

THE NEW TIMES

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ONE SHILLING & NINEPENCE FORTNIGHTLY

THE SECOND INDUSTRIAL REVOLUTION

More Labour or More Leisure?

It is obvious from the growing stream of articles on the subject of automation that what has been described as a second industrial revolution is causing considerable concern amongst those who are opposed to the introduction of a leisure age and genuine economic freedom for the individual. We are being told in these articles that we must not think that because factories can be made almost completely automatic, that all those displaced can freely choose for themselves how they will spend their time. This new propaganda drive demonstrates that there is a conscious policy to try and ensure that the economic system is used to enslave the individual, not to free him.

In the following article in "Voice", official organ of the Christian Campaign for Freedom in England, H. R. Purchase effectively disposes of the argument that automation will lead to more work for all, and not less:

The inventor of the wheelbarrow must have been a lazy fellow. He must have had a little leisure to think out a way whereby he could have much more. In the eyes of the full-employment brigade he was a criminal. We prefer to call this unknown thinker a benefactor of humanity. Having thought out the general principle of a wheelbarrow he set to work sawing planks, making a wheel, fastening the variously shaped parts together. Let's hope it worked first time. Now the principle of a wheelbarrow is this. Assuming that the centre of gravity of barrow and load is halfway between where the wheel touches the ground and the handles, then the operator carries half the load and the earth carries the other half. The effort required to move one ton of earth from A to B is considerably reduced by using a wheelbarrow, whether the primitive method was using a hod or something even more laborious. This inventor therefore was one of the millions who each have contributed their quota in lifting the curse of Adam off our shoulders. He could please himself whether he worked, say, half time for the same reward, or the same time for double, or relied on a share of the profits of others for whom he made new wheelbarrows, or a combination of these. The point to stress is that neither he nor his fellows would suffer from his invention; but then in those days there were no bankers, no old-fashioned economists, and none of the blatantly misleading mass propaganda from which we suffer today. To suggest that the construction of wheelbarrows will occupy more time and take more effort than the

work saved is so ridiculous that no sane and honest person will do so.

Yet that is precisely the argument that is being put forward in connection with the coming Second Industrial Revolution. Atomic Power and Automation apply the same principle as the wheelbarrow except on a vastly greater scale. The wheelbarrow relieved the operator of about half the effort previously required of him, A. P. A. will carry all but about one hundred thousandth of the effort. The criminally stupid policy of our financial system insists that before a person can have access to goods and services, already produced by human effort plus machine plus power, he must give more human effort equivalent to all three. It is therefore not surprising that employees on the whole are terrified of A.P.A. just as hand weavers were terrified of the power loom. The consolation being handed out is to the effect that production of automatic machinery will make more work than it replaces. We have already considered this argument as it applies to the wheelbarrow and found it ridiculous. Let us consider it in a modern setting.

Let us picture a manufacturer of clothing. A traveller calls on him with particulars of a machine, which will enable the manufacturer to save £10,000 per annum in wages. It turns out that the machine costs £30,000 and lasts two years when it is scrap. Is the manufacturer likely to buy? What he will do is to throw the traveller out on his ear if the latter doesn't go quickly of his own accord. The manufacturer can afford to acquire only such machines whose cost of replacement is considerably less than the reduction effected in wages saved by the machine.

It is to be hoped that readers of this periodical have noticed the significance of

frantic attempts to mislead the public on the effects of A.P.A. There are honourable exceptions but these are few and not to be found in the daily newspapers. The very flood of misrepresentation, subtle and clever, is evidence of the determination of certain sections, interested in the progressive enslavement of men and women, to clamp the chains on all of us and in no circumstances to allow A.P.A. to benefit the great mass of the public. What better evidence, short of the final act of enslavement, could anyone expect?

There can be only one sane application of labour-saving devices; the saving of human labour. To present them as a means for finding employment in their manufac-

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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.

THE STRANGE CASE OF EZRA POUND

By G. GIOVANNINI, Professor of English, Catholic University,
Washington, D.C.

The following article on Ezra Pound, the poet-economist, by an eminent American Professor of English, will be of special interest to all those readers of this journal who recall Pound's interest in Social Credit. In his booklet, "Social Credit: An Impact" (1935) Pound observed "No one can understand history without understanding economics. Gibbon's History of Rome is a meaningless jumble till a man has read Douglas."

Although he's nearly seventy years of age, and has never been tried for his alleged treason during the war, Pound has now been held a prisoner by the American authorities for nearly ten years. Professor Giovannini's article inevitably raises the question of whether the uncivilised treatment of Pound is the result of the influence of the forces of "usury and mammon" which he has so persistently attacked. It is certain that his outstanding ability and his worldwide influence made him many influential enemies.

Ezra Pound, one of the most distinguished American men of letters, whose reputation is international, has been a prisoner of the Government since 1945 under the charge of treason for his broadcasts from the Rome Radio during the war. His case was never tried: in 1946 a jury accepted the testimony of a board of psychiatrists that he is "mentally unfit for trial and in need of care in a mental hospital", and for many years now he has been detained by the Government in St. Elizabeth's Hospital, Washington, D.C. During these years Pound the poet, critic, and translator has figured prominently in literary studies; in 1953, for example, an entire session of the English Institute (an association of scholars) was devoted to his Cantos. But Pound the prisoner, whose detention in an indeterminate status is questionable under a provision of the Constitution against "cruel and unusual punishments", has been almost forgotten, and when he is remembered his status is usually misrepresented.

For these reasons it is gratifying to learn that Pound the prisoner was remembered in a speech, "Prometheus Bound", broadcast from the Vatican Radio in March, 1954, by a fellow-poet and a professor in Rome University, Jose V. de Pina Martins. The speech appropriately came over the Vatican Radio; for the core of it sets the issue above the political plane in cultural values of universal significance and pleads for the release of a man who, whatever our opinion of his action, deserves our respect as a defender of cultural traditions we are in danger of losing in an unsettled world:

"While from this microphone many words of historic import have been pronounced by men of great authority, by the highest spiritual authority in the world, it is now a humble writer of this harassed and suffering Europe of ours who raises his voice in defence of a poet. And to speak in defence of a poet such as Pound is to defend the principles of human liberty and dignity, and the supremacy of spiritual values—principles and values which the United States recognizes as her own, and

of which she justly proclaims herself the pioneer."*

For de Pina Martins the release of Pound should not mean an approval of his views, political or other, or of his action in time of war. He himself disagrees with Pound's philosophical position which, he reminds critics who attack Pound as anti-American, is "typically representative of American empiricism, which is essentially anti-metaphysical, practical, and positive." His release would mean the recognition of our need of poets and a confirmation that nature gives them not exclusively to a nature, but to the world:

"At the time of the French Revolution it was said that France had no need of poets, and this terrible saying has been heard again in the France of today. The United States cannot afford to take the same view of the matter as that of revolutionary France. The United States needs her poets. The time has now come, therefore, to set free the Prometheus Bound, to give Ezra Pound his liberty again, for he would have nothing to fear from a trial, having always loved his country and all that there is and has been in it of the purest and the best. To liberate a poet is not only an act of universal justice; it is above all an act of homage to world poetry, which has in Pound one of its greatest exponents. The poet is the freest creature in the universe. The very essence of poetry is freedom. Pound belongs not only to the United States but to the whole of humanity."

This speech, and also the plea for clemency by a Christian Democrat, Dino Del Bo, in the Italian Chamber of Deputies, went virtually unnoticed in the American press,** which has maintained a prolonged silence on opinion and sentiment favouring Pound. By its silence it has permitted the growth of misconceptions about his status, namely: that he was found guilty of treason and for this reason imprisoned; that he is a fascist and presumably was a member of the party; and that he hates America, his hatred presumably being the basic cause of his broadcasts.

* From the translation Olivia Rossetta Agrestii.

** The plea was briefly noticed in *Time* (19 Apr., '54) and in the *Rome Daily American* (17 June, '54) in an article reporting a movement in Italy for the liberation of the poet.

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An Introduction To Social Credit

By Bryan W. Monahan

This excellent book is specially recommended to those who desire a clearly written, but authoritative introduction to the subject of Social Credit. Dr. Bryan Monahan is 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.

THE STRANGE CASE OF EZRA POUND

(Continued from page 2.)

The first of these misconceptions, which perhaps is excusable on grounds of faulty memory of the fact that Pound was never tried, is closely allied to an assumption not so easily excused: though he was never tried, he is guilty; a trial would after all be a mere formality. The indictment of a grand jury is converted into an instrument of condemnation in violation of the rule of law that a person is innocent until proved guilty. The mistake is made of considering the broadcasts, and particularly his denunciations of the Roosevelt administration, in isolation from the large context of his work and career as poet and social-economic essayist. When considered contextually the broadcasts are, as de Pina Martins suggests, a prose version of the moral and economic meanings in the *Cantos*, and the denunciations incidental to his general attack on the economic malpractices of modern states corroded, as he often says, by usury. The animus at times runs to extremes, and the attitude toward "usurocracy" may be, in de Pina Martins' words, "excessively puritanical and rigid." But the animus and attitude can hardly be said to uncover a man intent on betraying his country. To the student of Pound's work and career the figure emerging from the broadcasts is familiar. It is the Pound who midway in his career discovered economics and with it the full significance of Dante's infamous beast Geryon (Inferno XVII), and since then has carried on a campaign of exhortation of the twin divinities, usury and mammon, and of the moral level of civilization that tolerates them. His discovery of the part, to him mostly bad, played by economics in modern societies was a moral shock and an illumination. The degree of shock can be measured by a key statement in his works, echoed in a broadcast: "My generation was brought up in ignorance of economics. History was taught with the omission of the most vital fact. Every page our generation read was overshadowed by usury." The study of American history intensified his abhorrence of modern finance thriving on people's ignorance, and drove him to John Adam's conclusion in a passage Pound has often quoted: "All the perplexities, confusion, and distress in America arise, not from defects in their Constitution or confederation, not from want of honor or virtue, so much as from downright ignorance of the nature of coin, credit, and circulation."

Pound's *Patria Mia*, written forty years ago, is the essay of an exile critical of his country. But he has not renounced his birthright and speaks with the faith of Whitman (he "established the national timbre") in "the immanence of an American Renaissance." The exile of the early essay reappears as the speaker of the broadcasts and the prisoner in the *Pisan Cantos* who is grateful to find a stray copy of Whitman in the concentration camp. The burden of meaning is now economics and the criticism in the broadcasts is castigating, but the reference is still "patria mia." According to a report in *Il Borghese* (15 July 52), Italians understood the reference if little else, and wondered who gave him permission to broadcast: "He was not a fascist and his ideas sounded extremely American." In his many intellectual odysseys, whether in ancient China or Greece or medieval

Europe, the reference has remained the same. "I have never known a man," says T. S. Eliot (*Poetry*, September 1946), "of any nationality, to live so long out of his native country without seeming to settle anywhere else."

An observation in *Patria Mia* on the context of the artist's work applies to the broadcasts: "The artistic statement of a man is not his statement of the detached and theoretic part of himself, but of his will and of his emotions." Isolating the broadcasts may serve the purpose of clarifying questions on the act as such of speaking over the enemy radio. But in the end we are judging the man who acted, and in justice we should take into account intention, motive, and character in the larger context of the man's work and career; and in the mechanism of defence the law permits that they be so taken.

On the question of Pound's alleged fascism and treason de Pina Martins makes reference to the *Mercure de France* (1 April 49) that carries important testimony, again unreported in the American press. Among this testimony the most relevant to the question is that of Camillo Pellizzi, at one time president of the Institute of Fascist Culture; that of Luigi Villari, formerly an official in the Italian Ministry of Popular Culture which sponsored Pound's broadcasts; and that of Carlo Scarfoglio, an anti-fascist journalist and friend of the poet. Pellizzi states, "I had many occasions to be in contact with Mr. Ezra Pound through his cultural activities and also because of my personal friendship with him and I can assure you that he was never a member of the fascist party." This statement corroborates the declaration made (10 October 48) at Rapallo, the poet's residence from 1923, by the mayor and some sixty citizens who knew the poet: "We declare that he did not take part in fascist activities in this city. He was not present at local meetings, nor was he a member of fascist organizations."

Villari and Scarfoglio, who state that they were in close touch with the poet before and during the war, clear him of treasonable intent: "At the moment when the war with the United States broke out, Pound ceased to speak on the Italian radio and did not resume his broadcasts until he had been assured that he would not be required to speak in any manner against his sentiments of loyalty to his country, that he would always be free to express his personal opinions, that he would receive instructions from no one, and that they would always respect his desire never to direct any criticism against the American nation, but only against the personal policies of President Roosevelt, which he considered prejudicial to the interests of the United States themselves." One gathers from this statement, which in substance duplicates the introductions to the broadcasts of 1942-43, that the poet insisted on broadcasting on his own terms as a loyal American, as might be expected from a man who was well known for his refusals to compromise and whose expatriation was admittedly a protest but not a renunciation of his country. He had asserted his loyalty on the day of Pearl Harbour to a friend who brought him the news: "I'm cooked. This is my end. But I want you to bear witness that I am first of all an American. I stand with my

country, right or wrong. I will never speak over the air again" (as reported in the *Rome Daily American*, 17 June 54). And although he did resume the broadcasts some eight weeks later, the terms he demanded are at least an indication that he believed he was not acting as an Axis propagandist from the broadcasts it appears he thought of himself as the scourge of usury in the modern world, and the intensity of passion which governs his attacks is probably unmatched in the entire history of the subject, most likely this passion, and his bitter sense, expressed often in his pre-war publications, of the subject as tabooed in economic discussions, which induced him to use the radio for a large and representative audience he had never reached by the printed page.

The terms he demanded were apparently not to the liking of the Italian authorities that had, according to Scarfoglio (*Paese Sera*, 16 June 54), impounded his bank account as the property of an enemy alien. They questioned Pellizzi who had known the poet for more than twenty years, and Pellizzi reports (*Il Tempo*, 20 March 53) that the Italian government mistrusted the broadcasts, even suspecting that they hid a code language. The mistrust is understandable; for frequently the broadcasts involved matters remote from the immediate catastrophe of the war and repeated what Pound had already said in print, especially in the *Cantos*, about literature and culture, the commercialized press, the attacks on classical studies, our ignorance of American economic history, and general monetary illiteracy and those who profit by it. Moreover, he did not follow the fascist lead of attacking the principles of American representative government. The mistrust by itself means nothing, but together with the testimony dissociating him from political organizations it at least suggests that the picture of Pound as a familiar inside a fascist ambient is wide of the mark. It is more exact to say that he has always been the friend of Italy, whose cultural heritage deeply affected his art, and that his sympathy for fascism was in reference to a given time and place, to what he believed was beneficial for a disorganized post-war Italy where democratic government had collapsed. He admired in fascism "the will to order" for the national welfare and the birth of civic conscience. But there is little of the specifically political in his admiration, and historians may find that it is the by-product of his studies in Dante and Confucius. His published works and the broadcasts do not show that he accepted fascism in its complexities as a doctrine universally applicable. He had said in *Jefferson and/or Mussolini* (chaps. 8, 25) that he did not advocate fascism for America. The corporate state," he says (*Capitol Daily*, 9 May 1939), "is an elaborate and un-American organization." What absorbs his attention is economics, particularly the failure of the modern state to keep direct and complete control over the issuance of money and credit. The thesis is that of Brooks Adams, a major influence on Pound and cited by him (*Rome Daily American*, 17 June 54), as "the nucleus" of his broadcasts: when the state fails to keep control power flows to moneyed private interests, and the national

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THE STRANGE CASE OF EZRA POUND

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welfare and sovereignty become illusions. But on this crucial matter in Pound's thinking the fascists did not escape his criticism; "their tax system is still primitive," he remarked (*Culture*, p. 242), "and monetary knowledge rudimentary." When this remark was made in 1938 the fascists had been in power for almost a generation, and one wonders how long Pound's admiration would have continued.

His admiration has been misconstrued as part of a pattern of attack on American government: the note of praise in one direction is read to mean a sign of hatred in the other. But Pound distinguishes between American government *de jure* and *de facto*, and the attack is directed at a *de facto* government, which as he understands it historically, has been since the Civil War in the hands of public servants who, more in ignorance than in malice, failed to realize the social and economic principles of the Founding Fathers. They failed, he argues, to implement the article in the Constitution giving Congress the absolute power to issue money and "regulate the value thereof." To Jefferson and John Adams the meaning of this Congressional power was clear: by it the nation's sovereignty is assured. But in Pound's view the meaning was subsequently blurred, and the power passed from Congress to Federal Reserve Banks, which, Pound would say, are Federal in name only. "Lot of folks," he says in a broadcast, "want to keep the Constitution rusty and inefficient so's it won't interfere with their various rackets." Economists may disagree with this interpretation of the Congressional delegation of power over the nation's money and credit. * But at any rate, Pound's intention can hardly be labelled anti-democratic. The animus of the broadcasts was basically economic, not political; and his scathing criticism of the Roosevelt administration can be traced to the moral indignation of a man who felt he was witnessing the last stage in the muddying of the doctrine of the imperative duty and responsibility of Congress in monetary policies. In Pound's view the muddying process has effected a dichotomy: while the intelligence and will of the American people in cooperation with the abundance of nature have solved problems of production, monetary policies serving private moneyed interests have blocked the distribution of abundance.

For Pound the Constitution implies an economic wisdom ancient and modern, found in Bacon whom he quotes, "Money is like muck, no good except it be spread," and in a Confucian maxim which he translates: "Rake in wealth and you scatter the people. Divide the wealth and the people will gather to you." When the Roosevelt administration contemplated the commodity dollar it was "on the right line," he says (*What Is Money For?*), toward realizing that "It is the business of the STATE to see that there is enough money in the hands of the WHOLE people, and in adequately rapid EX-

*In the middle of the war, Representative Jerry Voorhis in "The 12 Federal Reserve Banks Should Be Public Institutions" (78th Congress, 2nd Sess., 16 May '44) argued that the delegation was abrogation of power and a violation of "the fundamental sovereignty of & nation."

CHANGE, to effect distribution of all wealth produced and produceable." Economists may argue that this is neither the constitutional nor mandatory function of the American state. But again, Pound's respect for the Constitution and the intelligence of its framers is unmistakable: "God bless the Constitution/and save it" (Canto 79). He lists it among the great writings essential for a man's education and says (*Culture*, p. 270): "Sovereignty rests in money. The United States Constitution is the greatest state document yet written, because it alone of them all, clearly recognizes this power and places it in the hand of Congress."

It is from this point of view of the economic wisdom of the Constitution, as he understands it, that Pound attacked the Roosevelt administration and at the same time asserted his loyalty. The American press, which professes to report impartially on all sides of a question, focussed attention on the attack as treasonable and made very little effort to understand the basis of the attack and the man's intention. For the last ten years it has been silent and incurious about the opinion of some whom, in the words of Ernest Hemingway, believe that "he was absolutely in good faith" (as quoted in *Il Caffè*, April 1954). De Pina Martins and a large number of commentators in the Italian press* see Pound as a man incapable of betrayal, and accept his statements of loyalty as the sincere utterances of a man whose entire career is marked by the exacting honesty vividly illustrated in his recently published *Letters*. They may disagree with his views and lament his action, but in their picture of him there is nothing to suggest that his intention was questionable. This picture is somewhat embarrassing, and perhaps for this reason the American press conveniently forgets it and automatically suppresses items in his favour, as *one prominent paper recently did in failing to report that Ezra Pound was the other American candidate for the Nobel Prize*.

We also forget that the minimum sentence for treason is five years, and that Pound has been a prisoner for almost ten. Since he has been adjudged mentally unfit to stand trial, and it has never been reported that he is dangerous, the Government's refusal (*Washington Post*, 30 January 1947) to permit his release in the custody of his family at least suggests the vindictive. For the Government argued against transfer to a private institution on the grounds that it "merely would place him in a happier and more comfortable position." But this is a cogent reason for the release of a man declared mentally ill in a medical report the Government accepted. One wonders whether the Government is actually interpreting his illness as a legal fiction and insisting on Federal detention as a punishment; if so, it is obviously acting maliciously. There is, it seems, evidence of some malice early in the case. According to one report (*Il Momento*, 31 January 50), at the outbreak of war the Government's consular service in Rome treated Pound as *persona non grata* and put difficulties in the way of his repatriation after he and his wife had settled their affairs and bought plane

* There is a partial listing of articles in an editorial in *Il Mare* (Rapallo), 24 Oct., '54.

tickets; another report (*Twentieth Century Authors*, ed. Kunitz and Haycraft, 1942) flatly states, "Early in 1942 Pound tried to join the diplomatic train which carried a large group of Americans from Italy to Lisbon for shipment back home, but permission was refused him by the American government." If these reports are correct the Government bears some responsibility for the action of an American citizen left on enemy soil. And if they are false one wonders what effort the Government made to avoid the risk of leaving in enemy hands a citizen who had been severely critical of Roosevelt and his policies. If even a cursory examination uncovers details such as these, then the entire history of the case should be scrutinized. But whatever our opinion of the case, it is not excessive to ask the release of a man who has been held in an indeterminate status for a long time and who is now almost seventy: "Oh let an old man rest" (Canto 83). We are prompt in citing political and other charges against him. We forget that he has very much honored his country by a career which shaped literary history for two generations, by his aid to many artists and writers abroad, and by devotion to his craft and a poetry which "gathered from the air a live tradition/or from a fine old eye the unconquered flame" (Canto 81).

TO WHAT END? An Analysis of Modern Society

By James Guthrie, B.Sc.

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Tax Revolt in France

It is not without significance that the first special 'feature' article to be published by the London "Times", reviving from the hibernation imposed upon it by a handful of maintenance men on strike, concerned the movement launched by a small shopkeeper of St. Cere in the Lot Department of France, M. Poujade, to defend the 'little man,' whether shopkeeper or artisan, against the ravages of the tax gatherer. One day was not enough, and the article 'From Our Paris Correspondent' was spread over two, under the title 'M. Poujade's Flying Start.' It is made clear that the movement might well lead to the establishment of a new "Etats Generaux," in which 'would be represented the different social and commercial interests of the country—tradesmen, civil servants, farmers, workers.' Among many expressions calculated to belittle M. Poujade, who 'ekes out a precarious existence' among the 270 shopkeepers of his home town of 3,200 people, occupies 'two little rooms, overflowing with typists and visitors and correspondence over the now-famous bookshop' and is good-looking, rubicund, in his early thirties, with 'a remarkable capacity for sustained speech and some charm of manner, when he cares to use it,' the potentialities of the movement, which 'nearly brought the Government down' are not altogether obscured, unless by the use of Flaubert's French (which readers of "The Times" are believed to understand). The great French novelist in his "Dictionnaire des Idees Recues" (Dictionary of Accepted Ideas) coupled octroi and douane (dues and duties) 'and defines them "on doit se revolter contre et la frauder"'—something one should revolt against and defraud. "Thus," says "The Times", "not only is M. Poujade in a good tradition, but nearly everyone agrees that he has a lot of right on his side when he criticised the system of indirect taxation, which is now to be changed."—That is to say, the grievance is past, not present or future.

Yet this too is somewhat contradicted by the recognition that 'a certain amount of "folk-law economy" seems bound to continue in France for a long time; no amount of reconversion funds or decentralisation of industry can suppress the traditional French concept—which is as much social and psychological as economic—of the "little man". What is execrated is "the technicians and functionaries and planners and all the other busybodies of the State." Against these the Poujadists are fighting a 'rearguard action to try to turn back or bring to a standstill the creeping advance of modern times.' With characteristic smugness, "The Times" regrets that M. Poujade's propaganda does nothing to make 'those painful and inevitable changes easier.'

But why should the victims conspire to make easier a process which ensures that 'wealth accumulates and men decay,' and not real wealth, either, but merely its financial representation? This is not 'inevitable'—a word we are familiar with in other undesirable connections.

—"The Social Crediter."

INCOMPREHENSIBLE

The Archbishop of Canterbury returns from Africa announcing that he has addressed sixty-eight meetings and only once referred to morality. Of all the things, which are inadequate in a chaotic world, few, if any, are more inadequate than the Archbishop of Canterbury. Morality is concerned with the principles of right and wrong conduct, and that is moral which works best, and that works best which is most in harmony with the laws of the Universe, which is to say Reality. True religion is a binding back to Reality. And Reality is Truth. And the Founder of Christianity came in the cause of Truth. Has the Archbishop been on holiday? Or, is he always on holiday? He is a good after-dinner speaker.

No one is in any doubt that Communism is fundamentally concerned with the complete deification of Caesar, and the complete subordination of the individual person to Caesar, mentally, morally and physically to the exclusion of spirituality. Nothing is to be rendered unto God. The much publicised apostle of "Christianity" and Evangelist, Billy Graham, has been asked whether a Communist can be a Christian, and has replied that he would "want notice of that question".

Automation is the "last word" in labour-saving developments; so much so that on the most convincing practical evidence all the material requirements of the populations of industrialised countries could be provided with the employment in productive undertakings, working shorter hours, of about a tenth of the adult male population.

In an article on "Automation" in the June issue of "Readers Digest" the sub-title says: "Amazing new techniques which promise more jobs". We do not wish to paint the lily, or perfume the violet, but could fatuity of comment be carried further?

From the post-prandial bishopric, Communist 'Christians' and ill digested facts, Good Lord deliver us.

— 'Voice England

The Basis of Social Credit

The fundamental assumption of Social Credit is that Society has a metaphysical basis; or, put differently, that Society is a manifestation of spiritual activity. And since this is Social Credit's fundamental assumption, the most fundamental reason there is for hope at the present time is that there is increasing evidence that the assumption (to call it no more) is common to more and more significant contemporary thought. The character of any historic period is determined, not by contemporary thought, but by that of some preceding period. This present materialistic Age is determined by the thought of such as Darwin, Freud and Marx; by "Rationalism"; by the type of mind that could believe that "the brain secretes mind as the liver secretes bile". Now although there are still

plenty of militant materialists about, there is no doubt that materialism as a philosophy has had its brief and disastrous day—though that is not to say that we have yet experienced the last or worst of its consequences. It is only to say that the new age, if civilisation survives to see it, will once again manifest the reality of the Spirit.

That this is so is well illustrated in a profound address delivered to The College of Radiologists of Australasia by Dr. J. R. Darling, Headmaster of Geelong Grammar School, Victoria. It is published in "The Medical Journal of Australia," April 16, 1955, under the title "On Looking Beneath the Surface of Things."

"A multiplicity of new facts in every field has tended to obscure all sight of principle, and the advance of knowledge upon its frontiers has almost made excessive specialisation imperative. . . . If it is part of the art of living to see life clearly and to see it whole, this age of specialisation makes living a very difficult art . . .

"It is, of course, no new problem . . . Ever since man first began to study natural phenomena he has been obsessed by the difficulty of making general sense of all the discoveries, which he made . . .

" . . . the ancient Greek philosophers . . . sought for some single binding principle from which it might be said all else sprung . . .

"But the Greeks must be right. The scientist can no more deny or devalue the truths of spiritual experience than the theologian can neglect the truths of science; and the two truths must be reconcilable, and it must be of importance to each of us that they should be reconciled. Fortunately there lies between the two extremes and stretches over the gulf of division a bridge—or would you prefer to call it a rainbow (for a rainbow combines in it something of both worlds)?—the bridge of the arts, music, painting, poetry, those strange emanations of the evolutionary process For truth is there to be revealed, as all scientists know; and the seeing of the truth is a discovery, not an invention. It may well be that it is on the common meeting ground of art and music and poetry that scientist and theologian may meet to compose their differences.

" . . . I am suggesting that it is to the idea of purpose in all things that we must return, if we are to discover unity in the midst of variety . . .

" . . . I should like to be allowed to come back to the possibility that solution lies quite simply in what is known as the teleological conception of evolution . . ."

"It has long been a question whether the existence of a free Press is compatible with democratic institutions, and sometimes one is tempted to ask whether the existence of the daily Press is compatible with any thinking at all."

—"The Social Crediter."

THE MOB

A mob will be no less of a mob if it is well fed, well clothed, well housed, and well disciplined.

—T. S. Elliot in "The Idea of a Christian Society".

"New Times," August 26, 1955—Page 5.

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No. 17

Towards The Monopoly State

In a recent letter to a Sydney daily paper, an elector who appears to be well-disposed towards the present Federal Liberal-Country Party Government made the observation that unless he takes appropriate action in the immediate future. Mr. Menzies will preside over the final destruction of Federation in Australia. We have on numerous occasions drawn attention to the fact that the election of an anti-Socialist Government to office at Canberra has not resulted in a decentralisation of power. The history of the present Government ever since it was first elected in 1949 proves Lord Bryce's famous statement that the tendency of all Governments is to increase their own powers. The Menzies-Fadden Government took over the powers, which had been centralised by its predecessors and continued to use and consolidate them. The result is, as the correspondent to the Sydney paper pointed out, that Federation in Australia will soon merely exist in name.

Judging by his recent address to the State Council of the Victorian Liberal and Country Party, the Prime Minister. Mr. Menzies, at least recognises that a silent revolution is taking place. He is reported as having said, "One of the greatest un-advertised revolutions in my time in Canberra has been the steady accumulation of processes which, if unrestrained, will destroy Federalism and produce government from the centre. The division of power between the Commonwealth and the States is of vital practical importance". Mr. Menzies warned that tyranny could grow out of democracy if power accumulated in one set of hands.

This is not the first time that Mr. Menzies has paid lip-service to Federalism while his Government continues to impose the centralist policies which are leading to the Monopoly State. When in Opposition, Mr. Menzies and Sir Arthur Fadden never lost an opportunity of attacking the Labor Party for maintaining Uniform Taxation, which they rightly claimed was destroying the sovereignty of the States. But they have never made any genuine effort to reduce the powers of the Commonwealth and thus increase the powers of the States. It is true that Mr. Menzies has gone through motions of offering the States back their taxing powers confident in the knowledge that the State Governments, which have become corrupted through the process of spending money they do not have to collect from the taxpayers, would refuse. But if Mr. Menzies were genuine in his concern about the destruction of Federalism, he would insist that the States take back their financial powers, and, of course, the responsibilities which go with these powers.

Not only has the present Government failed to prevent the concentration of power in the sphere of Government, its financial and economic policies have produced centralism in the economic sphere. Every day there is fresh evidence of this centralism. It is even affecting primary production, the official figures revealing that the size of holdings is becoming progressively bigger. This is the direct result of present credit and taxation policies. Inflation, another result of present credit and taxation policies, is also intensifying economic centralism: All centralisation of power helps further the Socialist and Communist ideological war. All centralised power is taken from the individual. And the less power the individual possesses, the more helpless he feels to resist further concentrations. We are convinced that this process cannot be stopped until such time as the Christian Churches throw their influence against what is after all a programme, which is dehumanising the individual. The concentration of material power must be condemned as contravening the Moral Law.

M.P.'s. Salaries and Morality

The following letter by the Rev. Norman Hill, Vicar of St. Mark's, Fitzroy, appeared in the Melbourne "Age" on August 17:

The proposal by Federal Members of Parliament that they should obtain another substantial increase in their salaries is another depressing example of the lack of morality, which is so widespread in our community today.

No reasonable person objects to adequate pay for politicians, but is it right that there should be increased salaries for those who have displayed a most un-Christian attitude towards our pensioners?

I know from personal experience that most of our old-age pensioners are today suffering real hardships, in spite of the prosperity, which the politicians talk about.

In a genuine Christian community, where politicians would be more concerned about morality than about votes, our elderly people would be enjoying the evening of their lives in reasonable security as a rightful reward for their contribution towards developing our nation.

If politicians expect other members of the community to act with responsibility they should first set an example.

Nothing could be more calculated to intensify current dangerous trends in our community than the spectacle of politicians seeking higher salaries for themselves while claiming that inflation can only be halted if other people cease demanding more wages and work harder.

There should be no further salary increases for politicians until Christian justice has been granted to all pensioners and until the Federal Government has honoured its promise to put value back into the pound.

New Series of Articles by James Guthrie, B.Sc.

We are pleased to announce that in our next issue we will be publishing the first of a new series of articles by Mr. James Guthrie, of Hobart. Mr. Guthrie is undoubtedly one of the best thinkers and most lucid writers the Australian Social Credit Movement has produced. In the introduction of his new series he writes: "Most experienced men know that to have a problem clearly stated in front of them is half way to solving it. Unless we have some knowledge of this universe, and the purpose behind it we are not in a position to give any direction whatever to human life on this planet; what kind of God we worship is fundamental to behaviour."

PERVERSION

Viscount Chandos, Chairman of Associated Electrical Industries says, ("Observer," July 10, 1955) "that continuity of employment should be the first object of industrial policy". No doubt the first objective of breathing is to exercise the lungs, of eating to employ the bowels, and of going to the theatre provide employment for usherettes.

—The Social Crediter.

Catholic Philosopher on Social Credit

It is with great pleasure that we learn that "Vers Demain", the official journal of the French-Canadian Social Credit Movement, has recently reached a circulation of 100,000. This remarkable achievement has been accomplished amongst a people possessing a social structure, which the late C. H. Douglas described as "probably the most genuine Catholic culture under the British flag".

It was "Vers Demain" which first published the following highly important letter written by the late Father Coffey, Professor of Logic and Metaphysics at Maynooth, Ireland, to a Canadian correspondent, himself a Jesuit Father:

Maynooth College,
March 23, 1932.

My dear Father N -----,

Thank you for your request for an account for the 20 sold. I do not know "Catholic Mind", but I suppose that this organ has reproduced my article published in the "Clergy Review".

The difficulties raised by your questions cannot be resolved except by the reform of the financial system of capitalism, conformably to the line suggested by Major Douglas and the Social Credit school for the reform of credit. It is the accepted system of finance that is the root of the evils of capitalism.

The analysis effected by Major Douglas and his disciples in England was elaborated independently by Foster and Catchings in their books "Profits and Business without a Buyer", published by the Pollack Foundation (Houghton Mifflin Co., Boston, Mass., U.S.A.).

The exactitude of this analysis and the plan of reform proposed by Douglas have been boycotted with persistence, or falsely presented, by the capitalist press of the whole world, throughout the last fifteen years. Douglas gave evidence before the Parliamentary Committee of Inquiry on Banking in Canada in 1923; and, in spite of the boycott, his propositions have come to the knowledge of the public, particularly in Australia.

Unhappily, our Catholic theological censure has such a fear of the novelty of credit reform that its ecclesiastical adherents (myself among them) are prohibited from espousing it publicly. And that, despite that Quadragesimo Anno insists on the evils of world monopoly of financial credit, and by implication invites Catholics to explore it and to study it.

Personally, I am convinced that the capitalist finance is bound inevitably to generate wars, revolutions, and the artificial starvation of millions of human beings in the world of POTENTIAL abundance. I do not see any prospect of the adoption of a sane system of finance in any country, and for all that such a reform is essential for the re-establishment of a Christian economic system of widely distributed property, and is, in consequence, the only alternative to a revolutionary, violent, and atheistic Communism.

I have studied the whole subject for fifteen years, but I am not yet free to publish the results of my investigations. That may lead you to believe that I am not a guide on the matter. Very well, I can at least tell you that I am honestly convinced that the Douglas proposals are

not socialistic and that they do not contradict the teachings of the Church concerning private property. I believe that with their famous price-adjustment formula they constitute the (ONLY) reform, which goes to the root of the evil. I know, with certitude, that the exactitude of the analysis (likewise in the Pollack books) has never been refuted.

Concerning the possibility of a realization in the concrete of the constructive proposals of Douglas—with the mass psychology of a doped public and with all the power of propaganda of the capitalist Press aligned against them—that is the secret of the gods! But the only alternative that I see to their adoption is the chaos of Communism.

In finance is now centred exclusively all interest in the tragic transition from capitalism to Communism.

With apologies for this desultory scribble, I remain, my dear Father

N-----

Your wholly devoted,

P. COFFEY.

AUTOMATION

In view of the current propaganda concerning 'automaton,' it is desirable to state some main facts baldly.

To anyone who will consider the situation factually, free from the jargon of official economics, which does not distinguish money from real assets, or useful production from waste, certain principles stand out plainly. The first is that a given population has a basic requirement of the elementary necessities of food, heat, clothing and shelter. Disregarding catastrophes and 'acts of God,' mankind has always been able to meet these requirements, even before machines were thought of; were this not so, we'd not be here.

Insofar as these requirements involve the conversion of material from one form to another, or its transport from one place to another, the application of energy is required. This energy may be provided by human muscles, by animal muscles, or by machines utilising stored solar energy, such as coal, oil or waterpower.

In industrialised countries, the ratio of machine-applied energy to human energy is hundreds to one. This means that a given community could provide its basic requirements with a very small fraction of its total available man-hours of energy. If we define basic requirements as those necessary for bare subsistence, and set a basic 'standard of living' of as much as ten times those requirements, the fraction of available man-hours necessary to their production is still a very small fraction; in any moderately industrialised country it is certainly less than one percent.

The ratio of machine-hours to man-hours of available energy is evidently an economic quantity of fundamental importance; and together with the availability of necessary raw materials, indicates the capacity of that country to produce goods.

The effect of 'automaton' is to increase the machine manpower ratio.

The product of industry is of four elementary types:

- (a) goods required for existence;
- (b) goods for individual personal use;
- (c) goods for use by organisations (in-

cluding public works);
(d) goods for export surplus (including munitions).

Only goods of types (a) and (b) are of direct use to the individual; he has a conditional interest in (c) and (d) insofar as their production increases the proportion of (a) and (b) and of services which he receives in return for a given expenditure of his own energy.

The proportions in which (a), (b), (c) and (d) are produced constitutes what we may call the 'programme of production.' And the ratio of (a) and (b) to (c) and (d) measures approximately the use-value of the programme to individuals.

While (a) and (b) has increased continuously, and, since the industrial era began, very largely, (c) and (d) has increased; and is increasing, even more largely and rapidly; so that, in relation to possibilities, individuals are increasingly badly off.

This situation, which is fundamentally simple to grasp, is almost completely obscured by the operation of the financial system. Because money is paid for any sort of 'work'; because money is obtained increasingly only for 'work'; and because money provides practically the only access to goods and services, work for waste is not distinguished from work for use.

—"The Social Crediter" August 6

The Douglas Analysis

The self-confessed opponents of Douglas provide comic relief, but this is no time for idle pleasantries or incompetent algebra. The strength of Douglas' position comes from the fact that he was not drifting about in vapid theory, or trying to get himself noticed in the papers in order to get a better job as an economist. He observed a concrete fact on the books of the airplane factory, which he was running and for which he was responsible. He observed that that company was creating prices faster than it gave out the money to buy. Having the concrete case before him, he considered its consequences. And if that happens in every other factory, every other industry?

It needs no fancy algebra to prove that the purchasing power of the whole people can never catch up with the price of the goods that they bring into being. There is one way for any serious man to refute this; he can show us the books of two, three, or one prospering company where such is not the case . . . During the sixteen years that I have been Douglasite I have never met any serious argument against Douglas' analysis.

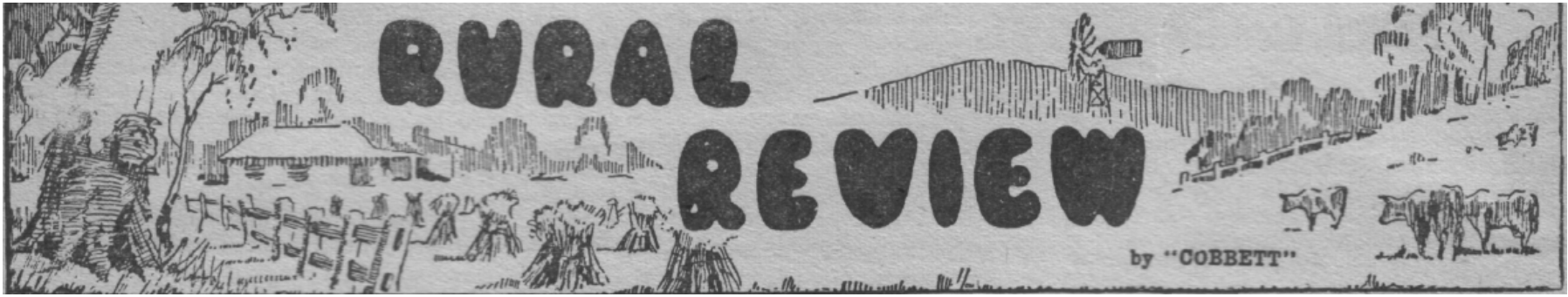
—Ezra, Pound in "Social Credit: An Impact" (1935).

Earthworms

"Darwin on Humus and the Earthworm" 17/7

A description of the original investigation of the habits of earthworms and the role they play in soil building.

"New Times," August 26, 1955—Page 7.



KEYLINE FARMING AND THE AUSTRALIAN FUTURE

By SIR STANTON HICKS

The following article by Sir Stanton Hicks, Professor of Human Physiology and Pharmacology at the University of Adelaide, and undoubtedly one of Australia's most able and distinguished men, should be of interest to all thinking Australians. It is re-published from the first issue of "Keyline," the official journal of the Keyline Foundation.

As Sir Stanton Hicks points out, the foundations of the future of Australia are in its soil, "not in the factories or the counting houses." Keyline farming, pioneered by an engineer-farmer, Mr. P. A. Yeomans, of N.S.W., has introduced a new and dynamic factor into soil management, which will undoubtedly have widespread and far-reaching effects.

"Advance Australia!" So runs the motto on our coat of arms. But to what future are we exhorted to advance? Have you ever tried to picture it? If you have not and if you have children, or contemplate raising a family, does it not seem a proper subject for thought and discussion?

Most of us know instinctively that there is something about our way of life that is worth preserving, but which most of us could not define. Dedicated groups, of course, could have defined it in such terms as the untrammelled right to strike; the similar right to exploit all natural sources; the right to permit starvation without a ration book rather than to ensure that all be fed by control; the right to charge the limit for goods or services despite rocketing prices—and so on.

The whole idea of freedom is one that is not so easy to define because, first, it is a matter of the spirit and, second, being a matter of spirit, it is continually under the necessity of review in order that changing circumstances do not detract from it.

Advance Australia! Whither?

Is individual freedom subject to self-imposed restraints? What other future could we wish for our children? But let us be on our guard. The foundations of that future are in the soil of Australia—they are certainly not in the factories or the counting houses—for from the soil alone springs the lifeblood of each and every one of us.

So far, with exceptions that are as rare as they are remarkable, freedom to exploit the soil has been the Australian interpretation of the motto.

There is an explanation for this attitude.

Australia was colonised at the start of the 19th Century. This was the period of extension of steam-power to the driving of looms for the manufacture of textiles; the period of increasing enclosure of common

lands on which the farm labourer raised his milch cow, and from which he collected his firewood.

The dispossessed migrated to the growing midland centres of the new manufacture, and there they served the looms; man, woman and child. The potato helped to maintain them on the cheapest labour market. As in Ireland, and on the West Coast of the Highlands, the dispossessed were subsisting almost entirely on that vegetable. It is certain that without the potato these people would have suffered starvation, and the Industrial Revolution would never have got off to such a flying start.

This was the period of Cobden and Bright, and their fight to give unfettered "freedom" for the manufacturer to exploit his manpower to the full. Their immediate object was to repeal the Corn Laws—which had protected English agriculture for four centuries—in order to keep wages low by importing cheaper grain.

It was the wet season of 1845 with the epidemic of potato blight that brought starvation to these dispossessed people, and fright to Pitt's Ministry. The Corn Laws were repealed, and the course of British history—home and colonial—set for the new goal of manufacture for export in return for imported foodstuffs.

Thus began the exploitation of Australian soil to maintain the looms of Manchester, and the development of British heavy industry.

It is only now that the prophetic warning of Disraeli is being finally borne out. Britain cannot grow more than 45 percent of its human food requirement. Australia, for its part, is only now reaching the point where it must build a large rural population to maintain both itself and a rapidly growing urban population.

A dispassionate examination of the present situation discloses the "pay off" for these years of tribute to the theories of

(Continued on page 9)

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

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KEYLINE FARMING AND THE AUSTRALIAN FUTURE

(Continued from page 8.)

Cobden and Bright—soil erosion with whole areas of once fertile wheat land now shifting sand. Elsewhere, eroded hillsides of pastoral country, lowered stock population, and lowered fertility of remaining wheat lands.

There is no need to develop this subject further. The record is there for easily accessible reference.

If a theme for a revival of the spirit of freedom were needed in Australia, it is this—the restoration of fertility to ailing land and the creation of more than ever existed before. If ever there was a time when Destiny revealed itself, it is now.

This is the moment to examine contributions made to this restoration.

There is Harold White, of Bald Blair, Guyra. He, too, was a soldier in that fight for these same ends in 1914-18, but he continued the struggle right through the intervening years to restore to the worn-out lands of his forebears in New Zealand not only what had been taken from them, but the capacity to yield more of better quality in the future.

Established principles of pasture management, temporary ley, and light plough-down, were applied with painstaking care and punctilious documentation, to improve fertility by building organic life and stable crumb structure of the soil.

His acres produce today four times the quantity of stock and the highest quality ever known in the region. Harold White has laboured twenty years to establish beyond argument the validity of the principles he has applied.

P. A. Yeomans on the other hand was not a farmer. He was a mining and earth-moving contractor and a very successful one. His farmland in the Cumberland County of N.S.W. was taken over after a disastrous and fatal bushfire in 1944, and an attempt was made to convert it from the simple business proposition for which it was originally purchased into an agricultural undertaking.

This weekend farming by a civil engineer was surely the oddest subject for comment. He had immense resources of tractor-power, and he laid his contours and deployed his machinery like the earth-moving contractor he was. He took the appropriate agricultural advice and applied all the recognized principles, but all the time his native critical sense was busily at work as he tramped his acres, watched the growth and recession of sown pasture, and noted and correlated cause and effect.

He missed nothing, whether it was a slowing-up of growth, the depression of clover or the selection of fodder plants by stock or the stiffness of a grass stem. Even the migration of old established ant-colonies did not miss his eagle eye. His cattle, however, did not thrive. Despite water conservation in dams and on contour ledges, and despite the control of erosion and the better growth of pasture, the latter did not retain its vigour and stock did not put on condition. (At time of writing cattle from this property had recently topped the market at Flemington.)

The turning point came in 1950 when his review of the high cost of all that he had done impelled him to make a new decision.

This is the classical story of discovery. The new decision was not a random one. It was based on what he had been doing for seven years, but it aimed to simplify the procedure and reduce cost. No farmer could make it pay if he deployed all these resources and, as P. A. Yeomans put it to me, "I thought that there still must be a way, a blueprint, to which a farmer could work any given property".

So the Keyline was born. Not difficult contours to be run and ploughed, but one contour only to be the guideline for the man on the tractor.

As I said in the foregoing, the change was deliberately made in an established and well studied procedure and the results, which were as startling as they were unexpected, could therefore be explained.

The effect of the new plan was simply this; that the six-inch deep scratches of the Graham, plough fall above the contours in the valleys and below them on the slopes.

The moisture which was absorbed in the loosened earth, therefore tended to migrate outwards onto the ridges. And growth naturally followed it. Auger borings proved that migrating moisture was the cause. The bare ridges became covered with lush pasture. Erosion in the valleys ceased. Earthworms, which had never been seen, appeared in their myriads. Soon bare loose red shale became submerged in rich black soil so friable as to fall away from the plant roots when the cutting of a sod was attempted. The pieces of shale even disintegrated under the influence of moisture and organic life.

Aeration by ruthless application of the Graham plough was found to be essential if, for any reason, compaction of the surface occurred in the initial stages of the process.

How glib that description reads! There were seven long arduous years of toil and the expenditure of much hard cash behind the desperate conclusion to "give it another go"! And because of these seven years and the acutely heightened awareness of every occurrence, the Keyline plan emerged not simply as a blueprint for land development as Yeomans hoped, but as a technique for applying fundamental principles already known, but never before put into practice in such a manner as to produce fertile soil so rapidly.

True, Harold White produced fertile soil, healthy fodder, and healthy stock — after many years of ley, plow and pasture management with use of mixed stock.

P. A. Yeomans got his first results within a year. In three years he has produced four inches of friable black soil where bare weathered shale or sandstone so recently comprised the barren surface.

The classical textbooks refer to soil restoration in terms of an inch per 300 years.

Gloom and despair are the keynotes of world soil erosion as sounded by authorities like Jacks and Whyte, Fairfield Osborne, Vogt and others who are quoted by people like myself in desperate concern to stop present rot and reverse the fatal results of soil exploitation.

Always, however, I have been haunted by the frustrating feeling that the costs were too high, and that unless there could be a large-scale national reinvestment in the land, the fertility debt to our Australian soil could not readily be paid.

It must be confessed—and I have con-

fessed it freely at public meetings in the countryside—that a simple, practical and profitable line of action did not present itself. Many, of course, could and do adopt the principles of pasture-management, temporary ley, plow-down and rotation so successfully pursued by Harold White. Nevertheless, costs have vastly changed since Bald Blair was rehabilitated and, moreover, the method requires great tenacity and a knowledge of and skill in husbandry.

The Keyline Plan is simple to put into effect. It is inexpensive. Results are rapidly produced and land values improve quickly. Poor land can be brought into profitable use at a rate to hearten the farmer, and the inexperienced man can be given a blueprint for development of his particular piece of country and costs can be estimated with accuracy.

It is my belief that we need a national realization that, like trees, we grow from, and have our roots in the soil, whether we work in factory or office, pilot a plane, run a home or a hat shop, or teach in a university.

With that realization would come a real sense of humility in the face of Nature's own limitations and vicissitudes; and that overweening confidence born of a temporary mechanical capacity to manipulate the material world for largely barren ends would assume its proper place in the scheme of life. All our present education fosters the arrogant outlook based on the belief that science can do anything.

If that notion were really "plugged", as the saying goes, and if a rural renaissance could be got under way, the bodgies and the widgeys would be crushed in the spiritual stampede, and the 20th Century in Australia would have discovered something infinitely important to human beings.

The Keyline Plan brings such a dream within practical reach of everyone who cares to be interested.

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THE NEW EXODUS

Thomas Powell

The day of the "sundowner" is here. "Homesteading," "decentralization," "smallholders"—these are terms we hear more and more every day.

They characterize a trend that is fast gaining impetus. The movement back to the small towns will be the major social and economic development of the last half of this century.

You can see it everywhere — East, West, North, South — a new mass migration. The ranks of country dwellers-city workers have swelled enormously in the past two decades. Since 1930 the number of families moving to places a half-acre to 20 acres in size has tripled. Today homesteaders and part-time farmers own approximately 20 per cent — one acre of every five — of the nation's farmland, reports the Bureau of Agricultural Economics.

Here, in nutshell, is the reason for this migration: it is dawning upon many of us that the problems of city life far outweigh its advantages. Hemmed in by steel and concrete, in huge concentrations that breed slums, crime and discontent, the city dweller's lot is an unhappy one. He daily faces smog, traffic hazards, fear of the A-bomb ("Is your city doomed?" ask the experts), housing shortages and an insidious, terrifying loss of individuality.

This is a strong indictment, but one that is borne out by statistics. Mental and physical health in urban areas has decreased steadily in proportion to the increase in city tensions.

Cut off from the eternal serenity of Nature, the urban resident is an easy prey to unrest and anxiety. Owning no real property, with nothing to fall back on if his job fails, he forever faces the spectre of destitution. In the words of Thoreau, the first great homesteader, "Most men lead lives of quiet desperation."

Ever compare the medical bills of country and city people? Drugs, tonics, and pills — these eat up the savings of the city man. "I don't feel right, but the doctor says there's nothing wrong," is a common plaint.

This perhaps is the biggest reason for the growth of the "smallholder", as the British call him: poor and insufficient food.

In peacetime, 40,000,000 Americans suffer from poor diet and malnutrition. The homesteader who can grow a large part of his family's food on his own acre or two, with no chemical fertilizers or insecticides, can be sure of far better quality foodstuffs than his city cousin. Too, his food will not be loaded with processing chemicals, preservatives and adulterants that render it almost nutritionally worthless or actually dangerous to health.

So we have a growing mass of people who are neither farmers nor city dwellers, but in-between. Seeking the greater security of country, swarms of people are migrating to small places around or not too distant from the cities.

Raising 75 percent or more of their food, they can sit down to their own meat, milk, butter and eggs. With organic soil treatment and a few 10-cent packages of seed,

they can raise enough vegetables to feed an army. Thus they cut down — often to the extent of \$1,000 or more a year — on the biggest item in the cost of living.

Country living is infinitely easier these days for the housewife, too. Electricity and running water have given her all the conveniences and work-saving appliance desires. And with all the new machines made especially for the small place, her husband can till the garden, do some construction work, and even run a part-time business in spare hours. And anyone who has tried it knows outdoor work on his own place has great satisfactions, besides being both healthy and pleasant.

Good roads and transportation, plus a short workweek, mean the wage earner can commute to a city job while enjoying the benefits of country life. The children grow up in a natural atmosphere, learning the principles by which a beneficent Nature manages and maintains the earth — experience that no one should miss. Living is cheaper: less clothing is needed; the wood lot produces warmth and extra income from selective cutting, country people do less entertaining.

Industry is recognising the trend to homesteading. More big companies are "decentralising" their plants, moving them out into small cities and towns where labour supply is constant. Small factories using local materials and labour are springing up, and the number of workers employed in corporate city boundaries is steadily declining.

A new type of light industry, owned by the residents of a community and derived from the needs and resources of a region, is appearing. Sawmills, fencepost treating plants, refrigeration locker plants, chick hatcheries, feed and grist mills, factories that produce small garden and farm machines are but a few of the kinds found increasingly all over rural sections. In the South and New England, the old handicraft industries are being revived, producing rugs, pottery, linens and woodcarving.

In Alpine, Tennessee, a 1,700-acre forest is providing the raw material for a community-owned plant that produces furniture, tool handles and the like. Tupelo, Mississippi, has a unique Community Development Foundation that helps set up new factories and shops to create jobs for rural people.

Even the homesteader himself is developing new industries: one Nebraska man perfected a method to dehydrate eggshells, which he gets from nearby egg-processing plants, for chicken and pig feed. He now owns a plant employing a dozen of his neighbours.

Thus the time is coming when you can pick out a homestead in any part of the

(Continued on page 12)

Life from the Soil

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

(31/3, post free)

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

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

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

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

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

End of a Myth

Last month we referred to information to be found in the "Sunday Times" for March 6th. This was an article entitled "Families and Famine", by Colin Clark, Director of the Institute for Research in Agricultural Economics, Oxford.

Mr. Clark is generally recognised as an authority. He is an authority who debunks scarcity propaganda. The ghost of world food shortage is laid. Mr. Clark tells us that full evidence is now available in the proceedings of the United Nations Resources Conference of 1949, and the Population Conference of 1954. These were purely scientific conferences. We are also referred to the "Paley Report" commissioned by President Truman. Not one of these reports supports the view that population is outgrowing food production.

The plain fact is that any food scarcity is not due to the niggardliness of nature, but is our own fault. Professor Dudley Stamp is proving that the world is only cultivating one third of the cultivatable land. No expert will deny that with proper methods, yields from existing farms can be largely increased. The food will not fall into our mouths, but there need be no famine.

Even the shortage of timber will disappear if the tropical forests are correctly cultivated.

In Mexico the rate of population increase is as high as three percent per annum, yet even with primitive methods the food supply increases more rapidly still.

In India, even "the most cautious" statistician is sure that a genuine upward trend in crop yields has begun. The last two harvests have been good, and with better methods three or four times as many people could be fed from the same area of land. Except in Europe and North America there is no adequate registration of births and deaths. No one really knows the size of the Indian or Chinese population, or what is their rate of increase. China's claim to 600 million is almost certainly false. Here we quote from Mr. Clarke. The country which undoubtedly leads the world in the scientific study of population

Childbirth Without Fear

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

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

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

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

problems is France, which country is also the leader of 'pro-natalist' opinion, (if we must use a cumbersome Latinism). Every Frenchman is bitterly conscious that his country, which, in 1798, when Malthus wrote his book, came near to dominating the world, has been reduced by population limitation to a shadow of her former self; and he now seeks to reverse this trend."

It seems that Great Britain and U.S.A. alone in the world put forward propaganda for family limitation. This is earning them a great deal of hatred in countries where such views conflict with religion. The Communists are not slow to take advantage. They say we are seeking to destroy the military strength of Asians and Africans.

We in the League have long been satisfied that if the food supply is adequate both in quality and quantity, the population of any country will be exactly what it ought to be, neither too large nor too small.

This satisfactory result is brought about by the working of natural laws, when nature is not thwarted.

We see nothing in Mr. Clark's article with which to disagree, and our conclusion in harmony with his—namely, that any "Food Crisis" in the future is likely to be the result of too much food, not of too little.

Food-producing countries are actually afraid of falling prices, i.e., they are afraid of being unable to earn a satisfactory livelihood by selling food, and are seeking to become industrialised.

The problem is not a purely moral issue, though honesty of purpose is surely needed. It is the intention of "Housewives Today" to add something of value to the search for a better, freer life.

—"Housewives Today," May, 1955.

THE KEYLINE PLAN

By P. A. YEOMANS.

38/9 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.

N.S.W. Sheep breeder Adopts "Keyline"

By John Graham

Mr. Ray Bladewell, of Inverloch, Jugiong, N.S.W., who imported American Rambouillets four years ago, has successfully adapted the "Keyline Plan" on a large scale on his 4,700-acre property.

This water conservation method, worked out by Mr. Percy Yeomans on his Richmond (N.S.W.) property, is gaining wide favour in New South Wales as a method of rejuvenating soils on sandy clay and granite country.

It involves the use of ripping implements like the chisel plough, rather than turning implements, and is a modification of the orthodox contour strip method.

Mr. Bladewell has been working on soil erosion on his property by the "keyline plan" for three years now, and is convinced that it is one of the most significant advances in Australian agriculture for many years.

He has so far treated 900 acres, using the chisel plough and the "keyline plan," and says it has given him at least 100 per cent more growth in his pastures.

He showed me a gully which three years ago was badly eroded and now is growing a good grass cover with no danger of erosion.

He said there were three important elements, which the "keyline plan" and the chisel plough provided in conjunction: nitrogen, oxygen and hydrogen.

The chisel plough opened up the soil and allowed aeration and moisture penetration. To prove his point he showed me a paddock, which had been sown on the "keyline plan" just above a large catchment dam.

After five inches of rain the dam had taken no water at all. It had been absorbed into the soil, and tests showed that the moisture penetration exceeded 20 inches in places.

This allowed better grass growth all the year round and took greater advantage of small falls of rain which would not penetrate the hard-packed surface soil of most natural pasture paddocks.

His advice to farmers who plan to take up the "keyline plan" is this: "Use the chisel plough, and keep the plough moving to aerate the soil."

—"Leader," 4/5/55.

COMPOST

For Garden Plot Or
Thousand Acre Farm

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

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

THE NEW EXODUS

(Continued from page 10)
country and expect to find a good job within easy travelling distance.

Too, the homesteader can develop his own business for slack times. A roadside stand, a greenhouse to raise seedlings and vegetables, a hobby like making rustic furniture can all be turned into good sources of spare-time income. Maple sugaring, rabbit raising, beekeeping, a goat dairy or a kennel—the possibilities are endless—can be both fun and profitable.

The way, then, has been smoothed for he who would live a little closer to the peace and delight of Nature. Moreover, there are actually schools to help him get started:

The Roanridge Demonstration Homestead, Parksville, Mo., run by a minister and his wife, teaches sound practices for rural ministers and others who would add to their security by tilling the land. Birch Lake Farm in Iowa has a "homestead apprentice plan" whereby prospective homesteaders can learn all the arts of homesteading, from milling grain to weaving and making furniture, for a small fee. That fine magazine, "The Land", now has a "Home Acres" department devoted to the problems of the "sundowners".

The unofficial headquarters of the homesteading movement today is The Country Bookstore in Noroton, Conn. This organisation supplies by mail some 300 how-to books on 189 subjects, covering everything from buying country property to septic tanks and tree crops.

Professional people, incidentally, make up a large part of the Bookstore's customers. Doctors, lawyers, artists, writers are flocking back to the small towns, there to live and work and raise their children on homesteads far from the city's turmoil. Their progressive ideas and energy are transforming the small towns once more into the bulwarks of independence and

clear thinking that characterised them in pioneer days.

Another interesting point: "In the last five years," says one of the Bookstore's publications, "the firm has noted increased interest in organic gardening and counts some of its best sellers in this field."

This last is one of the most vital factors in the homestead boom. The homesteader tends to think more of his land than does the big commercial farmer. He tends it lovingly, knowing its value as the foundation of prosperity and well being. Because of this, he is usually an organic gardener, building and maintaining his soil with natural materials.

He does not, like the average farmer, use five acres to produce what one should. Under the stimulus of organics, the life of his soil is healthy and abundant, and his crops are likewise big and rich.

Thousands of acres thus are being made to produce naturally and lavishly, and the trend toward big, "factory" farms is being offset.

As the homestead movement rolls into high gear, the effect of all this on the nation's vitality will be stupendous. Historians tell us that huge urban concentrations, fed by big, soil-destroying farms, have spelled the decline and doom of many a great nation.

But send the people back to the land, armed with modern technology and the science of organics, and prosperity and good living will be their heritage.

—"Organic Gardening and Farming" (U.S.A.)

D.S.C.M. WOMEN'S GROUP

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THE SECOND INDUSTRIAL REVOLUTION

(Continued from page 1.)

ture shows an evil ulterior motive, power mania. This propaganda, even before the full impact of A.P.A. has begun to be felt, is so pervasive and so persuasive that there are on the market a number of alleged labour-saving devices that in fact are mere gadgets and don't in the long run save the purchaser's labour at all. This applies largely to domestic appliances. The manufacturer can't afford to be caught like that, or he would soon be out of business. Every Christian must regard it as a prime duty of great urgency to counter the brain-washing to which this and every other nation is being subjected. Happiness and development of self are not to be achieved by the accumulation of gadgets and distractions. It can be achieved by simplifying one's life. This Christian aim is evidently anathema to the power maniac, hence the effort to instill a work complex into a largely simple and unsuspecting public. People must learn and learn soon that the promise of leisure in 2 years, 20 years, or 200 years coming from politicians, who from their actions are servants of the power maniacs, is a mere carrot. If we follow it we are asses. What weren't we promised by these politicians 2, 10, 20, 30 years ago! What is wanted is the implementation of a leisure policy now, at once.

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.

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