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ABOLISH THE "UNITED" NATIONS!

By Chesly Manly in "Human Events" (U.S.A.)
September 15

The Soviet Government has made it unmistakably clear that it will permit no change in the United Nations charter by a proposed review conference, which the General Assembly is expected to call for late 1955 or early 1956. In this respect, the American people should be grateful to the Kremlin, for the U.N. peril to our liberties could be fatally increased by the proposals of the One Worlders for "strengthening" the organization.

Not a word, not a comma, not even a grammatical error in the charter can be changed without the consent of the Soviet Union. The charter could be completely revised, and used as an instrument to subvert the Constitution and American sovereignty, if the non-Communist members of the U.N. should withdraw and reorganize without the Soviet Union and its satellites. However, the Eisenhower Administration and the Governments of other U.N. members, almost without exception, strongly oppose the expulsion of the Communists. Moreover, any such revision of the charter would require Senate approval. The United World Federalists, the British Parliamentary Group for World Government, and other components of the world government movement have formulated elaborate plans for revision of the U.N. charter at the proposed review conference. Since the Eisenhower Administration is infected at the highest level by the world government virus, there would be cause for genuine alarm if the rulers of the Kremlin were willing to aggrandize the U.N. Communist plans call for the amalgamation of the whole world into what Stalin called "a single state union", but the Communists will permit no strengthening of the U.N. until they are sure they can control it.

Milton Eisenhower, the President's brother and close political adviser, was the first chairman of the National Commission for U.N.E.S.C.O. Addressing a Kansas U.N.E.S.C.O. conference on December 12, 1947, he described the U.N. and its specialized agencies as "one more step in our halting, painful, but I think very real, progress towards genuine world government." Secretary of State Dulles signed a petition of Federal Union, Inc., appearing in the Washington "Star" of January

5, 1942, which recommended a union of the so-called free peoples "so that from this nucleus may grow eventually a universal world government of, by and for the people."

A booklet issued by the Carnegie Endowment for International Peace states: "As additional conventions and treaties are added to the constitutional system of the United Nations over the years, the member governments will be delegating more and more of their sovereignty to this world organization . . . The greater the success in reaching political settlements and adjustments, the faster will be the progress toward world rule of law and world government." When this booklet was issued, in 1951, Dulles was chairman of the Carnegie Endowment, Dwight D. Eisenhower was a trustee and Alger Hiss had recently relinquished his job as president to serve a five-year prison term for perjury.

Last March 19, the "Manchester Guardian" attributed to the British Foreign Office the view that the Eisenhower Administration was prepared to yield too much to the demands of the world government apostles. The occasion for his report was the presentation to Selwyn Lloyd, a minister of state in the Foreign Office, of the proposals of the British Parliamentary Group for World Government for revision of the U.N. charter. The "Guardian" reported:

"The government has watched the development of national attitudes towards charter reform with some dismay. The United States Administration, which has been under much greater pressure from the Federalists than the British Government, appears to the Foreign Office to have yielded perhaps too much. The Soviet Union, on the other hand, appears to be sticking too rigidly to the letter of the charter."

One of the large organizations supporting the Bricker Constitutional Amendment is drafting a pro-American plan for revision of the charter. In substance it seeks to continue the U.N. as a "voluntary organization of sovereign states," to divest

(Continued on page 3)

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

RESPONSIBILITY AND SOCIETY

By John Mitchell, in "Voice," England, Sept. 25

It is said that when six years ago the first Assembly of the World Council of Churches met there was such disagreement regarding what is truth in social organisation that one section was in favour of freedom of association and enterprise and the other was all against it, believing in central control of everything through socialism. Accordingly, as the appearance of unity was assumed to be of primary importance, the phrase "a responsible society" was adopted to cover totally opposed conceptions of truth. With this in mind the concluding comment of "The Church Times" correspondent's report on the meeting of the second Assembly at Evanston makes rather strange reading: "The Church is not a society for discovering the truth—it is the Body of Christ through which He proclaims the truth—unalterable truth."

The mental nausea which reading the reports of the Evanston meeting caused was eased by the slight breath of fresh air in the remarks of the Free Church Notes in the "Manchester Guardian" for September 6. The writer, in discussing "the serious business of proving things" in geometry, says: "The wonderful thing about it was the deep interior certainty that followed when one had come to the Q.E.D., which stood like a Euclidean 'Amen' at the end of each theorem . . . Philosophers and theologians have longed to demonstrate the existence and attributes of God in the same kind of way and with the same satisfying certainty."

We think it might have occurred to the writer that Euclid, like Newton, Faraday, Rutherford and others who came later, by demonstrating attributes of God's creation in material things was in fact demonstrating attributes of God. We also think that if some of the begaitered personnel of the Church, instead of being so sure that they are in any genuine sense part of the "Body of Christ", who "came in the cause of truth", and in the humility of the genuine scientists spent some time obeying Christ's injunction to "seek" the truth in metaphysical things, the Church, and society, might have found themselves served instead of cursed by materialism.

What is "a responsible society"? Is there such a thing as "a responsible society"? Why have the members of the World Council of Churches never attempted to define it?

The word "responsible" is derived from the Latin *respondere*: to answer. It is defined as "legally or morally answerable, personally accountable, for action, performance of a duty, fulfilment of an obligation . . ." It involves a capacity, mental and moral, in those who assume responsibility.

Society is a community of individuals who associate for certain purposes, such as a nation state. As C. H. Douglas said, "Society is primarily metaphysical". This aspect of it was defined by the Bishops at the Lambeth Conference as: ". . . Man is more than a function of his society, more than a producer or a citizen. His claims

as Man are dependent not on any concession by an earthly state but upon divine endowment and prerogative which no human authority gave, or can take from him. If man is heir to everlasting life, then the State exists for man, not man for it."

Douglas pointed out that there are three cardinal factors in any form of association: Policy, Administration and Sanctions. Administration is by its very character hierarchical; decisions proceed from the top down. But if the State exists for man, it is obvious that the administration must be subordinate to the people for policy, and that this cannot be so unless they possess effective sanctions to enforce it.

As man is more than a function of society, we, as Christians, and the Church leaders in particular, have to find out how man outside his function in society, can be served by society, not enslaved by it. Likewise, a "responsible society" has no meaning unless it is a society of responsible individuals. Furthermore, if the Church is not to be Pharisaical it has to adjure all members of society to cease support policies and practices which defeat these Christian conceptions of society; it has to go further than this; it has to be positive, it must adjure Christians to say that they will support persons legally accountable to them who will only forward Christian policies in regard to society in the legislature. The Church has a duty laid upon it by its Founder, whose Body it claims to be, to do just this, to seek out and express and forward the truth in society. It doesn't do this.

What is needed is a clear and detailed statement of what are the practices and policies, which are defeating Christian purpose in society; and even that is nothing like enough. Such a statement has to be the basis merely of a countrywide, constant effort, in every parish, to bring the citizen in his function as an elector in line with it and in support of it. That will be bringing Christianity into the very life of the people; it will become real to them. Until the Church does this it is a Church of Pharisees.

The Welfare State, Planning, socialism—these ugly children who will grow into the monster, Communism—are taking Christianity out of society.

"Let he who is greatest among you be

your servant." How can this be effective in any monopoly, with its destruction of the right and power to contract out of one

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AMERICAN PUBLICATIONS AVAILABLE

By Robert H. Williams.

Robert H. Williams, of California, is a noted lecturer and news analyst. During the war he organised and directed counter-intelligence activities in the U.S. Army Air Force and is well qualified to write about subversive movements in America.

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ABOLISH THE UNITED NATIONS

(Continued from page 1)

it of its supra-national pretensions, and especially to deprive it of any authority, by treaty or otherwise, to interfere in matters which are essentially domestic in character. If it could be adopted, this commendable plan would greatly lessen the danger of revolution by treaty, but its disregard of the realities can only be described as visionary. It is sufficient to mention only three insuperable obstacles: (1) the Eisenhower Administration will oppose it; (2) the other non-Communist Governments in the U.N. will oppose it; (3) if such a plan were adopted, the Soviet Union would veto it.

Supporters of the Bricker Amendment apparently believe that the plans of the One Worlders cannot be combated successfully by a negative approach and must be opposed by a "constructive alternative". It would be just as logical to say: "Cancer is a horrible disease, but an uncompromising negativism will not defeat it. We must have an alternative."

The U.N. is inherently evil and cannot be reformed by changes in its charter. Its character is determined by the minds and hearts of the men who control its member governments, and not by a written formula. There is something monstrous about the idea of associating in a pretended peace organization with the Godless mass murderers of the Kremlin, who have enslaved one third of the human race and vowed to bring us all under their yoke. Moscow accepted the U.N. only to mask and facilitate its programme for world domination. Stalin, in "Problems of Leninism", wrote: "A revolutionist may sponsor a reform because he sees in it a means for linking up constitutional action with unconstitutional action, because he feels he can make use of it as a screen behind which he can strengthen his clandestine work . . ."

In a talk to visiting members of Congress on May 8, Henry Cabot Lodge, United States representative to the U.N., opposed the admission of Communist China on the ground that the U.N. "is founded on a moral sanction". It is not a place "in which the virtuous and the criminal sit side by side without regard to whether they are virtuous or not, or criminal or not," said Lodge. But the United States and the Soviet Union do sit side by side in the U.N. If this is not a case of the virtuous and the criminal sitting side by side, then it follows that either the Soviet Union is virtuous or the United States is criminal. Such is the logical — and moral — destitution of modern Fausts who try to justify pacts with the devil.

The proper course for the United States with respect to the U.N. is suggested in the first Epistle of the Apostle Paul to Timothy: "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Article 109 of the U.N. charter states that a proposal for a general conference to review its provisions shall be placed on the agenda of the tenth annual session of the General Assembly (in 1955), and the

conference shall be held if it is so decided by a majority vote of the Assembly and by the votes of any seven members of the Security Council. Any alteration of the charter recommended by a two-thirds vote of the conference shall take effect when ratified by two-thirds of the U.N. members, "including all the permanent members of the Security Council".

Last November 27, the Soviet bloc voted against a resolution directing the Secretary General to prepare documentary material for the assistance of governments in deciding whether to vote for a review conference. Mr. Morozov, the Soviet delegate, viewed this simple resolution as a threat not only to the U.N. but to world peace. Any proposal for reviewing the charter, he said, could "result only in weakening and undermining the organization and increasing international tension".

Testifying before a Senate Foreign Relations sub-committee last January 18, Dulles said the charter review conference "should be welcomed as a means of strengthening the U.N." but should not be used to undermine or disrupt it by pressing differences of opinion too far. What he meant, apparently, was that the Communists should not be forced out.

Dulles recommended elimination of the veto with respect to the admission of new members. He complained that Soviet vetoes had excluded 14 non Communist States. The Russians have offered to take nine non-Communist and five Communist States simultaneously. They favour package deals. Dulles advocated elimination of the veto with respect to proposals for the pacific settlement of disputes. This would serve no useful purpose. The Communist countries, France, Israel, the Arab States and other U.N. members have not hesitated to defy Security Council and General Assembly recommendations, which they opposed.

Finally, Dulles suggested the possibility of a weighted voting system in the General Assembly, which would take into account "population, resources, etc.". This could be disastrous for the United States. A dozen non-Communist Asian and African nations, with a combined population of 600,000,000, abstain from voting or vote with the Communists in almost every Cold War dispute. Under the Dulles formula, the United States would no longer be able to register statistical victories by equating El Salvador with India, Honduras with Pakistan and Haiti with Indonesia. Red China's admission to the U.N. would increase the combined population of countries voting with the Soviet Union to more than half of the human race.

Dulles attributed the Security Council's "inability to function as designed" to "the abuse by the Soviet Union of its so-called veto power". It has "not proved practicable", he said, for the Council to organize the armed forces, assistance and facilities, which were supposed to be placed at its disposal under Article 43 of the charter. One wonders whether Dulles would go before the Senate now, if the Kremlin should suddenly offer to co-operate in the organization of a U.N. army, and request

approval of an agreement to place American armed forces under the command of the Security Council's Military Staff Committee, with a Soviet General taking his turn as chairman.

Actually, the U.N. could do anything the charter authorizes it to do, including the use of armed force, in spite of the veto in the Security Council. No Soviet veto prevented the other non-Communist countries from sending more than token forces to Korea to assist the United States, which bore nineteen-twentieths of the U.N. burden, according to Sir Winston Churchill. No Soviet veto impeded the efforts of American military commanders in Korea to defeat the Chinese Communists, which would have permitted unification of Korea — the stated war aim of the U.N. That was done by the Anglo-Indian appeasement bloc in the State Department.

As Dulles told the Senate sub-committee, the so-called "Uniting for Peace" Resolution of 1950 authorizes the General Assembly to call for armed forces to resist aggression whenever the Security Council is obstructed by a veto. The U.N.'s unanswered calls for more help in Korea, however, suggested a certain resemblance between the "Uniting for Peace" resolution and the boast of Glendower in Shakespeare's "King Henry IV", that he can "call spirits from the vasty deep".

Hotspur rejoins: "Why, so can I, or so can any man; but will they come when you do call for them?" If Dulles thinks they would have come, why didn't he ask the General Assembly to call for "united action" in Indo-China?

FORMER SOVIET OFFICIAL WARNS AGAINST 'PEACE ILLUSIONS'

Igor Bogolepov served the Soviet Foreign Office for nearly twenty years before escaping to the West. His positions included those of counsellor of the Foreign Office and a member of Soviet delegations to various international conferences. Igor Bogolepov is well qualified to deal with the "peaceful co-existence" tactics of the Communist leaders.

In the current issue of the League of Rights' monthly "Intelligence Survey" an article by Bogolepov warns against present "peace illusions" and shows how they are part of the Communist conspiracy. This important article should be carefully studied by all those desirous of understanding Communist tactics.

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WHAT IS CONSCIENCE?

By C. H. Allen

CONSCIENCE AND CONSCIOUSNESS, as words, both lead from the same Latin root. As we use conscience we take into account a factor added to consciousness; for we attempt to build up estimates of what is turned to right or wrong in what use is made of the knowledge accumulated of material and metaphysical phenomena.

A reliable catechism seems to be called for as related to politics, economics and spiritual values for the benefit of every elector who wishes to be more fully conscious of his effective responsibilities.

WHAT IS "CAPITAL"? The earth crust (especially soil), and the sun.

WHAT IS WORKING CAPITAL? Any more or less permanent accumulated consciousness and material aids which reduce our efforts and difficulties in producing consumer goods, and maintaining more freedom and leisure. The development of a full-orbed life centred in spiritual values is the total aim.

POLITICS: The art of systemising the intercourse of community life, so that the

abundant life of each individual person shall be fulfilled. Policies should be determined, to the extent necessary, in a decentralised manner.

A CONSTITUTION: Is a settled system of superior law, so that every individual is able to retain his freedom of action, so long as his responsibilities are made to rest upon the authority of God; i.e., so long as his every responsibility brings the proper rewards or offences in accordance with his acts. What is found the Will of God should be the criteria.

POWER: Delegated power in the legislative processes and commitments must be developed out of the expressed will of power (to determine policy only) by such individuals as agree to combine in voluntary associations for obtaining specific results. Mere majority rule is more often than not the reverse of such processes.

These few notes are but the beginning, and inadequate, of a catechetic form of informing people so that they may exercise voting power to reform the art of politics. Very few people have any effective consciousness of what is actually happening to dog our steps to turn into tragedy what should, and could be, a very much happier social experiment in our midst.

Actually monetary policies have almost completely reversed a world of human activities as they should have been, and should be, if a critical analysis of the facts allied to Christian verities were allowed to be put into effective operation.

One supposes that a large proportion of people want to live up to some type of conscience, but often an effective Christian conscience cannot be properly built up because probably more than 90 percent, of people are devoid of sufficient consciousness of a sufficient complement of actual circumstances, which turn the ways of human life. Especially what is wanting are details of the devilment in almost every instance of our ways of conventional finance, commerce, politics and culture.

Without the binding back to Reality, which is inherent in the philosophy, policies and administrative ideas of Social Credit, it is impossible for the required Christian conscience to be built as necessary to establish sanity in community life.

The British Tax System

The British tax system is an infamy. The farm hand does not eat more because the paintings by Raeburn or Constable are taken out of the Manor House and put in the dealer's cellar under a black and iniquitous inheritance tax.

The obscuring of the sense of the NATURE of money has destroyed all these fine things USELESSLY. The dismantled Manor House that could be and ought to show a model of how to live is made a skeleton for NO PURPOSE. —EZRA POUND, famous American poet.

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WITNESS

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It was the evidence of ex-Communist secret agent, Whittaker Chambers, before the House Committee on Un-American Activities, which caused top Communist espionage agent in the U.S.A., Alger Hiss, to be indicted and convicted on a charge of perjury. Not only the American people but many people in other countries were startled by the disclosure that the official who advised President Roosevelt, helped draft the disastrous Yalta Agreement in 1945, and who was the first Secretary-General of the United Nations Organisation, was a Communist agent.

Before being finally convicted, Alger Hiss, aided by some of the most influential people in America, fought back against Chambers, who was subjected to a whispering campaign described by one prominent American writer as "one of the most repellent in modern history". Chambers replies to this campaign in one of the most important autobiographies of our times. Not only does this book deal exhaustively with the Hiss-Chambers battle before the Committee on Un-American Activities and the Courts; it is a moving human document which explains how Chambers first became a Communist, his work in the secret Communist apparatus, how he met Alger Hiss and worked with him, and how eventually he came to repudiate Communism.

Near the conclusion of his book, Chambers makes one of the most important observations yet made on the Hiss-Chambers case: "No feature of the Hiss case is more obvious, or more troubling as history, than the jagged fissure, which it did not so much open as reveal, between the plain men and women of the nation, and those who affected to act, think and speak for them. It was, not invariably, but in general, the 'best people' who were for Alger Hiss and who were prepared to go to almost any length to protect and defend him. It was the enlightened and the powerful, the clamorous proponents of the open-mind and the common man, who kept their minds shut in a pro-Hiss psychosis, of a kind which, in an individual patient, means the simple failure of the ability to distinguish between reality and unreality, and, in a nation, is a warning of the end." "Witness" must be read and studied by those who want to know the truth about Alger Hiss and his part in the Communist conspiracy in the U.S.A. Every student of Communism and international affairs must have this work on his shelves. No one with an unbiassed mind can read it without realising that Hiss was undoubtedly guilty of the charges made against him.

TO WHAT END?

THE CHRISTIAN CONCEPT OF FREEDOM

(Concluding article of this series which will shortly be issued in booklet form)

By James Guthrie

That which differentiates a man from an animal is his ability to make a choice and a decision over and above the needs and appetites of the moment. Wisdom has usually meant the ability to ascertain the laws of the universe and conform to them; and a moral choice implies a desire to work "along the grain of the universe" and the will to do so, as against the choice which is ignorant or perverse.

"Where the consequences of actions are likely to be terrible it is well that men should know the truth. Men do need continually reminding that the Reign of Law — that inevitable nexus of cause and consequence, which holds throughout physical nature — holds also in the sphere of conduct. No one who has watched the actual working out of the Reign of Law in individual character or in the external consequences of action in social life — regenerating or devastating as the case may be, can miss the glory or tragedy which follows the right or wrong in moral choice." Canon Streeter adds the following note on "moral choice": "Right choice depends quite as much on knowing what one ought to do as well as on the will to do it. That is why, in the Bible, wisdom is regarded as an essential of morality. The individual conscience is an unsafe guide unless it has been educated, not only by right living but also by reflection on moral issues. Conscience is not a 'labour-saving' device to exempt us from the trouble of thinking."* If the Christian God the Father is prepared to countenance the possibility of pain and suffering and tragedy by giving freedom of choice to each of us to develop our individuality in our own way, then we must assume that this freedom is part of God's purpose, so fundamentally essential that even death is not considered too high a price to pay for it; and we must assume that without freedom of choice the divine destiny of man would be impossible.

"And ye shall know the truth and the truth shall make you free." This puts freedom, in the Christian world, above truth, in fact supplies the only solid reason for the pursuit of the truth. Christians therefore are not without guidance when they attack the problems of the individual vis-à-vis the modern all-powerful government. In case there should be any doubt about what we mean by freedom, C. H. Douglas has defined it for us as "freedom to choose or refuse one thing at a time". It is possible to give a government a great deal of power, provided the individual can contract out of any situation as it arises without being victimised. "Democratic" Governments have consistently claimed the right to victimise minorities because they claim to represent the majority; this makes "democratic" Governments more difficult to fight than an open dictatorship, and leaves the individual ridiculously vulnerable to victimisation. It is becoming increasingly apparent that the individual must be protected

*"Adventure" 1927, by Canon B. H. Streeter, p.58.

by some permanent authority which is ultra vires the Government temporarily in power. The power taken by governments is taken from the individual; and not only is the individual stripped of this power, he finds when he fights for his rights and freedom, that his puny efforts are dwarfed by a massive accretion of power stolen from millions of people and concentrated in the hands of the Chosen Few. The individual, confronting the great monopolies, governmental and semi - governmental (monopolies cannot exist without Government protection), finds himself legally and financially in such a hopeless position that only a few, inside or outside the Church, have the temerity to challenge the Central Power which is so very obviously the seat of corruption and a direct challenge to the whole basis of Christian life on this planet.

The individual is entitled to some assurance that the men, who by various stratagems have captured the central government, are not given the right to do permanent damage to his country; are not going to confiscate his property by vindictive taxation and manipulation of the currency; are not going to interfere with the education of his family; tamper with the news services, or with his food or water supply, or with his weights and measures (a depreciated currency is a fraudulent measure which destroys all other measures).

The character and personality of man, as Canon Streeter suggested, grows or becomes distorted according to how he meets the problems of life. He can meet these problems face to face or escape rapidly down the easy path especially organised for him. There is no such thing as a purely economic problem, a purely political problem or a purely spiritual problem. If we are among the more responsible section of the community the problems we tackle, whether they appertain to the Church, to education, to industry, or even to food or water, will bring us to a point where we shall have to ask permission, or obtain money, to do something beyond the capacity of a heavily taxed community; at that point the problem becomes political. For any responsible man to say he is not interested in politics is to say he is not interested in life.

Although party-politics would nauseate any decent man that does not supply him with sufficient reason for saying he is not interested in politics. Crime always nauseates, but honest men generally play some part in trying to reduce it and protect possible victims.

Most important social problems are

political, and important political problems are essentially religious. The creation of credit not only dominates the life of every individual in the community but dominates the policy of every organisation, spiritual and temporal. Education, which in its modern phase is a fight for the soul of man, should be ultra vires the State. Our cable services ("and the truth shall make you free") are amongst the most disreputable of all modern commodities. We don't want opinions about these things; we want someone to speak with Authority, not the authority of the alleged "majority", but the Authority of the Law.

THE PRIVILEGED RACE

As readers are aware, "Candour" refuses to indulge in denunciations of the Jewish race as a whole. The one proposition we cannot accept, however, is that the Jews should be the only people in the world immune from criticism. Yet that is precisely what they aspire to be. In their own newspapers they boast of the steps, which they take towards this end. Here is an account of some of their activities in Central Africa as related by the "South African Jewish Times":

"... A delegate from the Rhodesian Board visited Lusaka last year to attend the first Conference ever held in Northern Rhodesia of representatives of Jewry from all centres in that territory. It is hoped that in the near future it may prove possible to weld even more closely the Jews of Northern Rhodesia. ... In the Report submitted to the Congress it was stated that the Board had made a close study of the Rhodesian Citizenship Bill before it was submitted to Parliament and representatives of the Board had a long interview with the Minister of Internal Affairs as a result of which important amendments were made in the Bill. They had also interviewed the Government in regard to Naturalization. It recorded appreciation of the attitude taken by the Government. The Rhodesian Board had also been actively associated with the Jewish War Victims Fund and the Israeli United Appeal, both of which had been eminently successful. Active steps had been taken to deal with anti-Semitic literature entering the Colony from Europe and the U.S.A., and it had received the co-operation of the Government."

Those extracts contain much vital—and disturbing—information. If one were to assert that Jews influenced important Bills before they were even submitted to Parliament the howl of "anti-Semite" would immediately be raised, but among themselves they unashamedly avow the fact.

That they should have the power of securing amendments to proposed legislation on such essential matters as citizenship and emigration is something that British peoples would not tolerate if only their eyes were opened to the danger of this insidious special pleading, which counts far more with craven Governments than does the voice of men and women of the British breed.

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No. 21.

DOLLAR AGGRESSION

When the Bretton Woods Financial Agreement was first being "sold" to the peoples of the world, its advocates persistently claimed that the main purpose was to ensure that there would be freer world trade. But those who understood the real purpose of the World Bank and the International Monetary Fund pointed out that the Agreement was really designed to help the international German-Jewish financial groups of Wall Street intensify their dollar aggression, particularly against the peoples of the British Empire. It will be recalled that a so-called sovereign British Government was compelled to sign the Bretton Woods Agreement in order to obtain the first post-war dollar loan from the U.S.A.

All the events since the acceptance of the Bretton Woods Financial Agreement have confirmed the warnings, which we and other patriotic journals made. Dollar loans have been made all over the world — at one stage it was suggested that a big dollar loan should be made available to Soviet Russia — and the result has been that the non-Communist world is progressively going into dollar debt. It is an indisputable fact that if it had not been for these post-war dollar loans, the American economy would either have collapsed or there would have been a drastic modification of American financial and economic policies. Dollar loans abroad have enabled the Americans to send out of the country far more production than has been imported. While this policy has helped maintain prosperity in the U.S.A., it has made it impossible for the countries accepting dollar loans, and using them to buy American production, to repay the loans. This is so obvious that all the continued talk about freer trade can only be regarded, as a smokescreen to hide the real purposes of the dollar diplomats. Regular readers will recall how some time ago there was great publicity in the newspapers about the findings of the Randall Committee in the U.S.A. This Committee pointed out that greater freedom of international trade was urgently necessary. President Eisenhower and other political leaders paid lip service to these views. But, just as we predicted, the Eisenhower Administration did nothing about reducing tariffs in the U.S.A. Internal financial rules and policy made this impossible.

Recently 57 nations met in Washington allegedly to take up once again the subject of freer international trade. Australia's Federal Treasurer, Sir Arthur Fadden, was present, and caused a stir by openly criticising "America's" policy of making it difficult for other countries to earn dollar credits by selling goods in the U.S.A. But Sir Arthur made no practical contribution towards any of the real problems confronting the peoples of the non-Communist countries. In fact, his criticism of the American Administration was rather hypocritical when it is remembered that his own Government was at about the same time imposing severer import restrictions to prevent importers bringing goods into Australia.

It is certain that the dollar penetration of the British Empire will continue while men like Sir Arthur Fadden and Mr. R. Butler, Chancellor of the British Exchequer, base all their arguments upon the assumption that Empire countries must get access to dollar markets. The fallacy of this idea can quickly be demonstrated by one simple question: If the U.S.A. sank beneath the sea tomorrow, would not the resources of British countries supply all the requirements of the British peoples?

The great danger is that we will succumb further to the dollar aggressors by accepting the idea that we can only develop these resources by dollar loans. The Moscow criminals are not the only people threatening our independence while hiding behind verbal smokescreens.

ERIC BUTLER on new radio session

Mr. Eric Butler has started a new weekly radio commentary on the recently established Wangaratta radio, 3NE. Mr. Butler speaks at nine o'clock on Sunday evenings. We understand that 3NE Wangaratta can be heard over a very big area, and urge all those who possibly can to listen in and to tell all their friends.

3NE is at the opposite end of the radio dial to 3AR, on 1600 K/cycles.

Encouraging Start to "New Times" Expansion Campaign

In our last issue we launched a special campaign to increase substantially the circulation of "The New Times". We are pleased to report that some actionists have lost no time in making a start. Starting next issue we hope to publish progressive details of this campaign, which we would like to see result in at least 500 trial subscriptions before Christmas. This objective can easily be obtained if even a small percentage of our total readers participate.

Present readers may, of course, help the campaign by persuading friends and associates to become subscribers. This is the best type of campaigning. However, we realise that most readers cannot, for a number of reasons, sign up new subscribers. We are therefore asking all present readers to nominate one or more people to whom they would like the paper sent. A special subscription rate of 10/- for a trial six months' subscription is offered. If readers would like their names mentioned when sending the first issue to trial subscribers, this can be done.

Surely every present reader can nominate at least one new person likely to become a permanent subscriber. Let us all associate and make this campaign a big success.

MRS. JOHN MACARA

It is with deep regret that we report the death of Mrs. John Macara, of Burwood, N.S.W., after a long illness. Mrs. Macara served the Social Credit cause in ways too numerous to record in detail. Undoubtedly her greatest contribution was her loyal support for her husband's most valuable work over many long years. Mrs. Macara was the centre of a very fine family and we feel deeply for them in their great loss. To Mr. John Macara and family we extend our deepest sympathies.

American Supreme Court Judges Undermining American Constitution

(The following important article is taken from the "Boston Sunday Post" of April 4, 1954.)

Judges on the Supreme Court of the United States and other high courts in the nation are undermining the Declaration of Independence and the Constitution of the United States, according to Judge Elias F. Shamon, special justice of Boston Municipal Court.

"Some of our high court judges are injecting into their decisions a wave of secularist thinking which is as insidious as the communist menace," Judge Shamon declared.

Judge Shamon, who pulled no punches in his forthright utterances, quoted from three high court decisions to back up his accusations. The decisions are the Tidelands case, the conviction of the 11 communists—he supports the conviction—and Hudson County Water Co. v. McCarter, 209 U.S. 349.

"There are statements in these decisions which declare that all concepts are relative — including truth and morality — and nothing is absolute, Judge Shamon said.

"The thought that all concepts are relative affects us deeper than the mere logic involved," he said. "Our government is based on the assumption that there are certain absolute concepts, referred to in the Declaration of Independence as 'the laws of nature and of nature's God'.

"The concept of God is certainly not a relative one. The concept of truth is certainly not relative and to say that man is endowed on birth by his Creator with certain unalienable rights is certainly not a relative concept," Judge Shamon stressed.

"In the decision upholding the conviction of the 11 communists—a just decision—the opinion of the court contained this language: 'Nothing is more certain in modern society than the principle that there are no absolutes, that a name, a phrase, a standard has meaning only when associated with the considerations which gave birth to the nomenclature. To those who would paralyze our government in the face of an impending threat by encasing it in a semantic straitjacket, we must reply that all concepts are relative'.

"It is disturbing that such gratuitous assumptions have been permanently recorded in the reports of our highest tribunals and that they have received so little analysis," said Judge Shamon.

"They lead us to a way of life which is as deplorable as the communist system," he declared.

"It is totalitarianism to hold that morality and customs are changeable as the times, because if we subscribe to this

doctrine, we must say that the will of the majority makes right and what was true yesterday may not be true tomorrow—it all depends upon who is in power," he said.

Citing further examples, which tend to support his accusations, Judge Shamon turned to other decisions of the Supreme Court.

"In the Hudson County case," he said, "the court declared, 'all rights tend to declare themselves absolute to their logical extremes. Yet all in fact are limited by the neighbourhood of principles of policy'.

"In the Tidelands case where the Supreme Court denied to the States the title to off-shore lands, we read, 'Property rights must then be so subordinated to political rights, as in substance to coalesce and unite in the national sovereign'."

This statement, according to Judge Shamon, is tantamount to declaring that no absolute rights exist—that they are all relative—and is against the concept that property rights exist by law.

"It means the State—the sovereign—can look over a person's home, decide to take it without benefit of eminent domain proceedings and tell the owner that his rights of property are subordinate to the will of the sovereign," argued Judge Shamon.

"These views are dangerous," he said. "They would eliminate in the Declaration of Independence the words, 'the laws of Nature and Nature's God' and also cancel out the words 'all men are created equal, that they are endowed by their Creator with certain unalienable rights,'" the Judge said.

"They would substitute for these lofty thoughts the authoritarian tenets that 'might makes right and truth is a majority vote of that nation which could lick all the rest'. Such concepts are foreign to our American form of government as established by the founding fathers and as set forth in the Declaration of Independence," he said.

You MUST Have This Book!

"The International Jew"

(By Eric D Butler)

This comprehensive commentary on "The Protocols" must be in the hands of every person who wants to understand the relationship of the "Jewish Problem" to the growing world crisis.

Price 3/3 (post free), from New Times Ltd., Box 1226L, G.P.O., Melbourne.

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.

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"New Times," November 5, 1954—Page 7.



DANGER OF MEDICAL MONOPOLY IN VICTORIA

In publishing the following article by Mr. C. Barclay-Smith, Sydney Social Crediter and leading Australian authority on vitamin therapy, we remind readers of the mention we made in our last issue of the necessity of freedom-loving individuals taking appropriate action to prevent the establishment of a medical monopoly in Victoria.

The Victorian Labor Government is reported to be shortly bringing down a bill entitled The Medical Practitioners' Bill. The purpose of the bill is to ban medical quackery.

Nobody will quarrel with any legislation, which aims to stop quacks preying upon the more gullible members of the public.

But it is interesting to explore the question of what exactly is a quack?

Webster's dictionary defines a medical quack as follows:

"A boastful pretender to medical skill; a medical charlatan; an ignorant or dishonest practitioner following a simple empiric system of treatment of disease. Hence, one who professes skill or knowledge in any matter of which he knows little or nothing."

This definition opens up some very interesting considerations. Judged on that definition, most registered medical practitioners are quacks.

Don't they follow empiric systems of treating disease? Of course they do. To save you reaching for your dictionary empiric means:

"An experimenter; one that relies upon experiment and observation; one that confines himself to the results of his own observation and practice."

Doesn't every doctor do precisely that? He is constantly experimenting with drugs, old and new, on his patients — often to their serious detriment. The goodness of his intention doesn't alter the fact that the results are often disastrous.

Webster's definition says that a quack is an "ignorant practitioner". Do not orthodox doctors confess quite frankly that they do not know the cause or cure of arthritis, or cancer, or cardiovascular diseases, or a score of other common human ailments?

But do they hesitate to treat people with these complaints? No. They practice their empiric quackery — and get away with it. And, if the patient dies, they can issue their own death certificates, with no one to question them.

Take diet, or the science of nutrition: The registered medical practitioner during

his medical course gets a cursory, shallow and thoroughly old-fashioned set of notions in regard to this vitally important aspect of human health.

The net result is that he begins his medical practice with a lively contempt for the part that nutrition plays in health.

His conception of the perfect diet is one that yields 2,000 to 3,000 calories daily, and consists of meat, fish, eggs, bread, cereals, potatoes, a green and yellow vegetable and one or two pieces of fruit (perhaps).

In short, his medical training puts its imprimatur upon an allegedly "balanced diet" which is both filling and killing. It certainly fills the hospitals.

The average doctor himself subscribes to this diet, and if one cares to study medical journals, it is illuminating — and alarming — to learn that of all the vocations of men, the medical men suffer the highest incidence of cardiovascular diseases — "civilised" man's greatest killer — and run second in cancer.

These are the people who are the custodians of the people's health — in whose hands we place our lives. No wonder Hippocrates, the father of medicine, exclaimed with grave concern, "Physician, heal thyself!"

The foregoing thoughts in no way detract from the work of the average medical man who does his conscientious best, and, in many cases, with great skill.

But let us be under no illusions as to the inevitable limitations of the registered medical practitioner's knowledge.

He is taught a vast amount of physiology, and is inclined to regard the body as a series of watertight compartments, instead of an integral whole.

So vast is the knowledge that the average doctor cannot absorb it all and is obliged to take refuge in specialisation — which is a doubtful principle at best, as if one can treat the eye, for example, without paying due regard to the blood which supplies it, and the food which makes the blood.

But perhaps the greatest weakness in orthodox medicine is the emphasis placed upon drug therapy — the constant obsession to find a quick and magic remedy for human ailments, aimed to suppress the

symptoms without bothering about the removal of causes.

We insist that obsession with drugs has made the average medical practitioner a dangerous hazard for the average patient. An experience of the side, or after, effects of drugs, is driving people to the safer precincts of the naturopath and the dietician, who work with Nature in a slower, safer, and, in the result, a more effective manner.

It is probably this growing development, which is compelling the B.M.A. to put pressure upon all State Governments to come to the defence of the registered practitioner, by giving him a monopoly in the field of medical treatment.

(Continued on page 9)

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DANGER OF MEDICAL MONOPOLY

(Continued from page 8)

We believe that that is the real object of the Victorian Medical Practitioners' Bill. It is ostensibly and speciously aimed at putting a few notorious quacks out of business, but in doing so it probably intends to "tighten up the law" and put all dieticians, naturopaths, etc., out of business at the same time. (You remember the story of Herod?)

We haven't space to deal at any length with the horrors of drug therapy. But let us deal with just one popular drug, and you can judge for yourself the dangers associated with the plethora of dangerous drugs to which the medical practitioner has constant recourse. Take phenobarb.

There has been an alarming increase in recent years in the use of phenobarb and other drugs of the barbiturate group by the medical profession. So much so that a form of drug addiction known as "barbiturism" is now recognised. The "Merck Medical Manual"—the medical practitioner's bible — states (page 1101):

"Barbiturates: Barbiturate addiction is increasingly prevalent in the United States and is the commonest complication of opiate addiction. The short-acting barbiturates are the most popular among addicts.

"Barbiturate addicts may ingest as much as 2.4Gm. (gr. xxxvi) of these drugs daily. A high degree of tolerance is not developed. The symptoms are intoxication, mental confusion, ataxia, slurred speech, drowsiness, amnesia, diminished reflexes and nystagmus. Consequently addicts frequently incur serious injuries from falls or other accidents, and may commit crimes, yet retain no memory of them.

"Addiction to other sedatives, such as chloral or paraldehyde, may produce similar behaviour and clinical manifestations indistinguishable from those of barbiturate addiction.

"Barbiturate abstinence syndrome: If a person has been taking as much as 0.75 Gm. (gr. xii) of a potent barbiturate daily for as long as two months and the drug is

abruptly withdrawn, or the dose suddenly reduced, epileptiform seizures are likely to occur two to seven days later.

"In the first two or three days of abstinence, patients usually are restless and sleep poorly. Most patients have two or three convulsions and then recover. Psychotic episodes, which may resemble any psychiatric entity, frequently follow abrupt withdrawal of barbiturates."

It is known that Australia also has its barbiturate addicts and the frequent prescribing of barbiturates for all manner of complaints is adding to their number.

Naturopaths and others who constantly come into contact with sick people are astonished at the frequency with which the latter say they "have been prescribed phenobarb".

The barbiturates are powerful, habit-forming sedatives, and their only function is to diminish pain, NOT to remedy the ailments giving rise to the pain.

As pain is Nature's way of notifying us that all is not well with the body, deadening pain without making any effort to remove its cause is the most arrant quackery. But it is the easy way. It gets rid of the patient, reduces his pain, and probably sets his feet on the road to becoming a barbiturate addict.

One thing is certain. As barbiturate drugs are not a remedy for sickness, the patient is virtually defrauded, because he is usually unaware of this.

Any naturopath who attempted to "treat" disease in this crazy manner would deserve a gaol sentence. Why, then, should a distinction be made in favour of the medical profession?

So we come back to the question: WHO ARE THE QUACKS? And we venture the answer that there are far more quacks within the medical profession than out of it?

To the suggestion that one set of quacks is registered, we reply that that gives cold comfort to the unfortunate patient who is the victim of empirical experiment with drugs, reminding us of Voltaire's dictum that doctors put drugs of which they know little into bodies of which they know less, to cure ailments of which they confess to know nothing.

One most important point in this discussion is the fact that probably more than 90 percent, of the patients of naturopaths, osteopaths, homeopaths, dieticians, etc., are the uncured patients of the orthodox medical profession.

That is to say the great bulk of the people who have been cured or greatly benefited by Nature healers, etc., first spent years and much money with the registered medical practitioners without benefit of health — indeed, often with progressive worsening of their symptoms.

Very few people, when ill, go straight to a naturopath or a dietician, etc. They go to a doctor, and it is only after a prolonged period of disillusion that they heed the counsel of a friend and turn, generally in desperation, to a naturopath, etc.

The records of the latter are choked with the unsolicited testimonials of people who have found health, at last, outside orthodoxy.

The naturopath's practice largely consists of the failures of orthodox medicine — the patients who have "had" the doctors and their drugs. Any legislation, which now attempts to persecute or circumscribe or ban every normal practising naturopath and his ilk, shows a shocking sense of ingratitude to people who have generally succeeded where the doctors have failed.

One final point we suggest for the consideration of Mr. Cain's Government:

The abiding principle of a Democracy, in sharp contrast with Fascist and Communist ideologies, is the recognition of the rights of minorities. Any legislation, which conflicts with that sacred principle, offends the most precious precept of the democratic State.

People who have lost faith in the doctors should have the right to take their ailments to people with whom they feel they have a better chance of having their health restored.

New York Beekeepers Sue State for 200,000 Dollars DDT Damage

As a result of an estimated loss of nearly 200,000 dollars to bees and honey crops in northern New York, attributed to the state's DDT spraying programme, beekeepers of the affected areas have given notice of intent to file claims with the state attorney-general's office. As reported by the September issue of "Gleanings", it is alleged that the State Conservation Department used a plane at an altitude of 150 to 200 feet and discharged an oil spray of five to six percent DDT in an effort to control tent caterpillars. Not only did the spray cover the target areas, according to the beekeepers, but some of it drifted to other sectors through action of the wind. Natural, biological insect control makes the destruction of these valuable bees and their product needless. And who wants DDT-saturated honey?

Investigation Shows Atom Blast Hazards to Plants, Humans

Radioactive strontium, one of the fission products of an atomic explosion, can be taken up readily from the soil by such vegetables as beans, radishes, carrots, barley and lettuce. Thus it may be a future danger to human beings and animals that eat these crops, research at the University of California at Los Angeles atomic energy project has indicated. As reported in the "Kansas City Star" of June 16, 1953, the investigation also revealed that radishes and beans took up more of the radioactive material than the other plants, and that the rate of uptake was influenced by the amount and type of clay present in the soil.

"New Times," November 5, 1954—Page 9.

Flight From the City

By Ralph Borsodi

"Men and women who desire to escape from dependence upon the present industrial system and who have no desire to substitute for it dependence upon a state-controlled system are beginning to experiment with a way of life which is neither city life nor farm life, but which is an effort to combine the advantages and to escape the disadvantages of both."

Flight From The City is the story of an experiment, which will stimulate the reader. Price 2/11, post-free. Order from New Times Ltd., Box 1226L, G.P.O., Melbourne.

BIOLOGIC BALANCE ON THE FARM

From the Smithsonian Report, U.S.A.

By W. L. McAtee, U.S. Biological Survey

Biologic balance is the term heard today for what yesterday was called the balance of nature. Some would so closely associate the condition with yesterday, as to deny its present existence. That is, however, not exactly what they mean. What they really have in mind is that the primitive balance of nature such as obtained in America in pre-colonial times has been destroyed by civilised man and under his domination cannot return.

That may well be, for in all probability man's abrupt and wholesale remodelling of the landscape and his ruthless interference with its plant and animal inhabitants can never be assimilated into Nature's more deliberately adjusted system of checks and balances. No sooner, however, does man's disturbing influence anywhere cease than recovery begins.

Unless all fertility has been swept away, bare ground is soon occupied by weeds. Grasses come in next, and if there is enough moisture they are followed in time by shrubs and trees. Cutover woodland, if not too much damaged by fire, will produce a new crop of trees in a human generation. Practically all of the deciduous forest in the eastern United States is this so-called second growth—a vast tribute to Nature's power of recovery.

Where a little herbage is established, insects will be attracted, and soon birds will drop in to snap them up. When the grasses and weeds make a fair crop of seeds, mice will come to take toll, and where there are enough mice, weasels will prey upon them. Juicy greens and the tender shoots and bark of shrubs will draw cottontails, and in turn the bunnies attract foxes.

None of these things happen suddenly, not until the way has been prepared for them. They come about in a gradual and orderly manner, that is, naturally, in the truest sense of the word. As a philosopher once put it, "Nature abhors a vacuum," but these hard words mean, in the present connection, only that life pushes in anywhere it has a chance. All life provides food for other life, and it is evidently a natural law that no food supply is left untouched. Further, the natural law seems to decree that although all food supplies may be utilised none may be utterly consumed.

It is a general habit of animals to sample foods here and there; rarely do they make a clean sweep of anything. This habit contributes to biologic balance, as the toll taken is not so great but that the remainder is sufficient to maintain the food species in about their average abundance. Thus the greenery about us looks much the same from year to year; the insects dependent on that foliage neither increase nor decrease except sporadically; and birds that prey upon the insects maintain their average numbers.

These things speak eloquently of biologic balance, and there is a reason. Nature,

while tolerant and slow, is inexorable. If a species too largely consumes its food supply, its own numbers will decrease. It may live comfortably on "interest" for years, but let it eat into the "principal" and its own account in the bank of life will soon be overdrawn.

The workings of nature's balance are evident not merely in a broad sense but also locally. In fact, natural law is the summation of local happenings. Living things, as a rule, are very localised; as to plants the condition is obvious, but it is likewise true that individual animals do not range widely. Migrants are an apparent, rather than a real, exception, for individuals and groups keep to certain areas in both summer and winter homes; even their migration routes are relatively fixed. In general, territorialism rules, and it contributes a great deal toward balance.

Territorialism is the name we have for nature's system of parceling out places to live. An individual plant occupies a comparatively small territory — that traversed by its roots and branches. Usually, conditions are not so uniform but that some other plant is a little better fitted to occupy an adjacent nook, whether made by vertical or horizontal variations in soil or moisture. Mixtures are the rule, pure stands the exception. Each plant draws certain substances from the soil and adds others to it, thus maintaining average fertility. To resume the banking metaphor, demands and repayments by each living thing are different, but in the long run a fair balance is struck.

In contrast to plants, animals seem very free moving, but even their movements are limited. The territory of a pair of small birds in the breeding season may be less than an acre in extent, and a family of bobwhites may never range more than a quarter of a mile. Mice may be restricted to a fraction of an acre, squirrels to a radius of a few hundred yards, and cottontails to from one to several acres. In general, the larger the animal the more extensive the territory; but in no event is the individual range indefinite.

Territories seem to depend upon the degree of intolerance animals have for their own kind. When the bounds are overstepped, conflict soon results, and the trespasser, as a rule, retires to its own domain. The result is that creatures are confined almost as by a fence, inside of which they must comport themselves so as not to spoil their own living. If they materially damage

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 amount 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."

Order from New Times Ltd., Box 122GL., G.P.O., Melbourne.

BIOLOGIC BALANCE ON THE FARM

(Continued from page 10)

the range, it will then be lost to their species for a time. With such a system in operation almost everywhere, it is apparent why natural balance usually prevails, and why if disturbed it tends to return to equilibrium. Unbalance automatically brings correction.

Balance results from equalisation of opposed forces, and in nature these may be conceived of as a tendency for life to remain localised and hold its place, offset by another under which it spreads and fills any unoccupied habitat. The former leads to the holding of territory, the latter to pioneering, and as a result of their interweaving, the woof of life always pretty well fits the warp of environment. This is certainly balance.

The web is woven only as life is sustained by air, soil, water, and other life. In the realm of sustenance also, balancing factors prevail. Where there is food, something will come to feed on it. If feeding goes too far, the feeders must retreat. Under natural conditions consumption is more or less in proportion to the supply, and does not materially encroach upon it. That is balance.

Where encroachment is noticed, it may usually be traced to some unnatural condition produced by man. That is unbalance. Wherever there is unbalance, nature seeks to correct it. Balance, if not always evident, may be said to be ever imminent.

When, regardless of change, a working balance becomes established, it may be at a new level, and whether on that level it is advantageous or not to man depends greatly on what man has done. If, for instance, he has practised clean farming to the extent that there is little nesting cover for birds, there will, nevertheless, remain sufficient cover for insects and they will increase. Their own internal wars will produce some sort of balance, but it will be at a higher level — there will be more insect mouths to feed. The farmer will have given aid and comfort to the enemy. If he allows the fertility of the soil to fall, as by uncontrolled erosion of the loam, the inhospitable subsoil will support fewer and less desirable plants. Vegetation will do its best to reoccupy the land, but for a period the plant cover will be sparse and weedy and will support little animal life of value to the farm. The web of life is stretched thin to cover a barren place. There may be balance, but it will be at a lower level than before. If destructive influences cease, conditions will improve slowly under nature's management, though more rapidly under man's, if he will but make the effort. Enrichment instead of depletion of environment should be his conscious goal; and when that ideal steadily prevails, there will be a different, a far more satisfactory tale to tell of man's progress in getting along with nature.

The phrase "balance of nature" admittedly is a figure of speech but it is a justifiable one. Balances always tip up and down before they equalise. The balance of nature is such a tipping balance because all animal and plant populations are ever fluctuating.

But just as truly as does a weighing balance, that of nature seeks equilibrium.

This is no more difficult to understand than if the grass is scanty here and lush yonder, grazing animals will feed there; automatic equalisation takes place at once. If sumac bushes along the edge of the woodlot are shaded out, cottontails, which feed so much on their bark, may have to leave the dying thickets and come perchance to a hedge near the garden where they may do damage. If mice in grassland are killed by burning, weasels that would prefer to feed upon them may be forced to look elsewhere for food, possibly in the chickenyard. If some isolated, densely branched, and prickly trees, as thorn apples or red haws, are preserved or grown, kingbirds will build their nests in them and from these airy castles harass crows, hawks and buzzards, so that they no longer can do as they please; the kingbirds will also consume thousands of insects during the summer.

The operations of nature's balance are going on before our eyes all the time. To realise it we need only to take a little thought as to causes and effects. Everything that happens has a cause and produces an effect, and these effects in turn become causes. The far-reaching effects of a hard winter or of a drought are familiar examples. As a result of such climatic severities, trees may die at once or be so injured that they succumb later. Every tree that perishes has been host to many kinds of insects that must then find another home or die. The insect populations have regularly paid an endurable toll to various predators and parasites. These must now levy their tax elsewhere or cease to exist. The trees that die have shaded the ground; now the sun strikes through their leafless branches stimulating to rapid growth plants previously suppressed, and seeds that have been waiting, possibly years, for this opportunity to sprout, grow, and reproduce their kind.

Each new thing attracts a company of dependants, so that under the dead tree a plant and animal society very different from that previously dominant, may come to rule. The lifeless bole and branches themselves provide homes and food for fungi, insects, and other organisms that could not successfully attack the tree in life. Each being in the association depends upon others, and prepares the way for still others. This is just as true of the farm as of the woodland; a source, perhaps difficult to trace, may have a great result, though acting through a number of links in the chain of cause and effect. Such a series is like the file of wooden soldiers familiar in childhood; let one topple and down go the rest. To return to the warp and woof metaphor, the web of life is so involved that no thread may be added, none withdrawn, without in some degree affecting the whole pattern. No wonder then that man's usually unconsidered and ruthless alterations leads to unfortunate results.

Observation teaches that natural balance, like good housekeeping and good husbandry, is guided by the rule of "A place for everything and everything in its place."

It takes every kind of place or "habitat" natural to an area to insure the presence of all factors necessary to working of the biologic balance. The farm that keeps all natural nooks and produces wildlife food and cover as widely distributed and abundant as compatible with successful farming will come nearest to attaining the biologic balance that is so necessary to wild creatures, and so beneficial in maintaining the farm. In the light of the balancing principles of holding territory and pioneering, it is encouraging to the individual landholder to realise that attractive territories for numerous kinds of wildlife can be established entirely within the boundaries of his own place, that he can successfully practise wildlife management whether his neighbours do or not, and that the keenness of wildlife in finding all favourable places insures that the territories he preserves or creates will be found and occupied.

The farmer, who, as far as possible, preserves natural conditions and encourages biologic balance, contributes not only to his own welfare but also to that of the nation.

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RESPONSIBILITY AND SOCIETY

(Continued from page 2)

association and contract into one of a number of others? The sanctions of the individual consumer are nullified, so that he cannot control policy, and are given to the Administration; so are the sanctions of the individual employee to choose his conditions of work. What has monopoly of credit, the lifeblood of all producers and businesses, done to destroy the independence of employers? What has it to do with a Christian order of society?

What has the vast system of discriminating taxation done to freedom of choice? Who does the choosing?

What has the Chancellor of the Exchequer's annual Budget, with its violation of the fundamental principle practised by custom and law, by every business and producer in the presentation of accounts, to do with honest accountancy?

What has the policy of Full Employment to do with the immense possibilities of creative leisure brought by modern production methods? What hideous and demoralising practices has it produced in Trade Unionism? What potent, though hidden, pressure does it put behind rearmament, behind the waste, extravagance and ugliness of advertising, behind the senseless drive of all nations to export more than they import; and not least behind the robot, soul destroying methods of modern factory production? Does this contribute to peaceful purposes?

What has the chicanery and deceit of modern electioneering, and the cowardly method of the secret ballot, with its total absence of any enforcement of responsibility between those who voted for the government in power and those who voted against, got to do with "a responsible society"?

Will individual clergymen go down on their knees before the altar and declare to Christ, Who came in the cause of truth,

that in regard to truth in these vital matters in society they are not Pharisaical? Will they?

The Christian Campaign For Freedom is action to restore truth, freedom and justice to society. In all the important quarters of publicity there is a conspiracy of silence in regard to it. Is the Church part of this conspiracy to ignore truth?

Mite-Infested Strawberry Plants Cure Themselves

Min Tau, strawberry grower of Watsonville, California, on the slopes that run into Monterey Bay, has the biological balance of Nature to thank for returning his three and one-half acres to strong, healthy—and profitable productivity. Two years ago, when the plants were in their first year, he had a normal yield of 400 crates to the acre, enough to pay expenses and encourage looking forward to a good crop the next year. Early the following season, however, he found the sap-sucking plant-killing cyclamen mite had invaded his field. Then, according to the report of the "California Farmer" of August 22, 1953, Min got busy with sprays and went through the hard job of topping the plants in an attempt to halt the mites, but the plants were too severely infested. Finally, he decided to let the plants go and see what would happen. Something certainly did. By leaving the plants alone, he allowed the predators of the mites to establish themselves, something that dusting and topping does not permit, and as the predators grew in number they went to work on the cyclamen mite—completely clearing them out. Biological control, not chemicals, has brought a far healthier, productive patch.

Briefly Quoted

We must live with Nature. We must develop a biologic rather than a chemical conception of our bodies. We must be people rather than test tubes. We must slowly begin the process of Hunza-rising our bodies.

"The Healthy Hunzas."

—J. I. RODALE.

Nature's methods are based upon health, and health cannot be built up in either man, the beast, the plant, or the soil by the supplying of estimated chemical deficiencies, but by realizing that everything in life forms one living mass and that all have to be brought into unison to live together.

"Humus and the Farmer"

—FRIEND SYKES.

The real Arsenal of Democracy is a fertile soil, the fresh produce of which is the birthright of the nations.

"The Soil and Health"

—SIR ALBERT HOWARD.

If we are to succeed in the great task before us we must adopt a humbler attitude towards the elementary things of life than that which is implied in our frequent boasting about our so-called "conquest of Nature."

"Look to the Land."

—LORD NORTHBOURNE.

There would seem to be no real hope for the future unless we are prepared to accept the concept that man, like all other living things, is a part of one great biological scheme.

—FAIRFIELD OSBORN

Health is a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity.

—WORLD HEALTH ORGANISATION.

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