean that I myself, who never invested one cent in any producing enterprise, am just the same a capitalist entitled to a dividend?

Exactly so. You are a capitalist and should receive dividends. And your wife also. And every child of yours also. Myself, too, and my wife, my children. And every member of every family. Not except-

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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.

Social Credit Will Make Every Man a Capitalist

(Continued from page 1)

ing the ragged beggar, reduced to live on a crust of bread and a bowl of soup. And if that dejected man received the periodic dividend to which he is entitled, he could wear better clothes, eat better food, and be quite a different type of individual all around.

Wonderful as an Aladdin's lamp! But sounds too much like another tale of the Arabian Nights, indeed.

Not a tale, sir. But a fact. And you will hold the same view if you admit two statements:

1. That there are other forms of capital besides money capital;

2. That the heir is entitled to the benefit of his inheritance, even if he has not contributed to build up the inheritance.

Take the case of a farmer. He may possess strength, skill, knowledge and good will. But what can he make out of these assets if he has no farm? Place him on a square of asphalt in a city: his skill, knowledge and efforts won't grow a carrot.

But give the farmer a piece of land. This is for him a first capital, and he can begin to produce. Add tools, a plough, and a pair of horses. With this much new capital, his production will increase. Bring in electric power, motors, a tractor: our man will produce still more, even with less labour. The capital does the trick.

His capital! Not his money. Money does not plough, does not sow, does not weed, and does not reap. Money is just a token, which, in the hands of the farmer, would enable him to obtain the capital, the real capital, the means of production.

So much for the notion of capital.

And now, what about inheritance?

You know Charlie Kelly, the farmer beyond the bridge that spans the Willow River. His farm was just a stretch of forest a hundred years ago, when the first Kelly came over, felled the first tree, cleared the first acre, put up the first cabin.

The pioneer's son, Charlie's grandfather, enlarged the homestead, raised a herd of cattle, erected barns, built a real house for his family.

The third Kelly improved the fields, the stock and the buildings, leaving the whole to the Kelly you know. Charlie gets from his farm, with even less labour, far more than did his ancestor; he reaps the fruit, not only of his own work, but of a capital built up by three generations of Kellys.

Who will go and tell Charlie: "You are not the one who built up this farm; it is not the fruit of your own labour; it does not belong to you."

No, of course. The heir's rights are still recognised in our civilization, even if today's governments are prompt to filch a portion of the earthly wealth left by the industrious man who is laid in the grave.

All that is O.K. But I do not see how everybody owns capital, even what you rightly call real capital, a factor in production. And how then can everybody claim dividends?

Come with me into this processing plant. You see some men at work. But you see

also quite an array of machinery.

And those machines, which turn out production unceasingly and untiringly, are not run by hand. Not even by horses. You see the motor by each one: rather small, but how powerful!

Motors are capital, here, just like horses on the farm. And the machines also are capital. A productive capital. Some of those machines do the work of ten, fifteen, even twenty men, without resting for meals or for sleep.

Machines are capital. Very well. But they are the property of the company. They are private capital. They do not belong to you, or to me, or to the whole community.

We all agree on what I would call the material element of the machinery.

But in this machine, in this motor, there is the application of acquired knowledge. Without that knowledge, you might assemble pieces of metal; get a heap of steel, but no useful device.

The company has bought and paid for the machine. But it never paid for the scientific development without which none of these machines would have been possible.

This knowledge is an enrichment, ever growing, transmitted from one generation to the next. It is a common inheritance, from which all living persons of the present generation should draw some benefit.

This motor is kept running by an electric current generated from a waterfall. Who made the waterfall? Who feeds the water from the sea back to the mountain, to keep the waterfall in action? This waterfall is capital, permanent capital; and it is surely a common capital. In Canada, waterfalls are natural resources of the Provinces. So, each citizen of the province should have a share in the production derived from this common capital; without denying the reward to labour and other factors contributing to render this capital productive.

Speaking of the waterfall, why is a waterfall capital today, whereas it was just an obstacle to the canoe traffic of our ancestors?

The waterfall is capital today, because, some 125 years ago, men learned to transform the power of a falling mass of water into electric current.

This was not discovered without previous scientific acquisitions. Nobody was starting from zero.

Of course, the work of engineers and labour is required to install the hydro-electric plant and generators. And this work is compensated for in salaries and wages. But what of the part played by the accumulated scientific knowledge involved? Who can say that this factor belongs to himself exclusively?

Modern possibilities of production are enormous, compared to the possibilities of only a few decades ago. This is by far, more the result of progress than the result of increased skill or efforts on the part of labour. Oh! Surely, the contribution of labour is still here, but the contribution of progress is a bigger factor. Now, progress is not private capital; progress is a common inheritance, common capital.

This common capital, an increasing factor

in production, must earn some dividends for all, since it is a common good.

We cannot conceive of a child being materially neglected in a rich family. Why should any citizen be totally neglected in an age and a country where goods are abundant?

But is it not the task of every one, through his own efforts, to draw for himself a share of the fruits of progress?

Say that to the increasing number of those whom the modern methods of industry leave without any means of production of their own. You might as well advise a man without a square inch of land to avail himself of the fertility of the soil.

The fact that modern means of production are more and more concentrated in ever-larger units, entrusted to a decreasing percentage of the population, gives more weight to the demand of a dividend for all.

Mass production is a fruit of technical progress. If this mass production does not favour the distribution to all of the means of production, a redeeming element is proposed under the form of a dividend to all, granting to all a claim on a share of the products.

Such a novel idea! But it looks logical enough, the way you put it before me.

And I might well bring other arguments to support the demand of a dividend to all?

You will admit that the Earth and its riches have been created for all men. Not for some only. Not for a class only. For all men.

But God, the Creator of all goods, leaves to men themselves the care of devising the means to allow everyone his share of the goods.

In our present economic order, not all have means to get their share of goods created for all men.

Without upsetting anything, Social Credit introduces this effective device: a dividend to all.

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THE LEAGUE OF RIGHTS "INTELLIGENCE DIGEST"

The latest issue of this monthly Digest contains the following articles:

The British Crown.
Twenty-four Steps to Communism.
Berlin Conference a Communist Victory.
China and the Communist Offensive in the East.
Dr. Peter Russo and the Melbourne "Argus".
Book Burning on the Left.

"Intelligence Digest" can be obtained by private subscription only: £2/2/- per year, post free, from The Victorian League of Rights, Box 1052J., G.P.O., Melbourne. A single issue is 4/-, post free.

RESPONSIBLE VOTING — THE ONLY CHRISTIAN WAY

BY JOHN MITCHELL

C. H. Douglas once wrote: "Just as a maniac is irresponsible, so an irresponsible voter is a political maniac and would know it if he were not. Power without responsibility is the broad way which leadeth to destruction and the world of nightmare."

We are certainly on the broad way to destruction and the world of nightmare. Our law recognises, and no one disputes its wisdom, that maniacs are irresponsible and must be segregated under supervision. There remains the statement that an irresponsible voter is a POLITICAL maniac.

It is a curious thing that everyone accepts without question that in every field of human action except politics that laws are necessary to make people responsible for their actions where some other member of society may suffer as a result of the action of a miscreant. The natural consequences of a motorist knocking down a pedestrian are that the pedestrian is killed or injured, or if a thief steals from a merchant the merchant is the loser to that extent. It is also a natural consequence of these happenings that men should seek protection from having to suffer from the faults of others; and it is the signal feature of the Common law of England that its aim is not vengeance, but protection of the rights of the individual when associating with others. The Common Law of England springs from a reconciliation of Canon law with natural law, the transgression of which reached a peak at the time of Magna Carta. The essence of Common Law is that men are made not only morally responsible for their actions, but the consequences of error are speedily enforced by legal and financial responsibility.

When, some years ago, I asked my M.P. whether he agreed that the voter should be made financially responsible at Common Law for the consequences of his vote, he took refuge in reticence. After pressure and publicity in the local press, he said that the voter "is, of course, morally responsible" but "should not be legally or financially responsible". When I pointed out that this was equivalent to saying that the legal and financial systems should be immoral, he had nothing to say. So we have the position that a man is morally responsible for Government expenditure of £100 million, but the man who didn't vote for this policy and therefore was not morally responsible, is made jointly legally responsible for paying for its loss in taxation.

Now, it is clear beyond any doubt that while the exercise of the popular franchise in this country is not as farcically irresponsible as the recent instance of it in the Sudan, it is irresponsible and that a large part of the electorate would not go to the polls if it were made legal that only those who voted for the governing party, and not those who did not vote for it should pay for any proved losses resulting from the policy in extra taxation, even if they were granted special relief in taxation earned through a successful policy.

It is clear that any system, which would specially reward the responsible voter whose government succeeds in its policies

and specially penalise a voter whose government does the reverse would have an extraordinary galvanising effect to the good on government. There is no question whatever that not only from the practical point of view of getting results would a policy of responsible voting be eminently desirable, but it is the only way a Christian can conscientiously vote and preserve his integrity.

It is also clear that any specific proposals for securing this end if put to the electorate would result in endless controversy and no action, and that being a technical question it should not be put to the electorate. But that is not to say that the policy of responsible voting should not be put to the electorate, both from the religious point of view and its practical advantage to themselves. The actual system devised to secure this end should be left to technicians, who would be rewarded or penalised according to the success of their system. That is the way to get results; it is the way results are got in any successful business.

Responsible voting, of course, implies that we must have open and recorded voting, and it will be said that this will result in the old abuse of intimidation of voters. But if those who do the intimidating are themselves going to suffer by law for bad policies they support as well as their victims they will have no encouragement to intimidate, and if the policies they intimidate support for succeed there can be no great harm in intimidation. On the other hand, if we have become such a decadent race that we cannot openly take responsibility for our actions, there is nothing whatever can save us. Let those who venture this argument consider the greatness of England before the secret ballot was introduced in 1872, and the decline which has set in since then, particularly since the franchise was extended to the least responsible members of the community.

There is nothing whatever which could more certainly ensure that those who vote think objectively and hard about what they vote for and those who are unable or un-willing to do so will abstain from voting. At present we have a mass unthinking electorate manipulated by mass propaganda into voting for policies not in their interests. If the vote is made responsible the unscrupulous propagandist will have great difficulty in getting away from it. Assuming that a small section of the electorate can be intimidated if the vote is open how small a price is this to pay for the advantage to be gained.

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The Iron Curtain Over America

By Colonel John Beaty.

This book is a "must" for every student of international affairs. It is one of the most important books published since World War II, but, like similar books which have been appearing in America over the past few years, it has received no mention whatever in Australia by leftist book reviewers for the "Capitalist" press.

The author of "The Iron Curtain Over America" is not only an outstanding American scholar; his work with the American Military Intelligence Service during the last war enabled him to learn at first hand of the manner in which the Zionist-Communist conspiracy was being furthered under cover of war.

Colonel Beaty deals objectively with the history of the Jews, with particular reference to the fact that the ancestors of most Jews of today were Khazars, originally a people from Central Asia, and had never seen the Holy Land. He writes most penetratingly on the Jewish invasion of the U.S.A. and the subsequent Jewish impact on America's foreign and internal policies.

After outlining the treacherous, pro-Communist activities of Jews in the U.S.A., Colonel Beaty asks — and answers — the question: "Does the high ratio of appointed persons of Eastern European or contacts in United States strategic positions reflect the will of the U.S. people? If not, what controlling will does it reflect?"

"The Iron Curtain Over America" proves conclusively that not only was the second world war organised, but that it was deliberately prolonged, and only concluded when the controllers of the Zionist-Communist conspiracy had achieved their major objectives. Detailed evidence is provided of the manner in which the truth about this conspiracy has been kept from the American people.

Colonel Beaty's conclusion is that America, and other Western nations, can only survive by first defeating "the enemy within." He points out that this first step is essential before a more realistic foreign policy can be implemented, one which would obtain the friendship of all anti-Communist nations and which would seek to widen the gulf which already exists between the Moscow gangsters and their unhappy victims.

It is not surprising that Zionist organisations in the U.S.A. have been campaigning vigorously against Colonel Beaty's exposure and that pressure has been applied to the press to prevent any reference to the book. Even Church "leaders" have been used to smear Beaty. But his book continues to contribute to the general awakening in the U.S.A., an awakening that Australians unfortunately know little about.

Price 28/3 post free

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

WHAT PROFIT DO WE DERIVE FROM SOCIAL CREDIT?

We specially recommend that all readers should closely study the following article by Dr. Geoffrey Dobbs, leading English Social Crediter. It answers many of the questions, which it is only natural that Social Crediters should be asking after many years of efforts, which apparently have produced no tangible results. We are certain that Dr. Dobbs's valuable contribution will be greatly appreciated by all readers:

I suppose that most people who have taken an interest in Social Credit first did so because they wanted their National Dividend, a legitimate objective that implied that they wanted others also to have theirs. That is to say, what we all wanted was a fair and inalienable share in our collective heritage in the form of decentralised economic power, our own power, not someone else's. We still want this, but on the national scale it does not look as if we are going to get it in the near future, because too many of our fellow-citizens do not want us to have it, and do not consciously want it themselves. As we know, they have been taught rather to give up their own proper power in the hope of getting more than they are entitled to of other people's, as do for instance the rank-and-file of every trade union and professional association, and all those who put their faith in insurance, National or otherwise. And so long as they nourish this desire and this dream, which are fostered by great forces striving to ensure that they shall continuously dominate the public mind, so long can there be no National Dividend for them, and therefore none for us, in so far as it is inherent in a Society of which we are joint inheritors with them.

Social Credit by its very nature cannot be imposed upon a Society, nor upon the people composing it; it is a policy which grows and arises from a certain conception of reality, and unless a Society is permeated and dominated by this conception, and indeed unless it is the very expression of it, whatever it enacts cannot be Social Credit. It would be as reasonable to expect a hen, if subjected to sufficient pressure, to lay duck's eggs. They may be called duck's eggs, but if a hen laid them nothing on earth will make them so, even if the hen is taught to quack instead of cackle when she lays them! So it is with Social Credit and its practical objectives, which are not superficial things; they come from within.

Social Credit is not to be numbered among the world's Religions although it is a part and product of one of them, being a revival and re-application of Christianity in one particular field, that of political economy. If the Movement survives uncorrupted, which is not yet certain, because that depends in part upon us, it will take its place in the long series of movements originating in outstanding men within the body of Christendom, which have restored and extended its health and integrity. It is quite certain that the full political and

economic objectives of Social Credit are possible only in a Christian Society, that is, a Society dominated, however narrowly, by Christian powers. Thirty years ago we thought we lived in such a Society, but when put to the test it proved not to be so; and today we have no illusions about it.

Many Social Crediters continue to pursue the mirage of "Social Credit" legislation imposed by counting the votes of an anonymous, non-Christian, non-Social-Credit, majority. Others, who have long identified their "Social Credit" with this vain hope, naturally abandon it when they are disillusioned. But these are more honest, and less dangerous, than those who have unconsciously allowed their objective to be shifted from decentralised power for all to centralised power for themselves and their friends under the label "Social Credit". This temptation first manifested itself at the time of the original Aberhart victory at the polls, and the number of those who fall into it waxes and wanes with the appearance and fading away of that ghostly and periodic vehicle, the "Social Credit" Political Band-Wagon. At present the vehicle is in full view and crowded with passengers sunning themselves in the radiance of the second "Social Credit" Government, in British Columbia; but these need not concern us very much; they are not going our way.

For a time there were even legitimate hopes, stimulated by the appointments of Messrs. Powell and Byrne, of a normally successful and remunerative political career for genuine Social Crediters as such; but these disappeared completely with the spiritual defection to the Enemy of the Manning Government which resulted in the "purge" of Douglas's followers in 1948 and the reduction of the name "Douglasite" to a term of abuse in the province of Alberta. Although this was a hard lesson it was a valuable one, and there is now not even the ghost of a "band-wagon" for the true Social Crediter.

Furthermore, it should by now be quite clear to us that, from the point of view of worldly preferment, i.e. of promotion to a rank, which carries with it some degree of responsibility for the control or interpretation of policy, with its accompanying power and emoluments, an adherence to social credit, a policy which is anathema to all large, centralised institutions which alone now possess the patronage of such posts, is more than a liability, it is an absolute bar. We need not complain about this; still less go about bearing a sort of spiritual sandwich-board; "The World Unfair to

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An Introduction To Social Credit

By Bryan W. Monahan

This excellent book is specially recommended to those who desire a clearly written, but authoritative introduction to the subject of Social Credit. Dr. Bryan Monahan is a Fellow of the English Social Credit Secretariat, a body established by the late Major C. H. Douglas. The present Chairman of this body is Dr. Tudor Jones.

Social Credit concerns much more than monetary reform, which was one of the reasons why Major Douglas established the Social Credit Secretariat. Dr. Monahan writes: "Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and more clear perspective. Equally, all knowledge is relevant to Social Credit."

"An Introduction To Social Credit" is divided into four parts: Physics, Economics, Politics and Metaphysics. The chapter on physics shows how increasing leisure and security for every individual are physically possible. The author writes: "Clearly, only either leisure, or 'unemployment' outside production can dispose of the 'unemployment problem'. The problems of economics and politics are absolutely conditioned by the physical realities described: short of sabotage or cataclysm, the progress of the situation is inexorable..."

After dealing simply but comprehensively with the Social Credit A — B theorem in the chapter on Economics, Dr. Monahan points out that the emphasis in Social Credit has passed from purely technical considerations to the subject of credit cy. This leads naturally to an examination of the policy of Social Credit and the Christian philosophy from which it stems, as compared with the various totalitarian policies based upon an anti-Christian

Dr. Monahan's book is well produced, has a comprehensive index, and contains two appendices: one giving Douglas's analysis of the financing of a long-term production cycle in order to present a simple and convenient formal proof of the Social Credit theorem, and the other outlining the reasons for the establishment of the Social Credit Secretariat.

"An Introduction To Social Credit" is obtainable from New Times Ltd., Box 1226L, G.P.O., Melbourne. Price 5/5, post-free.

WHAT PROFIT DO WE DERIVE FROM SOCIAL CREDIT?

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Social Crediters"! It is not so much that other people discriminate against us as that we eliminate ourselves from the competition by the attitude we take towards administration, always seeking to bind back responsibility to power, exposing the various devices which separate them, insisting on the right to contract out, and treating with scant respect the perverted mechanisms of "democracy" and committee-management, which we know to be mechanisms of irresponsible power.

What then is there in Social Credit for us, the followers of Douglas? For we are in this thing for profit; otherwise there is no valid purpose in being associated together.

I think that if we try to count the blessings of social credit we shall find them to be more and greater than we imagine; but it will be necessary to assess them in realistic terms, and here we shall come up against the two sorts of "reality" referred to by H. E. in "The Art of the Possible" (The Social Creditor, December 20, 1952). I shall call them reality 1 and reality 2. Reality 1 is God's reality, "the nature of things", which we have no choice but to conform to in one-way or another. Reality 2 is man's reality, the state of affairs superimposed upon reality 1 by the human mind, and more especially by the policies of those men who rule mankind. Where man's creation runs parallel with God's the Kingdom of Heaven exists, for there are not, in fact, two realities; and so when reality 2 runs contrary to reality 1 it is forced to

conform; but the process takes time, and imposes suffering, misery and disaster.

Douglas was always very much aware of the time dimension, and of the part it plays in social credit, and the failure of many people to understand him has been due to their ignoring it. The time lag is the essential point in his economic analysis, timing was of the essence of his political strategy, and in The Realistic Position of the Church of England he again raises a fundamental question about time. We all live in time, and that, perhaps, is why the man-made pseudo-reality bears so heavily upon us and occupies the forefront of our minds, so that, more often than not, it is confused with and mistaken for reality 1. Social credit offers a cure for this condition. The very first step in social credit is the discerning of these two realities in the real potential of the world to satisfy man's needs on the one hand, and the restriction imposed via the financial system on the other. Many people still have great difficulty in making this distinction, and terms such as "hard cash" indicate that money is still regarded by most ordinary people as one of the primary realities of life; but a tremendous advance in the consciousness of money as an artifact, and a determination not to be ruled by it, are among the main achievements of the Social Credit Movement in the world up to the present. The diversion of this advance into the channels of managed currency and the Welfare State was the reaction of monopolistic power; but for the first time in recent years the initiative had passed to the right side, and the reaction came from the wrong. Although Mr. Paul Derrick's contention in his article in the Tablet (October 11, 1952) that Douglas was partly responsible for the Welfare State is the reverse of the truth, yet there is this much to be said for it, that the Welfare State is to a large extent an inverted image of Social Credit forced upon Douglas's opponents by his initiative in producing and spreading the true image.

Once having gained the initiative, Douglas was not the man to let it pass from him; and the rapid succession of acts of initiative represented by the Alberta Bills, the Electoral Campaign, the Local Objectives and Rates Campaign, The Brief for the Prosecution, the Land Proposals, the Responsible Vote and the Constitutional Issue, and the Realistic Position of the Church of England, showed that he did his part of the business. These were the steps necessary if the Enemy was to be defeated, and the timing and rate of striking were those necessary if the initial victory was to be carried to completion within our lifetime. To be effective, the tempo had to be too rapid for a very powerful enemy to find his balance and retaliate; but alas! it was also too rapid for us, for Douglas's followers. We were given a fair chance to get Social Credit on a national scale within a few years, and we were given repeated and solemn warnings of the consequences of not taking that chance. We made our effort and the results seemed great out of all proportion to it, but still insufficient: and we now have to bear the consequences both of what we did, and of what we failed to do, the good with the bad. Though our most sanguine hopes have been disappointed we

have made good though inadequate progress, and so far, under Douglas's guidance, we have not gone wrong.

Now, twenty years later, we find ourselves in a position somewhat similar to that after the First War, with a great new political chapter in Social Credit to give to the world, which has not yet heard of it. As usual, Douglas got in first, producing his analysis of the political situation and his detailed proposals to rectify it well in advance of the time when events brought the Constitutional issue to the forefront of the public mind. Our newspapers nowadays rub it in every day, just as, in the 1930's, the Depression brought the economic and monetary issues into every mind. There are, of course, important differences: the boycott on true Social Credit is now almost absolute, the perversion of Social Credit in the Welfare State has misled everyone who is capable of being misled, there are twenty years of political experience behind us, and we are confronted by a considerable number of Douglas's bitterest enemies who have placed themselves in a vulnerable position by taking the name of Social Credit and rejecting most of his teaching on the subject; also we are now armed with a formidable knowledge of some of the basic principles of human association, though still with an imperfect experience of putting them into practice. If ever a group of people was faced with a challenge to adventure it is us; and the more the world abandons what we know to be the truth, the greater becomes not only its scarcity value, but also its relative efficacy in action, so that if the world continues in its present direction a sufficiently realistic faith may be confidently expected to work miracles.

So long as we continue to follow, as well as to expound, the policy, which Douglas discovered to us, we shall gain the advantages, which accrue to it, as well as suffering the disadvantages, which come mainly from opposing ourselves to its opponents. These very obvious disadvantages are all on the plane of reality 2—money, position, power, prestige, publicity and so forth, in so far as they have a false basis. Those people who really, whatever they profess in or out of the churches, believe that these are the ultimate realities with which we must come to terms in this life, will not choose to be Social Crediters; and, in fact, they have by now all left us. But we who do choose to be Social Crediters, in drawing up our Profit and loss account, must not forget what sort of people we are. When first we distinguished "money" as a human creation, and determined that it ought to be made to conform to a superior reality, we took a path from which there is no turning back without destroying our own integrity; and from that moment the relatively innocent and whole-hearted service of the pseudo-reality became impossible to us. Our only chance of obtaining any of its major rewards is as the price of treachery and self-destruction: and even so the price of souls has long been going down and has now fallen to a derisory level.

Truth, it is said, hath a quiet breast: and the first advantage, which comes to the Social Creditor, is that "quietness" which arises from integrity of mind. We

(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.

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

"New Times," April 9, 1954. Page 5

The New Times

Established 1935.

Published every alternate Friday by New Times Limited. McEwan House,
343 Little Collins Street, Melbourne, C.I.

Postal Address: Box 1226L, G.P.O., Melbourne. Telephone: MU 2834.

Subscription Rates: 40/- Yearly; 20/- Half-Yearly; 10/- Quarterly.

FRIDAY, APRIL 9, 1954

No. 6

WHY THE HYSTERIA ABOUT THE H-BOMB?

The creation of fear means the destruction of judgment. Much of the comment concerning the hydrogen bomb appears to be deliberately designed to panic the individual into a state of mind where he will accept further centralised control of the peoples of the whole world. Those who are accepting the propaganda of the internationalists, who say that international control of the atomic and hydrogen bombs is the only alternative to disaster, never ask who is going to control the international controllers. And how?

We have no doubt that the hydrogen bomb is a most destructive weapon. It enables a lot more people to be killed in a much shorter time than by, say, machine gunning them. But this fact does not answer the question of how the individual, irrespective of whether he be Australian, American, or Russian, can prevent himself from being killed in one form or another in wars which obviously do not benefit him in the slightest. It is also essential to bear in mind that if, as the advocates of international control claim, there could be nothing worse than another war, particularly if atomic weapons can be used, then why concern ourselves about defence of any description? These people are, in effect, saying that it is preferable to accept a World Police State rather than risk being killed by a hydrogen bomb. They are offering two false alternatives, both of which must be challenged vigorously and intelligently if the enemies of Christian Civilization are to be defeated.

In order to assess realistically what has been termed the atomic arms race, it is essential to recall that it was the Allied Powers who, in spite of the fact that the Japanese had sought peace months before, dropped atomic bombs upon highly concentrated civilian populations in Japan. Someone obviously felt that it was necessary to give an example of the power of the new bomb in order that there could be agitation for World Government. Those directing the policies of the Allied Powers not only helped Soviet Russia to emerge from the war as a major military power, but ensured that they were able to take that part of Germany where it was known that atomic research work was being done. And in case the German scientists taken by the Communists did not know sufficient, highly placed Communist agents in the West, most of them Jews, passed atomic "secrets" to Russia.

The result of all this treachery has been to ensure that the Communists did not lag behind in the atomic arms race. Those people worried about the immediate and future effects of experimenting with bigger or more destructive bombs are then told that more and more of their financial and real credit must be monopolised by Governments for more bombs in order that Communism can be "contained". It will be noticed that our policy makers keep off the subject of actually defeating and destroying Communism. The reason is, of course, that this would soon lead to the discovery that the Communists are not relying primarily upon the hydrogen bomb or any other type of bomb to create a World Communist State. They are winning now with a conspiracy of subversion. And this conspiracy is being aided and abetted by those who insist that our only hope of salvation is more hydrogen bomb tests and plenty of panic propaganda as a preliminary to "International Control."

DOUGLAS'S DISCIPLES

The more a disciple of Douglas grasps this far-reaching vision of the master, the more it occupies his daily thoughts, the more it becomes a part of his soul, and the more he wants it known and cherished by others, and the more also he is determined in his efforts to have the bright potentiality become a realisation."

—Mr. Louis Even, French-Canadian Social Credit Leader.

HYDROGEN BOMB QUERIES

If the advocates of international control of the hydrogen bomb haven't ulterior motives, why do they ask the free peoples to believe that it would be a good thing to invite the Communists, who already know all about the bomb's destructive powers, to witness a hydrogen bomb test in the Pacific?

If the hydrogen bomb will make bombed areas uninhabitable for years, what advantage would the Communists, or anyone else, gain by using it? Are the Western Powers likely to gain any support from their secret allies, the Russian and other Communist-dominated peoples, if they persist with demonstrating what a destructive weapon they have?

Human Folly

"History celebrates the battlefields whereon we meet our death, but scorns to speak of the plowed fields whereby we thrive; it knows the names of kings' bastards but cannot tell us the origin of wheat. That is the way of human folly."

—Henri Fabre.

Responsible Voting

(Continued from page 5)

Nothing whatever can so effectively break the evils of party politics as set out so clearly by Belloc and Chesterton in "The Party System". As they say:

"In a thousand ways the position of a man who renders himself obnoxious to the governing group can be made unpleasant; in a thousand ways submission to them can be rewarded with little favours."

How much more likely is a responsible electorate introducing Christian purpose into politics likely to produce a strong Britain at home and a British Government, which will stand against the evils of present foreign and colonial policies?

The broad way is the maniac way; the narrow way is the Christian way.

Printed by W. and J. Barr, 105-7 Brunswick Street, Fitzroy, N.6, for New Times Ltd., McEwan House Melbourne, on whose authority these articles appear

What Profit Do We Derive from Social Credit?

(Continued from page 5)

have glimpsed, however, only a portion of reality; "probably a very small portion" Douglas called it, though it may seem big to us, so that that integrity which arises from social credit alone cannot be expected to cover more than a part of the mind and character; nevertheless, it is a critically significant part in the world as it is today. The extent to which otherwise good men and Christians are to be found advocating Satanic policies is directly attributable to their ignorance—usually a prejudiced ignorance—of social credit, which leads them to adopt by mere inertia the prevailing disastrously false assumptions about the purpose of an economic system, the nature of money, the nature of democracy, and the principles of human association. This leads to an unconscious twisting of the interpretation of the Christian principles which they profess, to fit in with what they take to be reality 1 in the modern world, but which is, in fact, the pseudo-reality (e.g. of the financial and the electoral systems) created by certain men in positions of power. And this in turn leads to a divorce between belief and action in the social field, and a fundamental lack of integrity which is widely felt, though seldom consciously perceived, and which is largely responsible for the weakness of the Church in the face of Her enemies.

The Social Crediter therefore not only receives through Douglas this great spiritual gift of at least the possibility of integrity through the removal of the barrier to it in these particular directions, but is put in a position to pass this gift on to others, a task which is not only critically urgent but which ought also to be a joyful one, whatever the opposition. We are not mere carpers and critics, but bearers of good tidings of liberation for men, a small portion of the original good tidings of the Incarnation, which has got overlaid by satanic intrigue. The restoration of this to Christendom is an undertaking so great and

glorious that it is a humbling thought that we have been selected for it; but there is no one else. When we started merely by wanting our National Dividend, and then clung obstinately to Douglas when he went further and deeper and out of our depth, while other people were leaving him, we had no idea that such a fate was in store for us; yet even from a political point of view it is a necessary step, for there can be no possibility of a Social Credit State except upon a foundation of integral Christianity, which implies first a recovery of integrity in social matters by the Church.

I can well imagine that some who like to think of themselves as "practical people" will say that all this high-falutin' nonsense merely covers the abandonment of our original "practical" objectives, such as the National Dividend, for unrealistic idealism. But if so, it will be they who are being unrealistic, not only because the route to a National Dividend must lie through a Christian Society, but also because the reality which we want when we say that we want a National Dividend is itself metaphysical and on the plane of reality 1. It is not "more money". Most people have "more money" than they dreamed of in the 1930's and are worse off. More goods then? But many people are cluttered up with goods, and sigh for fewer. The application of Douglas's financial and political proposals? But these are too technical to want for themselves. We want them only as a means to an end, which is metaphysical. However we express it: peace of mind, freedom from fear, freedom of choice, integrity in our lives arising from the removal of the cruel pressures of dis-integral accounting; however we try to describe it, it is indescribable, but real; and unless our National Dividend gives it to us the National Dividend is not what we want.

Now, what I want to say is that this reality which is represented on the national scale by the National Dividend is obtainable by us as individuals, and among ourselves as an association, and also in association with other people not professing social credit, always on an appropriate scale, and to the extent to which social credit is put into practice. It is the fruit of the tree of Social Credit, by which, more than anything else, men will judge it, and us.

The nearest approach to a Social Dividend so far obtained in any country was the fall in rates obtained in Great Britain through Social Credit action just before the War. The successful resistance to rises in rates and rating assessments, and to various threats to our real heritage (such as those represented by out-of-scale hydro-electric schemes) is a more negative and defensive variant of the same thing. It is sometimes necessary to fight these battles and it is good for morale to demonstrate to ourselves and others that they can be won, and on a considerable social scale, but the smaller the scale the more positive and profitable are the results obtainable. If we take the four elements into which Social Credit is divided in Douglas's Specification* of February, 1951, we see that each of them

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Footnote see page 11

The Passing of Parliament

By Prof. G. W. Keeton

More than twenty years ago the then Lord Chief Justice of England, Lord Hewart, warned the British peoples in his great classic, "The New Despotism", that there was a subtle plan to undermine Parliament and to destroy the traditional rights of the individual by a policy of "bureaucratic lawlessness". Since Lord Hewart made his grave warning, the threat of a Dictatorship of the Bureaucracy has steadily increased. It is still growing and must be challenged and defeated if the free society is to survive.

In "The Passing of Parliament", the eminent English constitutional authority, Professor Keeton, develops and underlines the late Lord Hewart's theme. In clear, forceful language, the author shows how the bureaucratic dictatorship has grown. And in consequence the jurisdiction of the ordinary Courts have been curtailed to the stage where they can no longer provide the individual with adequate protection against the bureaucrats and their regulations. Professor Keeton poses the question which every freedom-loving individual must honestly face: "We are all aware which way the tide is running. How far do we wish it to run? Do we wish it to batter down the few remaining barriers between the executive and the citizen? Are we really satisfied that official policy is necessarily a satisfactory substitute for private right?"

Professor Keeton leaves no doubt that modern Parliament are for all practical purposes facades behind which real power is wielded by powerful individuals who never face the electors. As he writes in his frightening chapter, "The Road to Moscow", "Today, in Great Britain we live on the edge of dictatorship. Transition would be easy, swift, and it could be accomplished with complete legality. Already, so many steps have been taken in this direction, due to the completeness of power possessed by the Government of the day, and the absence of any real check such as the terms of a written constitution or the existence of an effective second chamber, that those still to be taken are small in comparison." All of which applies equally to what is happening in Australia.

"The Passing of Parliament" should be in the hands of all those who desire to play an active role in resisting those striving to create the complete Monopoly State.

Price, 31/6

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

Childbirth Without Fear

By Dr. Grantly Dick Read, M.A., M.D. (Cantab.).

This book, by an eminent medical authority, explains the principles and practice of Natural Childbirth.

Every woman who is expecting a baby, and, in fact, all potential mothers, will find this book of the highest importance to them both as a practical manual of preparation and as a source of reassurance and hope.

The author is the best known exponent of the theory of natural childbirth, and his methods have earned the widest and most authoritative support in the medical and nursing profession, as well as the confidence and gratitude of many mothers, since he first began to practice and write on the subject over 20 years ago.

Price 18/6 post free

"New Times," April 9, 1954. Page 7



THE PIONEER OF DISEASE RESISTANCE

SIR ALBERT HOWARD IN INDIA, by Lady Howard.

To a world harassed by ever-increasing food production difficulties, the introduction of the Indore Process of composting wastes could hardly have been more timely; in a few years the name of its originator became well known. In the spreading of his ideas Sir Albert Howard was well served by his own forceful style of writing. There was not a letter to the Press in which some telling point or other was not inimitably expressed ("In a long experience spent in research I have only encountered one real expert in agricultural science—Nature"). What triumphs of observation lie behind such assurance? How was the Indore Process thought out? These questions are now fully answered in Lady Howard's new book, in which 26 years of intensive research into the agricultural problems of the East are described.

A quarter of a century in the life of so dynamic a pioneer provides a great deal of material for the biographer, and Lady Howard's task in reducing the vast amount of relevant matter to book form has been formidable. Her achievement in having done so is outstanding, for "Sir Albert Howard in India" is a masterpiece of construction and a valuable addition to the literature of agriculture.

With work of considerable value to growers already to his credit — in the West Indies on arrowroot, cacao, sugarcane, and other crops, and at Wye College on hops — Howard was confronted upon arrival at Pusa with the exasperating consequences of "fragmentation" in researches, of which he was always so critical. No land had been allocated for the botanical section of the new Experiment Station. Convinced as he was even at this stage of the uselessness of the "laboratory hermit," and determined not to be drawn into the conventional research process of "learning more and more about less and less," he embarked on the first of his many tussles with officialdom. He got his seventy-five acres.

The early years were full of patient work on plant breeding, beginning with a long overdue classification of varieties. Wheat was one of the chief crops studied, and after careful experimental work new varieties of great economic importance to India were bred. Although concern for detail limited consideration to one problem at a time, other problems were continually opening up. As an economic botanist Howard believed that his improvements must be such as could be readily recognised and adopted by what he called his "professors of agriculture" — the Indian peasants. Re-

finements which could be appreciated only by the application of mathematical principles ("the score-card method") were firmly rejected. Results would have to be obtained through practical work in the field, with the rotations practised by the native cultivators and with the implements they used themselves.

The problems of plant breeding led to the study of irrigation methods, which in turn opened up the question of soil aeration. By this time the major theme—the theory of disease resistance—was becoming dominant. Lady Howard says that what has interested her most in Sir Albert's papers from India is the enunciation, often quite definite, of the various ideas later linked up and now widely known as the teachings of organic husbandry.

"The principles of composting," remarks Lady Howard, "are sometimes believed to have sprung complete out of Sir Albert's mind, like an Athene out of the head of Zeus." This was far from being the case. Howard himself said that the Indore Process was the result of nearly thirty years' reflection, and had cost about £100,000 to perfect. For many years he had been studying the green-manuring practices at which the Indian cultivator was so successful. His journeys to various parts of India had provided evidence of the fertile green belt always to be found round the villages, and although circumstances prevented a visit to China to study the age-old system of composting practised there, but not in India, he was able to derive valuable information from F. H. King's "Farmers of Forty Centuries." Experiments were commenced during the last years at Pusa. At Indore they were developed more thoroughly, and the correct combination of animal and vegetable matter, by a process in which traditional Chinese methods were improved with the aid of Western scientific know-

ledge became an established agricultural technique.

Although his name is so firmly associated with composting, Sir Albert Howard was a modern Coke in the extent of his contributions to agricultural practice. But his perspective was wider than that of the agricultural pioneer. In formulating the principles of disease resistance he established himself as one of the great benefactors of mankind.

"Disease taught me to understand agriculture," he told the Farmers' Club in the course of an address on soil fertility. "I think if we used diseases more, instead of running to sprays and killing-off pests, and

(Continued on page 12)

ORGANIC FARMING AND GARDENING BOOKS

Watch this list for the latest books.

"Malabar Farm"

By Louis Bromfield. This book tells the story of bringing a worn out Ohio farm back to productivity by organic methods. Recommended by a prominent Australian agriculturist as the best practical book on the subject.

"Out of the Earth" 15/8

By Louis Bromfield. A further report on Malabar Farm, and a confirmation of the results of organic practice applied there.

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For food, fodder and fertility, by E. F. Hart.

"The Natural Order" .. 14/2

14 writers, edited by Massingham. The above four books dealing with English rural life are full of interest and beauty.

"Cloche Gardening" .. 21/3

By J. L. H. Chase. Describes the growing of vegetables and plants out of season, by the use of glass cloches.

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GARLIC - NATURE'S CURE-ALL

By E. E. HOLLINGSLED CLARKE. M.A. From "The Farmer".

At no period in the world's history has so much scientific investigation been made, both organised and unorganised, into the cause and cure of disease as in our own time. There is a bewildering list of modes of treatment with impressive names, and the number of new remedies, particularly of a synthetic nature, is becoming as innumerable as the stars in the heavens. All, no doubt, have some basis in truth and in general can be looked upon as the result of the eternal search in nature of mankind for the basic remedy, which with specific adaptations will cure all ills to which flesh is heir. There is no branch of science, which is not harnessed to the work.

It might, therefore, be instructive to consider an old remedy, namely Garlic (*Allium Sativum*) that has a history almost as long as that of corn. It was used as a food by the Israelites (Numbers x 15); it was largely consumed by the Greek and Roman Soldiers, sailors and rival peoples (Vergil: Eccl. 11 ii); Calen eulogises it and Pliny (NH. xx 23) gives a formidable list of complaints in which it was considered beneficial. In the Middle Ages it was used in the treatment of Plague.

Approaching times nearer to our own, Dr. Sydenham (Nat. Med. ii 74, 1789) valued Garlic as an application in confluent smallpox and Dr. Cullen found some dropsies cured by it alone. Dr. Wood (Treatise on Therapeutics p. 451, 1874) stated that the volatile oil of Garlic proved efficacious in indigestion and in the causes of bronchitis, also in chronic colds, and as a rube-facient and nervine tonic. In the British Pharmaceutical Codex, Garlic is stated to have antiseptic diaphoretic, diuretic and expectorant properties. A Potent Antibiotic Considerable attention has been directed during the past twenty years to the scientific investigations of Garlic, with the result that it is now recognised that the *Allium* bulb contains potent antibiotic properties. Three independent schools have been endeavouring to isolate from Garlic a pure substance that is responsible for its antibiotic action, namely, Seebeck and Stoll in Switzerland, Cavalitto and Bailey at the Winthrop, Institute in the U.S.A. and Professor Tokin and his workers in Russia. These workers have shown independently

that the antibiotic properties of Garlic are in no way due to the so called "Oil of Garlic" which is obtained from the destructive distillation of the bulbs and consists of allyl sulphides. All the schools contend that the antibiotic properties of Garlic are due to the bulb, which is called *Allium*, which as a result of enzymatic action is converted into Allicin. They differ, however, in their opinion as to the actual constituents of the products, so that until more evidence is available, the chemical composition and constituents are unknown.

Recent research by a number of investigators has revealed factors in the *Allium* bulb—other than the juice and oil—which have remarkable properties. Among these Professor Tokin found that these factors which he terms "phytonicides" are bacteria killers and are effective in destroying the bacilli associated with Asiatic cholera, dysentery sprue, diphtheria tuberculosis and other diseases.

As a result of the research work recently carried out in Great Britain, it seems evident that this ancient remedy will become useful for many infective diseases and probably for those of a more serious nature.

A recent case illustrates the penetrative power of Garlic. A child was suffering from worms. The doctor advised that some Garlic be placed in the child's shoes. As the child walked, of course, the Garlic was crushed. The odour of Garlic was in the child's breath within half an hour—thus, showing that Garlic had penetrated through the body as far as the lungs. There was a rapid cure of the child's affliction.

The outstanding factors with regard to Garlic are that it penetrates the tissues and fluids of the body, and it does not possess or induce any toxicity—in fact, it is the one safe antibiotic. As reported by the late Dr. W. C. Minchin, "internally, it is the best intestinal antiseptic".

It has been found that the liquid constituents have a definite antibiotic action in vitro on a remarkable number of streptococcus and staphylococcus organisms, and in certain strengths has completely inhibited B. Tuberculosis after a period of twenty-one days.

Clinical tests are now being carried out in various quarters and have produced very encouraging, and in some cases remarkable, results over a wide range of diseases where bacteria is present. It would be premature, however, to attribute to Garlic the virtue of a universal remedy, though emerging through the myriads of synthetic remedies which are now being produced to serve mankind in its sickness, it may be that this old natural product will, when more is known about it, outstrip them all.

In conclusion, it might be pointed out that Garlic was a common remedy prescribed by doctors in the nineteenth century, but seems to have fallen into disuse as social condition desired more pleasant odours, and one might also venture to say more pleasant medicaments. It is, however, known that Garlic can now be taken in a form, which precludes any offensive taste or smell, and this is partly achieved by the appropriate dose being extremely small.

Life from the Soil

By Col. H. F. White and
Sir C. Stanton Hicks

(31/3, post free)

This is the first Australian book on organic farming and associated subjects. Written by two distinguished Australians, Col. H. F. White, well-known New England grazier, and Sir Stanton Hicks, Professor of Human Physiology and Pharmacology at the University of Adelaide, this book should be on the shelves of all Australian farmers and gardeners. In fact it should be read by all responsible Australians, because it deals with matters, which affect all individuals.

The book is in two sections: The first by Col. White deals with his own experiences as a practical farmer; the second by Sir Stanton Hicks is a comprehensive survey of all aspects of man's relationship to his environment. Col. White relates how, after finding that he was failing to maintain improved pastures in spite of increasing annual applications of superphosphate, he was introduced to the organic idea. He immediately switched to a system of ley farming and noticed an almost immediate improvement in his soil structure, his pastures and the health of his stock. Col. White's practical experience with organic farming methods under Australian conditions should be studied by every genuinely progressive farmer.

Sir Stanton Hicks is a recognised world authority on nutrition, and when he warns that there is a direct relationship between the increasing incidence of degenerative diseases and man's exploitive farming methods, every sensible person should take heed. As Sir Stanton points out, the subject of the quality of food concerns every individual, not only farmers.

In his chapter on Ecology, the author makes the penetrating observation that the "excessive uprooting of man from his true relation to his natural environment, focuses his attention to an increasing extent on a highly artificial feature of his ecology, namely sociology. This preoccupation finds expression in a much abused term, "standard of living", and since government is based upon numbers, urbanisation which follows industrialisation, concentrates political attention upon the towns."

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COMPOST

For Garden Plot Or Thousand Acre Farm

By F. H. Billington, N.D.A., N.D.D.

Here is the very book for the gardener or farmer who has had no previous introduction to the subject of compost making. It is a most comprehensive survey of the whole subject of organic farming and gardening. Price 9/1 post-free. From New Times Ltd., Box 1226L G.P.O., Melbourne.

FROM SAND TO SOIL

By ERNEST COLWELL, N.Y. From "Organic Gardening".

(Bringing mile on mile of dry, dead land back to fertile productivity.) A new desert reclamation project is of interest to farmers the world over today. It seems we're finally waking up to the fact that we can very well run out of arable land, and are at last starting to revive the soil we destroyed in the past.

An S.C.S. project in southeastern Colorado graphically points up the value of organic methods in reclaiming sand dunes. When the Sante Fe Railroad was laying out a line between Lamar and Las Animas, Colorado, they faced a 20-mile stretch of arid, shifting dunes, a virtual Sahara.

Knowing their crack trains would be constantly menaced by the blowing sand, the railroad officials, called on the Soil Conservation Service to find a way to stabilize the sand.

The task was a tough one, especially since it had to be completed within two growing seasons. To get a sturdy growth of sand-holding, soil-building cover on the dead soil that supported only a rare sage or yucca plant was far from easy.

First experiments with planting grasses supposedly effective in halting wind erosion failed—the blowing sand acted like a huge broom, sweeping away the seedlings before they could get established. Too, the 9-inch annual rainfall simply wasn't enough to give them a decent start.

Clifton L. Etter, in charge of the project, consulted with other engineers and decided to try mulch. First they put dozers to work ripping out the yucca and sagebrush and levelling the dunes. Double Coulter disc-type drill seeders followed, planting a mixture of adapted grasses, mainly Canada

wild-rye, sand drop seed, blue gramma, side oats grama, Indian rice grass, and blow-out grass, at a rate of 23 pounds per acre.

Local farmers who had contracted to bring the wheat straw for the mulch hauled it on trucks. Tractors were used to pull the trucks through the sand and the straw was dumped in windrows. Crews with pitchforks spread it uniformly to a depth of two inches; this required five to seven tons per acre. Then it was immediately tugged into the sand with rollers to prevent blowing by the high winds.

The mulch effected an excellent temporary stabilization that let work start on the right-of-way only four months after the first experiments were begun. As the work progressed, more dunes were created from the borrow pits on either side of the fill, and these were similarly mulched and seeded. Rolling the slopes at an angle proved to anchor the straw satisfactorily.

The mulch not only proved fine cover to hold the sands until the seedlings' roots got a grip, but it also stored moisture so well that many of the plants produced a light crop of seed the first growing season. The mulch itself rotted in about three years, adding its organic matter to that produced by the new plants.

Twenty-nine thousand, two hundred cottonwood and tamarisk trees were planted as shelterbelts on some of the mulched dunes. Taken from the river bottom a short distance away, they were set out in rows 11 feet apart, with the species alternated and spaced four feet apart in the row. Total cost of this operation was 2½ cents a tree.

A permanent vegetive cover, capable of being mildly grazed, has thus covered the entire area, and wind erosion has ceased.

Enough of these projects, over any wide sandy desert region, would have a noticeable effect on climate, as proven by experiments in the Sahara. Rainfall would increase, higher types of plants would appear and fertile farming soil would soon take the place of raw sand.

Winter Time Is Reading Time

Most people read much more during the long winter evenings than they do during the rest of the year. Winter time enables people to catch up on their reading, particularly serious reading. We suggest that all "New Times" readers take the opportunity which winter time presents, to widen their knowledge and understanding of the vast field which "The New Times" covers. A wide selection of books on politics, economics, international affairs, organic farming, gardening and associated subjects, is available.

We ask "New Times" readers to remember that they can also obtain all general books, including works of fiction and text books, through the "New Times" Book Service. Every book order placed helps "The New Times" financially. Please let us have your reading list for the winter TODAY.

New Times Book Service, Box 1226L, G.P.O., Melbourne.

Australia's "Farming Tradition"

Perhaps it is incorrect to deny the existence of a farming tradition in Australia. There is one, established by a century and a half of food export for cash return: a tradition of exploitation of the virgin land, which has left devastation in its wake. Perhaps it is incorrect to call this a farming tradition, for it is not farming. It is a form of mining and, like the gold rush; it leaves behind a scarred and deserted land.

—"Life From the Soil," by Sir Stanton Hicks and Colonel White.

DIET DOES IT

By GAYELORD HAUSER 19/8

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

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WHAT PROFIT DO WE DERIVE FROM SOCIAL CREDIT?

(Continued from page 7)

is applicable not only to Society but to our individual lives. If the Consumer Control of Production is not yet obtainable on the National level it is obtainable in our own gardens and kitchens and back rooms. If Integral Accounting is not yet carried out in a National Credit Office it can still be carried out in our own assessment of our economic situation, by ensuring that so far as possible both our earning and spending of money shall be in accordance with reality 1, i.e. that our own little financial system, in so far as we control it, shall be made to conform with reality, and not the other way round, so that our accountancy, at least, shall have integrity. In our relations with other people there is a continual opportunity of demonstrating both the hierarchic element of responsibility in administration and the democratic element, which provides always for contracting out; and whenever these correct relationships are established profitable results accrue. In a world in which the social credit is progressively dwindling on a national and international level a rich soil is provided in people's minds for its organic growth on a smaller scale, just as a decaying forest may provide a rich humus for the regeneration of seedlings; and each Social Creditor ought to be a focus for such regeneration. And although we ought to do all we can to protect the few remaining trees from premature and willful destruction, only by regeneration can the Stately Forest be restored. As for the rate and the scale of the new growth, it is not in our hands; we cannot make a tree or anything

else grow, but to us it is given to scatter and to protect the seed, and a more satisfying purpose in life can scarcely be imagined.

Meanwhile, we have to live in a world dominated by the pseudo-realities of corrupt finance and irresponsible power, but I do not think we need fear it. For so long as it survives the world must have some reality to live upon, and the further it departs from it the more are real values increased and false values diminished, so that the diminishing returns induce at least a partial return to reality. There must always be a living for those who possess some real credit, who do honest work, and deliver real results. Even the money system is not totally corrupt. Somebody has to be allowed to stand on the solid earth somewhere if only to bear the great balloon of inflated credit on his back. It is an invulnerable position.

As for the "practical men" who think of money and "political" power as the ultimate realities, and the "other-worldly" Christians who deny the Incarnation by consigning this vale of tears completely to the Devil, Douglas has come and has gone and has left behind him, in our hands, the healing answer to these two complementary heresies in that "binding back" of action to the Christian conception of reality the name of which is Social Credit, and the need for which is the unconscious aching hunger of both the Church and the world. But if we think that Social Credit is enough, or that we can achieve with our own power alone the grand task, which confronts us, we are most gravely mistaken.

* WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.

PHILOSOPHY

POLICY

Economics

Consumer Control of Production

Integral Accounting

Administration

Hierarchy

Contracting-Out Mechanisms

OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy.

Ballot-box democracy embodies all of these.

C. H. DOUGLAS, February 1951.

BE HAPPIER, BE HEALTHIER16/9

Hauser's latest book in which he reveals his knowledge of the great cycle of nature: the relationship of the natural forces — the Worlds of the Sun, the Earth, Air and Water— to healthy bodies and happy minds. Here is the most up to date advice on natural living, complete with diets, menus and recipes. Order from New Times Ltd., Box 122 6, G.P.O., Melbourne.

"New Times," April 9, 1954. Page 11

"Communism Can Be Defeated Without a Third World War" By Eric D. Butler

This explosive booklet reveals the real Communist strategy for world conquest, and how the West is passively surrendering to this strategy.

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SOCIAL CREDIT COULD MAKE EVERY MAN A CAPITALIST

(Continued from page 2)

Who has ever offered anything better, covering the demands of all without exception?

There are perhaps people who will deny the right of every one to a share of earthly goods, to at least the necessities of life. They will admit this right for the prisoner, not for the man at liberty.

Well, even outside of this consideration, the dividend to all comes as the only solution to a modern problem: How to distribute mass production, which wages, salaries and industrial dividends cannot buy?

It is a fact that the sum of wages and salaries cannot buy the sum of prices. And if you increase wages and salaries, you increase the prices, leaving the problem unsolved.

Some other source of income has to be distributed without adding to the prices. This means additional money not attached to employment.

Such money, not being the reward of employment, cannot go to some in particular. It must of necessity go to all.

The Social Credit dividend to all solves the problem.

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By GAYELORD HAUSER

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THE PIONEER OF DISEASE RESISTANCE

(Continued on page 8)

if we let diseases rip and then found out what is wrong, and tried to put it right, we should get much deeper into agricultural problems than we shall do by calling in all these artificial aids." He demonstrated that greenfly would not attack healthy fruit trees, and that wheat pests on land unsuitable for the crop would not spread to adjacent ground, which suited it. While fear of foot-and-mouth was slaughtering more than the disease itself, his healthy and uninoculated cattle rubbed noses over the fence with infected animals. By his perception of the laws of life he offered release at last from the bondage of the apprehensive vigil over faulty crops and stock, from the folly of the panic war against the agents of Nature seeking to remove them, and from the centuries-old dread of horrible things going around, like a witch sailing by on a broom-stick in the glare of the moon.

—Roy Bridger, "The Farmer" (Eng.).

HEALTH

While the maintenance of robust health begins at conception, it is never too late to protect and keep what we do have. Good health depends upon good nutrition; good nutrition depends upon the quality of the food we eat; the quality of our food in turn depends primarily upon the quality of the soil in which it is grown.

Dr. Lionel James Picton, "Nutrition and the Soil."

THE ESSENCE OF EARTH

"We are, in truth, of the essence of the earth."

Fairfield Osborn.

The By-Products of the Aluminium Industry

Oscar Owing gave up a salary of 750,000 dollars a year as lawyer to the aluminium trust to become leader of the Federal Security Administration, at a much low figure.

Almost at once the Federal Security Administration expressed concern about the lamentably decayed condition the teeth of children in the U.S.A. It was then stated that there were hidden medicinal properties in the by-products of the aluminium industry; a cure for all child tooth decay was just waiting for the various communities to buy.

To help guarantee the immediate purchase of this material by the local water companies throughout America, a sales unit was created within the Federal Security Administration.

To carry out this selling plan the Federal Security Administration created over fifty new jobs at about 15,000 dollars a year each. Their salaries were paid by Uncle Sam, and they addressed Boards of Trade, clubs of all kinds, women's organisation for the purpose of selling the by-product of the aluminium industry.

Machinery for controlling the addition of fluorine to water is made by Wallace and Tiernan, the makers of "Agene" apparatus for "improving" flour.

—"Housewives Today," October 1953.

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