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THE NEW ZEALAND ELECTIONS

By Borge Jensen

"Recent advices from New Zealand make clear the tactics used in preparation for the forthcoming general election, in which many candidates propose to stand under a 'social credit' label. That the political section of the New Zealand Social Credit Association is for the moment dominant is reflected in *The New Zealand Social Crediter*, which, like the British Columbia Government, enthusiastically follows in the steps of the Manning administration in Alberta . . .

"The work done by the early generation of Social Crediters (during the nineteen-twenties—Ed.) in any case laid foundations which made possible the advance into regions concerned with social dynamics. This has made the history of the movement since 1933-4. Some followed into this new territory still believing that suitable action must follow on exposure of the financial fault, which, like a geological fault, breaks the continuity of strata, and in this case separates the plane of physical possibility from that of metaphysical and physical satisfaction. Their expectations have not materialised. On the contrary, proof and remedy alike are met with blank indifference on the part of those in power or subservient to it.

"Douglas wasted no time in protesting the accuracy of the truth he had uncovered but passed on to further stages in the problem of implementation. Many Social Crediters of those early days were either unable or unwilling to leave that stage in which they had gained proficiency. They were left behind, neglectful of the rule that it is a frequent if not invariable feature of organic growth that it must move on from one state to another."

—Hewlett Edwards in "The Social Crediter." September. 1954.

"Social Credit and other parties flourished in New Zealand in earlier days . . . but political students are astonished that the party should choose a year of unrivalled prosperity to emerge in strength . . ."—*The Herald*, Melbourne, October 19, 1954 (our italics).

The World Press was obviously not displeased with one aspect of "Social Credit" participation in the recent N.Z. elections: Full advantage was taken of the opportunities offered to identify Social Credit in New Zealand with the "motley crew" of candidates who sported that label. It was pointed out in the last issue of "The New Times" that one candidate had frankly admitted that he was unaware that Social Credit was the policy of a philosophy. It was intimated in the New Zealand Press that the election of "Social Credit" candidates would strengthen the Labor Party.

During the weeks preceding election day it became obvious that the situation was nonetheless not without elements of danger. The very uncertainty of the outcome appeared to upset the equanimity of those ubiquitous "news" providers who are so very concerned about the social security

and the mental stability of the individual everywhere. An experienced N.Z. Social Crediter writes: "The tempo of attack by the Labor and National Parties on the N.Z. Social Credit Political League is livening up and taking a dirty form: distortion and exaggeration; dragging the name of Major Douglas through the mud of politics, and this may have an effect on the result on November 13 . . . it could happen that a proportion of people have been stirred to interest sufficiently to induce them to study the subject further."

On November 13, circa 11 percent of the N.Z. electorate (we will not say "voted for Social Credit" for that would be a contradiction in terms) deserted our two Accredited Welfare State Parties, and thus brought perilously near one of those legislative stalemate situations which sometimes offer electorates a respite from further spates of "laws" and a welcome chance to mind their own business.

The opposite side is never slow to act: On November 19, there appeared an article in the Melbourne "Herald" entitled "N.Z. Social Credit Claims Were 'Misleading'". The paper's Montreal correspondent quotes

an editorial of the "Montreal Daily Star" in which the N.Z. "Social Credit" election are soundly trounced — and it would be difficult to deny that they have asked for it — for having pointed to the Social Credit Progress made by the Governments of Alberta and British Columbia any progress we are informed, made in British Columbia has been brought about "by industrialisation by private enterprise", and in Alberta by the discovery of oil "by private enterprise". Please conclude, readers of the Melbourne "Herald", and readers every where, that Social Credit is something so

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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 further extracts from notes of address by visiting Social Crediter, Mr. Borge Jensen, at meeting of Melbourne Social Crediters on October 28: "Our present situation is not adventitious — it is the outcome of a venomous hatred and envy of our indigenous qualities. If anyone is foolish enough to suppose that the prestige of this country and the Empire, and with them, the welfare of the population, can be restored by an appeal to an anonymous, irresponsible, and mis-instructed ballot-box democracy, I can assure them that, if their opinion should prevail and our destinies submitted to decision by that process, the outcome is a mathematical certainty — our final eclipse."

C. H. Douglas, "Realistic Constitutionalism," p. 12.

"Detached investigation has convinced me, firstly, that the real line of demarcation in the world is cultural, not economic, and that economic inequality is consciously produced and employed to provide troops for an attack on Anglo-Saxon culture."

C. H. Douglas, "This American Business," p. 8.

To reverse the trends of the powers behind "governments" increasingly to tell the individual traveller where he ought to go, and what he ought to do when he gets there, we have to work our way back to the spacious passport-less days before the first World War when the Grand Tour was still a living tradition and when British Prestige was at its highest.

If he had love of adventure and courage to match — a little pile of golden sovereigns or its credit equivalent was, if not a necessity certainly very helpful as it, backed "by the word of an Englishman", was accepted throughout the world—the young Britisher and, to a less extent, the young European could, right up to the outbreak of that fatal First World War which saw the birth of the "Russian" Revolution and of "American" world leadership, go almost anywhere and visit almost anybody and see almost everything of interest in the entire world. The result was startling, and, without a doubt, frightening to the Inner Circle of the Race which has always benefited from, and controlled, "the passport situation".

By 1914 the Dispersion of the British throughout the world, to a position of apparent world political power, had been achieved with a minimum of loud words, sabre-rattling and actual fighting. Wherever they went, the British had brought with them, as naturally as a snail carries along its house on its back, their way of life, their culture. And everywhere the influence of their living examples, of their "indigenous qualities", began to make themselves felt. A famous Spaniard has written that never had the world known such gentle, sweet masters. The very fact that their native qualities modified the inherently bad policies they often had to administer— we shall come to the distinction between policy and administration in a minute — the way the British inclination "to live and let live", to "let well alone", and to "give the other fellow a chance" produced social conditions the very opposite of those desired by the supreme policy makers, was evidence to the latter that a British Dispersion and a Jewish Diaspora could not "co-exist" in the world. It is

significant that from the very beginning of the "Communist" experiment the adherents of world revolution have been anti-British first and anti- this-and-that second.

This is logical when we consider that "Communism" is merely a relatively new strategy in the old Judaic battle for control of the world, and that the Jewish World Dispersion has been consciously planned and carried out with a view to achieving exactly that objective, whereas the British Dispersion, or Empire, the extent that it embodies British culture (the part which does not is the part which can be, and is being, liquidated overnight), was not planned at all, but grew.

The essence of the British experiment is decentralisation and a British constitutional expert, Sir Edward Creasy, has maintained that apart "from matters of direct and Imperial interest, centralisation is unconstitutional".*

The efforts of genuinely British statesmen and Empire builders (as distinct from the occult policymakers who dictate financial policy inside, as outside, the British Empire) have always been concerned with giving power to the individual Dominion, State, Territory, Tribe and citizen as soon, and sometimes sooner, as was compatible with maintaining a stable society.

The essence of the Judaic experiment in world rule is the exact opposite, the centralisation of power into the smallest number of Jewish hands compatible with continued maintenance of secrecy regarding the ultimate objective of "Jewish Contribution to Civilisation".

The British have given to the world their Empire Culture, their language, their literature, their conceptions of right and wrong, their principles of social organisation as embodied in some of their political institutions.

The dispersed Jewish Race — the International Synagogue — has given to the world "Modern" International Finance, Freemasonry, Government, Press, Film, Fashion, Factory-cum-Flat Citification of originally rural countries, Industrial Monopoly and Organised Industrial Unrest and, broadly speaking, Totalitarianism, i.e., external authority, environmental predominance, in every department of life.

*See: Eric D. Butler, "Constitutional Barriers to Serfdom", p. 4.

If the British Empire is the, admittedly imperfect and approximate, political embodiment of British Culture, as carried by

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THE BRITISH DISPERSION

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individual Britons to the four corners of the world, the League of Nations and, latterly, the United Nations is the translation into the realm of effective politics of the Judaic urge to exercise power over individuals, to mind your neighbour's business. (Unfortunately this urge is not limited to members of the Jewish race, and International Freemasonry is the mechanism employed by the International Synagogue to deal with Gentile power-addicts in the overall interests of "A Greater Judaism".) The key positions in U.N.O., which are not occupied by Jews, are held by Freemasons. In several parts of the British Empire, and most blatantly perhaps in South Africa, the U.N.O.-ists are in open conflict with those who represent the interests of the British Crown.

It is hardly an accident that, shortly after the launching of U.N.O. in San Francisco, in 1945, the U.N.O.-ists joined forces with the anti-British Nationalists, or Congress movement, headed by the outstanding pro-Communist Indian, Pandit Nehru. As a result, the British soon lost the finest jewel of their Imperial Crown. India was a country in which Major Douglas was deeply interested. No one was more saddened than he by the fate, which befell Imperial India. But as no one has more often than he pointed out the need always to distinguish between Policy and Administration, he recognised that the policy, which the British administrators carried out with such skill and success, was part of a universal financier's plot to enslave mankind.

While the governmental apparatus administered by the British in India was bound in time to be taken over by those who had opposed British rule for the simple reason that it had been fashioned to serve to policies of those Dark Forces (Gandhi was an intimate friend of the leading Talmudist serving the Sasson Dynasty in Bombay) which everywhere appear to control governmental mechanisms. But British administration in India of this fundamentally anti-human Judaic policy was of such a nature that some vital, but often intangible, values have been bequeathed to the Indians, values which, unlike the many masterpieces of modern British engineering, the Congress politicians could not Nationalise. The quilt work of races which inhabit the sub-continent now have a "lingua franca" which enables a man of the deep South to converse with a fellow Indian from the North. In the North of India, Douglas tells us, the idea of character, of integrity, has been impressed on the natives in a way that may have lasting influence. We know that, as long as they had the choice, the native Indians would prefer a British to an Indian judge. On the other hand, the new vistas of thought and feeling which opened up to imaginative and intelligent Britons in India may be equally far-reaching and important. What Douglas, as a young engineer, saw and experienced in India, his conversations with banking experts attached to the Imperial Civil Service, may well have prepared the way for his unique discovery during the first World War, a discovery which was to revolutionise

economic-financial ideas throughout the world. It was in India that Sir Albert Howard, as Imperial Botanist expert, conducted at Pujio a series of experiments which has given the world a technique of soil cultivation which may still recover, we hope, the crafts of farming and gardening as our forefathers knew them. It was in the Far North of India that a young doctor, Robert McCarrison, assigned to the Gilgit Agency, observed the wonderful living habits of the neighbouring Hunza people and who, years later, as Director of Nutritional Research in India, established a food-and-health experiment of unique interest to everybody concerned with individual wholeness, or health.

It was from Rudyard Kipling that the non-British world learnt something of Anglo-India, that vast fabulous work-and-play ground for so many of the most adventurous and gifted sons of Great Britain. It was from such works as "Kim" and "The Light of Asia", that charming versified Life of Buddha, by Sir Edwin Arnold, distinguished I.C. Administrator, that many people in the West first learnt of the beauties contained in Buddhism, and perceived the affinity between the foremost religion of the East with their own, between the life and doctrine of Jesus of Nazareth and the teachings and actions of the Indian Prince who preceded him by several centuries. Out of this meeting of the best of Western and Eastern thought—a meeting as desirable as the mixing—interbreeding—on the physical plane is undesirable—it is still possible to hope that final reconciliation between East and West will result, and genuine peace come to the world. For whether we can agree with the view (1) that the older, somewhat more intellectual doctrine of Buddha, is the real forerunner, or mother religion, of the younger and more emotionally-coloured doctrine of Jesus, that Buddhism and Christianity are complementary religions, one thing is certain: Judaism, which is held by Church, School and University to be the mother religion of Christianity, will soon be universally judged by its fruits. And as Judaic policy—as implemented by the world's "governments"—will increasingly be revealed, and disclose itself as destructive of true British as of true Indian, or for that matter of any genuine Gentile culture whatsoever, there will be no room left for doubt that the proper name for Judaism is Satanism, or Devil worship, and that this God up-side-down "religion" is disruptive of every sane system of thought and belief throughout the world.

We arrive, therefore, at the position that between the free and leisurely travel of individuals in their own countries, and in foreign lands, and hindering a free exchange of their thoughts and cultures, there stands a negative, hindering something which can best be summed up in the word "government". We have agreed that most "governments" today are the vehicles for a small Inner Circle pursuing anti-human, world-monopolistic policies. Douglas expresses it in this way:

(1) See, e.g., "The Perfect Way", by Dr. Anna Kingsford and Edward Maitland (John M. Watkins, London, 1923, p. 251, chapter VIII, "The Redemption".)

"There can be no understanding of the situation which confronts the population of these Isles which is not based on its relation to certain axioms, of which, for the immediate purpose perhaps the most important is that all Government, as the man in the street understands the word, is a conspiracy against the individual—not one kind of government, but all Government, per se . . . so far as human intelligence carries us, Government appears to be only tolerable when it is Trinitarian and embodies in itself, and not merely, or importantly, in the methods of its creation, certain fundamental checks and balances which are independent of its forms of procedure and in fact transforms its nature. 'All power tends to corrupt—absolute power corrupts absolutely.' An appreciation of this irreconcilable antagonism between trinitarianism and monopoly is the first step to an understanding of our necessities." We know that One-Chamber Government was the ideal of the late Professor Harold Laski; we know that as soon as Professor Laski's co-racialists had gained the parliamentary vote in the middle of the last century they set to work to undermine the British Constitution. The introduction of the Secret Vote in 1873 had the full support of the Liberal, which was, and remains, the Rothschild Party. Hardly had the Liberal Party gained power in 1906 than they began to prepare the work, which was completed with the emasculation of the House of Lords in 1911.

We know that Jews—who are inveterate Republicans in open politics while diligently consolidating their universal Kingdom in secret—were behind every one of

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THE NEW ZEALAND ELECTIONS

(Continued from page 1)

akin to Socialism as to be nearly identifiable with it, and take it from us, and our colleagues of the World's Press, that it has been proved in Canada "that Social Credit is completely phoney as a political and economic doctrine".

Something has been proved in Canada with regard to Social Credit. It is interesting to see that the Official Line ("Social Credit has failed in Alberta") has now been modified somewhat and gets nearer to the Truth of the Matter when it maintains that there is no connection between Social Credit dogma and the material Progress made in the Western provinces, but the "Line" would not emanate from Enemy Headquarters if it were not on some vital point out of alignment with Truth, and therefore vulnerable. The Montreal correspondent of the Melbourne "Herald" expresses the hope that between this election and the next, "New Zealanders should be told a great deal more about Social Credit so that they might not be fooled into believing that it has any merit", and amongst the "things" he feels they should be told is the following piece of, shall we say, "propaganda": "What the New Zealanders need to know is that neither the Government of Alberta nor the Government of British Columbia has attempted to introduce a single thing out of Social Credit doctrine."

But something was attempted by the first Albertan Government labelled Social Credit, and the attempts on the part of the Aberhart administration — the last of the genuine Social Credit Acts was disallowed in 1938 — were considered so dangerous by the Enemy that every one of them was declared ultra vires the Provincial Government by the Federal Government in Ottawa. Since then every precaution has been taken by the Financier-Socialist Inner Circle that no further genuine Social Credit experiments be made. The Manning administration is one such precautionary measure.

The following notes have been compiled, mainly from official Social Credit sources, in the hope that they may assist New Zealanders and others to separate the chaff from the wheat; to disentangle the Facts of the Matter from Official Propaganda on what is perhaps the most important of all political subjects confronting the individual in the world today.

In one of his authoritative statements ("What is Social Credit") C. H. Douglas branded the following schools' "trends" or "isms" as being INCOMPATIBLE with Social Credit: Collectivism, Dialectical Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy.

And Ballot-Box Democracy, that is party politics, as played according to the rules prevailing in the so-called Democracies today "embodies all of these". In other words, those who are unable to resist the temptation of playing party politics are directly and effectively assisting political "isms" irrevocably opposed to the stable Christian Social Order which is the Grand Objective of Social Credit, and which is to be achieved by the integration of means and ends.

It may well be that as we are approaching the climax of the struggle waged for centuries between the adherents of the incompatible and opposite philosophies of Judaism (policy: World Monopoly State) and Christianity (policy: a state or condition favouring maximum individual development) the effect of failure to realise which camp one belongs to — "those who are not for me, are against me" — becomes ever graver, ever more fatal to the bringing about of a true Christian and Social Credit Order.

No one who agrees with Douglas that all Governments in the modern world are part of a conspiracy against the individual could admit that it is possible for a genuine Social Creditor to identify himself with any political party, "Social Credit" or otherwise. One cannot hope to defeat a nefarious conspiracy by joining the conspirators, and one should not expect to vanquish a subtle enemy by attacking him on his own battleground, in the very place where he expects and welcomes an attack. The following Note of the Week ("The Social Creditor", January 19, 1946) commented on the electoral defeat of one of the most outstanding members of the Social Credit movement of Quebec, perhaps the strongest sector of the genuine Social Credit battlefront:

"To anyone who is not determined to ignore the obvious, it has been finally demonstrated that Parliament is the place at which an attack is expected, and elections are the most heavily defended position in the enemy's territory, and the place at which he desires to be attacked."

The Quebec movement, under the brilliant leadership of M. Louis Even and Madame Gilberte Cote-Mercier, has long ago repudiated that part of the Devil's machinery known as Party Politics, and is increasingly concentrating on pressure politics, on taking one political trench after another, while continuing to preach with brilliant logic and substantial success the fundamental doctrines of Social Credit. It may be significant that the persons who are concerned in the N.Z. elections of 1954 to support "Social Credit" candidates, make little or no reference to this the most dynamic of bona-fide Social Credit movements, whilst attempting to focus the attention of New Zealanders on the Governmental, or pseudo-Social Credit forces of Alberta and British Columbia.

If a party-politics, or Ballot-Box Democracy had been the most direct route leading to a free and stable society (i.e., a state or condition of Social Credit) the Albertans would long ago have entered the Land Promised them by their "Social Credits-labelled party politicians at every successive election. Yet, after 19 years of an administration ostensibly controlled by "Social Credit" politicians the modest dividend promised the electorate in 1935 has still to materialise. Instead of the National Dividend, and the increase in individual freedom it would have made possible, the Albertan administration has introduced a particularly well-upholstered and therefore all the more dangerous and emasculating, version of the Judaic-totalitarian "Welfare State". Before his most recent bid for

WITNESS

By Whittaker Chambers

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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.

ETHICS FOR EVERYBODY

By C. H. Allen

It is the custom amongst medical practitioners to abide by what is called the Hippocratic oath: "The regimen I adopt shall be for the benefit of my patients . . ." (and so on). It does not seem certain at what period this ethical monument was framed, as we know it; its importance lies in its continued trustworthiness. Years of training, and continued efforts at research go to the lot of a medico; but seldom is it necessary to revise the settled ethical standard.

In politics it should be able to agree to something similar. Ever and anon political ways and means will alter, while the norm of its ethics should be quite permanent and reliable and understandable, when settled in constitutional maxims.

But it is very difficult to arouse enough people to turn aside from the very faulty present-day conventions under which State administrative processes and legislation are maintained, and to consider carefully that the whole process of re-shaping the political arena is urgently required.

A number of factors must come into the reshaping, but Social Crediters unblushingly maintain that one of the most important of the factors refers to the problem of distribution of purchasing power to consumers as such, to buy saleable goods, as and where wanted. It is no exaggeration to say that society will recover its sanity both culturally and economically when subsidies are applied to prices so as to overtake the lack of purchasing power which industry distributes. In another way we may say that until prices are tied to actual material costs the whole of community life is out of balance.

But it seems quite impossible to get enough electors to comprehend the full story of the radical technical changes, which are necessary to put money affairs in their right order.

The approach could be made to money reform if some large-hearted and Christian Premier were to simply apply the obvious course of putting financial administrators or their merit—to take responsibility for maintaining satisfactory results in an overall commerce, without the hangover which the debt system causes such a headache. Money is an abstraction—a ratio to be specific. A cue like this, if fully understood, will bring about purchasing power being distributed at a proper rate and cancelled at a proper rate; and what is more important is to have money affairs tied to the Christian ethic, or bound to the Christian philosophy. Results should follow that each person should enjoy the fullest freedom of choice, and that the centre of stability and responsibility should be developed in the family circle.

How can one expect that any Premier or Prime Minister would take up such a stand? First sanctions from electors should have a backing. This in turn is quite impossible while ordinary Parties remain in vogue.

In the United Kingdom perhaps the strongest righteous movement attempting to reshape politics under permanent and reliable maxims is the Christian Campaign for Freedom. A constitutional manifesto is not attempted; rather the idea is to build up by Christian patriots, to turn sufficient

electors into an effective body of those who will avoid like a disease most present Party candidates, but will support and elect M.Ps. who are tied to a definite agreement to his electors. Also the Bishops should be able to re-establish a House of Lords with sufficient strength of character to find a way to oust from the House of Commons all the rotten socialistic and bureaucratic ways that have made the "state" all-powerful. Gradually then the way would be open to establish each sovereign individual in his rights and freedom, coupled with full personal responsibility for his actions.

All this set of ideas may seem like an unsubstantial pageant. Social Crediters know that this dream can be put into practical politics. First let a winning battle be fought to oust the power-maniacs tied to the almighty dollar who are desperately attempting to enthrone the anti-Christ permanently in politics.

1956 — The Year to Watch

The immediate objective of the "one-world" conferences is to persuade the General Assembly of the United Nations to amend its Charter, due for revision next year, in such a way as to transform that institution into the Government of the World. If they succeed in securing a promise of revision, as they probably will do, the task will be performed in 1956. We have until then to smash the whole ghastly conspiracy. The danger is not that the entire plan will be adopted in that year—peoples as yet have not so completely taken leave of their senses as to allow themselves to be swallowed alive—but that the United Nations, with its various mechanisms such as the World Bank, will be given sufficient "legal" authority over compliant nations like our own to make impossible any stand against the final assault on national sovereignty when it does eventually take place. That is the danger, and it is deadly.

We may have to wait for some years before international police are enabled to knock at midnight on the present writer's door to arrest him for sedition against Emperor Baruch or his successors, but there may well be drawn up in 1956 an international legal code which would compel national police to perform that function. We may have to wait for an even longer period before we are actually made to forswear our allegiance to the Crown, but we may not have to wait much longer than 1956 before we make a complete surrender of our armed forces to a supranational authority and submit the whole of our economic activities for the approval of an international bureaucracy functioning on behalf of the Wall Street Money Power. The person who can contemplate such a prospect with equanimity is either politically a mental deficient or he is an entrant in the stakes for the prize of power.

—"Candour" (England), September 17.

THE EXPORT MANIA

We regret to note that the Governor-General, Sir William Slim, has been used to further the export racket. Opening Industry House, the new headquarters in Canberra, of the Associated Chamber of Manufactures, Sir William said, "there were immense mass markets in Asia . . ." (vide Melbourne "Age," No. 25). Sir William, or, whoever wrote his address—did not explain how the Asians could pay for exports from Australia. But perhaps, in addition to having London funds, we are also going to establish Asian funds!

The only sane purpose of exports is an equivalent volume of imports. What do we require to import from Asia?

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.

"New Times," December 3, 1954—Page 5.

The New Times

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No. 23.

Transport and Monopoly

In the current controversy on the subject of transport, brought about by the Privy Council's decision against the monopolistic policy of the State Governments, there has been little concern expressed about fundamental principles. Judging by opinions expressed by spokesmen for the bigger interstate transport companies, it is clear that these companies hope to persuade the very State Governments they have been opposing to help them establish a complete monopoly of road transport. We are completely opposed to monopoly of any description, irrespective of whether it is controlled by the State or by a private group. The true purpose of a transport system is to serve the consumer. Those who deny this basic fact are opposed to genuine economic democracy.

It is instructive to note that as soon as the Privy Council announced that the State Governments' restrictions on interstate road transport were invalid and unconstitutional, the State Governments reacted by frantically seeking ways and means of circumventing the Privy Council's decision. When it suits them, spokesmen for these State Governments complain about the manner in which the Federal Government imposes policies, which are contrary to the spirit of the Federal Constitution. But, as the great Lord Acton said, "all power tends to corrupt", and the State Governments are now engaged in a similar conspiracy against one of those freedoms, which the Federal Constitution protects. How different would have been the situation if the Privy Council's decision had gone against the road transport operators. These operators would have been expected to abide by the decision and would have been treated most severely if they tried to defy it.

Following the Privy Council's decision, there was a spate of the usual rubbish about the urgent necessity of protecting the railways, a "national asset", and the manner in which they would lose more money if they had to compete against "cut-throat" road transport. We have not seen one argument, which challenges the fact that genuine competition between road, rail, sea and air transport would benefit the consumer much more than present policies. It is quite true, as the bigger road operators are pointing out in their endeavour to prevent all potential opposition, that present road surfaces would deteriorate much more rapidly if there were a big increase in road transport. But if consumers freely indicate that they prefer road transport for certain goods, it is the function of Governments, both State and Federal, to ensure that road transport operators pay their share of road maintenance costs. At present all users of the roads are making tremendous contributions to Governments but not all of these contributions are being spent on roads.

Our opposition to monopoly does not mean that we do not believe that there should be no supervision of road transport. A rule of law must apply to ensure that the lives of all road users, including transport drivers, are protected. But a Government system of licensing and policing would allow the greatest freedom of competition without any policy of monopoly.

THE REV. NORMAN HILL OPPOSES WATER FLUORIDATION

The following letter by the Rev. Norman Hill, Vicar of St. Mark's, Fitzroy, appeared in the Melbourne "Herald" of November 26:—

"The fluoridation of Melbourne's water supply which has been mooted by the State Government must cause concern to all who have followed the controversy about fluoridation overseas.

"In Scotland recently, the Scottish Housewives' Association sent a letter to the Prime Minister asking for the removal of the Hon. James Stuart from the post of Secretary for State for Scotland because he had asked Kilmarnock township to 'test' the effect of adding fluorine to the town water supply.

"In America, hundreds of committees have rejected fluoridation.

"Some, after having installed expensive plants, have now ceased adding this chemical to the water.

"Experts like Mr. Charles Dillon now say that, rather than improve the vital elements of teeth and bone, fluorine appears to damage the 'pulp' of teeth and the periodontal membranes supporting the teeth.

"Recently, a churchman of world repute asked: 'can public authority give the doctor the power to experiment on the individual?'

"The answer is plainly (from a moral point of view) No. If people want to experiment on themselves with fluorine, they should not force it on others.

"Fluorine is a waste product of the aluminium industry. It is interesting to note that the campaign for compulsory fluoridation of water was begun in America in 1949 by the U.S. Public Health Service, after a Mr. Oscar Ewing became head of that service.

"Mr. Ewing was formerly attorney for the Aluminium Company of America. With his two billion budget and 36,000 employees, he launched a gigantic public 'fluorine' campaign.

"Churches in this State will be greatly concerned if a water-fluoridation scheme is introduced to Melbourne's water supply."

The Rev. Hill has further enhanced his growing reputation by being, as far as we are aware, the first Christian cleric in Victoria to challenge publicly water fluoridation.

Do YOU Realise It Is Only Three Weeks To Christmas?

Why not donate a subscription (special rate of 10/- for six months) to your friend for Christmas? Help the expansion campaign forward. Or you can donate one of the numerous good books we have available. A special recommendation is "Witness" or "The Iron Curtain Over America." But there are dozens of suitable books. Inspection is welcomed.

Watch M. Mendes-France

Mr. Gordon Young, in an interesting article published by the "Daily Mail", finds — not without reason — M. Mendes-France to be a very enigmatic person. Here are some passages, which reveal his perplexity:

"He (Mendes-France) is a Radical who wants authoritative government, a reformer who has spent half his life among the mysteries of high finance, an "intellectual" with a gallant fighting war record, a champion of anti-Communism who has repeatedly owed his progress through life to the support of the Communists

"During the ten post-war years in which Pierre Mendes-France had to wait for his chance as Premier everyone agreed that he was a man with a mission — but few people were positive just what that mission was. His political enemies constantly insinuated that his thinking drew some inspiration from Moscow, which he visited before the war.

"Yet, by another paradox, Mendes-France himself was spending the post-war years in the inner circles of international high finance. His able financial brain won him a whole series of posts, which took him there. Since 1937 he had been French representative on the International Monetary Fund and a Governor of the Fund. He was a delegate to the United Nations Economic and Social Council, had represented France at Bretton Woods,

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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Savannah, and many other economic conferences. Few men can today have a better understanding of the workings of post-war international finance than the man whom the French capitalists so deeply suspect."

Well, perhaps the paradox is not so singular as Mr. Young thinks.

What is astonishing at this time of day is that a writer of Mr. Young's quality should be seemingly unable to distinguish between industrial capitalists, who make goods, and finance capitalists, who make debts. Otherwise he would find nothing remarkable in the fact that "Mr. France" should be so much at ease in high financial circles without forfeiting the esteem of the Communists, and vice versa. The truth, of course, is that those who wield the power of international finance stand above Capitalism and Communism, making use now of one, now of the other, and sometimes of both in double harness. Alger Hiss and Harry Dexter White could never have arisen in so dramatic a fashion in the bureaucratic hierarchy of the United States without the backing of those great financial interests in New York which instigated and paid for the Russian Revolution in 1917. The suggestion is not that "Mr. France" stands in the highly ambiguous relationship to the French nation that these two fuglemen did to the American nation, but it certainly is the suggestion that he would never have been admitted to the "inner circles of international high finance" had he not been sympathetic to the ambitions which those circles entertain. In other words, the game he has been playing is not the Communist game but the game required of him by the masters of finance, who think of Capitalism and Communism, not in ideological terms, but as alternative mechanisms of international control. He is the functionary neither of Moscow nor of Washington, but of New York — that is, of the Money Power. He is a man to be watched, in as far as it is possible to watch such men in these days, when all the great decisions are made behind locked doors — and not governmental doors at that!

CANADIAN SOCIAL CREDIT M.P. AND ZIONISM

We have received from Canada a brief report, which states that Mr. Solon Low, leader of the Social Credit group in the Canadian House of Commons, has, after his recent return from Israel, being praising Zionism. If this is true, and we hope to have further details shortly, it would appear to be another case of the Devil taking people up on to a high mountain and corrupting them. The material development taking place in Israel may appear impressive to some people, but it has no bearing on the fundamental fact that the Israeli State was established in a country which belongs to the Arabs.

KEEP THIS DATE FREE

Saturday, February 5, 1955. Watch next issue for details of special social event, which will be of interest to all Melbourne Social Crediters.

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 what ever in Australia by leftist book reviewer 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 has 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 which Australians unfortunately know little about.

Price 28/3 post free

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

"New Times," December 3, 1954—Page 7.



COMPULSORY MASS MEDICATION THREATENS INDIVIDUAL RIGHTS

Radio Talk by Eric D. Butler over 3NE Wangaratta on
Sunday, November 28

In his address at the opening service of the recent Anglican Congress in America, the Archbishop of Canterbury warned that, "In the world today more than ever before, the sense of truth is being distorted by the evils of propaganda and atrophied by moral decay. And freedom, without which truth cannot live, is threatened with extinction by the mounting forces of power groups of mass direction. . . All the conditions favour the spread of untruth and the curtailment of freedom."

To those who accept without reservations the Christian philosophy concerning the importance of the individual, it should be clear that many of the policies being imposed upon our community today are basically anti-Christian; they stem from a philosophy which conceives of the individual as being merely raw material to be planned and controlled by groups who believe that they know what is best for the individual. The fact that many of those desirous of planning and controlling other people's affairs may appear kindly and well-meaning, must not be allowed to obscure the evil that is done when the individual is deprived of the right to make his own decisions and, of course, to accept personal responsibility for those decisions. The curtailment of freedom which the Archbishop of Canterbury warned about is, however, being brought about so insidiously by "the evils of propaganda" which he mentions that many people fail to realise that we are, in reality, submitting to policies stemming from the very philosophy preached by the Communists. Tonight I want to take a current example of the evil, which I have mentioned. It is a very good example because I have no doubt that a very large number of people uncritically accepts the policy I am going to condemn. In recent years there has been considerable propaganda in the U.S.A. and Great Britain supporting a policy of placing fluorine in public water supplies for the alleged purpose of lessening tooth decay amongst children. Similar propaganda is now being issued in Australia and New Zealand and, naturally enough, accepted by many people concerned about the high incidence of tooth decay. Because some dentists and doctors have recommended a policy of water fluoridation, this appears to some people

to be sufficient reason why Governments controlling public water supplies should immediately start placing fluorine in the individual's water, irrespective of whether the individual wants to consume this fluorine or not. Now, in a genuinely Christian society, every individual must accept personal responsibility for policies he advocates. But in this matter many are advocating a policy, which they do not understand. They have merely accepted what someone else told them. And the immediate danger is that the Victorian Government may accept this policy and help impose it. Now, at this stage, there are certain to be some people who will react by saying, "But what is wrong with a Government or a public authority putting something in the individual's water supply which will do him good?" Even if it were true that such a policy did the individual some good, no honest person can deny that it is a policy of compulsory mass medication, which no genuine Christian can support. Once such a policy is accepted, the way has been cleared for further compulsory medication and experiments upon the individual. And in spite of what its advocates state, water fluoridation, as a means of lessening tooth decay is only experimental. This has been admitted even by some of those who advocate it. These people are completely immoral and anti-Christian, as indicated by Pope Pius XII in an address, "The Moral Limits of Medical Research and Treatment", given on September 14, 1952. The Pope said: "Is there any moral limit to the 'medical interests of the community' in content or extension? Can public authority, on which rests responsibility for the common good, give the doctor the power to experiment on the individual in the interests of science and the community in order to try out new methods and procedures when these measures transgress the right of the individual to dispose of himself?"

In the interests of the community, can public authority really limit or even suppress the right of the individual over his body and life, his bodily and psychic integrity? It must be noted that, in his personal being, man is not finally ordered to usefulness or to society. On the contrary the community exists for man . . . The confidential relations between doctor and patient, the personal right of the patient to the life of his body and soul in its psychic and moral integrity are just some of the many values superior to scientific interest." If there are some doctors and dentists who think that fluorine will be beneficial to their patients,

(Continued on page 9)

ORGANIC FARMING AND GARDENING

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 whole food 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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COMPULSORY MASS MEDICATION

(Continued from page 8)

and their patients are prepared to take fluorine, then this enables these individuals to consume fluorine without forcing it on other people.

Fluorine can be easily taken by individuals and has, in fact, been used in chewing gum in the U.S.A. But this brings us to the fundamental fact that the original sponsors of water fluoridation do not like the idea of individuals being free to please themselves whether they consume fluorine or not. This would mean that less fluorine would be sold by those primarily concerned about selling it. I ask listeners to note carefully the following: The original drive to fluoridate public water supplies did not come from doctors, dentists or the public in the U.S.A. The campaign advocating water fluoridation was launched by the United States Public Health Service after a Mr. Oscar Ewing became head of that service. Now, Mr. Ewing was formerly attorney for the Aluminium Company of America, and fluorides are a waste product of the processes of aluminium manufacture.

It was in 1949 that Ewing issued his report on socialised medicine, which included "plans for the mass fluoridation of water supplies". Ewing had 36,000 employees and a huge budget of two billion dollars. He was therefore able to conduct a most intensive propaganda campaign at the public expense. And he and his chief public relations officer, Edward L. Bernays, made it very obvious that they did not feel that they were governed by any moral principles.

The following are extracts from an address which Bernays gave to his employees on how to conduct the campaign in favour of mass medication: "The conscious and intelligent manipulation of the organised habits and opinions of the masses must be done by experts, the public relations counsels; they are the invisible rulers who control the destinies of millions . . . the most direct way to reach the mind of the herd is through its leaders. For, if the group leaders accept our ideas, the group they dominate will respond."

In a talk to public health education leaders the same speaker developed his anti-Christian philosophy further. He said: "A united leadership must eliminate lags by the engineering of consent. You, as a leader, must get people to follow you. You must gain their consent to your health programmes by gaining their support through many types of persuasion. But all this must be planned, indoctrination must be subtle . . . Public Health Officers cannot afford the professional modesty professed by physicians. A redefinition of ethics is necessary . . . The subject matter of the propaganda need not be true."

Here we have proof of the truth of what the Archbishop of Canterbury warned about, "freedom, without which truth cannot live, is threatened with extinction by the mounting forces of power groups of mass direction." We read in the Gospels that the truth shall make us free, but the pioneers of water fluoridation frankly admit that they are not concerned about truth. And because they are not concerned about truth, neither are they concerned about individual freedom and individual rights.

Can we really believe that people whose minds work in this way are genuinely concerned about tooth decay in children?

These are the people who have been attempting to force mass medication upon the American people without the people's consent. In some centres fluorine was added to the water supplies without the people's knowledge. Similar immoral tactics have been tried in Great Britain. These tactics clearly indicate the totalitarian philosophy of those using them. They are not prepared to allow the individual, once he has all the known facts, to decide voluntarily whether he will or will not permit himself to be dosed with a poisonous material which is commonly used as a rat poison.

The advocates of water fluoridation, many of who do not know anything about the subject, claim, of course, that the fluoride is used in such small quantities that it cannot harm the individual. But a number of outstanding biochemists and medical men who have done considerable research on this subject warn that the use of inorganic fluorides in water can eventually result in disastrous effects, particularly on the human brain. I am not concerned tonight about dealing with the technical aspects of this question, except to point out that a considerable body of reputable medical opinion is opposed to water fluoridation.

The fundamental issue is whether the individual is a sovereign being free to decide voluntarily whether he will or will not consume fluoride — or, for that matter, any other chemical. All Christians must be on the side of individual freedom.

NOTE. —Copies of this speech are available in leaflet form at 2/- dozen from New Times Ltd., 343 Little Collins St., Melbourne.

ANTI-FLUORIDE CAMPAIGN

The Victorian Anti-Fluoridation Association, 25 Davis Street, Kew, has been formed to help individual electors in Victoria to combat the grave threat to one of their fundamental rights, the right of access to a supply of uncontaminated unmedicated water. The recent recommendation of the Health Commission (see "The Age," November 6) that Fluorine be added to Victorian water supplies makes this threat imminent.

At a meeting held on Sunday, November 28, one of the founding members briefly reviewed the world fluoridation situation — "Communism Via the Water Tap." Due attention was paid to the points clearly and succinctly made by Mr. Eric Butler in his broadcast, which was applauded. It was agreed that the Association should be a strictly *ad hoc* body, and be dissolved as soon as its objective was achieved. It was further agreed that the following telegrams be sent to the Premier, and the Minister for Health:

"The members of the Victorian Anti-Fluoridation Association protest against the unconstitutional, unethical and dangerous proposal to fluoridate the Water Supplies of the State, and strongly oppose this and any other project for Mass-medication."

V. SMITH, Secretary.

Successful Anti-Water Fluoridation Campaign in West Australia

It would appear that the West Australia League of Rights has won the first round in its fight against the policy of compulsory water fluoridation. The Secretary of the West Australian League of Rights, Mr. John Massam, has received the following letter dated November 9, from Mr. John Tonkin the West Australian Minister for Works and Water Supply:

"I thank you for your letter of the 4th instant, advising me that your organisation wishes to give evidence before the Advisory Committee on Water Fluoridation. In reply I wish to inform you that it is extremely unlikely that the Public Health Department will proceed with the setting up of an Advisory Committee as it is not the policy of the Government to have fluoride added to the water supply."

There is little doubt that the West Australian League of Rights' campaign was mainly responsible for the State Government's refusal to support a policy of mass medication. This campaign demonstrated just what can be done by those who understand the basic principles of social engineering and apply them. We understand that was the West Australian League's energetic young Secretary, Mr. John Massam, who was mainly responsible for the successful action. His effort should be an inspiration to others throughout Australia to take appropriate action to defeat all policies stemming from a collectivist and anti Christian philosophy.

During the course of the campaign a great amount of information on the subject was widely distributed. Roneoed material was sent to eighty unions and to six local councils. Some very good letters appeared in the press, particularly in the West Australian Roman Catholic "Record". Mr. Massam and his associates strongly stressed the moral issues involved. We congratulate them on their most successful action.

The West Australian League of Rights is now turning its attention to other collectivist policies. It proposes to campaign vigorously against the United Nations Organisation, whose Charter comes up for revision and re-ratification next year.

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.

"New Times," December 3, 1954—Page 9

THE BRITISH DISPERSION

(Continued from page 3)

the revolutions which destroyed the Monarchies of Europe, and it would be unrealistic to assume that the International Synagogue is uninterested in the series of subtle moves — the Abdication Crisis of the late thirties was one of these — to change the British Crown from being a vital part of the Constitution into a mere sentimental symbol.

We find it increasingly difficult to believe that history is adventitious, and not "crystallised policy". In far-away Denmark we find a Liberal-Socialist "Government" not so long ago proposing far-reaching Constitutional changes which linked a popular measure of making the King's young daughter Heir to the Throne with another aiming to abolish the Danish Upper Chamber (Landsting). In New Zealand we find a so-called Nationalist "Government" which is but the tool of what Douglas called "the local Freemasonry Racket", calmly implementing the Socialist policy of abolishing the Upper Chamber. In Western Australia the local Communist Party (Secretary, Mrs. Aaron) recently combined a vicious attack on the "wicked landlords" and their right to get rid of undesirable tenants was linked to a demand for the abolition of the Legislative Council of W.A.

The importance of an Upper Chamber was demonstrated not so many years ago in Tasmania when Dr. Evatt (and the International centralisers whose mouthpiece he is) desired the States to yield further powers to the Federal Government. While the Tasmanian Lower House raised no objection, the Upper House refused to sanction this further attempt to weaken local governments and forced a referendum, which went against Dr. Evatt and the centralisers. Thus it was proved that in a vital matter the Upper House was in line with the majority of the electorate while the Lower House — elected by universal and secret ballot — was on the opposite side to the angels.

Everything, therefore, seems to confirm that Douglas was, once again, right in his prophecy that the Zeitgeist will be increasingly favourable to a clarification and solution of vital Constitutional issues.

The question of what form the battle for and against a truly Trinitarian Constitution will take in the different parts of the British world will, naturally, be decided by the initiative and knowledge of the local members of the British Dispersion, or shall we say (and hope?) of the British Social Credit movement. A respected Social Creditor in Australia has suggested that the mooted changes of the Federal Constitution might offer a good opportunity to bargain for the inclusion in the Constitution of the kind of Bill of Rights advocated by Douglas in "The Brief for the Prosecution". ("... The absolute necessity for the equivalent of a Bill of Rights ultra vires of Parliament.")

And, with the not so far distant prospect of the Australian voting population being increased by the hundreds of thousands of migrants who have arrived here since the

war, and approximately half of whom are as lacking in a truly democratic outlook as the inmates of the Jewish Ghetto of Czarist Russia, it would seem that the time is opportune for tackling the question of the open recorded and non-compulsory vote. On July 10, 1948, there appeared this passage in The Notes of the Week of "The Social Creditor":

"The degradation of British politics can almost be identified with the introduction of the secret ballot. A man who is ashamed or afraid to let it be known how he votes is afraid to take responsibility for the consequences of his voting and has no right to vote."

Churchill's Betrayal

Had Churchill been content to leave Germany and Russia to fight out their differences on the far-off Steppes, had he not been impelled by unaccountable pathological urges to plot and intrigue to plunge his country into a war from which she had nothing to gain and everything to lose — as indeed she had already lost almost everything — there would today be no European problem to offer any vestige of excuse, however implausible, for the present damnable betrayal The "sunlit uplands" to which we have been brought are of his contriving. He is the chief architect of our ruin.

Divested of his pomp and circumstance, what is Winston Churchill but a Liberal free-trader who merely poses as a Conservative leader, a professed upholder of Empire who dissipates it as freely as did his Socialist predecessors, an internationalist who has hoaxed the British nations into accepting him as a great national figure, an incompetent blunderer with a genius for presenting himself in the role of giant? Bitter words? They are not bitter enough. It is astonishing that our supposedly adult people should suffer, let alone worship, a cynic whose only real stock-in-trade is a capacity to mumble fine phrases. It is impossible to exaggerate the mischief accomplished by Winston Spencer Churchill. Had he never been born we would not now be politically, economically and militarily a C3 nation with only the slenderest chance of survival as a proud and sovereign people.

—A. K. Chesterton in "Candour", October 8.

(While agreeing that Churchill has been a most suitable instrument in the hands of the international group striving to break up the British Empire, we suggest that if Churchill had never been born, another suitable tool would have been found to do what he had done. —Editor, "N.T.")

Douglas Social Credit Movement of Victoria

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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 pre-occupation 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.

THE NEW ZEALAND ELECTIONS

(Continued from page 4)

power, in 1952, Premier Manning, possibly without realising the irony of the remark, held out the promise to his supporters that "we will continue to administer your affairs as efficiently as heretofore". So far, there would seem to be no evidence that any considerable number of Albertans have perceived the irony of the situation either: they seem to be content with "the sound conservative government" of which Manning, and behind him, Zionist-Wall Street finance, are so proud, but which bears no resemblance whatever to the Social Credit Objective. Premier Manning does not encourage the dissemination of Douglas's later writings which lay bare the network of Zionist financial conspirators to whom the Albertan and British Columbian "Social Credit" politicians owe their positions of apparent influence: a well-informed, wide-awake and responsible electorate is the last thing your Permanent "Welfare State" Administrator of the International Sec-Ballot-Box Apparatus desires.

In "Alberta, 1953", Mr. Hewlett Edwards sums up a situation, the thorough understanding of which is of the greatest importance to Douglas Social Crediters everywhere:

"In 1938 the last of the Social Credit Acts was disallowed. That is fourteen years ago and since then no attempt has been made to introduce Social Credit . . .

With the advent of war in 1939, the Alberta Government abandoned its offensive to implement Social Credit, and, until William Aberhart's death in 1943, confined its efforts to resisting the Federal Government pressure to centralise power under cover of war . . .

"Aberhart's strategy was to use the war years to consolidate his position and win wider and better informed support for a determined renewal of the offensive. When Manning succeeded to the Premiership the ground, which had been gained, was thrown away. The policy of the Alberta Government underwent a fundamental change. Resistance to centralisation by Ottawa was abandoned. Overtures were made to the money monopoly culminating in the surrender of the Province's principal taxation power to the Federal Government. The Alberta debt was refunded on terms highly satisfactory to Wall Street . . .

"With the end of the war, the Alberta Government's departure from any pretence of pursuing Social Credit became more open

and shameless. Douglas was repudiated, informed Social Crediters were 'purged' from 'Party' and from key Government positions."

And at this crucial point in the history of the Alberta Experiment we will give the word to the best known of the repudiated Social Crediters, Mr. L. D. Byrne, who for ten years was Technical Adviser to the Alberta Government. Mr. Byrne wrote a letter on March 24, 1948, to Mr. Barclay-Smith, editor of "The New Era", Sydney, which was published in "The Australian Social Crediter", on September 4 of that year:

"No doubt you have heard that the Alberta Cabinet asked for my resignation last month on the grounds that they took exception to a report I had made regarding the present international and national situation in the light of Social Credit.

"Because Mr. R. E. Ansley, Minister of Education, and the best informed Social Crediter in the Cabinet agreed with the report, his immediate resignation was requested by the Premier. .

"The start of the trouble can be traced to the refunding of the public debt on terms which met with the enthusiastic approval of the financial interests which smoothed the way for the project, and the so-called Alberta Bill of Rights.

"It was apparent then, and became increasingly apparent, that Manning was being strongly influenced by outside interests, and to the extent that he responded, his popularity was built up by the Press and so forth. That the main exerted influence upon him was Zionist in origin I have no doubt — and, as usual, the real H.Q. of the provincial Communist organisation is centred in the local Zionist 'brain trust' . . .

"At a packed and manipulated provincial convention of the Alberta Social Credit League Manning made it plain that (a) the Government proposed to take no further action in the provincial field to continue the battle for Social Credit — the Court's decision on the so-called Bill of Rights being the alibi, (b) All effort was to be concentrated on the Federal Field solely on party-political lines, in direct opposition to the action policy adopted by the National Convention the year before."

There followed a meeting, Mr. Byrne continues, of the National Council of the Social Credit Association of Canada where Douglas was repudiated, "The Canadian Social Crediter" condemned, and the Quebec Social Credit movement — Union des Electeurs — denounced. A new editor was appointed who at once announced to the Press a complete change in policy. Since then there has been no mention of the part played by organised World Jewry and World Masonry in international affairs in "The Canadian Social Crediter". A news item in "The Jewish Chronicle", London, which appeared shortly after, claimed that "the purge in the staff of the paper was the result of a conference with Social Credit 'leaders' and the chairman of the Public Relations Committee of the Canadian Jewish Congress". (Vide "The Australian Social Crediter", September 4, 1948.)

Mr. Byrne has here taken us very near to the centre of the conspiracy against the individual, to the core of the world govern-

mental plot. Mr. Hewlett Edwards, in the article already quoted, further points out that the Manning Government's decision to abandon the Provincial, and concentrate on the Federal Field, with its slogan of "On To Ottawa", is a disavowal of the administration's obligation to establish the right to legislate in Alberta without the sanction of the money monopoly. Turning to the second Canadian pseudo-Social Credit administration of British Columbia, he states:

"Alberta's example has been closely followed. In the 'Social Credit' Government of British Columbia few of its members know what S.C. is. There has been, and there is at the present, no question of this Administration making any attempt to introduce Social Credit. During the election campaign this pseudo-'Social Credit' party's spokesman pledged his Government to model legislation on Alberta's 'welfare' measures. This imitation is not Social Credit, nor is Social Credit intended: it is derogation of its name and perversion of its nature."

[End of First Instalment.]

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"New Times," December 3, 1954—Page 11

29 SHEEP TO THE ACRE!

Example of Fertility Build-up

From stony riverbed to luscious green pasture is indeed a major transformation, but it has been done and is being done again at Islington Freezing Works, Christchurch, as members of the Canterbury Branch of the N.Z. Organic Compost Society saw for themselves when they made a conducted tour of the irrigation scheme recently.

The Manager, Mr. Gunderson, who conducted the party, explained that the effluent between 230,000 and 250,000 gallons daily in the killing season had to be disposed of and the scheme of irrigating the paddocks was initiated in order to get rid of this huge quantity of matter in such a way as to obviate any offensive odours.

For a start the waste matter is pumped up to a 20 feet high platform and the solids removed, the remainder or effluent then travels along fluming to a border dyke system where as much as 60 inches a year is disposed of. The solids are composed with straw and many envious eyes saw the heaps of completed compost awaiting disposal.

Members next saw paddocks, which were really typical riverbed country. Full of stones, they would present a problem to any farmer. These were shortly to receive the benefit of the irrigation and the next move was to see the paddocks, which had received treatment for six years.

These were in ideal heart and were outstanding even in the middle of the hot summer last year, when no less than twenty-nine sheep were carried to the acre. This represented a steady turnover of sheep too; the replacements in each case being hungry sheep, so the land was taxed severely but stood up to it well.

From 60 acres last year, 400 tons of ensilage had been taken. Both sheep and cattle did very well on this land. The soil analysis showed that the land was rich in

calcium, nitrogen, potash and trace elements. Lincoln College staff reported that the paddocks represented a very well balanced pasture. Green peas had responded very well to this land and three and a half tons of shelled peas realised £92 per acre for a five months growing season.

Features of the treated paddocks were the total absence of grass grub and the abundance of worm casts. The paddocks will never need ploughing.

A similar scheme is now in operation at Waingnawa — a freezing works near Masterton—but, unlike Islington, the waste products from the Pelting Department are not separated. These are highly chemical, and because of this, cattle will not eat the pasture, though sheep like it. At Islington, where the wastes from the chemicals are not included, both sheep and cattle relish the pasture.

—"New Zealand Compost Magazine."

Farm Mechanization and Labour Productivity

In a recently issued Report (No. 41), the Farm Economics Branch of the **Cambridge University School of Agriculture** discusses the central problem of mechanisation—raising productivity per man to meet the costs of machinery, which has increased in volume $2\frac{3}{4}$ times since 1939. The present situation is summarized thus:

"It is undoubtedly true that output per man has risen since 1939 and estimates of the increase place it in the region of 30 percent. But a large part of this output has come from higher yields and better techniques used by the farmer—such as more fertiliser or improved seed varieties

—none of which is attributable to machinery or to the men operating it.

"If machinery has served a useful purpose in increasing the amount of work performed per man, one would expect it to show in the form of more acres of crops cultivated and more livestock tended per man employed. In these terms, the productivity of labour has increased by some 15 percent.

"While such an increase is very well worth having, it seems small in comparison with the potentialities of the machinery used. A farm worker with a tractor can plough three, four or more times as many acres in a day as with a pair of horses. The use of a combine can reduce work in the harvest field to a quarter or less of that required for a binder. Against this background, the increase in work performance of 15 percent seems small. It would be even less impressive if account were taken of the additional man-hours spent in factories and repair shops in the manufacture and upkeep of this machinery."

- "Rural Economy" (England),
September-October.

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. Comprehensive and revealing. Price 1/3 posted.

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