

# THE NEW TIMES

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## SOCIAL CREDIT AND LABOUR PROBLEMS

### Present Wage System Inadequate

Because of the current situation in Australia, we feel certain that the following article by Mr. Louis Even, Director of the powerful French-Canadian Social Credit Movement, in the August issue of "Social Credit" (Canada), is not only most appropriate, but also is an excellent example of the lucid manner in which Mr. Even presents the Social Credit message:

We hear much today of conflict between employers and employees: negotiations, arbitration, attempts at conciliation, walk-outs and strikes.

Solar energy and the machine having lifted many of the burdens from man's back and multiplied his productive power many times, one might reasonably expect abundance and harmony to be the very character of this Power Age. Instead, we find almost perpetual strife and unrest in much of the field of Labour and Industry; and when contracts are signed they are usually for only a short term, many for only one year. Security and stability—the guarantee of a steadily increasing living standard — which should go hand-in-hand with the tremendous increase in our productive ability, are nowhere to be found. Instead, we find the fear of strikes, the degradation of inadequate income, and only too often the spectre of unemployment.

It is our opinion that never can the labour unions, or other organizations, satisfactorily solve the so-called "labour" problems within the framework and rules of our present financial system. The most skilled leaders, the best-managed unions, can never make two plus two equal five.

And, after all, are the so-called "labour" problems really labour problems? or are they rather consumers' problems? Are they concerned with the worker as a worker? or as a consumer?

Training of apprentices, adaptation to new techniques of production, co-ordination of processes between various departments involved in the finished product — these and similar questions would truly be work problems.

But what concerns the workman today is whether his wages are adequate to procure for him the requirements of life and the support of his family. And is not this a problem common to all consumers today, whether wage earners, farmers, or what else?

However, in our country at present two-thirds of our population is dependent on wages. And if economic insecurity affects much of our population, it is most keenly

felt by those individuals and their families who have nothing but the wages of the bread-earner to live on, when conditions over which they have no control threaten that single source of income.

But, as long as wages are the subject of complaint, it is as a consumer, not as a worker, that the employee is complaining.

And if his demands go further, if he desires to have a say in what is done in the plant, he is even there voicing an aspiration common to every human being. One does not like to have to act blindly under the dictates of another. But there, also, the financial system, concentrating the means of production in the hands of fewer and fewer men, is an obstacle to the enfranchisement of the worker.

The whole objective and purpose of the Social Credit financial and economic proposals is to put at the service of free men the resources that Almighty God has so richly bestowed upon us, and the abundance resulting from the application of technological development upon these God-given resources. Social Crediters maintain that the implementation of the financial proposals of Social Credit would solve, or help to solve, quickly and without dislocation, the so-called "labour" problems.

To appreciate this question, one must bear in mind that:

1. Social Credit would finance all new production with new cash credits, and not out of savings. This would allow any competent and responsible people (workers, technicians, and so on), either individually or in free association, to undertake a program of production answering the needs of consumers. Today, one must first have the dollars. Under Social Credit, the dollars would come as production develops. So much to help the escape from the situation of automatons suffered by hundreds of thousands of capable, but money less, men of today.

2. Social Credit would distribute, and adequately, all production answering the needs of the population:

(a) Through its periodic dividend to all, whether employed or not, without abol-

ishing the reward to the labour still necessitated to produce; and the dividends would increase as human effort is displaced by the power-driven machine.

(b) By an adjusted price, so that the total purchasing power will pay for the total production. This would mean lower prices for the buyer, through a discount on all sale prices, such discount being compensated to the seller.

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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.

# THE BRITISH DISPERSION

The following are some extracts from the notes of an address given by Visiting Social Crediter, Mr. Borge Jensen, to a well-attended meeting in the Melbourne Douglas Social Credit Rooms on Thursday, October 28:

"There are many evidences that for some rather obscure reason the British people are the object of an attack, not merely of a military and economic nature, but directed even more against their culture which is to be broken down and obliterated by cross-breeding with inferior stock, as well as by subversive propaganda."—C. H. Douglas, "Realistic Constitutionalism", p.6.

"Since 1947 close on a million people have made the long one-way trip to the land "down under". Many of them have come through barbed wire and illegally across borders, as products of the German and Russian overruns of Europe . . . The Australian is a man of brusque decision. He got moving in 1947, with the International Refugee Organisations and Great Britain as the fountainhead of supply. By 1949 Australia was taking in more than 160,000 persons a year . . . From 1947 to 1951 there were 52,000 marriages between immigrants and native Australians."—Robert C. Ruark, "The 'New Australians' Make Good Neighbours", in "The Reader's Digest", November 1954.

The late Mr. Ernest Bevin who, as you may remember, was one of the only prominent politicians of our days who refused to follow the "governmental" line on that essentially world-governmental issue of Zionism, on one occasion expressed a longing for the return of the days when you just went down to Victoria Station and booked your ticket for whatever destination you fancied on the Continent, or in the wide world beyond. The passport, like military conscription and compulsory insurance, were continental institutions unknown in the British Isles before the First World War.

In the far eastern part of the European Continent, just inside the vast Empire of the Czar of the All the Russias, there lived, before 1914, the vast majority of the nation, people, or race, which we refer to as "Jews". They are, as far as we can ascertain, the result of a conscious attempt to interbreed the least desirable races of the world with a view to achieving certain political "world-governmental" aims. They are, in Disraeli's famous phrase the only organised race of which we know. In Czarist Russia the Jews lived in restricted areas, mostly in towns, and their communities were, for all daily purposes, governed by Committees, or Councils, or Boards of prominent citizens — "Elders". Their lives were hedged in by innumerable restrictions, sanctioned by their Holy (we should rather say un-Holy) books, especially the Talmud, which can be likened to a vast murky shop containing all sorts of bizarre, often obscene objects, and of which the Old Testament is a fairly respectable shop window.

There was no individual freedom at all in the Jewish community, or Ghetto, and the hundreds of rabbinical edicts — of

which our "Socialist" bureaucratic restrictions are the lineal descendants — created conditions in which thrived all the social, and many of the individual ills — nervous diseases in particular — which we associate with modern industrial slum-civilisation.

The fundamental freedom is the freedom of bodily movement and this, the "first" of all the freedoms, was denied to the Jews of the Ghetto (and we must remember that before 1848 most of the Jews of Europe lived in the Ghetto-slavery while most of the Jews of the rest of the world, including those of Russia, were not liberated from the Ghetto until the second decade of this century, i.e., during, or after, the First World War).

Only members belonging to certain guilds and certain professions (Jews engaged in International Finance and Jewesses whose métier was the least honourable and most irresponsible of all, came under this head) were allowed to settle outside the Ghetto but they had to obtain Passports to enable them to leave their native community. The Passport played a central part in the lives of the Ghetto Jews — there was what we should call a lively black market traffic in them, and the obtaining of a Passport could be a question of life or death. The Jew who possessed a Passport was released from his own Ghetto and could settle in one elsewhere, but the Passport-less Jew who had incurred the displeasure of his Elders and been excommunicated by them, was literally a lost soul for the Elders of all the Jewish communities were linked by ties of an overall but secretly-functioning "government" which disposed of a very efficient intelligence service.

In other words, the Judaic community was a "closed shop" in which there was no freedom, no choice for the individual, and Judaism has rightly been called a one-way street philosophy.

Now, some of you might say, all this is old history. What about the present? Well, I think that we Social Crediters are coming to realise that time is no more divisible than life itself, and is as much "of a piece" as life itself, as much of a continuous process. The past merges into the present, and the present into the future and history should be, but is so seldom, a narrative of the main processes continuously at work in human society. Douglas has expressed it that "history is crystallised politics."

If we look at the world today we find that a situation — let us call it "the passport situation" — which obtained in a particularly unpleasant form in the closed Jewish communities of Eastern Europe—is now to be found in varying degrees of acuteness in every country in the world, and this state of affairs has come about during the same period which has witnessed a change in the centre of gravity of the Jewish population from Eastern Europe to the United States of America. While many political observers are prepared to admit

that the world is now, to a large extent, controlled by financial interests domiciled in New York, and using the world's "gov-

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# THE BRITISH DISPERSION

(Continued from page 2)

ernments" as obedient tools, we go further and stress the racial aspect of the matter, and say that an inner core of ruling Jewish families are the supreme arbiters of the lives of their co-racialists throughout the world, and that they rule the world mainly by working on the emotions — under threat of this and threat of that — of their fellow-Jews who by various, mostly occult, methods are put in positions of control throughout the world, and who from these positions in or behind "governments", and working mainly through such mechanisms as finance, secret society, "news", etc., increasingly influence and shape the lives of the Gentile peoples amongst whom they live. Result: Gentile society is coming more and more to resemble the Ghetto of Eastern Europe, the "Passport situation" has been universalised, but with a difference: the role of Gentile bureaucrat accepting or rejecting the passport of the Ghetto Jew has been reversed. Inside the "Soviet" Empire, that is, inside those mainly Asiatic lands in which Wall Street Jews rule the local populations directly through their co-racialists ("Communists"), former Ghetto Jews now deal in characteristic Judaic fashion with the local "passport situation" and the Gentile populations are now as tied to the "jobs" and their locality as were the Jews in the Czarist Russia and the Serfs in the Gentile society of medieval Europe. A "Soviet" citizen who wants to leave one town for another must obtain a passport. No "Soviet" citizen leaves the Communist Fatherland except on strictly "governmental" business, and is, as the Petrov and similar cases prove, shadowed by emissaries of the Secret "Soviet" Police. In that part of the world in which the Soviet-Wall Street Axis has not yet achieved complete control, the "passport situation" is not quite so bad, although deteriorating fast. It reminds one of Hans Anderson's story about the Ugly Duckling which in the course of its hazardous journey through the world, and in the process of developing into a beautiful swan, spent some unpleasant winter days swimming round and round in an opening in the ice of a pond, the ice all the time closing in and making the amount of swimming-space ever smaller. One feels that unless we, too, keep moving about, fighting back wherever we can the encroaching ice of Totalitarianism, there will soon be no living-space left in which we can breathe, move and live freely.

In so-called peacetime, travel in the "Free" part of the world is everywhere limited by the amount of money your "government" will permit you to take out of the country. The British are still allowed to go sightseeing in Western Europe, but are so "exchange" conscious that to them much of the joy and exhilaration of travel is lost. The "tip situation" is becoming acute, and British prestige has suffered in consequence. The Bank of England, in conjunction with Whitehall, is in complete control of the situation.

Round the premier British Dominion, Canada, with its, from our point of view, 50 profoundly interesting social experiments, the financier-bureaucrat has erected in economic Chinese wall. Even

British citizens are only allowed to enter the land colonised by their forebears at the recommendation and guarantee of a close relative, and his freedom of movement is severely handicapped by the small amount of "dollars" he is allowed to "import" into the country. A person without a British passport will only be allowed a visa enabling him to cross the continent in five days! On top of all the "modern" exchange regulations come the various medical restrictions emanating from those in control of World "Health" Organisations. People in search of the wider horizons of the "New" Continents have to subject themselves to having their bloodstreams polluted by a filthy preparation derived from diseased animals called a vaccine. The word, of course, is derived from Latin vacca, a cow, and people who have given proper attention to the Protocols of the Learned Elders of Zion will perceive the connection with the World "Health" Immunisation programme, and the projected establishment of a Universal Ghetto—slave state. The centrally organised movement from the old to the new world of vast hordes—migrants to you—of potential vote-cattle, suitably indoctrinated and inoculated, would appear to be one of the surest signs that the Great Melting Pot Plan is nearing completion. The realisation of this Plan necessitates the strictest co-ordination between the members of the banking, legal and medical professions: surely nothing could be more enlightening than the support given by doctors to the powers behind "Government" in the matter of compulsory vaccination of persons wanting to leave one country for another; and the compulsory X-raying of all the inhabitants of Western Australia and New South Wales should be a pointer to the rest of the world as to how far our Orthodox Medicine-men can be conditioned to carry out the orders of the evil conspirators who for thousands of years have framed and enforced the rules of Orthodox Finance.

Australian Social Crediters may be in a better position than most to judge of the political nature of modern mass-migrations, for the social climate of Australia seems to be an alarmingly high decree to be influenced by the so-called New Australians. While these are brought out from the old world by the Commonwealth Government, often in close co-operation with the International Refugee Organisations, on the significant pretext of building up the Australian working force, the real motive is, of course, the liquidation of British culture along "melting pot" lines. Mr. Robert C. Ruuark, writing in the November issue of the "Readers' Digest"—a journal highly recommended to the world's reading population by Mr. Bernard Mannes Baruch, of Wall Street and Washington—states:

"When the blood of its people is finally enriched by a dozen different nationalities, when its raw materials are developed to a maximum, and its vast spaces utilized, the land 'down under' will be a proud monument to the melting pot technique."

The land "down under" has, since the war, been "enriched" by over a million migrants, most of whom left their homelands under conditions of compulsion, under Threat of This and That, and most of them, being "government"-subsidised, have, when they

arrive, no choice in the matter of occupation, all of which is strikingly reminiscent of the conditions under which the Jewish masses have always been shifted about the world: "according to plan". Neither persecuted Jew nor political refugee - migrant have any personal say about the direction in which he travels.

To sum up this part of our argument: the travel idea at which the New York-Moscow - Jerusalem - White Hall - Canberra Axis so obviously is aiming, is the war-time one when hidden bureaucrats, acting through local "governments" every where, could decide whether anybody's journey "was really necessary" and when there was plenty of travel and experience to be had, at a price. We remember that price: a trip to France might cost you a limb; an excursion to the Far East three months or three years in a Japanese prisoner-of-war camp; often the price was higher still. And after each such shooting-war period of monetarily cheap but individually expensive mass-travel, we note that the individual in search of experience and adventure finds it ever more difficult to cross national frontiers whilst the "national" politicians are continuously "on the hop"—like witches on their broom sticks—from one International Pow-wow to another. The greater the mileage covered by the politicians the smaller the area in which the individual citizen is allowed to travel.

These are the modern trends, and, of course, they have to be reversed.

(We will publish further extracts from Mr. Jensen's notes in our next issue. Mr. Jensen's address was followed by a lively discussion on some of the points raised. — Editor, "New Times").

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# AMERICAN SENATOR ON THE JEWS IN POLITICS

WITNESS

By Whittaker Chambers

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**Prior to launching his campaign for re-election to the Californian Senate from Los Angeles County, Senator Jack Tenney issued the following statement to every newspaper in Los Angeles County:**

As State Senator from Los Angeles County, a position that I have held for twelve years, I want to talk about the Jews in politics.

I want to do this because the Jews are an important factor in the forces at work against my re-election to the State Senate. Because they are a factor, I, or any other American citizen, be he a candidate or a man on the street, have a right to discuss the Jews and their political activities.

Please bear in mind that I am not indulging in nor advocating anti-Semitism or racism when I talk about the Jews. I have always held that it is wrong and even wicked to discriminate against a man or woman because of race, color or creed. I think that we should always preach and practice that a person is equal before the law and entitled to every constitutional right regardless of his color or his creed. I sincerely believe that anti-Semitism is amoral and un-American.

On the other hand, I have always held that the *majority race* also has rights, and that the members thereof should be protected against the political machinations of the minority groups. The fact that the leaders of the so-called minority groups attempt to use politicians and candidates for public office as their tools is well known to most politicians.

Somehow or other (and I think I know why because of events that have occurred over the years) I have aroused the antagonism of the professional leaders of the organized Jews. This is not to say that the Jews as a whole are responsible for this antagonism. I merely wish to state, and if you don't know it, it is time you did, that the Jews are highly organized to promote their own cause and sociological and political programme. You can see evidence of this on every hand; in the daily press and community activities and in other areas of public interest.

It is strange, however, that although we in political life know it and feel it strongly, organized Jewry (I use the term "Jewry" because the Jews themselves use it in their publications) seldom want to be found exerting pressure in political campaigns, *but believe me, they do!*

I first became cognizant of the fact that I was antagonizing the Jewish leadership when some good Jewish friends of mine informed me that certain Jewish organizations were resentful of the fact that the Reports of the California Committee on Un-American Activities contained the names of too many Jewish people. I assured them that this situation was due to no desire on the part of the Committee, and that there was no intention to wrongfully pin something on the Jews. I pointed out that the names just naturally came up in course of our investigations; that the people named made the record; we didn't. In order to assure these Jewish leaders

that there was no intent on the part of the Committee to make an issue of Jews in Un-American Activities Reports, I inserted, in the 1947 Report, at the request of the Director of the Jewish Anti-Defamation League in Los Angeles, a section deploring racism in general and anti-Semitism in particular.

During the nearly ten years of my chairmanship of the California Committee on Un-American Activities I have experienced the pressure of organized Jewry in its attempts to influence Committee hearings, investigations, and even the Reports of the Committee. (See "*THE TENNEY COMMITTEE: THE AMERICAN RECORD*").

I often wondered why organized Jewish leadership bitterly opposed my bills requiring a loyalty oath from public officials and employees. Whatever the reason it is a fact that organized Jewry did just that. "*The Record*," the only official Jewish B'nai B'rith newspaper in Southern California, headlined opposition of the Jewish Anti-Defamation League of B'nai B'rith to the loyalty bills introduced by me in the 1949 Session of the Legislature. I quote from "*The Record*" (July, 1949): "In making its recommendations, the A.D.L. (Anti-Defamation League) is of the opinion that these bills are conceived in fear . . ." and "would pave the way for witch hunts unprecedented since the days of the Alien and Sedition Laws." Five full columns of the newspaper were devoted to a description of these bills, together with the reasons why the Anti-Defamation League believed B'nai B'rith members should oppose them as *individuals*.

The first real concerted effort by the Jewish leaders to drive me out of public office developed behind the scenes during my campaign for Congress in the 22nd District, when a well-known political writer for a Los Angeles newspaper was informed by a prominent Jewish political worker that "The Jews won't take Jack Tenney." This Jewish political worker wanted to know if the newspaper could "back away from Jack Tenney." This is a fine example of professional Jews at work in the political field. (I must keep the name of this political writer confidential because of reprisals that organized Jewry might attempt to work on him if his name were disclosed. He informed me of the incident at the time.)

Since I became aware of the fact that the leaders of Jewish groups were out to get me politically, I have devoted considerable time and study to their organizations and methods. I have, from time to time, given the story of this study and research in articles I have written and periodically published for public distribution. I have shown in these publications the extent and efficiency of the organization of the Jews. It is an imposing network with many ramifications in leagues, societies, groups and committees, and it is used by the Jewish leadership in promoting the Jewish cause and programme in all community activities. It is used to promote Jewish welfare, which is

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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.

## The Church of England and the Betrayal of British Sovereignty

"The Church of England Newspaper," a journal curiously inspired, brings to an end one of its comments with these words:

Christianity tells us that death is sometimes a necessary preliminary to the finest newness of life. If we really want to make a valuable contribution to human development we must of necessity sacrifice something of our isolationist pride in order to do so.

Can the reader guess to what this solemn thought is applied? Why, to the charming idea that Great Britain should die the death, that Spaakistan may be born. The newspaper tells us:

The dream of the tight and gallant little island, sailing prosperously through the future as the bright spiritual and cultural star of the modern world, a kind of contemporary Athens, is as nonsensical as it is pretty.

Its own dream world appears to be enshrined in these words:

The Continent may gradually replace the British Isles as the focus of Commonwealth sentiment and political interest. It is worth considering whether this would not be a natural and proper development, to which the alternative is the gradual disintegration of the Commonwealth. Imagination moves further: there may be important consequences for the significance of the Monarchy.

What that last sentence means is anybody's guess, but the rest is clear enough. The dream, however, is even more explicit in this passage:

Political association with the Continent such as this is likely to give rise to economic consequences. The interests of military production alone may necessitate new industrial alignments and new territorial divisions of labour. The dream of a single European market may begin to actualise.

The dream, it would seem, is identical with that of every Wall Street hireling sent

### Mr. Hewlett Edwards

We regret to announce the death of Mr. Hewlett Edwards, Director of Overseas Relations for the Social Credit Secretariat. Australian Social Crediters knew Hewlett Edwards—"H.E."—mainly through his writings. Those who had the pleasure of receiving advice from Mr. Edwards always appreciated his somewhat terse, but very clear, style. He always gave us the impression of being both thorough and competent. For example, his statements on the New Zealand Social Credit League's political action, which we published some time ago, were models of clarity. The Social Credit Movement can ill-afford the loss of men of the calibre of Hewlett Edwards. But it is an unfortunate fact that most of the pioneers of the Social Credit Movement, the men who have loyally followed Douglas, are today old in years. One of our major concerns is to ensure that younger men of both ability and integrity are coming forward to fruition the task undertaken by Douglas, and his disciples like Hewlett Edwards.

over here as Foreign Aid Administrator to try to bulldoze us into Western Union. Apart from that, what a jolly thought it is that Merseyside or Clydeside dockers will come out on sympathetic strike, not only when there is a dispute at Southampton or the Port of London, but whenever there is a spot of bother at Hamburg, or Marseilles, or Antwerp, or Trieste!

What interest has the Church of England in this radiant vision? The question is answered:

Instead of being the Established Church of a great, independent and powerful sovereign state, the Church of England will become numerically almost an insignificant minority, in a vast population. That is not a reason for remaining aloof, although some will think it is. In this new situation, accepted in a creative spirit, we may be surprised to find what treasures we possess in the Church of and which others would like to know about and enjoy.

Curiouser and curiouser! Continentals, apparently, cannot get to know anything about the Church of England unless there is a sacrifice of British sovereignty to Spaakistan. I do not remember ever before having read so bogus an argument. If this represents the best thought of which the Church of England is capable, the Church of England must be suffering from a fatty degeneration of the brain. Indeed, its tolerance of the Red Dean and the Negrophile Canon suggests that the disease is very far advanced.

—"Candour" (England), Oct. 22.

### AMERICAN SENATOR ON THE JEW IN POLITICS

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understandable. But it is also used to punish its critics. I learned, in my own case, that the Jewish leaders will go to any length to destroy any public official or person whom they believe interferes with their plans or is a threat to their programme.

I believe that the Jews have the right, if they wish, to organize and promote their own welfare but, as I said at the beginning, when they indulge in political campaigns they should have no objection to having that fact made known to the public.

### NETHERLANDS BANS USE OF ANTIBIOTICS

The Netherlands has banned the use of antibiotics in livestock feed rations.

While America and some other countries have expanded considerably the use of antibiotics such as penicillin, streptomycin and aureomycin, the Dutch claim certain disadvantages to a continuation of the practice. They believe the general use of the antibiotics disturbs the biological balance of animals and upsets breeding patterns.

### FOR H.E. —TWO YEARS AFTER DOUGLAS

Again, the autumn of the year,  
The yellowing leaves, the dripping rain;  
Again, the gentle, wise, austere,  
Is taken from us, to our pain,  
Leaving behind no peer.

Of Hewlett Edwards this be said,  
He loved, he loves, the True Godhead;  
All around him he could see  
Three in One, and One in Three.  
This requiem be.

—Geoffrey Dobbs, October 25, 1954.

(Dr. Geoffrey Dobbs is the late Hewlett Edwards' son-in-law. Older readers of "The New Times" will remember some of the writing of Elizabeth Edwards, particularly on planning. —Editor, "New Times".)

## Communist Penetration Into Australian Churches!

By V. L. Borin, former Czech Communist Writer

FOREWORD BY ERIC D. BUTLER.

Price 2/3, post-free. This important booklet should be introduced to all those Christians who have been deluded by the Communist "peace offensive". As a former Communist writer, Mr. Borin writes authoritatively upon his subject. He sees happening in Australia what he experienced in Europe. The Communist penetration of the Christian Churches in Australia has proceeded much further and much deeper than most people realise.

Mr. Borin deals in detail with what happened at Dr. Hromadka's meeting in Melbourne on September 16, 1954, when the audience insisted that Mr. Borin be permitted to reply to Dr. Hromadka. The full text of Mr. Borin's reply is published in this booklet.

Mr. Eric D. Butler writes a foreword in his capacity as Director of the Victorian League of Rights, which publishes the booklet. Mr. Butler points out that "Karl Marx specifically repudiated the democratic conception of man as a sovereign being, claiming that it was founded on 'the illusion, the dream and postulate of Christianity, namely, man has a sovereign soul'. Communism is only concerned with man as a member of 'the class', 'the mass', or 'the group'. All those who support any of the collectivist policies of the Communists are therefore assisting the Communist ideological assault upon men's minds."

This booklet should be placed in the hands of all Christian clergymen.

Order from The Victorian League of Rights, Box 1052J, G.P.O., Melbourne.

# The New Times

Established 1935,

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No. 22.

## *Increased Margins and Inflation*

*Although it is generally agreed that the granting of increased margins for skilled workers was long overdue, there is also general concern about the effect increased wages will have upon prices. Now there is not the slightest doubt that the increased wage bill, estimated at approximately £75 millions per year, must ultimately be reflected in a general substantial increase in prices. These increases must in turn affect the basic wage because, although this wage was "frozen" in an attempt to defeat inflation, it is certain that eventually it will have to be increased, as have been the margins, in order to prevent industrial unrest. Events are simply demonstrating what we said time and time again: that present financial rules are inherently inflationary and that any attempt to hold prices down indefinitely by either price controls or wage controls must result in disaster for the community.*

*While it is true that increased wage costs must increase prices and thus nullify the increased wages granted, it is not true, however, that increased wages are the basic cause of inflation. The demand for increased wages stems from the result that the modern power-production system progressively distributes less purchasing power to individuals over any given period. The late C. H. Douglas was the first man to draw attention to this fact. He also warned in his early works that the orthodox method of overcoming this deficiency of purchasing power must inevitably result in a continuous increase in prices. This deficiency of purchasing power has been masked by the creation of new financial credits for an expanding programme of both private and public capital works. But all new capital production represents a potential charge against the community, a charge that the community is asked to meet mainly through prices. The bigger and more extensive the capital production, the bigger the charges to be met. And the more the industrial system becomes automatic and less dependent upon human labor, the more difficult it becomes for individuals to meet prices, which must always cover various costs such as depreciation for capital equipment, which are not distributed to individuals as wages. The attempt to meet the position by increased wages merely intensifies the rise in prices and provides the type of situation, which enables the Communists and other totalitarians to recruit support for their ideas.*

*It is an indisputable fact that a very small number of people, working comparatively short hours, could with the present industrial plant and with present farms, produce more than sufficient houses, food, clothing and all requirements for a very high general standard of living. What is happening today is that a colossal amount of capital development is completely unnecessary and that a large number of the community are engaged in activities, which are parasitic. But people are compelled to engage in these activities in order to obtain an income. Unfortunately, however, all these activities must be charged into prices. And while present policies continue those asking for stability are deluding themselves and others. There can be no genuine stability while present financial policies are accepted.*

*If present financial rules were reflecting reality, greater efficiency in production should result in falling prices. A start could easily be made in this direction by using new credits, not to increase wage and capital costs as is happening at present, but to subsidise prices.*

## Expansion Campaign Under Way

Although the "New Times" expansion campaign is well under way the response has been nowhere near as great as desired. Our objective is easily obtainable if even only a small number of readers will forward ten shillings with every name and address. The present total is only approximately 30, but we confidently anticipate that this will soon be stepped up.

We suggest that readers look around their community and select people likely to become permanent subscribers after a trial subscription for six months. We plan to have special material in the paper for new readers over the next six months. Let us all pull together and take a big step forward. Help reach that objective of 500 trial subscribers before Christmas. This is something every supporter can do.

## Social Credit and the New Zealand Elections

At the risk of being thought merely wise after the event, we must state that we were not surprised by the failure of candidates terming themselves Social Crediters at the New Zealand elections last weekend. We can only hope that those New Zealand Social Crediters who gave their support to direct political action are not so disappointed by the results that they fail to realise that there is plenty of scope for immediate action to further the strategy outlined by the late C. H. Douglas. If some of the leaders of the Social Credit League really believed what they said before the elections, they must indeed be surprised by the election results. One man confidently predicted that there would be a "landslide" to Social Credit.

We know that some of those New Zealand Social Crediters who supported political action have a comparatively sound understanding of certain aspects of Social Credit, but we must confess that we were gravely concerned to see some of the views expressed by "Social Credit" candidates. Some were obviously only Socialist money reformers. Questioned by one of our New Zealand readers, one "Social Credit" candidate said that he was unaware that Social Credit was the policy of a philosophy. He knew nothing about Social Credit philosophy but would study it if he were elected!

We can only hope that the New Zealand elections result in all Social Crediters in our sister Dominion getting down to a close study of the advice which the founder of Social Credit gave.

### Leisure

"The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business will become wise."

—Ecclesiastics 38: 24.

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## No Tax Cuts Since 1949

Speaking in the Federal Parliament on October 12, Labor Member Allan Fraser quoted some revealing figures concerning taxation. Mr. Fraser contended that, allowing for the rise in the price level since 1949, there had been no genuine tax reductions since that year.

Mr. Fraser said he based his statement on calculations made for him by the Acting Commonwealth Statistician, Mr. S. R. Carver.

Mr. Carver had told him in a letter that price increases made the mid-1954 £ equivalent to 12/- in 1949.

On this basis, said Mr. Fraser, what cost £1 in 1949 cost 33/6 today.

A man with a dependent wife on £400 in 1949 required an income of £667 today to maintain the same standard of living.

In 1949 that man paid £14/7/- taxation. The equivalent percentage tax in mid-1954 would have been £23/18/4.

But the man would have to pay £31/14/-, an actual increase of 32 percent, under this year's Budget proposals.

The 1954 equivalent of a £5000 income in 1949 was £8,333.

On 1949 rates he would have been paying £3,418 at the middle of this year.

But his taxation under this year's Budget would be only £3,532, or an actual increase of 3.3 per cent.

Mr. Fraser said: "These figures prove conclusively that the Government has given no taxation concessions since 1949."

## I Sent Our Atomic Secrets to Moscow

This is the title of a most illuminating article appearing in the current issue of "INTELLIGENCE SURVEY". This article is written by Major G. R. Jordan, U.S. Army, who was, in 1943-44, chief expeditor of the Lease-Lend agreement with Russia. He discovered that vital materials and top-secret equipment costing millions of dollars were being despatched to the Communists in spite of security regulations at a time when many of the items were desperately scarce in America.

Major Jordan also reveals the shocking treachery of many so-called "war leaders", and their willing service to the Communists, which gave Russia the atomic bomb with which she now threatens the Western world.

This issue of "INTELLIGENCE SURVEY" contains other factual reports and comment, which are of interest to all patriotic Australians who are concerned about the menace of Communism.

Single issues of "INTELLIGENCE SURVEY", 4/-, post-free.

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343 Little Collins St., Melbourne.

## Christian Holidays

From Mr. John Beaty, whose book "The Iron Curtain Over America" so decisively proved the racial (Khazars) identity of the arch-conspirators, comes a timely and much-needed suggestion that I can best pass to you in his own words: "When I was a boy on a Virginia farm we had two holiday periods of one week each and two additional days as holidays. The weeks were Christmas week and the week during which a particular church held its annual revival. The isolated one-day holidays were chiefly used for picnics and fishing and there was much merry making during Christmas week, but the fact remains that every single commonly observed holiday in the rural Virginia of my youth was motivated by Christianity. At present, in striking contrast, only two holidays are church-connected—Christmas and Easter; and a strong non-Christian effort is being constantly made to make these holidays nothing more than buying orgies in which money passes from Christian into non-Christian hands. May I suggest that you feature in your next number an article urging Christians to make a determined effort to keep Christmas and Easter Christian, or rather to restore to them their original purpose as Christian holidays. This can be accomplished in various ways. Christians should send only cards that have a Christian or at least a seasonal significance; should also give either food and clothing which the recipient needs or subscriptions to patriotic magazines, copies of the New Testament (but not the Revised Standard Version) in large type, and other good books."

EDITH ESSIG, American patriotic writer.

We strongly recommend that "New Times" take the above advice to heart. Send friends a "New Times" gift subscription this coming Christmas or one of the books advertised in the "New Times" columns.

## The Dock Strike

While supporting the Federal Government's policy of breaking the vicious monopoly of labor which the Waterside Workers' Federation has had for far too long, we desire to draw attention to the neglected fact that all attempts to create monopolies today are helped by general acceptance of the idea that the individual can only obtain the basic requirements of life via the wage system. There is not the slightest doubt that if the most modern laborsaving machinery were used to the maximum on the wharves, comparatively few of the present number of wharf workers would be required. Under present financial and economic policies, this displacement of labor by the machine is regarded with great apprehension by the worker. It is not surprising, therefore, that both Communist and non-Communist workers unite, as they have done during the dock strike, to try and ensure that they will always have regular work.

When the dividend system is used as a supplement to the wage system, all individuals will be able to resist all policies of monopoly much more effectively.

## 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.

"New Times," November 19, 1954—Page 7.



## WHO ARE THE QUACKS?

By William Howard Hay, M.D.

(The famous American Doctor and Writer.)

In view of Victorian legislation threatening the future of all nature-paths, we publish the following important article:

What is a "quack"? Medically speaking, a quack is everyone but us, the regular school of medicine. No one not a graduate of modern medical school is free from odium of quackery, from the regular classical, orthodox standpoint.

Let us put the definition of "quacks" a little more broadly, not limiting it to outlaw cults. From the broader viewpoint, a quack is anyone who pretends to be something, which he is not, or one who is not able to do what he claims to do, especially if he takes money for this purpose.

From the broader view, how many of us are there who can escape the suspicion of quackery?

If we should tell the absolute truth as we see it, how often would we be compelled to say to a patient: "I do not know what is the matter with you, and not knowing this, I am in no position to treat you intelligently!"

If we were honest, how many patients would we have? They would all leave us for quacks, and we would be left holding the bag, as it were.

We know this, and all unconsciously we are compelled to assume an air of wisdom and pronounce judgment on maladies for which we are consulted, well knowing that if the case escapes us and goes to someone else, our opinion is in danger, for it is a well-known fact that if a case is not perfectly plain (and most cases are NOT plain), should such case go to a hundred different regular, well-informed physicians, he would get nearly as many different diagnoses, and still more different plans of treatment.

We know this, I say, and we unconsciously protect ourselves by assuring the patient positively that we understand his condition very well, in order to make sure of this unfailing confidence in our enlightened judgment.

Are we not quacks for this deception? How can we escape the imputation? Who is to blame for this position in which we find ourselves? Is it our fault or that of human nature as expressed in the patient? No doubt both, for while we are to blame for allowing ourselves to be placed in the position of arbiters on disease, about which we do not know very much, yet so also is the public to blame for being so silly as

to think that the mysterious thing we call disease can be reduced to exact formulae.

The fathers of medicine made what they were pleased to call discoveries, which were generally discoveries that certain drugs produced certain symptoms if taken into the interior of the human, and with these discoveries they proposed to combat the symptoms of disease.

This was originally a theory, always has been a theory, and in the very nature of things never can be anything but a theory, for the internal processes of the body in health or disease, are not and never will be fully understood, the vital processes not being subject to exact analysis and while we may learn much of the internal chemistry of the body, and discover experimentally many things of interest in the functions of the various organs, yet we never can analyse the vital machinery in action, and the sooner we drop this pretence of exact knowledge the better it will be for our prestige.

Fully a third of the population of the U.S. has ceased to depend on regular physicians for advice or treatment of their various diseases, perhaps because they are beginning dimly to realise through many disappointments the fallibility of classical medicine.

A questionnaire issued to seven thousand people recently disclosed the fact that less than ten percent of them were unqualifiedly loyal to medicine, more than thirty percent admitted their allegiance, partially or wholly, to Christian Science, Chiropractic, Osteopathy, Naturopathy, Mechanotherapy, or other cults.

"Quacks", we sneer, yet we must admit the falling off in our former supremacy in the treatment of disease. This is a bitter admission, yet if we are honest enough to face the truth, we should look this thing fairly in the eye and demand to know why this defection.

Dr. Cabot, of the Harvard Medical School, says of post mortem findings, of the Massachusetts General Hospital, where precision is carried to the nth degree, that these have proven the diagnosis to be wrong in over fifty percent of the cases, and this means that they have missed the principle trouble in more than half of the cases.

Sir William Osier, late Regis professor of medicine at Oxford, quoted the immortal Voltaire as saying, "We put drugs, of which we know little, into bodies which

we know less, to cure disease, of which we know nothing at all."

Quacks, just plain quacks, whether we are willing to admit it or not, for are we not doing the very things for which we condemn those whom we are pleased to call by this opprobrious name?

In 1857-63 Antonie Bechamp announced his microzymian theory of fermentation, which he was pleased to say was also the theory of the beginning of disease, recognising germs as metamorphoses of the mycrozyma for biochemic purposes.

Pasteur, a contemporary of Bechamp, not a physician, but a chemist, or rather

(Continued on page 9)

## ORGANIC FARMING AND GARDENING BOOKS

Watch this list for the latest books.

"The Wheel of Health". 16/5

By G. T. Wrench, M.D. The story of the Hunzas. An argument for wholefood grown in fertile soil.

"The English Complaint" . 12/6

by Franklin Bicknell, D.M., M.R.C.P. A well-known English authority on nutrition examines the causes of the decline of the British peoples. He points out how the goodness of food is destroyed by refining and the addition of chemicals.

"Farming & Gardening for Health or Disease" . 21/7

By Sir Albert Howard. A later book advancing his previous findings. Lively and provocative.

"Harnessing the Earthworm" .. 21/7

By T. J. Barrett

"Vegetable Seeds for the Ordinary Man" ..... 6/5

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## WHO ARE THE QUACKS?

(Continued from page 8)

an apothecary, attributed to the germs, those micro-organisms developed from the microzyma of Bechamp, the role of invader, believing that because they were ever present in disease, certain germs being supposedly always present in certain diseases, that therefore they cause these diseases.

Bechamp was a scientist, Pasteur an advertiser. Bechamp was so absorbed in his researches that he contented himself with occasional reports to the Academy of Sciences, while Pasteur went to the public with everything he discovered, creating a popular following that acclaimed him a scientific genius.

Much of his work was plainly cribbed from Bechamp without credit, and interpreted to suit his purpose, which was to build up a huge market for germ destroyers. Bechamp died poor and unknown, outside the Academy, Pasteur in almost affluent circumstances, acclaimed by the scientific world as a great benefactor, and mourned yearly since his demise.

This theory of germs as a cause of disease was analysed by Prof. Robert Koch, who formulated a dictum, accepted by the scientists of his time, that must be met in order to fix on the germ as a cause of disease.

According to this dictum, if the germ causes the disease it must be present in every case of this disease; it must not be present except in conjunction with the disease. It must be susceptible of separate cultivation in proper media outside the body, where it must infallibly produce the same disease.

The germ theory does not meet a single one of these conditions infallibly, the germ frequently being absent from diseased conditions, which are attributed to it; being generally present in bodies in which the disease attributed to it is most conspicuous by its absence! And while germs are susceptible to cultivation outside the body, in suitable media, yet they are subject to mutation as the medium is changed in character, and if again introduced into the body, they do not always infallibly cause the disease they are supposed to cause, generally not causing disease of any kind whatsoever.

Pasteur has already set us back over seventy-five years by this advertisement of the germ theory, and if we go back to the teachings of Bechamp, recognising the microzyma as the prima cause, and the germ as a development of the biochemic nature, result of the condition of the body, transformed into a necessary scavenger to remove from the body objectionable matter, we will perhaps regain the ground lost and be able to concentrate our attention on the soil conditions in the body, not on the harmless germ scavenger.

If the bacillus of tuberculosis was the cause of tuberculosis, how could any of us escape infection?

The same is true of typhoid fever, pneumonia and infectious disease, for the germs accompanying those diseases are ubiquitous.

We are spending valuable time, vast amounts of money, splendid brain power, in studying the life history of germs, when

they are but biochemic scavengers, whose function is the often urgent one of ridding the body on short notice of accumulations that have become intolerable, embarrassing to functions, so that we are thus missing the real object of our search for the cause of disease.

The soil conditions that make necessary the presence of the germ are our real field of search, but we have lost sight of this field entirely in our frantic hunt for germs, and we can lay the blame for this wrong direction at the door of Louis Pasteur.

We have no real proof of the boasted effectiveness of any form of anti-toxin or vaccine or serum.

Were not our boys in the army thoroughly "protected"? They were physically fit on admission to the army, else they could not have got by the examining boards; they were thoroughly, very thoroughly, immunised against typhoid fever, meningitis, pneumonia, influenza they died like flies, not on the firing line, but right here at home, in the concentration camps, where they were surrounded by the finest sanitary precautions that science could devise, and not only did they die, but they died of the very disease against which they were supposed to have been rendered immune.

Do you doubt this statement? Look up the records of every cantonment in the country during the concentration of the army, and see for yourself whether or not this is true. The death rate from pneumonia, complicating influenza, was simply staggering, in some camps reaching four or five times the rates among civilians, these weak ones who were not able to go to war, who did not have the blessings of immunisation.

How much good did the serum treatment do these boys? Ask Louis Pasteur, if you can conjure up his disembodied spirit.

Quacks, all of us, doing the things we do not know how to do, promising things we cannot perform.

It is any wonder that the public is getting a little suspicious of us and our vaunted "discoveries"? The wonder to me is that there are still so many millions of them willing to submit to vaccination and serum treatment.

The only epidemic of smallpox it was my misfortune to attend comprised thirty-three cases, with twenty-nine vaccination histories, some recent, and the unvaccinated cases did not have the disease in any more severe form than did those with the vaccination history, even those of recent history, and the same proportion holds pretty well over the vaccinated world, for vaccination does NOT protect against smallpox, though it does much harm aside from its uselessness.

Well, are you satisfied that we are quacks? In the eyes of those who are willing to forget the present prestige of medicine, such as it is, with all its dignity, its scientific jargon, its prating of altruism, its great endowments, its well heralded "achievements", we are most assuredly quacks, professing to do things we cannot do, and — yes, taking money under this pretence.

We may excuse ourselves by accusing others, and believing that no one can do

better than we, but we are clearly in the wrong when we attempt to secure favourable legislation for selfish ends or try to strangle legislation that may prove undesirable to us in our position as arbiters in matters of disease.

When we attempt to compel by legislation the obedience of an unwilling public, we are exceeding the bounds of fairness, to say the least.

The public pays its own bills, it has a perfect right to say who shall and who shall not enjoy the patronage, and for this reason, as well as those stated before, the writer is wholly out of sympathy with all efforts to coerce a willing and generous people in the matter of medical care, even as in the matter of religious belief.

We are continually urging the legislatures of state and nation bills to give us more power, more right to compel the unwilling obedience of a long suffering public to our every whim and wish, all "in the interest of public health".

Suppose we do succeed in so militarising the whole country that we have the right to go into any private home and tell them what's what.

Can we do better than the medical section of the army did? We have been seeking legislation to compel every child in school to be "shicked", then if reaction occurs we want the power to immunise every such suspicious case.

If we had the power to immunise under compulsion every man, woman and child against influenza, would the results be better than they were among the selected risks of the army? What proof have we that they would be any different? Would death rates of twelve or thirteen percent, which seems very high to us even in so fatal an epidemic as that of 1918-19, fall under general immunisation? If they fell to twenty-six percent, as we witnessed in some of the army cantonments, it would be hard to convince them that we were benefactors.

No, we are far, very far, from knowing what to do to prevent disease, and even in great epidemic diseases, such as yellow fever, we have had to take off our hats to "the entomologist and the sanitary engineer, and it was an entomologist that pointed out the anopheles as the carrier of malarial

(Continued on page 11)

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.

# A REVEREND SPEAKS OUT ON ORGANIC FARMING

**A firm declaration of what organic practices can do to improve soil and human health results in rebuke — but no changes in beliefs.**

The entire sequel of events began in a festive manner. The background was the annual parent-son banquet of the Future Farmers of America in Geneseo, Illinois. Principal speaker of the evening was Reverend Lyle F. Sheen, pastor of that town's St. Malachy's Church.

His speech, given prominent mention in a local newspaper, vigorously presented the advantages of organic farming. Here are some excerpts:

"God created the soil composed of mineral, vegetable and animal matter, and some nations have kept their soil intact for 4,000 years but we in America have misused ours to the extent that it is now only 40 percent, as fertile and productive as virgin soil. We have only dirt on top. The cultivated earth does not have enough organic matter to absorb and hold water. It runs off and carries more topsoil with it.

"The constituency of virgin soil is the way God wanted it to provide food for the life He created to live upon the earth. Trace minerals important to our good health come from the rocks . . . The elements necessary to keep the body fueled are in the grain of wheat.

"Avoid chemical fertilizers as you would avoid carbolic acid in your eyes," was the warning given by Father Sheen to his audience. "You future farmers have a sacred trust, which is just as religious as the one I have . . . This modern atheism or paganism is doing bad things to our soil." He concluded his talk with the observation that adding poisons to the soil destroys nature's carefully built-up plan and reminded his listeners "Organic Farming is Religious Farming."

Those were the highlights of the address delivered by Rev. Sheen — a forthright appraisal of the benefits of organic farming principles. But such frankness is oftentimes not well received.

Two weeks later the Reverend was sent a letter of sharp rebuke from an individual in the Illinois Section of Economic Entomology. "It is becoming increasingly apparent," the letter stated, "that a number of your assertions will be challenged, and I sincerely hope you will recognise the error of your ways and refrain from indulging in any debate in a matter in which you are obviously utterly unqualified to speak." The letter went on to point out that if the Reverend persisted "in going on with your indefensible position," the writer would send a copy of his letter to the Bishop.

Father Sheen is one of the many persons

who are not easily swayed from beliefs which they regard as true. His immediate reply to his critic clearly illustrates such a quality. It began as follows:

"I received your interesting letter of April 2, and must admit that I am rather thrilled to learn that at least a few people remembered some of the ideas that were expressed. I must hasten to inform you that I am not in the least disturbed by the grave warning you pronounce, but rather happy to know that the tragic state of health of human beings may yet receive some really scientific consideration. I say health, because the life of man depends upon his food, which in turn depends upon the soil. It is basically human health that I am concerned about.

"Yes, I regard my views as scientific facts, and will surely continue to expound them whenever asked. It is a scientific fact that God created the earth, which includes the soil, and that it was created, in wisdom. Hence, it is easy to conclude that the way God made it is the way it should be. This argument alone is sufficient to condemn all chemical fertilizers and poison sprays. There is no doubt that most of the diseases, which afflict mankind today, are the result either of food deficiencies, or food poisons, or the combination.

" . . . You may send the letter to the Bishop if you wish. In fact, I would be glad to have someone else inform him that I am now preaching the gospel from the ground up. He, too, believes in God, and completely approves the way God has done things in the past, and resents the efforts of man to outsmart Him.

"I have a letter from Dr. William Albrecht, of the University of Missouri, which confirms all that I have ever said about chemical fertilizers and poison sprays, and even goes further than I had ever suspected. So, thanks for your interest, but I assure those who use inorganic elements that can destroy life in the soil that my reputation is in no danger. My person may be, but not my ideas."

And — as the struggle to advance the truths of organic ideals continues — other leaders in both scientific as well as religious spheres will add their voices in the same manner as Reverend Sheen.

—"Organic Gardening and Farming."

---

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## 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."

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

## Interesting Experiment in Compost Making

Leonard Wickenden, well-known American organic gardener and author of "Make Friends with Your Land", in a special communication to Lady Howard, gives the results of an experiment he carried out, which is reported in "The Albert Howard News Sheet 11."

Two compost heaps were made from vegetable matter 80 percent, chicken manure 16.5 percent, ground limestone 0.5 percent, earth 3 percent. These materials were thoroughly mixed, and in order to ensure uniformity the two heaps were made at the same time, a forkful of the mixture to each heap alternately.

Both heaps were kept moist by sprinkling with equal volumes of water when necessary and sheltered from rain by tarpaulins. One heap was activated by a proprietary biological activator, and instructions issued by the manufacturer were carefully followed. The other was inoculated by 3 percent, by weight of compost from a previous heap.

The two heaps received identical treatment and were turned once only. Temperatures were taken and there was little difference except that the compost activated heap was about 2 degrees higher.

A sample from each heap was taken after the turn and sent to the manufacturer for report, being labelled A and D, but not otherwise identified.

A (proprietary activator) showed more coarse material, less organic matter (18.7 against 19.0), less nitrogen (1.45 against 1.54), potash and phosphate the same as D (compost activator).

When temperatures had dropped to atmospheric temperature, a further sample from each heap was sent as before, but these were too small for analysis and larger samples were sent three weeks later.

The manufacturers' final report showed:

Nitrogen A, 1.02; D, 1.55.

More and tougher roots and fibre in A.

Phosphate and Potash equal.

Screened through 10 mesh: A, 82 percent.; D, 88 percent.

Bacteria Aerobic: A 9, 100; D 74, 00.

Anaerobic, A 20, D.O.

A germination test on Wheat showed A, 50 percent; D, 74 percent; Savoy Cabbage, A, 58 percent; D, 75 percent.

It would appear from this isolated experiment that compost as an activator made a better job than a commercial biological activator, brand unknown.

Members might like to try out a similar test for themselves.

### Are You An Organic Farmer or Gardener?

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

## WHO ARE THE QUACKS

(Continued from page 9)

infection, and it was the sanitary engineer that found how to get rid of the pesky things, while we stood by and applauded to the echo — and then took all credit, as one of the great medical achievements!

The fact is, we are occupying a false position, and if we are honest we will retreat as rapidly and gracefully as possible from it, and we will give credit to whom credit is due, and we will be willing to stand on our achievements and be judged by them.

We will allow the public to select its physician without the compulsion of government, not forgetting that this is distinctly the public's right, and that the public pays the bill.

Until we drop all thought of compulsory medicine, we should be consistent and compel our particular brand of religion and politics on our neighbours, as well as our particular brand of medicine.

We have to show that our particular brand of healing is the best and only brand, so let us have a little more charity for other schools of medical thought, for the public which has a perfect right to decide its own brand of medicine. If we wish to escape suspicion of quackery, let us be sure our backyard is clean before we seek to make our neighbours clean up theirs.

## PROPERTY RIGHTS

Mr. E. A. Marsh, of 23 Holtje Crescent, Maidstone, Kent, writes to *The Church Times* of August 6, as follows: —

"Sir,

"Public indignation has been aroused that under Section 85 of the Agriculture Act of 1947, it is possible (to use Mr. Justice Stable's words, in the case of *Mrs. Woollett v. The Minister of Agriculture*) for the nominated members of an Agricultural Land Tribunal to be chosen by the Ministry errand boy.

"If we may extend his analogy to apply to Section 84 where the sole judge is the Minister himself delegating his powers to some unknown minion in his department, it is possible for judgment to be given by the Ministry charlady.

"Under this section, there is no judge, and under this section 109,500 acres of agricultural land have been investigated with a view to acquisition. On this vast tract of territory men can be put off their land, turned out from their homes, deprived of their means of livelihood and forced out of their profession at the arbitrary whim of a Minister.

"This is made the more despicable by the fact that we, as a nation, signed the Universal Declaration of Human Rights, Article XVI of which states, 'No man shall be arbitrarily deprived of his property.'

"I have pointed this out to the Minister of Agriculture and the leaders of the Socialist and Conservative Parties, but no action will be taken until there is a public outburst like that engendered by the Crichel Down case and Mrs. Woollett case."

## Democracy and Minorities

"Of this I am certain, that in a democracy, the majority of the citizens is capable of exercising the most cruel oppressions upon the minority, whenever strong divisions prevail in that kind of polity, as they often must; and that oppression of the minority will extend to far greater numbers, and will be carried on with far greater fury, than can almost ever be apprehended from dominion of a single scepter. In such a popular persecution, individual sufferers are in a much more deplorable condition than in any other. Under a cruel prince they have the balmy compassion of mankind to assuage the smart of their wounds; they have the plaudits of the people to animate their generous constancy under their sufferings; but those who are subjected to wrong under multitudes are deprived of all external consolation. They seem deserted by mankind; overpowered by a conspiracy of their whole species."

EDMUND BURKE.

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"New Times," November 19, 1954—Page 11.

# SOCIAL CREDIT AND LABOUR PROBLEMS

(Continued from page 1)

The national market being thus adequately financed to consume the national production, or such imports as would replace our exported surplus, the consumers' demand would be stabilized as are his wants; and this would mean a stabilization of labour. Today labour has to suffer from markets, at home and abroad, depending not on human needs but on the movements of finance.

Workers today have to be ready to move from east to west or from west to east, northwards today and southwards tomorrow—finance ever the master instead of the servant.

The workers' wages do not, and cannot, meet the prices of goods. All wages are included in prices, but other elements also are included in prices. Industry does not distribute to individuals all the money it has to write into the cost. And when workers feel their purchasing power insufficient, they claim a raise in their wages. But every raise in wages necessarily means a raise in the price of their finished product when it comes on the market.

The increase in wages may do some good for those who get it—but only until the higher price of their product will have called for a raise in the wages of other producers, and these in turn raise the price of other goods. In a few months the cost of living will again be out of reach, and new complaints will be heard. That is one of the reasons why the contracts of labour are signed for such short periods.

The dividend to all would not add to prices. It would not be paid by industry. It would be money based on production, not on employment, and put directly into the consumers' pockets without first going through (and adding to the costs of) production.

And with the dividend going to all, the worker would have, in addition to his wages if he is employed, his dividend, his wife's

dividend, and the dividend to each of his children.

Wages to some, plus dividends to all, plus the discount on prices, would combine to make all goods available to the buying public, with a share guaranteed to each. This share, guaranteed to each and all, would increase with the growth of production.

The dividend being attached to the individual, and dependent upon the amount of production, the worry for the morrow could cease to cloud the life of the worker, and for that matter the life of any Canadian. No one can seriously fear that tomorrow, or in ten years, or in fifty years, production will fail in Canada. The contrary is true. There will be more tomorrow than today. Fear should be banished. It would be banished with the removal of artificial financial limitations, which often prevent the flow of production to the consumer's table. Financial restrictions, which do not reflect the true facts of production and abundance, would be removed in an economy of dividends to all, geared to the productive potential rather than crippled by lack of finance.

Today the worker often does not know what production he is contributing to, and does not know what or whom it is for. He is without responsibility as to the kind of production, which comes out of his work. He is no more than a cog in a machine.

This is de-personalization. And de-personalization is anti-Christian.

The worker is made to do things for which nobody is asking. He is made to work on programs intended to kill fellow men, often fellow Christians, when governments decide—often contrary to his wishes—to go into war.

That kind of production must be paid for, although it brings nothing into the larder or into the wardrobe. It contributes, to raise the cost of living. If we have to make bread and bombs in order to get bread, then the people pay for their bread

the cost of the bread plus the cost of the bombs.

And this is a fruit of the financial system. When purchasing power distributed in the production of consumable goods cannot buy those goods, unemployment begins. And you hear everyone (the union leaders first) howl for public projects and "programs", for war contracts, for things, which no housewife will want. All this must be paid for in some way, along with the price of things the housewife wants.

Only Social Credit offers a remedy. By balancing the purchasing power at all times with the prices of goods offered for sale, there is no need to turn to the production of non-consumable goods to buy consumable goods.

The present financial system brings to labour fleeting security and "prosperity" only as a by-product of war and destruction. The application of common sense Social Credit principles of finance would bring to labour in peacetime the freedom, the security, and the abundance resulting from a full and continuous total distribution of Canada's vast productive machine.

Social Credit principles would restore the dignity of the individual in labour. Social Credit stands for the application of Christian principles and morality to labour and every field of Canadian life.

## SPOTLIGHT ON RED SPY RINGS

This is a very excellent booklet on Communist espionage activities in all parts of the world. Ties the recent Petrov disclosures to similar happenings in other parts of the world, including the Canadian Spy Trials, Klaus Fuchs and the Atom spies, the Alger Hiss case and Sorge, the Communist spy who was executed by the Japanese.

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