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THE WORLD GOVERNMENT PLOT A Master Conspiracy Against National Sovereignties

In the following article in "Candour" of June 17, the British Views-Letter, Mr. A. K. Chesterton penetrates the current international smoke-screen and reveals how 1955 may see another big step taken towards the creation of a world monopoly of all power—unless, of course, patriots everywhere resist all policies which deprive them of genuine control of their own affairs:

The speech from the Throne opening the new session of Parliament was chock-a-block with all those international shibboleths, which constitute the chief stock-in-trade of the Edens and Macmillans and their galaxy of hangers-on. Behold the nostrums in spate:

"In their relations with foreign Powers my Government will resolutely go forward with the policies to which they are pledged. The United Nations, the Atlantic Alliance and the New Association of Western European Union will all receive their wholehearted support. They will continue to work in close accord with the U.S.A.

"Fortified by the growing unity and strength of the Free Nations, my Government looks forward, in a spirit of confidence and goodwill, to fruitful negotiations with the Government of the Soviet Union.

"My Government welcome the progress which has recently been made in the United Nations' discussions on disarmament and will zealously maintain their efforts to reach agreement on a comprehensive disarmament plan designed to bring peace and security to all countries . . ."

And so on. These lush sentiments are doubtless all part of the price Eden is delighted to pay for the congenial international situation stage-managed by the world's policy-makers to secure a favourable election background for their darling. It must not be thought, however, that pretty sentiment is the only thing involved. The substantive payment will be made in cash—the hard cash of national sovereignty.

Let there be no doubt about it, the instalment of Sir Anthony Eden as Prime Minister of Great Britain is an essential step in the march of events towards what may prove to be—and what has certainly been designed to be—one of the most significant occasions in human history—the revision this year of the United Nations Charter in such a way as to bring closer to fulfilment

the master-conspiracy to herd the nations into the clutches of a single authority designed to exercise sole sway over mankind. The reference in the Royal Speech to "a comprehensive disarmament plan to bring peace and security to all countries" makes plain the formula with which the would-be world governors are preparing to reduce national governments to the status and impotence of parish councils.

Readers of "Candour" have been kept fully informed of the propaganda aspects of the plot: now they will have a chance of watching the evil design being carried forward towards fruition, not in a series of bold Mephistophelean sweeps, but through familiar, reassuring agencies, such as Speeches from the Throne and Edenite platitudes, accompanying frequent trips abroad by good, kind Mr. Harold Macmillan. If one thing is certain it is that our faithful young Queen knows as little of the real import behind the conventional phrases, which she is required to utter as do the vast majority of her subjects.

I am told—although I have not been able to check the information with any published report—that at one of his election meetings, Mr. Macmillan said that the impending "Big Four" Conference would have on its agenda this question of the revision of the United Nations Charter, which is to be discussed by the General Assembly in the autumn. It is surely an interesting, not to say suspicious, circumstance that after years of cold war, real or contrived, with a constant but unsuccessful clamour for "meetings at the summit", the foul weather should continue almost to the eve of the big event and then suddenly abate. Whoever supposes such a circumstance to be adventitious knows nothing of international political realities. Not only do I have no difficulty in believing that the "Big Four" Conference — ridiculous description of a meeting between lightweights such as Eden and Eisenhower! — will discuss U.N. Charter

revision: I am convinced that the Conference has been withheld in cold storage all these years to be produced for the express purpose of preparing the ground for as drastic a revision as the peoples of the world can be prevailed upon to accept. It would be merely speculative to state an opinion as to what and whom M. Bulganin represents, but we do know whom President Eisenhower represents and we know further that what Sir Anthony Eden and Mr. Harold Macmillan represent amounts to much the same thing.

The Foreign Secretary's meeting with Mr. Foster Dulles and M. Pinay in New York, to be followed by the visit of the trio to confer with Mr. Molotov in San Francisco, indicates that the way ahead is being very

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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 to the community's indebtedness and the sound business practice of gradually reducing existing debt. 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.

AUSTRALIA'S MONEY MESS

By Noel STOCK

Since the disappearance of Alexander Del Mar from the light of day (about 1900), economics, especially monetary economics, has been a betrayed study. Del Mar, "America's greatest historian," was, perhaps, the last "orthodox" economic historian to face up to FACTS. Since 1900 economists have, at best, been content to publish some or most of the facts, but without any sense of order. They have neglected the handful of key facts, without which the rest are as chaos. At their worst the economists have lied and paid tribute to the reigning political power, whether CAPITALIST, MARXIST or LIBERAL-SOCIALIST.

The live thinking has, in this century, been left to "cranks" like Professor Soddy or C. H. Douglas.

The purpose of this study is most certainly NOT to supplant the present histories* but to introduce perspective.

MONOPOLY

The monopoly of money (and of credit) is the major monopoly on this planet. The power it bestows is used to create lesser monopolies i.e. chemicals, metals, political parties, etc.

The ancients understood very well the workings of monopoly, and for this reason, apart from the other good reasons we have, we should fight for the restoration of intelligent reading of the Classics. Aristotle, in the Politics, gives us in a few words the story of Thales and the olive presses. Strabo (Geog. 111., ii. 9.) tells of the monopoly of silver coining in Rome; and so on. It was St. Ambrose Bishop of Milan, who thundered what is probably the greatest of all denunciations of monopoly:

"Hoggers of harvest, cursed among the people."

Alexander Del Mar, in his book "A History of Monetary Crimes" (1899), said the banking system which had its beginning with the Bank of England, aimed at "the elevation of this sordid and cynical class to the ownership and government of the earth." That was in 1899. In 1931, Pope Pius XI, in his encyclical "Quadragesimo Anno", had this to say:

... immense and despotic economic domination are concentrated in the hands of a few . . . who, because they hold and control money, are able to govern credit and determine its allotment . . . so that no one dare breathe against their will."

When the First Fleet arrived in Australia it carried no money, and Governor Phillip was forced to issue bills on the British Treasury to meet expenses. Later Spanish dollars were shipped to New South Wales, and then followed notes and coins of all shapes and sizes. There was also barter, and many people issued their own money. Our monetary system was chaotic from the start. Take the beginning of the 19th century:

"For the officers it was a good racket while it lasted. They . . . monopolised the right to obtain goods from the Store by barter, and, government bills being in short supply, took the major part of imports of spirits . . ."

*such as those of Professors Butlin and Giblin.

"... a friendly understanding between the Commissariat, the Treasury and the banks by which the supply of bills on the British Treasury was mainly reserved for the banks who then resold at a profit."

(Butlin, *Foundations of the Australian Monetary System*, M.U.P. 1953.)

Governor Arthur declared that the bank directors discounted each other's bills "as placed large funds at their disposal" so that "none but directors and their friends could purchase cargoes of goods brought into the Port."

A Legislative Council Committee in Tasmania reported in 1836 that there was inadequate British specie in circulation:

"... by far the greater part of it being locked up either in the Military chest or in the three banks at Hobart Town."

Many details on early Tasmania — including the chaos and dishonesty — will be found in R. H. Hartwell's *The Economic Development of Van Dieman's Land* (M.U.P. 1954).

Under the pressure of boom and slump, monetary and economic power came more and more to be concentrated in the hands of a "Big Few". - Just as the financial powers that created — or urged — the Wall Street crash of 1929 were able to buy up cheap stock and consolidate their industrial empire. In Australia, the consolidation of the Commonwealth Bank and Notes Board in 1924 enabled the monopoly of money and credit to flourish under the cover of "public ownership"; so that L. F. Giblin, in *The Growth of a Central Bank*, can speak calmly of "a total internal debt of £558 million", and:

"Total Government expenditure was £198 million, of which £85 million was for interest and unemployment relief on a very meagre scale . . ."

The Australian economic system worked, from the beginning, towards monopoly. Of the ten non-savings banks formed in Tasmania up to 1850, six had failed or been absorbed before 1850, and by 1922 all had disappeared except the two big English banks — the AUSTRALASIA and the UNION.

USURY

Having established a monopoly, the monopolist is able to use his power almost as he pleases. Boom, depression, "stability", are all the same to him: he has power to draw tribute from the community no matter what the state of the nation or world; in both war and peace.

The founder of the Bank of England, Paterson, wrote in his prospectus:

"The Bank hath profit on the interest of all the moneys which it creates out of nothing."

An Introduction To Social Credit

By Bryan W. Monahan

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

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

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

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

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

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

AUSTRALIA'S MONEY MESS

(Continued from page 2.)

Which is very much to the point. The best definition of Usury is that of the American poet Ezra Pound:

"Usury, a charge for the use of purchasing power, levied without regard to production, often without regard even to the possibilities of production."

But to get the full force of these two quotations we must realise that money is:

NOT A COMMODITY, BUT

- (1) a means of exchange
- (2) a measure of price (price, not value)
- (3) a guarantee, as Aristotle says, of future exchange.

Judge Burton tells of cases, which came before him in the Court, in New South Wales, between 1828 and the end of 1834:

"£45 percent, was given and taken upon the discounting a bill of exchange for £38, which had between four and five months to run . . . it is a common thing in this country for poor people to give ten shillings a week for the loan of £2."

Speaking of the pastoral boom of the eighteen-thirties, which ended with the depression of the forties, S. J. Butlin says:

"It is not entirely coincidence that the story begins with the legislative removal of all restrictions on interest rates."

In the *Sydney Gazette* of July 12, 1831, we read that in the first ten months of 1829,

"one in every 4¼ persons was served with a writ of one kind or another; . . . one in every 10-1/3 persons either had an execution against his person or property or was held to bail . . ."

And the reason the Tasmanian Legislative Council refused a legal limit of 10 per cent in 1842 is given in the *Hobart Town Courier* of November 18, 1842:

"The President and several of the Council are money lenders, some of them of the first water."

A Mother Country, which had long, since been given over to Usury, which had goaled Cobbett because he protested publicly against the contriving of the money lenders, was in no shape to foster honour and integrity in her colonies. Australia was gradually drawn into the net of International Finance. By 1929-30, "the normal overseas requirements of (Australian) governments . . . amounted to about £35 million per annum for interest and other charges." The orthodox-socialist historian Professor Giblin explains:

"At the beginning of 1932 Australia was in the pit of the depression. Unemployment was 30 percent and national income had fallen by one third since 1928-29. Of this fall perhaps half was the direct effect of external events — the fall in world prices . . ." etc., etc., etc., etc.

Cicero writes to Atticus, in 51 B.C.: "When they were still unable to pay, he took the five leading citizens and had them starved to death. And now that I am governor he is demanding 48 percent from them . . ."

THE MIGHTY ENGINE OF THE SINGLE STANDARD

Around the beginning of this century, Brooks Adams, great-grandson of the second President of the United States, provided a skeleton key to the several doors back of which are located the mysteries of High Finance. In *The Law of Civilisation and Decay*, he wrote:

"Perhaps no financier has ever lived abler than Samuel Lloyd. Certainly he understood as few men, even of later generations, have understood, the mighty engine of the single standard. He comprehended that, with expanding trade, an inelastic currency must rise in value; he saw that, with sufficient resources at command, his class might be able to establish such a rise, almost at pleasure; certainly that they could manipulate it when it came, by taking advantage of foreign exchange. He perceived moreover that, once established, a contraction of the currency might be forced to an extreme, and that when money rose beyond price, as in 1825, debtors would have to surrender their property on such terms as creditors might dictate."

The bankers, however, and their spokesmen, have invented and propagated through the press, universities and political parties, another terminology which has been very successful. They speak of "the Business Cycle", "the unalterable laws of economics." Another good phrase is: "Supply and Demand". It elevates John Citizen to the role of arbiter, his tastes and dislikes deciding the fates of bankers and commerce.

Australia has, from the beginning, been subject to booms and depressions, as anybody can see from the books of Butlin and Hartwell. In 1828, Governor Arthur spoke of . . . "a period of unexampled pressure . . . from the extreme want of money in the market."

Our first big boom started in the mid-thirties, when land and other prices were artificially raised. According to Professor Butlin, loans in New South Wales alone were quadrupled in less than five years. And the slump, which followed lasted approximately from 1841 to 1843.

Came the usual chorus of bankers and their associates:

"Things must be left to their natural course; property must change hands . . . the distress and ruin of individuals preferable . . . to any artificial measure . . ."

" . . . nothing but time and a strict observance of economy . . ."

Bankruptcies, unemployment, shops deserted. The powerful and/or wary banks survived and grew; most of the interest was shipped out to England. Ninety years before the American colonists had suffered a similar defeat. Del Mar explains that Governor Shirley, by trickery and pressure, "converted all debts created at inflation prices into obligations payable during the prevalence of contraction prices . . ."

In Australia, as elsewhere, the mighty engine has continued to grind, with depression following boom, on through the 19th century into the 20th century. The "engine" has been modernised, the technique is always a step ahead of "public outcry". "Nationalisation" has been the major smoke screen. The function of governments today is to ensure that "international accounts are fully balanced". "National solvency", as it is called, is a matter of prime importance. Professor Giblin, orthodox economist, adviser to governments, says:

"It is difficult to escape the lamentable conclusion that in the circumstances of 1930 heavy unemployment was the necessary price to pay for national solvency."

(Against this J. T. Lang raised an uncouth voice — it was the voice of common-

sense crying out against something which it knew was wrong, but could not understand.)

Today, the SYSTEM is linked by a network of central banks and enshrined in an International Monetary Fund, backed by the armed forces of the United Nations, in theory if not yet in fact! It is important to note here that among those connected with the formation of this International Monetary Fund were the late Harry Dexter White and the former French Premier M. Mendes-France.

(To be continued)

NEW TIMES BOOK SERVICE

SOCIAL CREDIT AND CATHOLICISM 6d.

By George Henri Levesque. Deals with the great impact that Social Credit ideas have had on the French Canadian people of Quebec. An outline is given of the structure and methods of the non-party Union of Electors.

BRIEF FOR THE PROSECUTION 13/2

By C. H. Douglas. Further copies of this, the latest of Douglas's work, have now been received. A brilliant exposure of the International groups which worked to destroy the British Empire between wars.

AN INTRODUCTION TO SOCIAL CREDIT .. 5/5

By Bryan W. Monahan. A satisfactory and comprehensive answer to the question "What is Social Credit."

THE ANSWER TO SOCIALISM 1/-

By C. Barclay Smith. A very lucid exposition of the working of Socialism, providing the only answer to it.

ELEMENTS OF SOCIAL CREDIT 11/7

An introductory course of lectures published with the authority of the Social Credit Secretariat.

WHY AREN'T WE TOLD TRUTH ABOUT FORMOSA?

In the course of the past year, the crisis in the China Sea has awakened the Press of this country to the existence of Formosa, as a place of strategic significance in the defence system of the free world in the Pacific and South-East Asia.

It is a strange fact, however that the commentaries upon it have, in general, made no attempt to explain that the holding of Formosa against the Communists means hardly less to the security of this Commonwealth than that of Malaya, which is now recognised as a major matter of national interest by the Government as well as the general body of informed public opinion.

The plain fact is that, if the Communists achieve possession of the island, it would not matter whether they had a large surface fleet available or not.

They would be in a position, in war-time, to conduct a vast submarine and air offensive, using it as a base, which would rapidly make the northern Philippines untenable, and eventually, in the opinion of U.S. military experts—make it necessary to "pull back" their forces across 2,000 miles to a second line running through Guam and the Solomons to Australia.

Of this truth, it may be said with confidence, the Australian "man in the street" is totally unconscious.

Another matter which has been systematically ignored is the need of enlightening the public concerning the real character of the regime now established in Formosa—that of the Chinese Nationalists—and the issues involved in the preservation of this "other China," which extended far beyond questions of strategy, and involved Chinese communities numbering millions in South-Eastern Asia and beyond.

The accounts of Communist China given by a number of observers—political, clerical and others—usually superficial contact in the course of "conducted tours" after the briefest and most—have been featured in the newspapers, spiced with praise of the Peking regime's astonishing "social achievements".

CURIOUS NEGLECT

But concerning Formosa we have been given practically nothing, except allegations about "police-State" methods there, and the repetitions of epithets like "reactionary, discredited and corrupt" in relation to the Chiang Kai-shek regime.

Those who make tours of Mainland China never seem to consider that it might be worthwhile to look at Formosa, at least before handing out their fantastic opinions as to what ought to be done to it.

The desirability of having a capable Australian Minister and staff to observe events there does not yet seem to have been seriously considered—though it is obviously a far more practical matter, from our national standpoint, than that of "recognising" the Peking regime, which has been such a constant subject of agitation.

Finally, when Dr. W. G. Goddard, an Australian "intellectual" who has had a long former experience of teaching in China

and is an officially acknowledged expert on Far-Eastern affairs, returns to this country after spending three months in Formosa, engaged in close and intimate observation of its life, people and government, his lectures are poorly publicised and receive only brief and cursory mention.

BEST IN ASIA!

There is none of the large-scale interviews or articles in which the views and impressions of visitors to Red China have been broadcast for the benefit of the public.

It is not that what this careful observer has to say is not interesting and enlightening. The trouble is, however, that it reflects uncomfortably on the truth of the impressions, which have hitherto been conveyed to the people.

For what Dr. Goddard found in Formosa was not a corrupt, reactionary and detested "police-State" ruled by a "Fascist" autocrat; but a government democratic in spirit, zealous for reform, and staffed with capable young administrators, and a people whose social conditions are greatly superior to those of any nation in Asia at the present time!

He has much to say of the great land reform, now completed, which has virtually ended "landlordism" and given the ownership of Formosan land to those who work on it, along with the means of improving their production and way of life.

He describes the building of new industries and public works and the development of welfare State policies. In fact, he shows that the "other China" is really doing what the Communists claim their own service State is doing—giving to an Eastern people a new level of freedom and well being, while preserving the values of their ancient culture.

BATE'S DOCUMENT

Other observers who have far less than Dr. Goddard's enthusiasm for the cause of free China have been obliged to admit the soundness of the Kunmintang achievement on Formosa: notably Mr. Maclear Bate, a British writer reared in China, who produced his "Report from Formosa" some four years ago, when the recent developmental and social planning was far less complete.

His very readable and careful account of what he saw, as well as the background of Formosan history, is almost completely unknown in this country; and its judgments on the Formosan situation have been entirely ignored.

The same may be said of other commentaries which have appeared, in American and British journals, and which throw a favourable light on the Nationalist rule in the island.

It is difficult to resist the conclusion that influences are at work, which are concerned to keep the truth about Formosa out of sight.

"SOCIAL CREDIT AND CATHOLICISM"

By George-Henri Levesque, O.P., Professor of Economics, Laval and Montreal Universities, Dominican House of Studies, Ottawa.

Introduction by Eric D. Butler.
(post free. Order now Price 6d.

POWER

"History is not a web woven with innocent hands. Among all the causes which degrade and demoralise men, power is the most constant and the most active."

—Lord Acton.

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.

A.B.C. ON COMMUNISM .. . 1/- by E. W. Fawkes.

An American publication, couched in simple terms, gives a good historical background to the Communist conspiracy.

The Pacific, and Australia's Future

By A. J. O'Callaghan

The steady advance towards Australia of Communist forces in the Pacific is recognised by a minority of our citizens as a grave danger to our country. Contemplation of what may be in store for us within the next ten or twelve years brings us to frightful forebodings.

The alarm given by this informed minority had repercussions in the recent State elections. It failed to register in the minds of the Labor Party managers. The political puppets obeyed orders while a few stalwarts showed with admirable courage their intelligent appreciation of a solemn peril. The hypnosis of the Gadarene swine was recorded a long time ago. The "swinging" voters, being uninformed of the real issue and showing their disgust at the discord and stupidity evident in the Party brawl simply voted "Liberal"—the Government which now holds office in this State. The Party hopes for Federal successes. "On to Canberra!" Will the Bolte Government, aided by the press and current propaganda, take the easy road to the Socialist or Welfare State, or reject the Communist-Internationalist policy? We fear that they will choose the former.

Ministers have already expressed their personal sympathy with deputations without any promise of relief. Perhaps these Ministers feel that they have yet to gain experience before they can act safely in the interests of the electors. The danger remains. More than 22 years ago the late C. H. Douglas, in a speech made at a "New Age" dinner, dealing with the question of unemployment, international debts,

and the inevitable outcome of a continuance of "The Big Idea", made this interesting prophecy, "Viewing the whole situation shortly, then, I can only see one stubborn fact which seems capable of resisting the immense political skill which is being employed to retain the control which finance has acquired over the lives and even the intelligence of the human race, and that is the steady advance of mechanical progress. Under the existing financial system the retention of human employment as a condition of access to the means of life seem to me inevitably to involve what the professional economists call 'a favourable balance of trade', that favourable balance of trade most certainly cannot be obtained by commercial intercourse between highly developed nations, and it would appear essential that those nations under the stress of financial compulsion must compete for such markets as those of China and the undeveloped regions of the Middle and Far East. The Pacific therefore is, in spite of danger spots in Europe, the real centre of gravity, and it is there in all probability that the future of civilisation will be decided.

"That is the picture which we see in looking around the world today, and it would be difficult to deny that it is a gloomy picture. It is the direct result of endeavouring to carry on the business of the world in accordance with a defective conception or idea."

Let us pray that under Divine guidance our efforts to attract the attention of the minds of men to the nature of our peril will succeed in time to save us from a terrible fate.

that made the immigrants furious.

They shouted: "Is this your British paradise? Is this what you call a welcome? We do not like Britain. We only want the money and the work."

They threatened to attack a photographer. As the luggage began arriving they fought porters trying to distribute it. Police formed chain barriers to stop clashes.

Charming!

But who told the rabble anything about a "British paradise"? Follow that line of enquiry to the source and the betting is that we should confront precisely the men who maintain Brock Chisholm in high international office. One more glimpse, this time from the "Star":

Several complaints have reached Battersea Housing Committee of coloured people taking over houses in the borough with part possession and then making living conditions for the sitting tenants intolerable, says the chairman, Councillor J. F. Lane (junr.).

In one case, he said, the tenant had been in the house for fifteen years and now found it impossible to stay on.

"Presumably the three rooms he and his wife occupy can be let on more remunerative terms once the coloured landlord has got rid of them," says Councillor Lane.

The British in these days of their decline have become pretty gutless, but there is a limit to what they will stand.

—"Candour", 17th June.

God's Garden

The kiss of the sun for pardon,
The song of the birds for mirth;
One is nearer God's Heart in a garden
Than anywhere else on earth.

—Dorothy Gurney (1858-1932).

MONGRELIZATION

Mr. Ron Gostick's admirably courageous and informative periodical, "The Canadian Intelligence Service," quotes from an amazing article contributed to "Weekend Magazine" (publishers, the "Toronto Telegram"), by Mr. Brock Chisholm, former Deputy Minister of Health in Ottawa and now Director-General of the U.N. World Health Organisation. It would appear from Mr. Chisholm's views that a man who fathers six Canadian children is "an indifferent fellow who has ignored his responsibilities as a citizen of the world. There is nothing admirable in competing with rabbits. This is not man's function . . ." But such is only the start of Mr. Chisholm's "thinking". If every Canadian would become an advocate of birth control instead of envying the man with a family of six children "if we voluntarily allowed our Canadian birth rate to fall and increased our population by immigration," this would have a "most reassuring effect" on the peoples of overpopulated countries. If Canadians can "afford" to, it is permissible to have a large family - "only have it the world citizen's way". Produce a few babies of your own and adopt the rest from other countries where they have them to spare." Mr. Chisholm demands that Canada should start "a large-scale adoption programme of children from other countries" instead of having their own. "It would have a very good side effect, too, if the children had brown or yellow skins. . . . As far as I am concerned, the

sooner we're all inter-bred, the better."

Has the reader ever encountered the advocacy of a more preposterous case?

Brock Chisholm's decayed racial instinct is his own affair. What is very much the affair of us all is that the man who pours this degenerate rubbish into the public ear happens to be the Director-General of the World Health Organisation. "Happens", perhaps, is the wrong word. Much more probable is it that he was appointed to that post precisely for the reason that he holds such loathsome views. "Candour" from the first has maintained that the aim of the international policy-makers is to bring about the bastardisation of mankind. If that were not their objective, would Chisholm be as much as tolerated as a junior clerk in the W.H.O., let alone promoted to its command? Let there be no doubt whatever that what has been decreed is the destruction not only of White civilisation but of the White race itself.

Here is another picture, still less lovely to behold, revealed by the "Daily Express":

Hundreds of angry Jamaican immigrants threatened violence last night in Victoria Station. Squads of policemen were needed to keep order. The Jamaicans—500 of them—had sailed in to Dover earlier in the day aboard the 9,000-ton Italian ship "Castel Verde" and were brought to Victoria in relays of coaches—because of the rail strike. Their luggage followed in other coaches four hours later. It was this four-hour wait

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FRIDAY, JULY 15, 1955

No. 14

Pensions and the Moral Law

In spite of the Federal Government's claims that its policies have produced "economic stability", prices continue to rise. And these price rises, however small, affect pensioners more seriously than any other section of the community. It is not surprising, therefore, that pensioners are becoming increasingly bitter about the Federal Government's failure to give them their rights. We dispute any suggestion that the question of charity arises in this matter. The elderly people of the community have over a lifetime made an enormous contribution to the development of the real credit of Australia, its productive capacity, and it is only right that they should receive an adequate dividend in return for their contribution in order that they may spend the eventide of their lives in contentment and security.

Unfortunately, however, political, economic and financial policies are not based upon any conception of rightness. The modern politician is primarily interested in numbers. He operates in a moral vacuum, and there is no doubt that until this moral vacuum is removed the move towards totalitarianism will continue. We have no doubt that many of the Federal politicians who recently met the deputation of pensioners in Melbourne felt guilty about the lack of justice for pensioners, but the general tendency will be to forget—until, of course, just before the next Federal Elections, when all sorts of promises will be made! And of course there are the economic "advisers" who can always be relied upon to "prove" that it is economically impossible to increase pensions substantially.

While we agree entirely with the action pensioners have taken so far, and with the action they propose to take in the future, we do not feel that they can organise sufficient electoral sanctions to obtain any worthwhile justice from Canberra. It is true, of course, that the Federal Government will offer some small increase in pensions, an increase which will soon be nullified by rising prices. But this increase will not provide justice. It will only be granted because pensioners have demanded an increase in their pittances. The time has arrived when there must be a new and much more fundamental approach to the question of pensions. This approach must be based upon morality, not upon political expediency.

We suggest that the pensioners, while still maintaining their pressure on the Federal politicians, should make an approach to all the Christian Churches and ask them to speak out in favour of justice and morality. Churchmen complain from time to time about the lack of interest in the Churches, but they do not appear to understand that this lack of interest arises largely because they have failed to uphold the Moral Law in relationship to political, economic and financial policies. Ministers of Religion will become all excited about minor matters like lotteries while taking no interest whatever in how Caesar is treating the individual. Unless Caesar, the modern State, is restrained by the Moral Law, then there will be no justice for pensioners. All Ministers of Religion should be called upon to state where they stand on this question of justice for pensioners.

No doubt the question will be asked: "Well, what is justice for the pensioners?" To which we reply that it should be an accepted principle that pensioners should receive as a right not less than the basic wage. It is not the province of the Churches to concern themselves with the technical aspects of this question. They should concern themselves with the Truth. And the Truth is that it is easily possible for the Australian economy to provide all pensioners with a standard of living equivalent to the basic wage without affecting the standard of living of other people. Will the Churches take a stand for Truth?

SOCIAL CREDIT COURSE

This year we will again be conducting our winter study course on the subject of Social Credit. This is a very interesting course and is vital to all those who desire to understand the philosophy underlying Social Credit ideas. Social Credit is mainly concerned with the principles governing human associations, and knowledge of principles is essential if a correct appreciation of political and economic policies is to be gained.

A trained and competent Social Crediter may be termed a Social Engineer, who is able by virtue of his training to assist people to solve their problems, thus establishing the prestige of Social Crediters as competent people.

This course will be conducted by Mr. Eric Butler and will commence on Tuesday evening, 16th August, for six consecutive weeks. The course will be conducted at the office of New Times Limited, 5th Floor, McEwan House, 343 Little Collins Street, Melbourne. Will all desirous of attending please advise us as soon as possible as accommodation is limited.

For the benefit of country and interstate readers, the same course is available by correspondence.

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—Count Coudenhov Kalergi, founder of the Pan-Europa Movement, and Patron of the present United Europe Movement.

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THE INNOCENCE OF OWEN LATTIMORE

"We in postwar United Nations planning must bring the Russians all the way down into colonial Asia".

Owen Lattimore, "Solution in Asia", 1945.

WHAT IS FREEDOM?

From "Voice", Journal of Christian Campaign for Freedom

If the Christian Campaign For Freedom has done nothing else, it has made plainer than it was, clearer and more intelligible, however deplorable, some features of the prevailing mental "climate." It has brought to light direct evidence, for example, that the Clergy (of several "denominations" at least) live, think and act with complete regard for THE SAME mental "climate" as the laity, and not only the professedly Christian laity, but practically the whole of that section of the population which expresses what it deems to be its opinions at all. We hope that we may still do something to mitigate this effect.

Mr. Malcolm Muggeridge, the distinguished editor of "Punch", broadcasting from Toronto on August 11 last, said it had given him great satisfaction some eighteen months before to have the opportunity of trying to revive the nineteenth century reputation for untrammelled criticism of "an allegedly humorous weekly magazine". He said: "The result was electric. Angry letters poured in accusing me, among other things, of being a Fascist, a Communist, an atheist, a bigot, an Americanophile, a republican, an anarchist, yes, and even a Bevanite. Even when the possible truth, or at any rate the plausibility, of a particular comment was admitted, it was condemned as being in the worst possible taste . . ."

"Voice" is not even an 'allegedly' humorous journal, but we felt sympathetic towards Mr. Muggeridge in his complaint, and still more sympathetic when he went on to say: "Do you see what I am getting at? The exercise of a free, independent judgment is so out of keeping with the contemporary climate that it requires some explanation. Like a tumour or cancerous growth, it can exist at all only as a result of some abnormal condition capable of a simple diagnosis. . . . In this passion for thinking in terms of categories, I detect the clearest and most ominous symptom of the subordination of the individual to the collectivity. A voluntary uniformity, no less than an imposed one, prepares the way for servitude." Mr. Muggeridge thought people were never enslaved unless they had become slaves already. They swam into the mouth of the Great Leviathan: he did not need to chase them.

Despite the great trouble we have taken continuously in these pages to emphasise that true freedom is a product of a practical binding-back of social policies to natural Law, and the practice of integrity and responsibility of action, a "voluntary uniformity" determines apparently that, even extending to the Bench of Bishops, what we say, the real nature of the questions we ask, simply does not 'register.' What does it mean that, after two thousand years of Christian teaching, a clergyman, one who has the care of souls, can say: "In this question of freedom I am interested: but I am bewildered"? What can one think of a Bishop who says, in the face of the New Testament itself: "If we all did what we liked, we should have anarchy"? We have not said we should all 'do what we like.' We have said that a State cannot continue to exist which is not bound back to Law. Does the 'climate' of totalitarianism wash out the plain meaning of words?

In any case, we propose again and at length to answer the question: "What is freedom?"

Freedom may be hard to come by (there is an organised, consciously evil force in the world determined to destroy it), but it is, as the late C. H. Douglas said, "really a simple thing; it is the ability to choose or refuse one thing at a time." We are talking about what freedom is; not what people do with their freedom that is a separate thing. As the American evangelist, Billy Graham, has written:

"Freedom to choose or reject, freedom to obey God's commands or to go contrary to them, freedom to make himself happy or miserable. For it is not the mere possession of freedom that makes life satisfying — it is what we chose to do with our freedom which determines whether or not we shall find peace with God."

The prerequisite of being able to do anything with freedom is to have it. It is with the obtaining and preserving of freedom that we are concerned here, for the simple reason that freedom for the individual person is disappearing and is threatened with extinction. Despite the protestation of one clergyman, who wrote to us that he experienced true freedom shut up in a Japanese prison cell, we assert that the basis of a Christian society is destroyed exactly in proportion as individual freedom is destroyed. Any other conception of Christianity than that it is bound up with an expansion of individuality is either pure delusion or conscious perversion. Again, quoting Douglas:

"The 'mass' is unsavable, just as a mob is insane ('without health'); the object of Anti-Christ is to keep mankind in ever larger mobs, thus defeating the object of Christ, to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good because it is good. The energising factor is attraction, inducement."

As the sacredness of human personality and the need for free expansion of individuality is one of the major premises of Christianity, no true Christian can say that the interests of the individual over the group are not paramount. This being so, the rights and wishes of minorities, whether they consist of two people or forty-nine percent of the population are every bit as important in principle as the rights and wishes of majorities. Any person who denies this or abandons it under pressure is denying or abandoning a Christian basis for society. This is an assertion that Christianity recognises the primacy and formative nature of ideas, and that this is the primary idea, which should shape society; an idea that in fact makes of society an organism and not an organisation.

But this, like all ideas, is useless if it is not practically applied by Christians. Are

the clergy going to give, in default of the bishops, a practical authoritative lead in this? If not, our situation is indeed grave. And what are the practical implications of the acceptance of these ideas?

One of our clerical correspondents asks, 'doesn't life in society depend entirely on a voluntary surrender of freedom by the individual?' Yes, of course it depends on a surrender of some measure of freedom. But people don't voluntarily associate in any form of society unless they expect or intend to gain an advantage by doing so, i.e., a greater freedom. They cannot voluntarily surrender a freedom unless in the first place they have freedom to contract in or out of the association, i.e., unless they have freedom of association. As Mr. Muggeridge said at Toronto, habeas corpus may become itself habeas cadaver. When people contract in they accept responsibility to abide by the laws of the association. If they do not retain the power to contract out of the association they have not only lost a freedom—the freedom of association, the freedom to associate or dissociate themselves from an undertaking—they have lost the basic condition on which the power to have freedom rests. It is precisely this basic condition of freedom, which people lose, voluntarily or involuntarily, by accepting any form of socialism, e.g., the Welfare State, and international socialism (World Government) through the surrender of the sovereignties and sanctions of single States to one world State. What we have witnessed this century and are still witnessing is a constant progression to this final, irretrievable state of loss of liberty—irretrievable, because all power to have freedom is surrendered and is lost.

Freedom is not merely a matter of possessing rights; the possessor of rights needs also the power to exercise them. So that if freedom is something to be possessed by all and not merely by a few it involves inevitably the distribution of power, and not its concentration. "It is not improper to say that Christianity is inter alia a technique by which a man, by control of his ideation, may gain such part of the world as in the nature of things appertains to him, and there is no injunction of which I am aware against that. But there is a warning. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

On the other hand Welfare "Statism and socialism not only destroy freedom of association, either by destroying private ownership and enterprise or by controlling it, but also impose ideation on the individual by collective methods.

In the Christian conception the ideation proceeds from each individual, and is controlled by each individual through a knowledge and acceptance of Christian principles, the sole concession to Caesar being a minimum of social law and tribute such as is practically found necessary to protect individuals in society from the harmful acts of sinful persons or groups of sinful persons. All education is regarded necessarily as part of religion and is ultra vires of the State. There is recognition of immanent sovereignty "The kingdom of God is within you". Power is constrained, restricted and distributed.

(Continued on page 12.)



THIS TOWN MAKES COMPOST

W. C. Vanderwerth

Norman, Oklahoma plant turns out ten tons daily and shows practicality of municipal composting.

The development of a process for rapidly composting garbage and refuse from the city dump eventually will be of tremendous importance in supplying badly needed organic fertilizer. This process has been perfected and put into large-scale production in Norman, Oklahoma, where a plant is turning out about 10 tons of fine compost daily. Source of supply is the refuse hauled to the plant site by the City of Norman sanitation trucks.

Norman Pierson and Howard Furlow, operators of the plant, have isolated various cultures of bacteria, which are used to hasten the composting. The fact that in mid-January there was 3,000 tons of refuse in the process of composting shows that this is not a hit-and-miss proposition or a small-scale operation. At the present rate of production 10 tons of the compost is capacity of the unit. Plans have been completed for a 50-ton unit, but until that has been constructed efforts will be made by more efficient operation to speed up the unit to turn out 20 tons per day.

Pierson became interested in composting garbage soon after he landed a contract to collect garbage in Ardmore, Okla. He found that disposing of garbage was a bigger headache than collecting it, and soon started a study of bacteria to see what could be done to hasten the process of a satisfactory method of disposal. He educated himself in bacteriology, and finally isolated various bacteria, from which he formed cultures and started studying their effects.

After years of hard and discouraging labour, Pierson, who formerly was a flight engineer for American Airlines, found that he was producing a fine grade of compost. He then became interested in the project from the compost angle, rather than garbage collection. Looking for another location where he could put the plant into operation, Pierson approached the Norman City Commission for permission to develop a plant at the city dump. Norman officials, quickly realising the potentials of the composting process, have extended every encouragement and assistance possible.

After some time Pierson found that he needed an assistant, and Furlow became a member of the team. Furlow, an amateur horticulturist, gave the new project balance—the bacteriologist to isolate and develop the culture and handle production, and the horticulturist, who was seeking a complete

plant food and soil conditioner, to handle sales and promotion.

As the plant now operates, the city trash trucks dump the refuse in long windrows, four or five feet high. A culture of bacteria is sprayed upon the windrow, and the mound is then wet down. The outside is kept damp during the processing. Within 36 hours the bacteria have gone to work and the temperature of the pile has risen to about 160 degrees. On cool mornings, steam can be seen rising from the piles. The piles are turned every four or five days, bulldozers shoving the material and churning it up thoroughly. The outside must be kept damp, still there must not be enough water to make the mound soggy.

No effort is made to separate the garbage. Everything the trucks pick up is put into the mounds—old tyres, lumber, cans, metal, glass, and ceramics. Some of this material will not compost, but about 90 percent of the pile will break down into a rich, black, pleasant smelling compost. The ideal is the woody smell of old leaf mould. The compost is loose, rolls easily between the fingers, and is pleasant to use. Chemical analysis shows that it rates 1:2:1, with 15 trace minerals in evidence. (Note: Consideration has been given to adding certain natural minerals, such as rock phosphate, to increase the fertilizer value of the product.) The compost, which has been trade-named Naturizer, is a first-class soil conditioner and source of humus.

The bacteria culture is mixed with water, and about one pound of the bacteria will treat a ton of refuse. The enzymes and acid formed in the treating process causes all tin cans and thin metals to break down, and they enter the compost. Rust is not the principal factor in their breakdown since the composting period is too short for them to rust down completely.

In order to get the mounds more quickly into condition for sifting and sacking, larger pieces of metal and wood will be removed when the trash is dumped. At the present rate of collection, about 50 tons of refuse a day are hauled to the Norman dump. When 50 tons a day can be handled by the processing plant, the city hopes to eliminate the dump entirely. Many cities are running into the problem of where to dump refuse, and sanitation problems are a headache. The heat generated in the composting piles is sufficient to kill rodents, insects, and disease carrying germs.

Pierson and Furlow feel strongly the need to get the good, natural fertilizer back

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By Sir George Stapleton and William Davies. Describes the ley as a means of restoring humus and fertility to the soil, and the best and most economic way of producing grass.

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"Compost for Garden Plot and 1,000-Acre Farm" 8/10

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This Town Makes Compost

(Continued from page 8.)

into the soil. All the elements, which have been gathered for the benefit of mankind, find their greater bulk finally piled in the city dump, or washed into the sewer system. Completely breaking down this refuse and again making it available in the form of a fine soil conditioner at a moderate price will be a boon to the nation's agriculture and the health of the population.

When production first started, the price was \$60 per ton in bulk. Later, the price was lowered to \$40, and now the compost is being hauled from the plant in bulk at \$27.50 per ton. The aim of the company is to get the price below \$10 per ton. This would permit wide use of the compost in conditioning soil for field and row crops. Retail price is around \$1.35 for a 50-pound bag.

When a mound of compost is ready for sifting and sacking, it is piled upon a coarse shaker, which removes larger pieces of metal, glass, ceramics, etc., which will not break down. A conveyor then lifts the rough compost into a tower, where a double sifter finally drops the product into a hopper. It is then sacked by gravity, or dumped into trucks for bulk sale. There is some problem caused by material, which will not pass through the final, small sifter. This is primarily smaller pieces of glass, ceramics, and bits not yet softened by the bacteria. A grinder is being built which will crush this material, which will then be made available for large garden projects or landscaping developments. It will be somewhat harsh, compared with the velvety product being sacked under the regular trade name.

Pierson has designed new-patented equipment, which is now being manufactured. It will greatly increase the capacity of the plant and will be the basis for other plants, which the company plans to set up or to license. His primary research has unlocked one of the doors that has long puzzled horticulturists and scientists—how to get refuse to break down on a scale large enough to move the tons of debris that accumulate daily. It is estimated that if all the refuse of the nation could be processed to make this composting material there would be available each year many thousands of tons of organic nitrogen. This would not include the tremendous quantities of life-saving and life-giving trace elements.

In order to be financially successful, the material should move from the plant promptly, and sale should be about equal production. An instance pointing up the headaches of the new business is shown by the problem of finding a suitable bag for packing. Last summer 17 tons of the compost was packed in 50-pound paper bags lined with a special tarpaper. A few days later when shipment was to be made it was found the bacteria had digested the bags and there was a mound of compost instead of a neatly sacked pile.

The bag problem has now been solved with a heavy paper bag lined with polyethylene film. The Norman compost has been on the market for slightly more than a year. Widespread tests have shown the wonders it

will work. Gardeners have readily accepted it. Houseplant enthusiasts insist it is invaluable. Florists buy it by the ton, picking it up at the plant. Bob Rucker, landscape artist at the University of Oklahoma in Norman, has made wide use of it in his work. Tests will be made this spring with field crops, to study results with corn and alfalfa. Vegetable plots will also be conditioned with the natural fertilizer for comparison with untreated plots.

When asked about visitors, Pierson said the great interest of organic enthusiasts in the composting process had brought a stream of visitors. He said they were pleased with the interest aroused, but would like to emphasize that they feel the first responsibility is to further perfect the plant so that similar installations may be made available over the nation. For that reason, he said, visitations cannot be permitted at the present time.

Michigan State College and the University of California have conducted work in composting, and officials of those institutions have shown interest in the Norman development. These institutions make some effort to separate the material going into the composting process. As stated before, everything in the trash truck is piled on the heap in the Norman development. In order to make a more easily moved pile and provide material which can be more easily screened, some attempt will be made in the future to keep out old tyres, larger pieces of metal, and heavy iron. Tin cans, and even garbage cans present no problem at all. It is likely that the operation in Norman is one of the largest in the world for converting city refuse into usable compost. Its ramifications are wide.

One of the cities, which have contacted Pierson and Furlow about installing a composting plant, found that the plan would benefit them from several angles. The outgrown dump ground could be moved to a smaller site near the sewerage disposal plant. The shorter haul would permit three trash pick-ups a week instead of the present two. This could be done with the same equipment and same labour cost. The composting in this instance would include sludge from the disposal plant, and would relieve the pressure from an overburdened sewerage system. A great volume of fertiliser would be produced at a low cost and at an immense saving in shipping charges.

The plants, which the company plans to operate in other cities, will be based on the 10-ton or 50-ton unit. Intermediate size capacity will be taken care of in combinations of the 10-ton unit.

Plants can be installed in industrial sections and not be objectionable. The quick processing would not call for the large area usually associated with a dump ground. Several of the smaller 10-ton units could be installed in strategic locations around the city. Shorter hauls for the collection crews would mean added service at a lower cost for the harried city officials. Even if cities should pay for the operating costs of such plants they would save much more by lower costs for dumping grounds and decreased maintenance expenses, along with greater performance from sanitation crews.

—Organic Gardening and Farming (U.S.A.), May 1955.

THE KEYLINE PLAN

By P. A. YEOMANS.

36/3 posted

An Australian book clearly and simply setting out by word and plan the author's method of cultivation for the absorption of moisture and conservation of water. Dam construction and placing, tree preservation and planting, are all stressed. The book is rounded off by many beautiful photographs showing the results of his methods. The main farm implement he uses is the Graham chisel plough, and in this and many other ways P. A. Yeomans closely resembles Louis Bromfield in his writing and methods.

"The Land," 16/7/54: —

The basic principle of the plan is that water conservation on the pastoral areas is the most important factor in developing soil fertility because the decay of vegetable matter depends on the retention of moisture in the soil.

The book deals with the method of doing so efficiently and economically. Every man or woman who loves the land and its trees and is seeking a way to increase soil fertility should have "The Keyline Plan" on his or her bookshelf.

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"New Times," July 15, 1955—Page 9.

HOW BIG IS ECOLOGY?

By V. L. LEROUX

Towards the end of the report on her U.S.A. tour, Lady Eve Balfour says: "... have effectively developed a radionic method of pest control . . . in the fields of radiesthesia and cosmic therapy. I deduce that the method is based on the now known fact that not only does every living organism emit vibrations of its own specific waveform, but that this is also a characteristic of every cell."

In the postscript I note the questions: "Do I hear a murmur that this is metaphysics, and what has it to do with ecological research? Possibly everything. How big is Wholeness?"

The above-mentioned passages embolden me to give my experiences in a similar field whilst studying the ecology of wild oil palms.

For several years I was in charge of large plantations of oil palms, mostly sub-standard, not to say sickly and moribund. The people who had had them planted six to ten years before my taking over imagined that a tree whose natural habitat is almost impenetrable rain-forest could be made to grow as a monoculture after the original forest had been felled and burnt. And this in spite of the recommendations of Paul Jansens, who as early as 1927 insisted on the retention of shade trees.

By the time the trees were handed over to my care, natural regrowth was being encouraged to replace the former low cover crops. It was at last realised that the soil was fast losing its humus, but as yet no real study was being made of the ecological factors involved.

I was fortunate in having some unspoilt wild palmeries in my area, and I often wandered through them to try to find out something of their ecology. It is known that oil palms must have abundant non-stagnant water, yet some of my finest trees grew in localities fairly distant from obvious sources of supply.

By using dowsing methods, I traced water to the vicinity of a small tree known locally as Mobamba (*Caloncoba Welwitschii*), but could not understand why this should be. By talking with the old Mbuta (Village Elders who still remember their folk lore) I discovered that the oil palm and mobamba are brothers, and that the plantation trees were pining for lack of company.

I was naturally laughed at by the other Europeans, who would not believe that the presence of a plant could make soil damp. Unfortunately, I had not then heard of the Went-Duvdeni experiments, which have proved that some plants absorb dew by their leaves and exude the surplus through their roots. The Mobamba trees actually watered the palm trees!

This association between the Mobamba and water, or fluidic cosmic forces, is well known by the Mbuta. Obviously they no longer understand the fundamental reasons underlying their present behaviour, but in the past some ancestor of theirs must have taught them something, which has become today degenerated into Witch Doctor practices.

Bantu folklore and magic have much in common with that of ancient Egypt. The Bantu originally came from North-east Africa, possibly even from Asia, and their idols and dancing masks still retain signs indicating a former knowledge of numerology and of symbolism as used in ancient Egypt.

The Egyptian goddess Isis represented the forces governing the moon, water, movement, women, fertility and growth, often represented by the negative sign or a closed weeping eye with two tears. (Any members who belong to Masonic Rosicrucian lodges know all about this.)

This knowledge has degenerated into the following cure for barrenness. Women who desire to have children plaster their bodies with a paste made of Mobamba leaves, and during the full moon dance in a shallow, straight trench, which represents the negative or fluidic sign.

The link between the weeping eye symbol and Bobamba has evolved into the making of an eyewash by brewing the leaves.

Another tree, which I always found near oil palms, was the Mokongo. When natives cleared forests for food farms they always left a few Mokongo near each palm. It also was known to be a brother.

For some time I had been examining the auras of trees by using Kilner screen glasses. With their use I was able to see that the Mokongo absorbs great quantities of red which is said to be the carrier of physical formative forces, whilst the oil palms is a very sluggish, dreamlike grower. It is probable that the Mekongo in some way passes on its extra energy to the palm; at any rate, oil palms will not grow vigorously unless Mokongo are near them. The Kilner screens showed great activity in the palms' auras at soil level, so it is possible that the exchange of energy takes place through the roots. This will not seem strange to our Biodynamic members, as Rudolf Steiner often taught on these lines.

The ancient knowledge of the fact that the Mokongo is related to physical red rays has degenerated into its being used as a talisman for hunting. Two branches are planted on either side of a hunter's hut, where they easily take root and grow. From time to time they are fed with chicken's blood, so that they may grow vigorous and pass some of their strength to the hunter.

Simply because the interchange of cosmic energy is taught neither by modern science, nor by Europe's many religions, is no reason why we should laugh at the native who "feels it in his bones". Rudolf Steiner taught his followers to study superstitions so as to sort out the wheat from the chaff, so though no follower of all his teachings, I make no apology whatever for branching out into native folklore.

Our ignorance of these subjects has caused much friction between the European boss and the old Mbutas, who consider that acts such as planting pure stands of oil palms to be not just folly, but actually sacrilege!

So, how big is Ecology? Where does it begin? Where does it end? Should it be the whole of the Circle of Life, the snake that swallows its own tail?

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 and the health of his stock. Col. White's practical experience with organic farming methods under Australian conditions should be studied by every genuinely progressive farmer.

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

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

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THE WORLD GOVERNMENT PLOT

(Continued from page 1.)

thoroughly surveyed, at any rate as far as Geneva, where the "Heads of State" are to meet next month. What happens there and thereafter may or may not be as accurately plotted, but one fact should never be lost sight of—the international conspirators behind the scenes by consummate skill have manoeuvred themselves into a position where, whether there be agreement or disagreement, they cannot possibly lose.

If there be agreement, then the game played at Teheran and Yalta, and continued until the end of 1945, will be resumed with zest, with the international cabal dominating events and expediting the advance to a totalitarian world. If there be disagreement, actual or staged, then there will be a tremendous campaign, within or without the United Nations, to bring the Western part of the world under no less rigid a supranational control, on the pretext of meeting what will then be depicted as a renewed and still more formidable threat from the East. Eden and Macmillan, like Eisenhower and Dulles, are equipped to follow in the wake of either event. What they are not equipped to do is to lead the national revolt which alone could smash the whole infernal plot into smithereens.

Those who do not accept newspaper leading articles and political broadcasts as intelligent or realistic commentaries on world affairs, but who seek to discover the moves normally hidden from the public gaze, learn much from the attitudes of men who hold or have held key positions in the developing international set-up during the last two decades. No living American can more justly claim to have held such key positions than General George Marshall, who was Chief of Staff throughout the war, who was undoubtedly an initiate of the Pearl Harbour mystery, who took to the Quebec Conference the thesis that after the war the United States should adopt a pro-Russian rather than a pro-British line, who went to China as an exponent of the policy that Chiang Kai-shek should take Mao Tse-

tung and other Reds into his Government and who gave his name to the great move of Wall Street Imperialism to flood the world—originally not excluding the Communist world — with American dollars. Whatever has been cooking for the last fifteen years, General Marshall has clearly been in the inner counsels of the international culinary staff! It is therefore of major importance to learn where he stands on the One World question which we are here considering.

The answer, as it happens, lies ready to hand. I quote from a recent article in the New York "Daily News" by the distinguished columnist, John O'Donnell:

"This capital (Washington) where Gen. Marshall won his greatest military honours (he never commanded combat troops) was rocked back on its dignified heels with today's announcement that Marshall has joined the Atlantic Union movement and permitted issuance of the statement that he was honoured to be counted among those who support the unity of free nations.

"The declared objectives of the Atlantic Union, according to testimony before the Senate Judiciary Committee, it 'to drive the United States into a political union with a number of European and other foreign countries with a common citizenship, common foreign policy and defence establishment, unified currency, economic integration and unrestricted immigration.'

"Marshall, in announcing his support of the move, says that 'the United States now stands at the turning point in its relations to its traditional friends among the nations of the old world. It must finish the task of assisting these countries to adjust themselves politically to a new age or reconcile itself to seeing them move in directions inconsistent with their traditions or those of this country'."

Those "traditional friends" were certainly kept out of the picture, which Marshall took with him to Quebec! Well, we know Marshall for what he is—the protégé of Bernard Baruch, just as Dwight D. Eisenhower is the protégé of Bernard Baruch, and just as Truman and Roosevelt and Wilson were protégés of Bernard Baruch. The reference in our Queen's speech to "a comprehensive disarmament plan designed to bring peace and security to all countries" was a reference (of which Her Majesty was quite unaware) to the present all-out drive to imprison mankind within the confines of Baruchistan—the Empire of One World. The measure of the menace is that neither the B.B.C. nor a single British national newspaper has dared to denounce the evil plot: most of the newspapers support it.

Yet the New York "Daily News" is in no doubt about the existence of that plot and is unafraid to name it. Nor is General Douglas MacArthur ignorant of what is being hatched, as is clear from his withering references to "complex philosophies of world intrigue and conspiracy," and his scorn of "seductive murmurs that we are provincial and immature or reactionary and stupid when we idealise our own nation . . . that there is a higher destiny for us under another and more general flag." It is not to be supposed that there are no men prominent in the public life of our own country that do not see as vividly as does General MacArthur the nature of the vile conspiracy against national independence and sovereignty.

Why do they not as boldly speak out? Why do they leave virtually the whole burden of exposure to our little periodical, "Candour"? The answer does them no credit. It is that they are afraid. Afraid of going against a powerful trend. Afraid of being called "anti-American"—as though General MacArthur were "anti-American"! Afraid of being called "anti-Semitic"—because to oppose the will of Bernard Baruch is inevitably equated with anti-Semitism, a crime against humanity! Such cowardice is beyond words disgusting. Either the stuff of manhood has departed from these informed public personages or they are so saturated with self-interest that the effect is the same. They are guilty of a form of treason no less detestable because it is passive.

The danger is more generally understood in America than it is in Britain. Here is a passage taken from the American magazine, "Common Sense".

"The United States of America has no longer a Two Party System. It is now a One Party Nation under the government of an unnamed party. This is undoubtedly the 'Invisible Government' referred to by Senator Jenner and General Douglas MacArthur. 'Its system of operation has been, internationally, the League of Nations, Atlantic Union, Union Now, United World Federalism, The United Nations, N.A.T.O., and nationally, what may be termed 'silent revolution' or 'Baruchcracy.'

Its goal is World Government, Judaic, Anti-Christian world domination under the Mosaic Law."

I would not like to vouch for the phrase "under the Mosaic Law"—I should have thought the Marxist-Leninist-Stalinist line was the better bet—but the rest of that passage is indubitably true. Are we going to submit to such domination? If we do, we shall commit a horrible and inexpiable sin against our national past by murdering our national future.

"Ballot-Box Democracy"

If any one 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 misinstructed ballot-box democracy, I can assure them that, if their opinion should prevail and our destinies be submitted to decision by that process, the outcome is a mathematical certainty — our final eclipse.

—C. H. Douglas, in "Realistic Constitutionalism".

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WHAT IS FREEDOM?

(Continued from page 7.)

In the Satanic conception, the ideation is imposed on the individual from without, and his obedience is constrained by a maximum of social law and tribute. Caesar claims all, and controls all, including information and education. The principle is extraneous sovereignty, the embodiment of which is in an "elect and chosen group", the bondsmen of the Father of Lies. Power is centralised. It is the policy of the religion of Judaism, and the policy is Communism and Socialism—it is the treatment of men as a collectivity. It is the policy, the fulfilment of which we are rapidly approaching in this country.

We have the pathetic, farcical and tragic position today of a large, and certainly the most influential section of the Church, claiming to be trying to 'save souls,' whilst openly siding with the Satanic conception of society. If the Church and society are to be saved from this corruption and ultimate destruction, at least that part of the Church, which is now silent, has to come out into the open on the side of the Christian conception of society.

We had an approximation to real freedom for a large section of society in the conditions, which existed before the First World War. That section of society then had at its service a nearly perfect order system. It has been remarked that when Mr. Brown tendered his golden sovereign: "He set in motion the most marvellous train of self-acting psychological sanctions. Factories sprang to life, trains ran, and ships sailed, all concerned not merely to do his will, but to do it better than anyone else." It should be self-evident that with the great extension in labour saving devices and machinery allied to the harnessing of solar energy, which has progressively taken place since then, if the power of the golden sovereign (i.e., purchasing power) had also progressively been distributed to the poor, whilst

retaining the old order system, they too could progressively have enjoyed freedom with security. But then, as now, the Church remained silent. Unscrupulous Financial Interests were allowed to use the plight of the poverty-stricken industrial masses progressively to destroy that order system and institute the social welfare system in the place of extended freedom. The old order system, through increased taxation, was progressively used by Mr. Pink Geranium on behalf of Mr. Brown; then the order system itself was progressively destroyed, by the debasement of the currency, by the penalisation of private producers, by the institution of subsidies and indirect discriminatory taxation, by controls on producers and by the growth of Trades Union restrictive practices diluting the productivity of labour.

We now have something, which with equal accuracy can be called the Welfare State, the Managerial State or the Work State.

If, instead of aiding and abetting the official Full Employment policy, the Church had aided the community to see that the true object of production is consumption, and that the displacement of human labour by the machine could be a blessing in the provision of creative leisure, in the place of mass production, mass opinion and mass amusement, we could have had individual choice, craftsmanship and quality. May the bishops and clergy even now, at this late hour, say with Miss Dorothy Sayers: "if we conclude that creative mind is in fact the very grain of the universe . . . We shall have to ask ourselves whether the same pattern is not also exhibited in the spiritual structure of every man and woman. And, if it is, whether, by confining the average man and woman to uncreative activities and an uncreative outlook, we are not doing violence to the very structure of our being."

We come back, therefore, to our definition of what freedom is: "the ability to choose or refuse one thing at a time." This postulates at least: (1) that the products

(not the administration) of the production system are controlled by the consumer, which can only happen if there are independent producers competing to cater for his needs. These producers must be free of government interference with either their administrative arrangements or the pricing of their products.

(2) That the employee is able to ensure reasonable conditions of work by having the freedom to move from one employer to another, no monopolies, State or otherwise. .

(3) A recognition that the proper object of technological advance and labour-saving machinery is to release men and women from labour. Full Employment as a policy is false. In its place there should be a steady pursuit of a policy of paid leisure, endowment, with an education system adapted to prepare people for creative leisure—an education system free from State interference.

(4) A recognition that the power derived from the monopoly of credit creation and the misuse of that power has been the chief source of the evils from which we suffer; that this power must be broken together with the debt system which it has fostered, and made subservient to the needs of producers and consumers as exhibited in a national balance sheet, prepared by long-established and well-tried principles practised by all business accountancy.

(5) A recognition that "The business of the Church in politics is to be the Authority of the Mills of God, which are, of course, inter alia, Political Principles which can be checked like and other genuine Laws, by their observed operation over a sufficient period of time."

(6) Recognition that secret, anonymous balloting by an ignorant, propagandised and irresponsible electorate is no basis on which to found responsible government; and that in its place a system of responsible voting must be substituted.

(7) All property taxes, including estate duty, to be abolished; and any taxation that is necessary to be levied directly on income.

(8) All the professions and productive enterprises to be freed from Governmental control and interference.

Other measures are necessary, but the above will serve to indicate the direction in which we must go . . .

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