

# THE NEW TIMES

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## FEDERAL GOVERNMENTS

### "SHOCKER" BUDGET

Radio Talk by Eric D. Butler over  
3NE Wangaratta and 4ZR Roma.

Although the Federal Government's Budget has been described as a "shocker," I cannot see why most of its critics should have been surprised when Sir Arthur Fadden painted a sombre picture of the grave and imminent threat of inflation and then said that this danger could only be averted by everyone continuing to pay the present high taxes, both direct and indirect.

I have little sympathy for people who accept uncritically the premises of current orthodox financial policies and then complain when they find the inevitable results of these policies personally unpleasant. Some of these people remind me of the alcoholic who will do everything to cure his disease—except, of course, give up drinking! And many not only support the premises of present financial policies; they also support the totalitarian philosophy from which these policies stem. Modern communities have been so drugged by propaganda in favour of totalitarianism that many people now passively accept the idea of the omnipotent Government, the Government which decides how large a portion of the individual's money should be spent; the Government which decides how the community's economic resources should be developed; the Government whose spokesmen lecture the individual on his "wasteful spending" while Government Departments prepare to waste even more millions of pounds of the taxpayer's money. Just so long as people accept without opposition the totalitarian Welfare State, they can resign themselves to permanent high taxation. I know that there are some wishful people who still cling to the view that some day there will be a substantial reduction in present high rates of taxation, but surely this recent Budget has finally demonstrated to these people that there will be no such reduction while present financial and economic policies, and the philosophy underlying these policies, are accepted by electors. At least one senior Minister in the present Federal Government, the Hon. J. McEwan, was very frank about this not so long ago when he said that high levels of taxation were here to stay. When in Opposition present Government leaders were most forthright and eloquent in their attacks upon high taxation. Aided by the information which I and

others gave them, they even went so far as to stress the fact that high taxation was one of Karl Marx's ten points, and that the Chifley Government was deliberately engaged in fostering Socialisation for socialising a state. If Sir Arthur Fadden in particular will study some of the speeches he made as a member of the Opposition he must, if honest, agree that he is also engaged in fostering Socialism. There has been no worthwhile reduction in total taxation since the Menzies-Fadden Government was first elected on an anti-Socialist pledge in 1949. It is true that a little relief was given in last year's Budget, but this relief merely lightened the burden imposed in the "Horror" Budget of 1951. The fact is that the total taxation being imposed upon the individual by the new Budget will be the highest yet since the war. It is estimated that every individual will pay a total of £105-18 during the coming financial year. This means that an average family of four will pay a total of £427 in taxes, or over £8 per week. Many people will, of course, immediately doubt these figures and point out that they pay nothing like £8 per week. What these people overlook, and the taxation system, is designed to mislead, is the fact that they pay enormous sums in taxation without being consciously aware of paying. Very few people are fully aware of the total taxes charged into the prices of every article they buy. The Government's Socialist economic advisers all argue that high taxes are one, of the major essentials for the defeat of inflation. But every business man knows that most taxes must be recovered through higher prices if he is to remain in business. Sales tax, for example, is a direct inflation of prices at the retail counter, and only minds warped by the gibberish termed "sound" economics would support the idea that inflation is halted while at the same time prices are increased!

I trust that all listeners have noticed the significant fact that the majority of lecturers in economics at the Universities have supported the recent Budget. This is not surprising because the real masters at Canberra, the permanent economic planners like Dr. Coombs, are also Socialists and firmly believe that because of their superior knowledge and wisdom they can control the spending of the individual's money much better than the individual can spend it for himself. A close reading of the Federal Treasurer's Budget speech leaves no doubt that Sir Arthur and his advisers are gravely concerned about what they describe as the lavish spending of people. Although the Government has in recent times been often

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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.

# DANGEROUS STUFF

By James Guthrie

(Introduction)

In this series of articles I am concerned with the fact that men have little freedom of choice in those community affairs, which are vital to themselves, to their families and to their country.

I don't think that many people would suggest that the Individual, either as a member of a minority or of a majority group, exercises any sanctions, or knows how to exercise any sanction, over his government on any important issue; the same conditions hold for shareholders of any large business organisation or for members of a trade union. The result is that, without any effective check, the directors of these organisations can inflict on the victims they are supposed to represent consistently disastrous policies. The reason why these conditions can exist for any length of time is because the people generally, and their spiritual leaders in particular, are mentally and spiritually muddled.

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 the position to give any direction whatever to human life on this planet; what kind of God we worship is fundamental to behavior.

If we worship a mean, revengeful tyrant who presides over a poverty-stricken world, purposely so created, with no reserves and few resources, physical and spiritual, then we shall find nothing unnatural, nothing perverse, in our social arrangements. But if we worship God, the Father of Jesus, and know something of what He knew of the incredible resources of this Universe, material and spiritual, then the whole scene changes; it becomes impossible to accept the perversions of modernity as natural or reasonable, and we are compelled to do something about it—something quite different to what our governments are doing now.

C. H. Douglas has said: "Christianity is something inherent in the very warp and woof of the Universe, or it is just another set of interesting opinions."

When Jesus said: "Ye shall know the Truth and the Truth shall make you free" He was not giving an opinion. He was not only stating a fact known to Himself personally, but He was proclaiming with the Voice of Authority one of those organising principles without which life on this planet becomes ridiculous. Today, not only is there no Voice of Authority to proclaim those organising Christian principles, which the world so desperately needs; there is no comprehension among the people that such principles exist.

Instead of proclaiming these principles of life, which are inherent in the very warp and woof of this Universe, and which encourage the organic growth of a free Christian society, our Churches and universities are encouraging governments

to impose upon their victims the rules, regulations and punishments of the police State, which instead of producing order out of chaos, are producing chaos to order.

It is becoming obvious that the Christian Church is only being tolerated officially as long as it refrains from criticising this "organised chaos".

"I come that you may have life and have it more abundantly." Everything connected with nature is abundant, built on a lavish scale with mighty reserves. Whenever you strike poverty, there you meet the work of anti-Christ, of the unwise, the unnatural, the diabolic, the pervert. Any person who speaks with the voice of Authority and focuses the searching light of Truth on those perverts who, at the very heart of modern life, are organising poverty and discontent—such a person is considered dangerous, and is liable to crash head-on with Caesar.

It is much safer to leave Caesar alone, and to preach about the usefulness of Poverty, and to speak with righteous indignation about the frailties of ordinary men - - especially those concerned with liquor and sex. Jesus was not much concerned with the common frailties of man; each man had to conquer these in his own way, but He reminded men that there was plenty of assistance available to any man who asked for it. Jesus reserved his wrath and indignation - - which He expressed in the most forceful words He could find — for those who, posing as wise men of integrity, had misguided the people, and so betrayed their sacred trust.

The chief mission of the Church, if it follows its Master, is to testify to the Truth. The people do not know the Truth, and they are not permitted to know it; some of the biggest industries today are continuously engaged in the distortion of facts in such a manner that the people would not recognise the Truth, however presented. We are, in fact, fighting Black Magic on a colossal scale, and it is beyond the resources of ordinary men to fight it alone.

Only the voice of Authority can check this abuse of Power, and we are waiting for the Church to say to Caesar: "Enough! We have had enough of your will on this earth. We shall try God's Will now."

## Centralised Political Power

So great has been the publicity in favour of the total planning of the activities of the State, and so powerful has been the influence of centralised banking in favour of centralised production, that a person who believes in anything other than the result of all this planning, i.e., the centralised Welfare State, is asked to justify himself as if he were in favour of something contrary to nature.

Central planning of the key activities of an entire State inevitably gives massive powers to the ruling clique to

## 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

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.

# **New Times Annual Dinner and First Social Credit Seminar**

**To be held on Friday, September 23, and  
Saturday, September 24.**

It is now only a fortnight to the Annual New Times Dinner, which this year will commemorate 20 years of continuous publication of The New Times, and to the first Social Credit Seminar to be held in Australia. It is therefore urgently necessary that all those intending to attend the Dinner should let us know IMMEDIATELY in order that catering and other arrangements can be made.

There is no doubt that this year's Dinner will be the most successful and inspiring yet held. Mr. Eric Butler will be reporting on the results of his recent tour and the progress of the past twelve months. Mr. Butler believes that we are on the eve of a new and more fundamental Social Credit advance. Supporters will also have an opportunity of hearing and meeting prominent interstate Social Crediters like Mr. John Macara from Sydney, Mr. C. Barclay-Smith from Sydney, and Mr. James Guthrie from Hobart.

The Dinner itself and the entertainment will again be first class. Cocktails will be served at 6 p.m. and it is hoped that Dinner will start at 6.30 p.m.

Will all those attending please let us know if they desire to be placed at a table with friends? Those desiring fish dinners should inform us. Phone bookings for the Dinner may be made by ringing MU 2834.

As we know there are many interstate supporters who would like to come, but are unable, they might like to join the gathering by sending a message.

## **Three Papers for Social Credit Seminar**

The Social Credit Seminar will be held at Scott's Hotel, Collins Street, on Saturday, September 24. The only charge made will be a collection to help defray expenses. Three papers will be given and will be followed by discussion and questions. The papers are as follows: "The Philosophy of Social Credit," by Mr. James Guthrie, B.Sc.; "Social Credit and the Leisure Age," by Mr. C. Barclay-Smith, editor of "The New Era," Sydney; and "Social Credit or Communism?" by Mr. Eric D. Butler.

The Seminar will start at 2 p.m. There will be a break for afternoon tea, which may be obtained at Scott's. The Dinner break will be from 5 p.m. until 8 p.m. The Seminar will conclude at 10.30 p.m.

We are making arrangements to record the whole of the Seminar on tape, and we will be pleased to provide tapes for any individuals or groups throughout Australia who can make use of them.

**ALL INFORMATION CONCERNING THE DINNER  
AND  
SEMINAR MAY BE OBTAINED BY PHONING THE  
SECRETARY AT MU 2834.**

## **DANGEROUS STUFF**

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overwhelm the opposition of minorities and to force its ideas on the majority. In Germany and Russia the methods used for this purpose were quite obviously brutal; in Great Britain and U.S.A. the methods used for the same purpose, although not so obviously brutal, are apparently more effective — at least more effective in disarming criticism and regimenting opinion. The more subtle methods used to eliminate opponents constitute the greater danger.

The directors of the Welfare States believe, quite rightly, that if the politically conscious minority were permitted to compete on equal terms with the official propagandists in the organs of publicity there would be a complete upset to the plans of the totalitarian; this explains why no risks are taken in those places where independent thought might find a breeding ground; this explains the cultural, intellectual and moral black-out in the faculties of economics, philosophy and theology in the universities—that is, in those faculties where the purposes behind policies are supposed to be examined.

Monopoly is the logical end of a society where power is centralised. As political, industrial and financial groups become bigger, this centralised power becomes greater, and corruption goes deeper. Corruption is a disease of size, and of large numbers, and of non-liability corporations; corruption starts always at the top, and gradually permeates the mass. All power at the top and no power at the bottom is political dynamite.

"It will be found that those who defend the exercise of power always assume that power is some sort of abstract energy equivalent to energy in the physical world; they are therefore willing to delegate the right to exercise power to a particular person or body of persons on the assumption that this is merely an effective way of getting things done, and perhaps the only effective way. My point of view is quite different. I believe that power is not an abstract energy when invested in persons, but a corroding essence; that it always entails more evil than good; and that another method of achieving good does exist and should be preferred to the use of power.

"From the ethical point of view the problem is fundamental, and has been recognised as such by all the great ethical teachers . . . What Jesus said on this subject is not, in my opinion, at all ambiguous. His ethic of power is not only expressed negatively in one of the beatitudes ('Blessed are the meek, for they shall inherit the earth'), but it is most beautifully, and most dramatically, illustrated in a decisive moment during the Temptation in the Wilderness. When the Devil took Christ to the top of a high mountain and showed Him 'all the kingdoms of the world and the glory of them' and proposed that He should fall down and worship him the inspired conscience of Christ resisted that temptation — rejected the use of worldly sovereignty for the attainment of His moral kingdom.

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# CATHOLIC 'PRINCIPLES' AND CATHOLIC INTERPRETATIONS

From "Voice," England

[In our issue for May 7, we discussed the Church's role in politics, and we quoted at length from a memorable statement by the Bishop of Cork. In this statement the Bishop asserted that in matters of moral principle it is the role of the Church to be arbiter of right and wrong in politics, and he proceeded to express authority on moral principle to a socialised Health Service. We received a number of letters from indignant clergymen defending the Health Service, and criticising the Roman Catholic Church on grounds irrelevant to the point at issue. But, although we pointed out where a Socialised Health Service contravenes the Moral Law, no one has attempted to contradict it. We now publish an article by a contributor, which criticises the Roman Catholic Church in Eire for speaking with two voices, and for failing to express Authority on a matter, which is wider than, but directly relevant, to the Health Service. If Authority has been expressed here, and heeded, we should never have heard a suggestion of a need for a Health Service.]

The April number of "Christus Rex", 'An Irish Journal of Sociology', edited at St. Patrick's College, Maynooth, publishes an article on "Social Insurance—Its History and Morality", by the Rev. James Good, D.D., D.Ph., Lecturer in Philosophy, University College, Cork. In this article Dr. Good states that "the classic statement of the 'Principle of Subsidiarity' is to be found in 'Quadragesimo Anno':

"Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so, too, it is an injustice, a grave evil and a disturbance of right order for a larger and higher organisation to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy them."

The principle thus stated, "emphasises that what the community gives to the individual is a true 'subsidiarity', supplementing his efforts and thus enabling him to attain his ends". And Dr. Good stresses this principle's "almost infinite elasticity or flexibility, which makes it fit every situation, even one which needs a vast amount of State control and intervention", and how it is possible to conceive a situation "in which an almost complete control by the State is called for on account of extraordinary conditions prevailing". Such "extraordinary conditions" would appear to prevail since "very large-scale intervention [is] justified in the actually existing circumstances."

"Circumstances", as we have been often informed, alter cases, but we did not know that they could alter the Authority of God Himself. Two world wars, however, "forced the State to accept controls over industry which would never have been necessary in peacetime", and the "present world situation is tending to increase the area of control still more". Much of this expansion

"has been called for by changes in the economic system itself since "national economies have become parts of international economy" and international trade, "if it is to exist at all, needs at least the supervision of the states involved". And are not the economists "insisting more and more on the need for the State to keep the whole of the national economy balanced"? Hence the conclusion: "For any economy to carry on as if this change had not occurred is to invite disaster, while to recognise that it has taken place is to admit that industry needs regulation, and hence that the State must play a larger part than heretofore."

"Moral Principles", by Dr. O'Rahilly, is quoted in support: "Whether we like it or not, the State in most countries is going to intervene in banks, railways, public utilities, natural monopolies, and so on. Some of us may disagree with the proposals; but we have no right to oppose them as Catholics . . . For the need of State intervention arose, not from power-mania or depreciation of individual liberty, but from the practical evils due to men's abuse of liberty and from their defective morality."

"We are, perhaps, too inclined to condemn as 'unjustified intervention in the life of the individual' much that is within the lawful competence of the State"—to continue Dr. Good. And if all this seems somewhat akin to Marxist lore, we are reminded by another contributor that "the extension of State participation in economic life appears to be a natural development of the capitalism of our time", and that in any case "much of the nationalisation that has occurred here has occurred through the failure of private enterprise".

It is to these "changing facts of the economic order and not to any hypothetical system of our own imagination, that we must apply the unchanging principles of Social Philosophy". "Our principles, because they are based on the nature of man and of society, will not need to be changed to meet this new situation, but we must be quite sure we are applying them correctly, and above all that we are applying them to the correct facts." The Catholic apologists for increasing State intervention have been willing to quote the 'Principle of Sub-

sidiary', to 'supplement not supplant', but "we have not taken the trouble to examine what exactly is meant by supplementation in the economic and social circumstances of our times".

Wrestle not against principalities, against powers, but apply to them the unchanging principles of Social Philosophy. Render unto Caesar the things which are God's, for only by the grace of Caesar, if not of the devil himself, are we able to live and have our being in society. Such would seem to be the philosophy of this supposedly Catholic Quarterly. For elsewhere in the same issue we read, "We have gone a long way from the stage at which we allowed our livelihood to be at the mercy of the play of the market, but the need for organisation spreads wider than economic defence" and "corporative organisation is the only institution that can bring security to every grade of producer".

The 1955 Congress of Social Study for Priests' was held by 'The Christus Rex Society' at Killarney during April, under the patronage of the Lord Bishop of Kerry on the theme: "The Priest and Social Action." The Bishop of Cork, speaking at the Congress, insisted that the Church "is the final arbiter of right and wrong even in political matters" and "is the divinely

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## TO WHAT END? An Analysis of Modern Society

By James Guthrie, BSc.

Why has the revolution in the supply market not been paralleled by a revolution in the buying market?

What is the purpose of industry?

Are important political problems essentially religious?

What is the Christian concept of freedom?

These and many other fundamental questions are answered in this thought-provoking booklet.

This booklet can be specially recommended to all those desirous of introducing responsible citizens to the Social Credit approach to the problems of the day. It should be placed in the hands of all clergy.

Price 9d, post-free. Reduced price for orders of one dozen or more.

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## CATHOLIC 'PRINCIPLES' AND CATHOLIC INTERPRETATIONS

(Continued from page 4)

appointed guardian and interpreter of the moral law". He also issued a warning against those who cried out "that they were being ruled from Maynooth rather than from Leinster House, as if heeding the voice of the Church in a matter of ultimate principle was not in order in an overwhelmingly Catholic country".

But therein lies the question — is the voice of Maynooth and of its organ "Christus Rex" the voice of the Church or is it a travesty of that voice? In what fundamental way would the voice of Leinster House differ from the voice of Maynooth? In what fundamental way do the principles of Catholic Social Philosophy, as interpreted by the Maynooth schoolmen, differ from the principles of the Marxist Social Philosophy?

It is true that the Bishop of Cork also spoke of "a natural duty" to provide for one's own health and that of one's dependants and asserted that the Minister of State or deputy had no right "to inaugurate a so-called free health service and make medicine, in effect, a State monopoly". But the supposed Minister of State or deputy could well reply in the words of Dr. Good himself: "It is natural for man to seek assistance from groups and free associations. It is only when he finds these insufficient for his purpose that he is forced to turn to the larger community, the State, for the help that he requires."

One does not expect a Catholic lecturer in philosophy to confuse at this late date the "community" with the "State". But more important to the present purpose—how does the Bishop propose to alleviate that financial constraint which "forces" the individual to turn to the State "for the help that he requires"? Is the Bishop satisfied that the present financial constraint is "natural", in conformity with natural law? If it is, why complain of that State help, which must of its nature, tend to be monopolistic? If it is not, why tolerate an unnatural financial system, which makes such a State monopoly inevitable?

On November 2, the Pope informed some 250 cardinals and bishops assembled in Rome that the Church's "authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny" should be shouted "from the rooftops" in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the 'world' and the kingdom of God, between the prince of this world and Christ its Saviour". But if the "just order" envisaged by the Church is that accepted by the 'Principles of Subsidiarity' as already exemplified, wherefore the need for shouting it from the rooftops? In what way, if at all, is the "prince of this world" to be denied all the power that he could possibly desire?

## The Automatic Factory — Threatens Orthodox Economics

Mr. John Macara of Sydney recently sent the following letter

to the Prime Minister:  
The Rt. Hon. R. G. Menzies, M.H.R.,  
Prime Minister, Eminent Sir,

With the restoration of the so-called basic wage adjustment, and a change in the control of Union Policy, you are, no doubt, well aware that we are about to experience a renewed burst of "inflation", accompanied by major dislocations of industry, with attendant distress and disruption.

We have become so accustomed to this pattern of turmoil and social disintegration that we have come to accept it with a shrug of the shoulders.

No action is taken to trace this catastrophic and familiar sequence to its root. We tentatively endeavour to deal with each issue as though it were an isolated incident.

But the calamity, which is overwhelming us is not incidental. It does not require much penetration to perceive that behind it all is a well-conceived, well-planned purpose. In other words it is the outcome of a deliberate policy, operated with consummate skill, and diabolical intent.

The name commonly ascribed to the power behind this policy is COMMUNISM; but there is much more than communism operating.

We are suffering from a social malaise, which renders us easily susceptible to the germ of communism. For the germ attacks not only the man of the horny hand, but it is rife in our universities, and among our intelligentsia.

There is a soundly based feeling abroad, that exploitation operates in every field; and as this feeling expands, it spreads a blight which afflicts all loyalties.

Man is so constituted that he must have loyalties and social cohesion. When his loyalty to the existing scheme of things becomes withered, his transfer to communism is easy and almost inevitable.

Communism has its root in discontent and distrust; in a deep sense that the individual is not getting a fair share of the production of goods and services, which the industrial system is capable of producing.

And now, as though we had not already enough trouble on our hands, a NEW factor in production is looming on the horizon, i.e., THE AUTOMATIC FACTORY. This last factor will destroy all remaining goodwill, for it will accentuate, as never before, the unfairness and the inadequacy of the present system, where the WAGE is held to be the only individual claim on the production of industry.

But those who have given little thought to this matter may ask, "Is there any other just claim to a share in production, beside WAGES"?

With the advent of the "AUTOMATIC FACTORY", this question will be asked more and more insistently by a wider and wider public. And if no satisfactory answer is forthcoming there will be a turning to communism of vast numbers who have

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## The Iron Curtain Over America

By Colonel John Beaty.

This book is a "must" for every student of international affairs. It is one of the most important books published since World War II, but, like similar books which have been appearing in America over the past few years, it has received no mention whatever in Australia by leftist book reviewers for the "Capitalist" press.

The author of "The Iron Curtain Over America" is not only an outstanding American scholar; his work with the American Military Intelligence Service during the last war enabled him to learn at first hand of the manner in which the Zionist-Communist conspiracy was being furthered under cover of war.

Colonel Beaty deals objectively with the history of the Jews, with particular reference to the fact that the ancestors of most Jews of today were Khazars, originally a people from Central Asia, and had never seen the Holy Land. He writes most penetratingly on the Jewish invasion of the U.S.A. and the subsequent Jewish impact on America's foreign and internal policies.

After outlining the treacherous, pro-Communist activities of Jews in the U.S.A., Colonel Beaty asks — and answers — the question: "Does the high ratio of appointed persons of Eastern European or contacts in United States strategic positions reflect the will of the U.S. people? If not, what controlling will does it reflect?"

"The Iron Curtain Over America" proves conclusively that not only was the second world war organised, but that it was deliberately prolonged, and only concluded when the controllers of the Zionist-Communist conspiracy had achieved their major objectives. Detailed evidence is provided of the manner in which the truth about this conspiracy has been kept from the American people.

Colonel Beaty's conclusion is that America, and other Western nations, can only survive by first defeating "the enemy within." He points out that this first step is essential before a more realistic foreign policy can be implemented, one which would obtain the friendship of all anti-Communist nations and which would seek to widen the gulf which already exists between the Moscow gangsters and their unhappy victims.

It is not surprising that Zionist organisations in the U.S.A. have been campaigning vigorously against Colonel Beaty's exposure and that pressure has been applied to the press to prevent any reference to the book. Even Church "leaders" have been used to smear Beaty. But his book continues to contribute to the general awakening in the U.S.A., an awakening which Australians unfortunately know little about.

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# The New Times

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## Automation and Christianity

*It is proper that a growing number of Christian thinkers and writers should be concerning themselves about the subject of automation. The ever-increasing growth of automation is one of the major dynamic factors in the world today. Its impact upon the present social structure will be such that it will either provide the individual with genuine economic freedom, growing leisure, and greater opportunities for spiritual development, or it will lead to what has been aptly described as technical barbarism, with the individual being harnessed to projects over which he has no control.*

*Unfortunately, however, those Christians who have concerned themselves about this matter have, with a few exceptions, demonstrated that their thinking is either dominated or confused by the very materialism, which underlies the policies of the planners of all types. We will take two examples to demonstrate the truth of our accusation: Recently in the U.S.A. a prominent Roman Catholic businessman, Mr. John Adams, gave a nationwide radio talk on "Automation and Religion". This talk has been widely featured in Roman Catholic newspapers. It is true that Mr. Adams earnestly desires a Christian solution of the problems which he sees resulting from automation, but after mentioning "technological unemployment" as if it were some dread disease instead of a most desirable result opening up the possibilities of a new Civilization, all he could suggest was that he and his fellow Roman Catholics "should fully explore the possibility of annual wages, stabilised employment and retaining of displaced workers".*

*Mr. Adams clearly believes that the purpose of the industrial system is not to supply the genuine desires of individuals with a minimum of work, but is to provide "full employment". He elevates a means into an end, and demonstrates that he has no conception of genuine freedom and a leisure age in which individuals will be able to develop one of their most divine attributes: individual initiative.*

*The second case of perversion is found in the Melbourne Roman Catholic weekly, "The Advocate", of September 1, in which the writer first makes some observations with which we must agree, but then goes on to claim that "the law of man's nature is decreed by God, 'In the sweat of thy brow shalt thou eat bread'." Now we do not claim to be theologians, but it is most significant to note that while throughout the ages St. Paul's remark has been used and, we believe, perverted, by Puritans, of all Churches to justify austerity and hard work for the individual, little reference is made to Christ's statements which emphatically reject any suggestion that He believed that the nature of man was such that he must be forced to work for his own good.*

*It is true that some work, not all work as claimed by the atheist Freud, whom "The Advocate" quotes with approval, helps "find the individual to reality", but it is both false and anti-Christian to infer that if freed from work which he is compelled to do in order to obtain a living, the individual will not exercise his individual initiative to develop creative activities of his own choosing. The Truth will make us free, said Christ. And the Truth about man's nature has been demonstrated beyond all argument by the fact that throughout history those with genuine leisure and economic freedom have made the greatest contributions to the development of civilisation. Every Christian should welcome automation as something to be used progressively to free individuals for the life more abundant, both spiritual and material.*

## Alberta's Recent Election

The results of the Alberta election on June 29, forced upon the Manning Government by charges of corruption, which appear to have contained at least an element of truth, should be carefully pondered by those who believe that Social Credit can be advanced by Party politics. Although the Manning Government obtained 52 seats out of a total of 61 in 1952, at the recent election they retained only 37 seats, and five of these were by extremely narrow margins. Three Cabinet Members were defeated.

Looking at developments in retrospect, there appears little doubt that after the death of Aberhart, the enemies of Social Credit decided to drive a wedge between Premier Manning and those genuine Social Crediters who really understood the nature of the problem. All the genuine Social Crediters were purged and the Government survived on a record of "good government". Mr. Manning was lavishly praised by the press, who forget the famous statement by Aberhart who said that if ever the press generally started to praise him he would carefully consider whether he was pursuing right policies. However, eventually the press turned against Mr. Manning in a campaign, which looked suspiciously as if it were inspired. Mr. Manning found himself fighting on a ground not of his own choosing. It was certain that this would happen sooner or later.

Perhaps the most significant result of the election was the fact that the genuine Social Crediters, men like the former Minister for Education, Mr. Ansley, were comparatively unaffected by the heavy electoral swing against the Manning candidates. It has been suggested that the electors of Alberta voted against Manning because they realised at last that his Government was betraying Social Credit and slowly introducing Socialism. The fact that sound Social Crediters were strongly supported would appear to support this view.

We trust that all Social Crediters will learn the lesson of Alberta. If the recent election ends the end of the attempt to pervert Social Credit by allying it with orthodox party politics, it may clear the way for a great advance by Social Credit in Canada. Such an advance would affect Social Credit activities everywhere.

## Automation in Canada

"The age of automation in Canada has been ushered in at a modern new plant of McKinnon Industries Limited, the one-time Canadian supplier to the saddle and buggy trade which now provides powerful engines for General Motors of Canada.

"In the new plant in Grantham township near here, which was designed and built solely for the production of a new V-8 type of engine, mechanization has been advanced until a single operator monitoring panels of flashing lights can now control the continual flow of engine blocks through a 140-foot monster machine that performs hundreds of operations without the touch of a human hand."

—"The Toronto Star", April 19.

## A French Exposure of Roosevelt

The following review of Georges Ollivier's book, "Franklin Roosevelt" (published by the Librairie Frangaise) is by Pierre Dominique in "Rivarol", well-known French weekly: M. Georges Ollivier is one of the now innumerable. The photographable smile of F. Roosevelt does not dazzle him; he observes it with clear eye, without malice, but with the pitiless serenity of a lawyer. He finds his "accused" eloquent, persuasive; he even defines himself as "a powerful personality". Let us say he was a twisty politician under a frontage of sincerity, a very adroit wrangler, ferociously ambitious, and that in "The Era of Tyrannies" he was quite naturally oriented toward dictatorship.

Oh yes, toward a camouflaged dictatorship, but nonetheless a dictatorship. The sole fact that kept him in power "despite the unwritten rules of the Constitution" is quite enough to prove this. That matter is the business of Americans, only, but we have the right to criticize the man and his methods when he starts aiming coldly at world domination with Soviet backing, having pretended to have seduced their chief. Let us follow M. Georges Ollivier's story, and we will discover the face of a politician who pretended to put the Revolution to his own use, a party man, an amateur diplomat, who sacked Europe, (un saceageur de l'Europe).

He comes to power in the worst crisis that the U.S. had known since the Civil War. The big bust of the Stock Exchange had knocked out Hoover and the Republicans. Roosevelt profits but does not get the Presidency merely as a Democrat. He is carried in by everything communist in the U.S., by all extremist ideologists in a hurry to cause a vast economic and social upset without seeing that the upset can be used as sprouting ground for communism. He surrounds himself by a brain trust which proposes astonishing remedies, and he applies them precipitously to an experiment which a number of the workers think excellent, but which the business heads and in general the men attached to American political traditions, call dangerous.

The situation was, certainly, grave. In March 1933, there were 15, 652, 887, men out of work. The Rooseveltian system consisted in loosing an inflation, handing out credits generously to a multitude of entrepreneurs, big and little, to make the State a banker, an engineer, manufacturer, and merchant to compete with private business. At the same time he created a labour tribunal, which instead of being arbiter, was prosecutor in the name of workmen's profits. The demagogia character of this business is, anyhow, quite well known. What is not so well known is that Roosevelt was trying at the same time to fulfill a "plan of administrative centralization which would put the public services at his mercy". The aim was, still under a sham of democracy, to set up a real dictatorship. He was about to fail altogether, to the point of not standing for election in 1940, when the war of 1939 furnished the necessary distraction.

From 1936 he had passionately opposed Franco. "He felt" says M. Ollivier, "that the crushing of the reds in Spain would be

the death knell for his influence in South America". He was thinking about Yankee imperialism, but one of his natural bents was anti-Catholicism, quite ferociously. Roosevelt had the American Lodges behind him, which are essentially protestant in feeling, and he understood how to use this in his second battle, no longer social, but ideological and of international scope. That was when he thought of plunging his country into the war, but as American opinion was hostile to this, he was content, after getting "French and English statesmen, conscious of the danger" shut up in a blind alley, to shove France and England into declaring war which either of them could have done without.

I have only space for brief indication of this policy, which M. Georges Ollivier gives in ample detail, publishing notably Forrestal's testimony on the origins of the war. Forrestal being Secretary of the Navy. In short Franklin Roosevelt wanted the war of 1939 and provoked Pearl Harbour a bit later. The aim was to get into the shindig as late as possible, with the show of being righteous. He counted on smashing Germany and Japan successively, but not till Germany had licked France and considerably weakened England and the U.S.S.R. The U.S. was to profit by the universal disaster, and to seize the opportunity to acquire, by financial and economic methods, the colonial empires of Holland and France. After that, an international organization adroitly thought out, would legally assure the U.S. (under his guidance and rule) world empire.

Doubtless one would have to calculate about Russia but Roosevelt thought she would then be bled white, and more especially he saw Stalin as a man flattered to learn from democracy. Incapable of long view, he imagined that Asia could never be communized and he willingly agreed—that is the great crime of Yalta—to give Stalin half of Europe, which, in his naive noodle, would be organized and democratized.

He saw quite soon that he had made a mess (between 11th Feb. and 12th April, 1945) but it was too late. If the Occident is to perish some day, Roosevelt will have been its gravedigger. It is therefore necessary to read and think about this highly documented volume, definitive as to one of the falsest minds of our time, one of the most detestable leaders of men that the first half of the XXth century has known.

## An Inspiring Example

One of our supporters has sent £20 to pay for 40 trial subscriptions to be sent to the Bishops and Archbishops of his Church. We are confident that this inspiring example by one man will encourage hundreds of other readers to take part in our special 1955 expansion drive. We are still a long way from our goal of 1000 trial subscriptions for the year.

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## 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.

Life is not living, but living in health. —Martial (A.D. 43), "Epigrammata".

## 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.

We cannot command nature except by obeying her.

—Bacon, "Novum Organon".

"New Times," September 9, 1955—Page 7.



## IS IT TRUE WHAT THEY SAY ABOUT EARTHWORMS?

George W. Hewett in "Organic Gardening and Farming"

First let me say, in deep gratitude, that the marvels which are the subject of this article would never have been experienced by me had it not been for that great teacher and explorer, Dr. Thomas J. Barrett, who so generously shared with all the world his tremendous idea of "harnessing the earthworm."

Ever since childhood I have been a breeder and raiser of one kind of livestock or another, from pigeons to Hereford beef stock, climaxing my agricultural career with the designing and operation of a model poultry breeding and commercial egg farm that in its day, was something of a landmark in Northwest poultry husbandry. Never did I dream that after ten years of retirement from commercial farming, I would become ten times more enthusiastic over the raising of earthworms than I had ever been over poultry-raising, beef-raising, and dairy stock raising. So enthusiastic, in fact, that my wife has begun to feel that she is playing second-fiddle to my new career and is slowly but surely becoming an "earthworm widow".

During my years as a poultryman it was common to hear from the lips of people in all walks of life, when they heard of my business—be they bankers, businessmen, professors, laborers or newsboys — "Some day, when I retire, I'm going to get me a chicken ranch and raise chickens!" And they meant it. But little did I anticipate that I would also see the day when, at the mention that I was raising earthworms, I would likewise learn that every Tom, Dick and Harry has heard about 'em, read about 'em, and is eager to get started raising 'em.

I suppose there was not one of us who read of Dr. Barrett's "six-pound carrots" grown in worm-enriched soil that did not wish he could have a similar experience some day. Well, it came to me sooner than I expected—not in the form of 6-pound carrots but in the form of a 60-foot squash vine, among other things.

Best part of it all is that we ourselves had nothing whatever to do with the miracle of this squash plant. We didn't even plant the seed—it planted itself, right in the middle of a 100-foot earthworm bed—of all places! Evidently it had got there in a crate of green goods trimmings that we

got from our local supermarket and spread over the bed to wilt and ultimately serve as earthworm food. When we first noticed it, it was about six inches high. The next question was: "To let, or not to let, it grow".

Before we could make up our minds about this momentous matter, however, the squash plant made our minds up for us. It was rapidly becoming the most beautiful attraction on our 5-acre farm; it was becoming the talk of the town; it was growing at the rate of two feet a day at each end, and cascading over both sides of our 5-foot wide earthworm bed; it was loaded with fruit that was maturing at a breath-taking rate; our friends and house guests were spending more time with the squash plant than they were spending with us; and we ourselves didn't want to do a thing but keep taking pictures of it—especially when it attained the luxurious length of 63 feet!

And the taste? It was out of this world—naturally. For what had the world had to do with this marvel of beauty and goodness? The seed had planted itself; the earthworms fed it and cultivated it in their matchless, ceaseless way; no man-made, artificial tool or material touched it; all it needed was to be left alone with Mother Nature.

Now, we have never been overly fond of Hubbard squash. We could, as a family, take it or leave it. But this squash was different; we couldn't leave it; we came back for seconds and thirds. In fact, one of our guests, after eating the full-course meal, including dessert, went back for a last spoonful of this delectable delicacy before we could whisk the remains into the refrigerator.

Meanwhile, in another part of our acres, out in the 250-foot flower border, a second miracle was taking place. We had planted the whole edge of the bed with nasturtium seed and they had come up 100 percent and beautifully, as usual. Then something unusual happened. A strip of this border

## ORGANIC FARMING AND GARDENING BOOKS

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### "Ley Farming" ..... 26/-

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### "The English Complaint" 12/6

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

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

### "Is Digging Necessary?" 1/5

By F. C. King. Describes how vegetables can be grown without digging, also describes method of compost making.

### "The Compost Heap".. 1/8

By The Victorian Compost Society. A complete description of the making of compost, with illustrations.

### "Simple Pruning" .... 13/7

By N. Catchpole. A very practical book which covers a wide range of plants.

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## About Earthworms

(Continued from page 8.)

40 feet in length began to outstrip all the rest of the border—and so remarkably that we began to wonder what could have caused it. The nasturtium plants in this 40 feet were individually a full yard in diameter, their leaves were as big as salad plates—6 inches across by actual measurement—their stems were as thick as pencils and were 24 inches high, and they were loaded with brilliant blooms. The health and vitality of this segment of the border was phenomenal and glorious to behold. "What accounts for it?" we puzzled. Then suddenly we remembered dumping two wheelbarrow loads of a used-up earthworm bed on to the border one day and raking it out as far as it would go. This 40-foot strip was the place!

We could go on and tell of breathlessly beautiful poppies six feet high and of Golden Bantam sweet corn 7 feet high, but need we say more? Could Nature have demonstrated more finally and definitely that until man has learned the wonder of the earthworm he has not yet begun to live? What more convincing reply do we need to the question: Is it true what they say about earthworms?

## Farming is Different

Farming has been, since the beginning of history, something different, something set apart. There is a flavour in farm life with a fundamental appeal to human nature, as witness the number of people who express the hope that some day they will achieve their life-long ambition: to live on their own farm.

One of the bases of our western way of life is typified by the family farm in Canada. It has values that are not to be found in any scheme of collective farming. It not only provides satisfactions for the individuals engaged in it, but it is efficient in meeting the food needs of the country. Failure of collectivized agriculture in Russia was one reason given for the political upheaval in the U.S.S.R. early this year.

Those who see deeper than others appreciate the character and dignity of rural life and work. The farm provides independence, the satisfaction of close communion with nature, and health-giving qualities. These are essential ideals of humanity, and must not be depreciated, but there is the other—and an important—side to farming. It is a business, and a business must yield an income. There must be enough financial return to make possible the achievement of the dividends of life that advanced farmers desire.

The young man thinking of taking up farming on his own should know that agriculture is a composite of many economic activities, of modes of living and of social functions, but it is still a business in which the character and energy of the manager count more than any other factor.

Impatient people, people who want quick returns on their investment of money and labour, will find little in farming to attract them. People who lack initiative and enterprise and energy will prefer jobs where decisions are made for them; where they are always told by some authority what to do next. People who are timid, who recall

the poet's lines: 'His life is a long-drawn question between a crop and a crop', will seek first of all the security of working for someone else.

But the farmer who approaches his job with the idea that farming is something to be made efficient and so profitable as to yield income sufficient to enable him and his family to enjoy the advantages and comforts of life will find many other things added: the loveliness of every year's seed time and harvest, closeness to the heart of life and nature, and the spirit of the giant of antiquity, Antaeus, whose strength increased every time he touched the ground.

—Monthly Letter. Royal Bank of Canada.

## Will Diet Prevent Polio?

From "The Victorian Compost News"

On Monday, 1st August, Mr. A. W. Mackintosh, a Naturopathic Dietician, and Vice-President of the Society addressed the members.

In introducing the subject, the speaker said that he had been inspired to give his address by an American publication of the Lee Foundation for Nutritional Research by Dr. Benjamin P. Sandier, entitled "Diet Prevents Polio".

Polio is probably the most dread disease of civilisation today, as where living standards are highest and sanitation most advanced, then its incidence is highest. From most other illnesses the patient usually recovers at least to outward appearances, but polio in such a large percentage of cases leaves a visible aftermath.

We should not pin our faith on vaccines. Resistance through vitality or inherent, immunity should be the aim of parents. Vaccines are in many cases an effort to "get something for nothing".

Dr. Sandier has done much research into causes and transmission of polio, and he believes that man, through errors of diet, has lost a lot of the power of resistance to disease with which he was originally endowed by nature.

Infection of the human body frequently takes place when the blood sugar level is down. If the blood sugar level is up, then infection by polio and others of the respiratory tract cannot take place. In the fasting state, i.e., before breakfast, the blood sugar, or blood glucose as it is also called, is usually between 80 and 90 mg. per 100 cc. of blood, and it should not fall below this for periods longer than one hour.

The regulatory mechanism is the autonomic nervous system, and some of the endocrine glands. The storehouse is the liver. Foods eaten are broken down by digestion, enter the blood stream, and in the liver glycogen is synthesised. Here it is stored, and broken down into glucose and released into the blood stream as required. Oxidation of glucose in the blood stream provides energy.

If the level is maintained between 80 and 100 all is well. If it drops to 60, symptoms may be slight headache, faintness, muscular weakness, hunger, and maybe a feeling of irritability and nervous tension. If the level goes to 50, symptoms will be very marked. They will probably include extreme irritability, pallor, sweating, tremor, and palpitation. If it drops as low as 40 unconsciousness usually results.

By lowering the level of the blood sugar in rabbits, Dr. Sandier was able to infect them with polio.

We can keep our blood sugar level up by a diet high in protein, and low in starch and sugar. Strange as it seems, a high sugar and starch diet is most likely to bring about low blood sugar. It temporarily raises the level very high, but it quickly drops to unsafe levels, and so the starch and sugar eater is always nibbling, or having between meal snacks to keep up his energy.

Dr. Sandier was able to test his theory, and it was vindicated in the State of North Carolina, in the summer of 1948. By means of a large-scale press and radio campaign, the consumption of sugar, soft drinks and icecream was cut, and although other states suffered the full effect of the polio epidemic, North Carolina statistics proved that Dr. Sandier was right.

We should remember that for good health we should have a balanced diet, and although meat is a good source of protein, it should have not been eaten in excess.

Dr. Sandier concluded his book with a quotation from Hippocrates: "Food must be in the condition in which they are found in nature or at least in a condition as close as possible to that found in nature."

## DIET DOES IT

By GAYELORD HAUSER . . . . 19/8

This is the latest book by this famous author, and will be a valuable acquisition by those who desire to maintain their health by natural dietary methods.

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# Automation Threatens

(Continued from page 5)

heretofore remained loyal. This will be the hey-day of communism, and nothing will stand before it.

In these threatening and appalling circumstances, it becomes a matter of the greatest urgency that a truthful and satisfying answer be found to this question which is repeated: —

**IS THERE ANY OTHER JUST CLAIM TO AN APPROPRIATE SHARE IN PRODUCTION, BESIDE WAGES?**

In order to clarify the matter, let us anticipate in imagination, that the Automatic Factory has arrived; and let us go a little further and imagine that ALL factories have become automatic. **NO WAGES ARE PAID!**

Who may justly claim title to the issuing production? Who is the author of the Automatic Factory? We must go a long way back in time to find him, for the author is none other than the **INVENTIVE GENIUS** of mankind, beginning, perhaps in a dim and forgotten age with the first use of fire, the use of metals, the invention of the wheel and coming to later times we find it associated with such illustrious names as that of Stephenson, Faraday, and a host of other brilliant individuals.

These have bequeathed to mankind a vast, and infinitely valuable cultural inheritance.

No individual, of the present day, may justly claim priority in appropriating the resultant production, which flows from a cultural inheritance belonging to ALL.

**THIS** is the just claim (beside wages and independent of wages) of every individual to an appropriate share in the production of industry.

The validity of this claim must be acknowledged, and the claim must be justly discharged, or communism and chaos will engulf us. If this catastrophe occurs there will be none so privileged that he may escape.

In our existing state of a harassed and tottering economy, the threat of the Automatic Factory is more appalling than that of the atom bomb.

The signs and symptoms of approach of this disaster have been plainly with us for a long time, in an ever deepening and darkening threat. This symptom is usually called **UNEMPLOYMENT**. And as a false, and hopelessly inadequate remedy, we have adopted an insane policy called **FULL EMPLOYMENT**.

The right, and only reasonable reaction to these threatening conditions would be a policy of **PAID LEISURE**.

In acknowledgement of the just claim of the individual to his share of production which arises from the common cultural inheritance, let him be paid a **NATIONAL DIVIDEND**; and as a first step, let there be paid a Government subsidy on all "bread-and-butter" lines.

This would require some fundamental primate financial changes will be resisted by changes in financial practice; and approximates to the last ditch—skilfully aided and abetted by their comrades in crime, the **FINANCIAL HIERARCHY**. But the

alternative to such necessary changes, is **EXTINCTION**.

But the universal law is inexorable. It is written large in the fate of the mastodon and the pterodactyl, i.e., He who will not or cannot adapt himself to changing conditions is not permitted to encumber the earth.

The evolution of man will not be stayed by his unwillingness or his inability to make necessary changes. If we fail voluntarily to change, nevertheless we will be changed, but in pain and tribulation by catastrophe.

In our folly we may elect to refuse to accommodate ourselves to the evolutionary forces: but **GOD'S WILL** will not, by our refusal, be frustrated. In the long run **GOD IS NOT MOCKED**.

With every good wish,

Yours sincerely,

John M. Macara.

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## POLIOMYELITIS AND FOOD

Poliomyelitis has been in the news lately and the following observations may be of interest to readers. They were made to Lady Eve Balfour on her recent tour of the United States of America.

"I was given several examples in connection with polio. Dr. Little, who has a country practice in New York State, told me that he had never had a case among his poor patients, who could not afford sophisticated carbohydrate foods and drinks, but that the disease was common among his wealthy patients.

"The same story was told me by Dr. Walsh, one of the doctors I met in California. He worked in Mexico for a long period of his professional life and has made a considerable study of Mexican diets and health standards. There is a very sharp division in Mexico between rich and poor, with little or no middle-income group. He told me that polio was rife among the wealthy Mexicans, but that he had never met, or heard of, a single case among the poor Mexicans, despite the unsanitary conditions in which they so commonly lived.

He said that progressive medical opinion in California was more and more coming to associate polio with purely nutritional factors and mostly with the factors that usually accompany the higher income groups—the rich, sophisticated carbohydrate foods—too much refined sugar and starch, too much ice-cream, too many carbonated soft drinks, etc."

—"Mother Earth".

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## SIZE

"The attribute of size — so far as I am aware, the only attribute of size — which grows as size increases, is momentum. The larger the mass, the more difficult becomes a change of direction — the harder becomes the task of individual initiative."

—C. H. Douglas in "The Big Idea".

# Life from the Soil

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

(31/3, post free)

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

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

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

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

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# "SHOCKER" BUDGET

(Continued from page 1.)

telling the people what great prosperity they have been enjoying, the inference being that the Government provided this prosperity, electors are now seriously warned that they have been spending too much on washing machines, carpet cleaners, motor cars and similar consumer goods. Sir Arthur Fadden and his "advisers" are apparently unaware that there is today an increasing abundance of most consumer goods. And if the purpose of production is primarily consumption, as every sane person must admit it is, then what is wrong with consumers buying goods, which have been produced? Sir Arthur Fadden answers this by stating that increasing expenditure upon consumer goods is likely to cause what he terms "open inflation". This queer term is typical of the jargon used by modern economists and their dupes to fool their victims. I presume that most people would agree with me that the opposite of "open inflation" would be hidden inflation. Presumably, therefore, hidden inflation is preferable to open inflation. But irrespective of the variety, all inflation is a rise in prices. And in spite of the fact that the 1951 "Horror" Budget was introduced to remove the alleged causes of inflation, the very Federal Treasurer who imposed this Budget now admits that we are still threatened. I might also add here that one of the great cries back in 1951 was that all must work harder and production increased. Again the events have confounded the "experts", because this greater production has not stopped prices from rising, as every housewife knows, while the "experts" are again urging still more production—in order that we can reduce costs and thus export embarrassing surpluses out of the country! The fact of the matter is that events are contradicting everything the economic planners and the politicians have to say. Mere theories, however plausible, can have no bearing upon the facts of the economic situation. And the facts are baldly, that as progressive industrialisation takes place, the total prices of goods produced for sale are in excess of the purchasing power distributed to individuals. Every improvement in the industrial machine, such as the introduction of completely automatic machinery, simply means that less purchasing power in the form of wages is distributed in the course of any given production. But machine charges and overhead costs, including growing electricity bills to operate the automatic machinery, must be charged into prices under present financial rules. If it were not for the growing addition to the community's money supply through both private and public capital expansion, with increasing attention now being given to public capital, the economic system would collapse immediately. While the increase in the community's money supply in the manner I have stated does prevent an economic breakdown, it also helps force prices up because all charges for this capital production must also be recovered in prices. Continuous capital expansion therefore automatically means continuous inflation. This is admitted by the economists when they say that inflation is the price we must pay for development. My own view is that the economic planners, and many of the politicians, are well aware that while present financial rules and economic

policies are maintained, inflation is inevitable. Inflation is then used to create fear in the minds of the people in order that high taxation and other controls, ostensibly introduced to prevent inflation, can be used to drive us further along the road to the complete totalitarian state. Perhaps the most nauseating part of Sir Arthur's Fadden's Budget speech was his claim that his Government did not want to use controls to obtain its objectives while all the while he is using the taxing weapon and credit controls as ruthlessly as any declared Socialist. The 1955 Budget simply means that Caesar has again imposed his policy upon the individual. Not only has he had a material victory over the individual; he has forced a spiritual defeat upon the individual by his insistence that the individual should be deprived of freedom of choice and the development of one of man's most divine attributes, the development of individual initiative. I sincerely hope that before any more such totalitarian budgets are imposed upon the people. Church leaders will challenge the growing immoral power of Caesar. But, unfortunately, many of them have also become so blighted by materialism that they merely join in the general chorus of urging the individual to more feverish economic activities, activities that do not lead to the life more abundant.

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

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

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## THE KEYLINE PLAN

By P. A. YEOMANS.

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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.

## Farmyard Manure Basis of Soil Fertility on Farm

According to the Division of Plant Industry, N.S.W. Department of Agriculture, the most valuable material for maintaining soil fertility on the dairy farm is unquestionably farmyard manure.

Farm soils in Britain and Europe are rich after hundreds of years of intensive farming. Their continued productivity is due mainly to the use of farmyard manure and other organic material, the experts say.

Deterioration of the soil is caused by any or all of the following: —

Continuous cropping of the same paddocks with soil-exhausting crops; failure to practice sound cropping rotations; neglect of green manure crops; failure to use farmyard manure and to fertilise crops adequately; continuous grazing of pasture lands without replenishment of the plant foods removed in the form of milk or meat.

It will be found more profitable to cultivate small areas to which farmyard manure had been applied than large areas, which have not been treated, the experts point out.

Yields will not only be higher, but will be more reliable, should climatic conditions prove unfavourable.

Labour now used in cultivating large areas for fodder crops could often be more profitably employed in spreading manure on smaller, more productive areas.

The dairy farmer is advised: Before breaking up a grass paddock for cropping use it as a night paddock until there is an accumulation of manure; if necessary, feed the animals in the paddock. Then harrow to spread the droppings, and plough under.

Unless paddocks are harrowed regularly, the droppings cause rank, unpalatable growths around them, sometimes amounting to 60 percent of the area.

A proper grassland harrow should be the most important and frequently used implement on every dairy farm. It should be the first implement acquired.

—"Leader," 16/2/55.

## COMPOST For Garden Plot Or Thousand Acre Farm

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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.

# DANGEROUS STUFF

(Continued from page 3.)

"I know that Christians have found it possible to get round this lesson of the Master, and I remember in particular a broadcast given by Reinhold Niebuhr some years ago. Niebuhr, a professor of Christian theology, argued that the organisation of power is the basis of order and peace, and I, who do not claim to be either a theologian or a Christian, was profoundly shocked by what seemed to be a betrayal of Christ's essential message. It is not merely that Reinhold Niebuhr, and many of his fellow-Christians, deny the teaching of Christ on this subject: they also fly in the face of all the historical evidence. Order and peace never have been established by power and never will be, for the simple reason that power always corrupts the authority - pope, king, dictator, or parliamentary majority — which exercises it. Lord Acton's dictum has been quoted rather too often of late, usually by people who are not aware of its context. I quote it again, to give in full, and in its context. Acton was not only a great historian — one of the greatest of modern times — but he was also a very sincere and consistent Christian. The famous sentence occurs in a letter he wrote to Bishop Creighton about the latter's 'History of the Papacy', which Acton had reviewed in a periodical edited by Creighton. Acton had found in Creighton's history what he called 'a spirit of retrospective indulgence and reverence for the operation of authority', and he insisted that historians 'maintain morality as the sole impartial criterion of men and things, and the only one on which honest minds can be made to agree'. In his letter to Creighton, Acton was more explicit. He said, 'I cannot accept your canon that we are to judge Pope and King unlike other men, with a favourable presumption that they did no wrong. If there is any presumption it is the other way, against the holders of power, increasing as the power increased. Historic responsibility has to make up for the want of legal responsibility. Power tends to corrupt,

and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority, still more when you superadd the tendency or the certainty of corruption by authority. There is no worse heresy than that the office sanctifies the holder of it.'"

The inherent inefficiency of monopolies, and the poor service given by them, are not the main dangers from a Christian point of view. The main dangers lie in the fact that organised social activities are mostly games of make-believe to be played at a sub-normal level, and any person attempting to play an active part above the ordinary official, or sub-normal, level in the realm of finance, politics or religion, is likely to get into very serious trouble.

The tragedy lies in the fact that, for the intelligent man of power and discrimination, there is no choice at all in those things, which are socially vital. Any person conscious of his social environment, and willing to play a responsible part in the politico-religious world, finds himself in great difficulty unless he has independent means. Such men are very rare, and legislation for generations has been aimed at their elimination (not at the elevation of the poor).

An independent thinker in a responsible position is faced with a tremendous decision; as he cannot contract out of one organisation into another without permission, and if he does not acquiesce in the official policy, he is forced to decide on one of three alternatives: he can fight a lone and expensive battle; he can become a 'Yes' man and degrade himself by doing something contrary to his nature; (probably the greatest sin a man can commit), or he can dig up his roots and move himself and his family to another country; this last escape to freedom is being blocked as Socialism grows from a State monopoly to an international monopoly (under United Nations).

(1) "Anarchy and Order," by Herbert Read. Faber & Faber.

(To be continued)

## Childbirth Without Fear

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

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