

THE NEW TIMES

Vol. 22, No. 14

MELBOURNE, FRIDAY, JULY 13, 1956

ONE SHILLING & NINEPENCE FORTNIGHTLY

"SOCIAL CREDIT IS AS OLD AS MAN"

Notes on the Social Credit Philosophy

In view of the growing number of people who have in recent times made their first contact with Social Credit as a result of becoming readers of this journal, we feel that the following notes of an address by Geraldine Starky to an English Toc H branch will prove most helpful — not only to new readers, but also to old readers:

Social Credit is as old as man. There are more examples of it in Great Britain than in Tibet or Timbuktu but neither here nor there is legitimate use made of the social credit of the people. Social Credit is the belief that in association we can get the results we want, and this naturally implies the best and happiest results. This definition implies then, efficiency, human satisfactions and society. Social Credit is "the efficiency measured in terms of human satisfaction of human beings in association or in society." Study these words and the student will discover that so far from being a belief or a religion or a theory Social Credit is what the definition indicates, must be a fact. You may decide now whether human beings have or have not any such power to produce a result they intend to produce when helping each other. If they have no such power Social Credit does not exist: if they have, it does. If we decide that human beings inevitably help each other to produce a result which they do not want and do not intend and do not find satisfactory, then we had better give up—we have nothing to study.

We study these words and we are agreed that human beings tend inevitably to help each other to produce results, which they desire. Social Credit then is a fact, not a theory.

The original meaning of the word credit is simply belief, and social means association or society. And let us be careful to use words in their proper meaning for we shall then not be so easily led astray "by every word or vain doctrine."

Through the ages man's genius and needs have urged him to effort towards his development. Man needed tools and the help of his fellows, and it is by such associations that he has found his best means of progress. Man has an instinctive desire for fulfilment and a deep-seated knowledge that he is placed here for his development. He has created the social credit. It ought not to be so difficult for him to satisfy

those needs to get delivery of the goods, nor should it be too difficult for him to recognise that the reward of the ages of his evolving is within sight; his material reward, for he has the tools, and there is "enough" for all. And it is unlikely that until these material needs have been satisfied and he finds himself "prospered with all happiness" that he will be able to turn his mind to his unlimited spiritual needs and hopes, for man does not live by bread alone.

We may ask why this progress is to such an extent frustrated.

The real conflict with which we are faced today is a conflict of philosophies. Underneath all the diplomacy, the deputations, the Conferences, the misunderstandings, the recriminations, is a conflict of Philosophies. Now, all action, every policy, is born from a philosophy. Every action has the thought behind it from which it originates. "Out of the heart the mouth speaketh." We have an exhibition today of the thought which engenders such policies as Hitler's Nazi-ism or National Socialism, and those similar to it, namely Bolshevism, Communism, and those like it with all their regimentation and revenge. While they claim to be for man's good, they are in reality damaging to his inherent right to rule himself, which Major Douglas calls man's immanent sovereignty. They are revengeful policies. We fought two desperate wars hard won to destroy the threat to our National and Individual Sovereignty exemplified and implied in these philosophies and the Policies which are their natural result. Major Douglas foresaw this, now over forty years ago, when his first and great work was published in which he solved the problem the orthodox economists had failed to do. This great work made history, and was called "Economic Democracy." In it he wrote: — "... the real antagonism which is at the root of the upheaval with which we are faced is one which appears under

different forms in every aspect of life. It is the life-long struggle between freedom and authority.

... This antagonism does, however, appear at the present time to have reached a stage in which a definite victory for one side or another is inevitable—it seems perfectly certain that either a pyramidal organization having at its apex supreme power, and at its base complete subjection, will crystallize out of the centralising process which is evident in the realms of finance and industry, equally with that

(Continued on page 2.)

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.

"Social Credit Is As Old As Man."

(Continued from page 1)

of politics, or else a more complete decentralisation of initiative than this civilisation has ever known will be substituted for external authority. . . "

And it is fitting that we should pause a moment here to remind ourselves of Major C. H. Douglas the well-known Engineer and authority of the New Economics, founder of the Social Credit Movement. In the 1914-1918 War he volunteered and was given work connected with costing in the manufacture of aircraft, and discovered that money distributed every week was not enough to defray the expenses of manufacture. He discovered—and I want to spell the word "dis-covered" because much of the inner workings of the Financial System had till then been hidden from view—Douglas discovered more than that, then, but that is the essence of the matter, and he proposed a remedy. He also elaborated the Social Credit philosophy, of which his book already mentioned, namely "Economic Democracy," may be said to be the epitome.

A philosophy then, is shown in actions, in policy, and Douglas warns us that we should judge all things by the results of them, and men by their actions, for only in this realistic way may we gain an insight into the thought or philosophy behind them. He reminded us that the Great Critic of world affairs said: "By their works ye shall know them." We have seen the results of a Nazi, a Fascist philosophy, the results of Bolshevism, the now-a-day's Communistic, thought. And here it is necessary to stress, as did Douglas throughout his Mission, the importance of basing our policies—as our Politics—on a Christian basis; a Christian philosophy, and allow and welcome our actions as well as the results—particularly as Social Crediters—to be judged by that standard.

In the Christian philosophy then, the individual is of deepest importance: "Ye are of more value than many sparrows"; there must be no distinctions—"the rain falls on the just and on the unjust", on King as on peasant, on rich as on poor, on sinner as on saint; and as all have contributed to the social credit all must share it.

Let us consider some of the principles of a Christian philosophy which are common to Social Credit, and the following passages and Gospel sayings have been taken at random from Social Credit literature—and I will try to show how Douglas uses the Gospels, as he frequently does, to illustrate his writings, speeches, and books. "I came that ye might have life and that more abundantly." In this there is nothing said about work or that he came to ensure that paradise of so many today, at the instigations of Governments, the

"policy of making employment universal, not of producing wealth with a minimum of work." (You noticed perhaps that this represented the tenets of the Laval-Nazi policy prior to the Second World War). Work is of course a means to an end and not an end. We, as Social Crediters, are careful not to exalt means to the place of ends and so be led astray in our thinking, for as Douglas reminds us "Daemon est Deus in versus" or, the Devil is God upside down.

"The Kingdom of Heaven is within you." His Kingdom is not to be found in this or that plan or in this or that Institution invented by the well-meaning for what is considered by them to be for another's good, "It is within you." Though this gives to each of us a responsibility, it frees us from well-meaning (no doubt) thralldom, it lets us go free. We pray, "O God, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom . . .", but according to some, the "new freedom" will not be freedom from dependence, (on others), or from interference, (from others), no, it is to mean "freedom of opportunity", and of "lesser freedom" so as to enjoy the "greater". As to "freedom of opportunity" we may well ask: For what? To know God "in knowledge of Whom standeth our eternal life"?—"No", we are told, "but freedom of opportunity to work." - "As far as I am aware, the slave was always free to work," comments Douglas.

"The sabbath was made for man and not man for the sabbath." Surely this is a plain injunction that institutions should serve man, that man should be master of the machine, of his institutions, for he is greater than they.

There is only one commandment—Love. And I will quote from "The Social Crediter" of January 18, 1941: "The difficulty is to present our philosophy as a whole. ' It is so easy to magnify one aspect of it out of relation to the rest. When for instance we observed the tendency of the 'Parents' Association' to 'put things right,' and their assertion that loving your neighbour means 'working for him' according to your own ideas of what is good for him, we should remember that these amiable intentions are closely linked with a belief in the 'innate tendencies to barbarism' in the human race. This idea is incompatible with Social Credit.

"Love thy neighbour." There is no suggestion in this commandment of Planning for my neighbour, rising to power over my neighbour, applying sanctions to my erring neighbour; all of which are excused by the well-intentioned as being for our good. When Major Douglas spoke at Buxton on "Democracy" (the world so often misapplied) he there proclaimed his belief in the innate goodness of man, and he would refuse to accept as truth "the innate tendencies to barbarism" which a certain set of people today would have us believe

are common to man, and on which they would have us base our philosophy and so, our policy today.

"He that is greatest among you let him be your servant", and I will again quote from "The Social Crediter:" "Perhaps the greatest difficulty we have is to show that our philosophy is not just a stunt. We cannot make it too clear that loving your neighbour does not mean working for him in the sense understood by the Parents' Association. It may mean taking orders from him. And it certainly does mean leaving him alone with his personality, leaving him free. For those who aspire to be great there is of course open—to humble ourselves to be servants—and this means taking orders and carrying them out to the best of our ability. It means accepting and implementing the policy of the people, not preparing an agenda and placing it before them."

"The sabbath was made for man", yes, and those words imply not only man's importance above his institutions, but that his institutions are only justified in so far as they serve him. This Social Credit philosophy then, is based on the importance of the individual, and this embraces what Douglas calls "man's immanent sovereignty" his in-dwelling right to rule himself which must be preserved if he is to reach that end which although unknown, he feels to be his crown! The preservation of the dignity of the individual is of vital importance, for his "author and maker is God."

Now while there is a place in the social economy for all, it is not suggested that "the man in the street" shall decide how the hole in the street is to be mended, but he wants it mended, and the expert who is engaged must produce the result desired, or go. To decide policy is not the function of the management; the expert. The aristocracy or hierarchy of management should give the desired result—that is, to carry out the policy of the democracy—of the people. This is how a democracy should function, and in it we have a simple example of the aristocracy of management, the Master, serving.

"I came that ye might have life and that more abundantly." Can we if we are Christians avoid criticisms of anything, which hinders a free, dignified and fuller life for all? For such is possible. The Social Credit philosophy claims it for all—the Kings, the people, the peasant, the publicans and the sinners. The Douglas Financial Proposals for instance, are an example of the policy of the philosophy underlying them, because, they are not confiscatory proposals, they do not rob Peter to pay Paul, they are not Debt and Taxation proposals, but are in keeping with Social Credit preaching, and the results will be in keeping with Social Credit philosophy. The proposals claim for us our inheritance of the social credit, the reward of long ages of toil: simply it claims for

Has the Church Failed?

Have we any grounds for belief in the efficacy of a moral sanction? Or in the Christian Church as its vehicle? We often hear that the Church has failed; and faith has reached a low ebb. So many false prophets have arisen, hopes founded on them dashed, inducing a pessimistic attitude to any new movement that may arise — just another blind alley, useless, ephemeral, ending in windy abstractionism.

But basic truths remain. Churches have their periods of ascendancy and decline. Our generation has undoubtedly been one of decline. This has been due, among other things, to an obviously conscious and deliberate attack. The teachings of Herbert Spencer and Darwin merely helped. The theory of the survival of the strong and cunning, the denigration of man, which Darwin's old Oxford tutor told him would brutalize the human race, was seized upon and publicized by the protagonists of a purely artificial struggle their economics had brought about, and by the Machiavellian exponents of the principle of divide and rule. Darwin's book, said Marx, "serves me as a basis" and Malthus, who Cobbett called "that wicked old blasphemer," served as a base for it. Of this philosophy we have seen the policy. All these things have been exposed. The mechanistic view of man and the universe has had its day, and there are signs of a return to Christian Faith and its true conception of man and his individual worth, as distinct from the creature of Darwin, the worker of Marx and the Welfare State, identical in their approach.

A bewildered Church, attacked on every side, and often infected with the new ideas, lost its hold on the people whose interests it had hitherto protected by giving voice to authority on their behalf as to what was right and what was wrong in the action of those who ruled. Whenever it has done so its popularity has been assured. The Church has been and can be again "an immense power as an instrument of higher legislative criticism." We have already dealt in these pages with some of its achievements in the past, with Magna Carta, which contrary to what many of us were taught was the work of the great Archbishop Stephen Langton. We have noted the powerful Constantius bowing to the authority of St. Ambrose, who shut the cathedral doors in his face as a protest against his cruelties, the triumph of Beckett and others over the temporal power.

So late as 1935 a great assembly of churchmen stood and recited with the Archbishop of York the following declaration: —

"We, baptised members of the Church of England, affirm that we are deeply disturbed in conscience by the unreason and injustice of prevailing social conditions . . . solemnly declare our conviction that, whatever their causes may be, the continuance of enforced and destitute idleness, malnutrition, overcrowded slum dwellings and such other conditions as deprive men, women and children, for whom Christ died, of the opportunity

of full and useful lives, involves sin against God, who is the Father of us all."

Who shall say that this action was without effect? All its requirements have to a large extent been met; but they were far from complete. Its keynote was the relief of poverty. Unfortunately it omitted to state that this poverty should not be abolished at the expense of others, by ruinous taxation, by an orgy of materialistic production, by the institution of the Work State and at the price of freedom. These things are the issue now. They can similarly be abolished.

Faith is the substance of things hoped for. We believe that whatever is ardently desired and powerfully visualised is made effective by faith, leads to the necessary action and will materialise farther on in time.

—H.W.

"Voice", journal of the Christian Campaign for Freedom.

The Cyprus Revolutionaries

By Mary H. Gray

Everyone with decent feelings must be shocked at the non-stop series of atrocities being committed in Cyprus in the name of "self-determination" for Cypriots — a claim whose hollowness is exposed by the fact that most of the victims are Cypriots.

Two things are remarkable about the long continuance of the gangsterism: the fact that it was not put down with a firm hand at the outset, and that, believe it or not, the cold-blooded, dastardly murders — shooting behind the back young British National Service men and bomb-throwing at innocent citizens — are actually condoned by civilised people calling themselves Liberals, as for example, Lady Bonham Carter, who expressed her sympathy with the rioters on the B.B.C.

This is what we expect from Communists and so-called Labour M.Ps. like Sydney Silverman, Noel Baker and Fenner Brockway, who never cease abusing the Government for its harsh treatment of the poor terrorists.

A question no one asks, however, is whence came this band of well organised, fully armed, alien agitators bringing violence and civil war to this hitherto peaceful island?

The answer is suggested by a businessman in a letter to the "Glasgow Herald" some little time ago.

The writer used to pay frequent visits to Cyprus in pre-war days when, he says, "it was one of the happiest places in the world to visit on business."

Who, then, has let loose the hellhounds of strife to shatter the peace of Cyprus?

The explanation goes back, the writer

(Continued on page 11)

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.

"New Times", July 13, 1956—Page 3.

The New Times

Established 1935.

Published every alternate Friday by New Times Limited, McEwan House,
343 Little Collins Street, Melbourne, C.I.

Postal Address: Box 1226L, G.P.O., Melbourne. Telephone: MU 2834.

Subscription Rates: 40/- Yearly; 20/- Half Yearly; 10/- Quarterly.

VOL. 22.

FRIDAY, JULY 13, 1956

No. 14

Inflation and the "Eminent Economists"

Now that a new burst of rising prices has demonstrated that the "Little Budget" imposed by the economic "experts" did not remove the causes of inflation, it is appropriate to publish the following letter, forwarded to "The Canberra Times" by Dr. Bryan Monahan on March 5, but not published by that paper:

"The Eight Eminent Economists who lend their authority to the practice of robbery through taxation apparently subscribe to the theory that an increase in the quantity of money is the cause of a rise in prices. Correctly defined, inflation is an increase in prices, accompanied by an increase in the quantity of money. This is a problem of the horse and the cart, not of the chicken and the egg.

"Under the virtually universal adoption of strict cost-accountancy, prices represent cost, plus profit. Since profit represents, in the majority of cases, only a small fraction of costs — the total profits of Companies divided amongst wage-earners would represent only a few shillings per week—they do not represent the heart of the problem, which in fact is cost.

"Costs are made up of raw materials, direct labour charges (wages, salaries and advertising), and plant charges—i.e. the charge against the consumer of the depreciation of premises and machinery. Under the present system of cost-accountancy, an increase in any cost must be reflected in an increase in price. This, of course, is demonstrated negatively in the lower rate of increase in the cost of living index in Australia since the quarterly adjustments to the basic wage were discontinued.

"But beyond this is the fact that the progressive introduction of plant increases the element in prices of the cost represented by depreciation. This acts as a diluent of purchasing power. Because of this, workers must obtain ever-higher wages, merely to maintain an existing standard of living. But these higher wages mean increased costs, and hence increased prices, which again react on the standard of living. Inflation, as defined, therefore, is a natural consequence of the current system of cost-accountancy, and, clearly, is an accelerating process.

"Hire-purchase is the mortgaging of tomorrow's income to purchase yesterday's production, and clearly depends for its possibility on the availability of yesterday's production. What it really demonstrates is the inadequacy of current income to purchase that production. Not enough money chasing too many goods.

"The remedy proposed by the Eminent Economists, being based on an incorrect diagnosis, will ultimately make things worse. They propose to remove the 'excess' money by taxation. This 'excess' is supposed to derive (leaving out hire-purchase) from excessive capital development — i.e., production that distributes incomes, but does not make goods available at present. But if this 'excess' income is removed by taxation, it deprives the consumer of the money which he will need in the future to meet the depreciation charges when the capital equipment is brought into operation, and so further excessive capital production will be necessary to provide the money to meet those charges—exactly, in fact, as the present excessive capital development is necessary for just the same reason.

"There is one thing, and one thing only, which will halt, or remove, this inflation which is destroying the fabric of our society, and that is an alteration in the conventions of cost-accountancy. Higher taxation, the credit squeeze, and choking off hire purchase, will infallibly make the situation worse.

Second Social Credit Seminar to Follow Annual Dinner

The first Social Credit Seminar held in Australia, following last year's "New Times" Annual Dinner in September, was so successful that there were requests that two Seminars a year should be arranged. However, the intensification of activities this year has made it impossible to organise a second Seminar before this year's Dinner. But we are pleased to announce that another Seminar will follow this year's Dinner in September.

As there is every indication that the attendance at this year's Seminar will be much greater than that of last year, we will decide upon another locale when we have some idea of how many will be attending. We suggest that supporters start now to prepare lists of responsible men and women who could be invited to attend, if not all, at least one of the sessions at the Seminar.

The following three papers will be given this year:

"The Hidden Role of Money Throughout History," by Mr. Noel Stock.

"Social Credit and 'Competitive Co-Existence,'" by Mr. John Weller.

"Social Credit and Christian Philosophy," by Mr. Eric D. Butler.

The first two papers will be given during the Saturday afternoon and the third on Saturday evening. Discussion and questions will follow after each paper has been presented.

It would help with the organising of this Seminar if supporters would at their earliest convenience give us some idea of how many will be attending.

A £10 Donation

Since our last issue we have received a donation of £10 towards our financial appeal, which calls for special mention. The supporter who sent this, requests that his name not be mentioned. We respect his request, but do record that this man has already made two previous contributions to the appeal, the first being £50 and the second £5. His third donation is a challenge to all those who have still not contributed. Although a man of very moderate means, this supporter has such faith in the importance of our mission that he makes a major financial sacrifice. We thank him most sincerely. This type of support enables us to carry on against great odds.

Although contributions to the financial appeal continue to come in, we are still short of our objective and again request all those who have not yet contributed to send in their donations, however small, immediately.

Magazine Section

RELIGION AND MUNDANE AFFAIRS

By Rev. Henry Swabey

When Frederick II, the cousin of Thomas Aquinas (1227-74) re-introduced absolutism into Europe, Aquinas vainly advocated constitutional monarchy, which he said should consist of prince, an upper house named by the prince, and representatives elected by the people.

But he had as little effect on Frederick as Aristotle had on Alexander or Plato on the Sicilian Dionysii. Aquinas and Bonaventure, however, joined forces when Canon William of Saint Amour suggested that the friars should work a bit instead of begging and had him expelled from Paris. Chaucer sided with William.

Aquinas preserved the sound tradition as a writer on ethics, although his cellular process of splitting in two when confronted by a problem makes tedious reading. He refers money, for instance, to the just price, which concerns both consumables, like wine, and non-consumables, like houses. The use and consumption of wine are inseparable, but a house is not consumed when used. Money is consumed in use, and in charging for the use of money, *venditur id quod non est*, a charge is made for what does not exist.

A Pisan altarpiece depicts Aquinas, flanked by Plato and Aristotle, as triumphant over Averroes, but perhaps Aristotle really conquered, for Aquinas undertook to reconcile Aristotle's "On" with the Hebraic "Jah" and the God of the Gospels. Socrates reckoned Holiness as a fifth cardinal virtue in "Laches" and "Protagoras", and said that the impressionable should not be taught that the gods fight each other because it is untrue ("Republic B" and "Euthyphro"): there are irreconcilables. Aquinas, however, satisfied himself in his task, as a Masonic bishop might reconcile Jah-el-on with his church's deity. But even Chesterton, who presented Aquinas as a bulky innocent Father Brown, was surprised that "those who followed his method, as distinct from his moral spirit, degenerated with a strange rapidity": which is more radical criticism than depreciating the Aristotelian lumber of a geocentric system or cardio centric sense that involved the Church in absurd misunderstandings. For logic chopping obscured religion's function of binding back to Reality, while the use of reasoning unchecked against facts of ex-

perience led to strange ideas about the love of God, rather accentuating its difference from human love than ruling out cruelties that human love could not commit. Richard of St. Victor's method would never have resulted in the abstract "On" and the jealous "Jah" almost elbowing out the Son and the Spirit.

Aquinas, however, started from "Ens", rather than from love, but he can hardly claim to have restored faith in the senses, for Richard had written confidently enough that the first step in contemplation was to consider and wonder at what reached the mind through the five bodily senses (*per quinque sensus corporeos*). Chesterton said that Aquinas underlined "the wedding of God with Man and therefore with Matter", but did not say it was a love match. Aquinas's claim to base his arguments "not on documents of faith but on reasons and statements of the philosophers themselves" may have narrowed the scope of philosophy from wisdom down to knowledge.

Dante acknowledged his debt to Aquinas generously enough in the sphere of the Sun (Parad. IX) where he is surrounded by twelve spirits 'piu dolci in voce che in vista lucenti', and one of them explains who they are. He is Aquinas, and the dozen include Richard, and curiously enough Sigieri. Dionysius is also among the Prudent.

But despite small criticisms from one who admires the concrete, Aquinas testified to the validity of ethics and to the concern of religion with mundane affairs. The Doctor would certainly deplore the withdrawal of Authority from its proper concerns and (in view of his experience with Frederick) would hardly approve of the appropriation by Power of every decision that man, woman or child is called on to make. He served best when away from Aristotelian technicalities or when he forgot to argue with Augustine, and, leaving the mechanical groove of rationalism, he expounded the clarities of ethics — particularly financial ethics.

CONTEMPORARY MENTALITY

Just as every man and his family have to budget and live according to their income (or what they can borrow and pay back in instalments), so every State Government has to function according to its income, both in revenue and loans.

— Official spokesman for the Liberal Party, writing in Melbourne "Herald" (5/7/56).

The idea of money as an end in itself, an all-powerful something to which all other things are subservient, is deeply imbedded in the "popular mind". Baruch & Co. have nothing to fear, so long as people continue to issue money without regard to production.

* * *

Author Wilson, just turned 25, shows a staggeringly erudite grasp of the works and lives of Bernard Shaw, Nietzsche, Tolstoy, Dostoevsky, William Blake, George Fox, H. G. Wells, Henri Barbusse, Hermar Hesse, Van Gogh, T. E. Lawrence, Nijinsky Satre, Camus, Hemingway, T. S. Eliot, T. E. Hulme, Kierkegaard, Kafka, Gurdjief and Shri Ramakrishna, not to mention many lesser figures.

—Book review, "Time" magazine (2/7/56)

This sort of literary criticism, high sounding but utterly incompetent, is by no means limited to glossy American magazines: it is worldwide, as civilisation move closer to the abyss. It is thought apparently that mere mention of a writer's name is proof that you have read and understood his work. The natural outcome of an education system in which books have replaced observation and authors, as personalities, have replaced their own texts.

NEW YORK

A DECENT LIFE.

Otto Strasser's suggestion that there should be a neutral zone stretching from Sweden to India is, naturally, not being welcomed warmly by Mr. Meyer's "Washington Post". The idea that people interested in civilisation and a decent life should have somewhere to have one or both in, without interference from the Ford Foundation or Beria's pals must come as an unwelcome shock to many financiers.

Also Strasser's suggestion that Hitler was wrong in heading for wars with outer countries is quite revolutionary. He'll be out for civic morality next!

OUT OF THE PAST.

The "Brooklyn Tablet" of June 9 made a good thrust at Dulles. It produced columns not only from Hamilton Fish (never one to keep his tongue in his pocket) but even from the long silenced and defeated Wheeler. These voices from the past tell what happened when they tried to keep Roosevelt from getting the war started in order to get the United States into it. The attempt to tell Roosevelt (World's champion liar) something about Russia got this reply from F.D.R.: "You would like Stalin."

There is an oral tradition that Roosevelt once introduced Baruch as the man who had raised him since he (F.D.R.) was a pup.

THE DREGS.

The dregs are apparent in 30 or 40 sprouting literary and similar magazines still harping on the inventions of the 1920s, all of them in decay. The descent from Joyce to Jolas; from Hemingway to Cowley, whom Mr. Hemingway summed up in prophetic words: "Can't you see the s.o.b. in ten years time, sittin' in an office and turnin' some good guy down."

Some trace the decay to the habit of reading periodicals; but if one ever by chance looks back at the periodicals that started this habit in the eighteen-seventies, on into 1900, one observes a difference and a decline—a decline from serious editing and the publication of Agassiz and Henry James to the post-Conde-Nast era of hunting for the contents that will bring in advertising revenue.

The literary rebellion of 1900 to 1914 was against standards inferior to the best, a primness, a dryness. But those old editors had at least served to bring news to the frontiers and pioneer farmers or yeomanry.

—JOHN FOSTER.

LONDON

SIMONY.

The word Simony is a monument to medieval idealists. It was the preaching of subservience by men out to grab lands and rents, and to exploit more slaves than could be coerced by the police force.

The furies of Byzantine theology and Byzantine "religious" intolerance cannot be understood if one neglects the incentive of Episcopal rent, a fight that must be considered in relation to the amount of land and slaves possessed by pre-Christian temples.

The term Economic Determinism is applied to a body of utterly brutal doctrine, as false as Marx or Maritain. It neglects the HUMAN component, it proceeds as if individuals had no influence on their own will. But it is perfectly silly to rule out cupidity as a factor in civic problems. Usury is not a motive but an implement of cupidity.

REFLECTION.

Pretending to attack capital, in particular, loan-capital, the Jewish revolution in Russia merely attacked landed property, and not only large estates but the peasant holdings. Beria neatly linked up this infamy with psychiatry, psycho-politics and the drug racket; and we know for sure now that several prominent Americans had access to Beria's ideas and put them to work, especially during the regency of F. D. Roosevelt, his cronies and consort.

The Jewishness of the revolution in Russia has been established beyond all doubt, and evidence now mounting indicates that the Jewish Kahal system of government was the model used by the Bolshevik administrators!

—M.L.

ROME

COURAGEOUS STALIN?

Essad Bey's book on the "Life of Stalin" appeared in Italian years before the Second World War. Naturally the Vansittart-Morgenthau - Frankfurter elements did nothing to get this interesting picture of the dashing tyrant into English so that Englishmen and Americans could learn something of the true nature of events behind the Curtain. Bey's book even today is lively and readable. It gives the impression of a physically courageous cutthroat swimming through the shark-infested waters of Beria and Aschberg.

In later years Stalin's contempt for Churchill and Roosevelt was very refreshing. And later still he debunked Churchill very nicely. With a wink towards Truman, Stalin looked Churchill in the face, during what was possibly a strained moment, and said: "I will believe the American!"

I am not writing this to praise the

blood-stained Stalin, but simply to indicate, if that be possible, some of the qualities which enabled him to stay alive for so long.

—D.E.J.

"Dividends"

The simplest and fairest method of diffusing capital-ownership among the proletariat — of spreading co-partnership and abolishing the "wage-system" — and of supplementing earned income by dividends from co-operative industry — is by a reform of the capitalist money system on the lines advocated by the Social Credit Movement which has taken shape in recent years."

—Rev. P. Coffey in "Property for the People." Australian Catholic Truth Society, Social Study Series, No. 1.

DOCUMENTARY EVIDENCE

Jewish "Anti-Communism", by George Pickney (3/9 post free). This booklet, printed by the Christian Educational Association at Union, New Jersey, contains an extremely valuable photostatic copy of the famous Oudendyke report. This report was sent to the British Government by the Netherlands Minister in Russia at the time of the Bolshevik revolution. This famous report, which tells of Jewish activity in the revolution, was published as a British Government White Paper in April, 1919. Suddenly it was withdrawn, and the material concerning the Jews deleted. The report was re-published again without this important data. The photostatic copy contained in George Pickney's booklet is of the original report. The booklet also contains other valuable information concerning the world conspiracy.

SOCIAL CREDIT PUBLICATIONS

The Use of Money, by C. H. Douglas (1/1).

Money and the Price System, by C. H. Douglas (1/1).

The Planners and Bureaucracy, by Elizabeth Edwards (1/1).

On Planning the Earth, by Geoffrey Dobbs (9/-).

Elements of Social Credit authorised by the Social Credit Secretariat (10/3).

PRICES POST FREE.

THE HERITAGE BOOKSHOP,
BOX 1226L, G.P.O., MELBOURNE

"SOCIAL CREDIT AND CATHOLICISM"

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

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

LITERARY DIGEST

PERSPECTIVES

WYNDHAM LEWIS

THE PROTOCOLS.

An American scholar recently completed an analysis of what he calls "the disease of education in the United States." His analysis may be summarized as follows: half a century of slop re "expression", "the personality" etc, all in the line of The Protocols. Get the public mind off specific facts of history; and of course the yanks now start doing it young.

Out of baby talk into "self-expression", the poor kids are started writing before they can read. Secondly the flood of general text books, about — ology, any - ology, so long as it does not require specific, knowledge of a frog, a tree, or even of grammar. The results of a third or fifth college generation of idiots subjected to this sort of thing, renders the American contribution to UNESCO a pest. The campaign to eliminate Greek and Latin has had an all too lethal effect on the United States. Russell Kirk may be a victim. He is not intentionally subversive as the Harvard congeries which, finally forced to admit the existence of Jackson and his era, assures the New Dealers that it is all Old Hat, and to be regarded in retrospect. Mr. Kirk is at least aware that Randolph and other southern landowners were in debt. The index to his book on Randolph mentions "Bank" but not "money".

TRUTH!

The following joke went the rounds some years ago when Harry S. Truman "held" the reins of State. It is worth quoting again, now that Harry (or Prendergast's boy) is talking so widely on cultural and historical matters:

George Washington couldn't tell a lie. Franklin Delano Roosevelt couldn't tell the truth. Truman can't tell the difference!

ST. AMBROSE.

"We accuse borrowers of acting imprudently", says St. Ambrose in "De Tobia", but there is nothing dirtier than the lenders of money (nihil nequius feneratoribus). . . They go after new heirs (aucupantur, they act as bird-catchers) and simulate paternal and avuncular friendship, wishing to know their domestic necessities . . . pretend they themselves haven't the money . . .

St. Ambrose says that a fish swallows the hook without seeing it, but you (the borrower) see it and swallow it. "I have seen sons sold," he says, "for their fathers' debts."

THE BARUCHRACY.

One should observe impartiality in ethnological studies, inspecting each living specimen as an individual but having provisional categories, and a table of symptoms, hamite or nordic — from our red-headed forebears drinking from the skulls of their enemies, to the Kahal system of keeping a certain proportion of their subjects on the verge of hunger where they are ready to commit any crime for a sixpence.

It has been observed that Cromwell, the out-in-front swine for Dutch Jewry, did not assume Kingship because the royal same characteristic was shown by the office has limits as well as prerogatives. The kindly old philanthropist, Barney Baruch, when he alleged his not taking office under Woodrow Wilson was because he did not wish to embarrass the President. It is just possible that as a member of the cabinet he might on some occasion have had to defer to his protégé.

—ML

SIGNS OF HEALTH.

" . . . Having no true business, we pour our whole masculine energy into the false business of money-making . . . It is simply and sternly impossible for the English public, at this moment, to understand any thoughtful writing — so incapable of thought has it become in its insanity of avarice . . . Above all, a nation cannot last as a money-making mob: it cannot with impunity . . . go on despising literature, despising science, despising art, despising nature, despising compassion, and concentrating on Pence."

—Ruskin, "Kings' Treasuries"

"The first lecture says, or tries to say, that life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books, and that valuable books should, in a civilised country, be within reach of everyone, printed in excellent form, for a just price."

—Preface to 1871 ed. of "Sesame And Lillies"

These quotations were received in examination papers in a course in contemporary literature at the Catholic University of America.

The Revenge for Love, by Wyndham Lewis (19/6). This famous novel which tears the veil off the Spanish Civil War was first published in 1937 and was one of the main reasons why Lewis was given the "silent treatment" by the pro-Red London literary world. T. S. Eliot has called Lewis "the greatest prose master of style of my generation".

Rotting Hill, by Wyndham Lewis (18/3). First published in 1951, this book tells the sad story of England since the Second World War. Lewis's masterful, biting style shows how the Planners have reduced the country to a heart-breaking shoddiness.

Self Condemned, by Wyndham Lewis (19/ 6). Possibly Lewis's greatest novel, "Self Condemned" tells of the destruction of an idealistic scholar in the contemporary world. This novel achieves almost unbearable horror without once stepping outside the world, as we know it today.

The Writer and the Absolute, by Wyndham Lewis (35/9). Examines the problem of "freedom of expression" in the present world and analyses the work of Satre and Orwell.

PRICES POST FREE

ORDER FROM THE HERITAGE BOOKSHOP, BOX 1226L, G.P.O., MELBOURNE

INTERESTING BOOKS

Money compiled by Montgomery Butchart (13/3). Wide selection of statements on money, ranging from Francis Bacon to C. H. Douglas.

Confucian Analects, translated by Ezra Pound (10/6).

The Hungry Sheep, by Sir David Kelly (28/9).

Double-Talk, the Language of Communism, by Harry Hodgkinson (21/9).

The Racial Factor in International Relations, by W. R. Crocker, former professor of International Relations at the National University (5/6).

PRICES POST FREE

THE HERITAGE BOOKSHOP,
BOX 1226L, G.P.O., MELBOURNE

Back to 1929?

Upon his recent return from overseas, Sir Frank Richardson, Federal President-Elect of the Australian Council of Retailers, said "Unless there is a prompt change in our financial policy we will have a nasty black cloud of unemployment over our Olympic Games. If the policy isn't changed, we will have the biggest man-made depression in history ... I am not an alarmist, but I repeat we are moving backward into depression unless something is done now."

If the present policy of restricting the rate of credit restriction is continued, there is no doubt whatever that there will be a repetition of what happened in 1929. But, as we have said on numerous occasions, the controllers of financial policy are attempting to pursue what has been termed "controlled inflation." The present restrictive credit policy will be imposed for a certain period, during which time there will be a further acceleration of economic centralism, and then it will be eased with a greater volume of credit being then made available, particularly through selected industries and Governmental activities. This in turn will cause still more inflation and thus provide the excuse for more restrictions. The final result will be the complete Monopoly State.

The Living Soil

In "The Story of a Norfolk Farm," Henry Williamson tells us: —

"The land must be fed like any other living thing. It is not just dirt. It is a highly complex balance of bacteria feeding on what is generally called humus — old plant tissues — so that the new plant life can draw strength from it while putting forth other roots to draw phosphates, salts of nitrogen and ammonia, and so to fulfill itself in the sunshine.

"Look what they have done in America! They ploughed in the prairie, under the grasses and flowers of which lay stored the humus — the vegetable graveyard of centuries. They grew crop after crop of wheat, scores of crops, saying the soil was inexhaustible.

"The soil was nobody's real home, that was the trouble. There were no real human roots in it; only the temporary roots of finance. At last they got to the end of the reserves, and dust remained. Then Nature took a hand, and the winds blew, and what was left of the farms went overhead, so that in some places the chimneys of farmhouses were literally filled up. Tens of thousands of square miles desolate, abominable; strewn with the bones of animals, and the broken hopes of men."

WAR ON CHRIST

Freemasonry and the Anti-Christian Movement, by Rev. E. Cahill, S.J. (15/3). Father Cahill uncovers the definite links between Freemasonry, Jewish International Finance and Communism. He writes: "The predominating influence of the Masonic Jews in Russian Communism and, indeed, in the whole modern socialistic movement is now commonly admitted." This book is essential to a clear understanding of present-day affairs and the War against Christ.

Grand Orient Freemasonry Unmasked as the Secret Power Behind Communism, by Mgr. George E. Dillon, D.D. (10/6). A truly frightening book, which traces some of the deeds of Grand Orient Freemasonry. It was first published in 1884. Mgr. Dillon was for a time Missionary Apostolic in Sydney. He was recognised in Ireland and elsewhere as an authority on Communism and secret societies.

From Admiral to Cabin Boy, by Admiral Sir Barry Domvile (15/3). Sir Barry, one of England's most distinguished sailors, both at sea and on shore, was president of the Royal Naval College and also Director of Naval Intelligence. He attended many high level international conferences. Suddenly, in 1940, he was thrown into Brixton prison without trial because he had dared to speak out against the Jewish-Masonic conspiracy. This is Sir Barry's story.

Money, Sound or Funny? by Rev. Fr. J. A. Higgins (5/-). Splendid introduction to the question of monetary issue and the need for a system that would make consumption the object of production. Father Higgins draws on Canon Law and St. Thomas to denounce all forms of Usury. He shows how the present economic system is undermining the Natural Law.

Secret Societies and Subversive Movements, by Nesta Webster (27/6). This 420-page book traces the development of modern Masonry and various other secret societies. It treats of the history of the Jewish Cabala, the Bavarian Illuminati and French Illuminism and makes it clear beyond all doubt that the underground War against Christ continues today in full force. Mrs. Webster traces the origins of modern subversive movements back to the beginnings of the Christian era.

Humanum Genus, by Pope Leo XIII (1/9). The famous Encyclical on Freemasonry, which contains a number of splendid clarifications with regard to "freedom" and "equality".

Facts Are Facts, by Benjamin Freedman (5/6). Freedman, a New York Jew, who is under constant attack by Zionists and followers of Judaism, here reveals for English-speaking readers the unbelievable filth contained in the Talmud. And he demonstrates quite clearly that the Talmud is still very much in use today and provides inspiration for those who are out to rid the World of Christ's name.

The Church and Farming, by Fr. Denis Fahey (20/9). Father Fahey was Professor of Philosophy and Church History at the Holy Ghost Missionary College, Dublin. This book is a magnificent attack upon Fabianism and New Dealism, and also shows how money has been manipulated to throw the world into disorder. He produces facts to show that the same great financiers stand behind Communism, Socialism and Capitalism.

Hidden Government, by Lieut. -Colonel J. Creagh Scott (8/-). Documentary evidence on the process which Disraeli described: "Governments do not govern, but merely control the machinery of government, being themselves controlled by the hidden hand."

The Nameless War, by Captain A. H. M. Ramsay (8/-). Captain Ramsay, a member of the British Parliament when the Second World War broke out was, like Admiral Domvile, thrown into prison without trial after Winston Churchill became Prime Minister. This was to prevent Captain Ramsay revealing the contents of the shocking messages, which passed between Churchill and Roosevelt before Churchill unseated Chamberlain.

We stock also a number of publications on the rites of Freemasonry, including the following: —

Darkness Visible, by Walton Hannah (17/9).

Christian by Degrees, by Walton Hannah (17/9).

The Nature of Freemasonry, by Rev. Hubert Box (15/3).

PRICES QUOTED POST FREE

The Heritage Bookshop is the only bookshop in Australia, which deals with all aspects of Communism, Socialism and the War against Christ. The Heritage Bookshop has contacts in England, Canada, the United States, on the Continent and in other parts of the world. It stocks the latest books and pamphlets on current affairs, including matters like International Finance and the increasing use being made of labour-saving machinery.

ORDER FROM THE HERITAGE BOOKSHOP, BOX 1226L, G.P.O., MELBOURNE

"Social Credit Is As Old As Man"

(Continued from page 2)

us our credit. Banal as it sounds, there is no Liberty without Economic Freedom, and Douglas has defined Liberty as "freedom to choose or refuse ONE thing at a time." (The writer's emphasis). The National Dividend which is claimed for all would end for most their material disabilities and limitations. While such remain there is no freedom in the Social Credit sense.

We can only touch here on the evils brought about by a non-Christian philosophy, but it is now well-known if not acknowledged - that a faulty-no-good, won't-work-system of Economics which of course includes Finance, is one of the causes of War if not the chief. It is a cause of war in every village, of trouble in every workshop. The trend today is for centralisation — its brand is everywhere — and this is incompatible with Social Credit philosophy, which favours the individual and encourages his initiative. For the much better results, which come from such a free mind, we have evidence today and on the battlefields of the last Great War.

Which of us has not seen many examples of this divine quality of personal initiative, divine spirit, of man's creative impulses unrealized, discouraged, trodden down, frustrated till it was quenched, and the men in whom it once dwelt saddened, dispirited, often ruined in calculated and quite unmerited rain.

We call for a policy built on the living foundations of the bountiful and beneficial laws of Nature, in Economics and Finance, the way the Universe works, the way the Engineers, the bridge-builder the Architect has to.

We are led to believe that rather than correct the faulty functioning of civilized life to reflect Reality — and the teachings of Jesus has shown us the way — the only alternative to repeated war or the astonishing and unnecessary paradox of poverty amid plenty, is to be found in schemes such as Federal Union, The Police State, United Nations Organisations, each of which is instituted "to put things right", the fundamentals of which is the intensification of centralised government, and "the sacrifice of our National and individual sovereignty", and, to a "central Authority", (but who this is or to whom answerable is not stated; "Quis custodiet ipsos custodes."). You will agree that these are grave threats. They are totally incompatible with Social Credit

I will close with a quotation from Frank Lloyd Wright the distinguished architect:

"I believe man's nature is still sound, and recognise that science has done well, but I know that science cannot save us. Science

has given us miraculous tools but what use are they unless we have mastered the cultural use of them in man's relation to man? We do not want to live in a world where the machine has mastered the man, we want to live in a world where man is master of the machine." And Major Douglas would add "and of the institution which should serve him."

The great Disciple wrote: "Prove all things" and his Master said: "The truth shall make you free."

SALESMANSHIP

ROY BRIDGER

in "The Guild Gardener", (England)
February, 1956

"This is an age of salesmanship. Society has been wound up such that millions of people depend for their existence on their ability, or that of their advertising agents, to get something sold. What it is does not matter. It may be detergents or dentures, fertilizers or fluorides, gasmasks or guided missiles. Some secure the necessities of life — television, cigarettes, nerve tonics, etc., by selling sweep tickets, others by selling the idea that in some mysterious way atomic radiation is going to open up a glorious new life, with no more disease, no more worries — and perhaps no more human beings, though they are not sure about this yet.

"We may wonder whether mechanisation is taking us forwards or backwards. We may groan when we read that some bone-headed prospector has stumbled on a new uranium deposit. At the moment, however, we have to be content when the mechanistic way of life and the organic way of life run parallel, as they do sometimes..."

WHAT IS WRONG WITH AUSTRALIA?

This book by a former Victorian Premier provides a wealth of factual material concerning the Communist conspiracy in Australia. It is also a frightening history of the Communist domination of the Australian Trade Unions and the influence of the Communists in the Australian Labor Party. An excellent reference work for anti-Communist workers.

Available from New Times Ltd., Box 1226L., G.P.O., Melbourne. Price 22/7, post-free.

BACK TO REALITY

By Gustave Thibon

This book, by one of the most original and provocative thinkers in France today, has been described by Mr. John Mitchell, founder of the Christian Campaign for Freedom, as representing "a rebirth of Christian thought in France, the importance of which it would be difficult to exaggerate."

Thibon's appeal is for realism in social and political thinking. In particular, his chapter "Christianity and The Democratic Mystique" provides some excellent examples of realistic thinking. He shows just how ridiculous it is to believe that freedom can be won by the mere recruiting of political power. In his Foreword Thibon writes, "I am relentlessly opposed to the law of numbers and the power of the masses." He points out that the abstraction of the political vote is not a genuine substitute for economic independence. Food is much more important to a starving man than the "right" to place a mark on a ballot paper.

Thibon warns that not only freedom itself, but the taste for freedom, is dying. "The age of organisers and technocrats has begun. The human person, deprived of every living attachment, is not longer a member of an organism but a cog in a machine, a figure in a particular set of statistics. He has become an isolated slave amid a multitude of slaves.

"But the worst danger of all is that in losing his external freedoms man is losing the sense of freedom and even the taste for it. Slavery, it has been rightly said, is so degrading to men that it even brings them to like it..."

The author obviously agrees with the view of the late C. H. Douglas that individual integrity is the only thing, which can save the world. He writes: "Instead of trying to baptise the unbaptisable, it would perhaps be better for us Christians to try to realise fully the logical consequences of our baptism and our Christianity. It is not our task to attract impurities but to make ourselves pure. The thing that is important is not to dally with caricatures but to show to the world the true image of Christ; not to compromise with false ideas but always more and more to distinguish our own from them."

We can recommend this book, without necessarily agreeing with all points made by the author, to those engaged in the Christian Campaign for freedom. Price 21/-, post-free.

Douglas Social Credit Movement of Victoria

ROOM 8, THE BLOCK,
Elizabeth Street, Melbourne.
Books, Pamphlets, Periodicals on
Social Credit Available. Send for
List. Enquiries Invited.



MORE MEN ARE STORING WATER ON THEIR FARMS

By J. F. P. Edmunds, B.E., A.M.I.E., Aust., Senior Engineer, Farm Water Supplies, in "Water", published by the Water Conservation and Irrigation Commission of N.S.W.

Today, increasing numbers of men on the land are becoming more and more conscious of the importance of the conservation of water as a means of both stabilising and increasing production.

It is required in practically every aspect of farming life — in and around the homestead, for stock purposes and for plant life. Yet, when one considers how vitally necessary this commodity is, it is amazing how many properties are without an adequate water supply scheme, especially for stock and domestic requirements.

Although work is proceeding on National projects with the object of conserving water for the extensive development of new areas, the supply that can be made available will, of necessity, benefit only a comparatively small proportion of the total area of the State.

If this country is to support a much larger population (and the economists say it has the capacity with an increase in primary production) then it is most essential that every farmer not affected by National irrigation schemes develop the water potential of his property to the maximum extent possible.

How can this be achieved? There are very few permanent rivers and creeks during a dry spell.

Bores and wells with yields and quality suitable for domestic and irrigation purposes are confined to the alluvial deposits in the major river valleys.

There remains the storage dam and in the majority of cases this will be the means by which the farmer conserves the runoff necessary for his continued existence.

Storage works will take one of the following forms depending upon topography, water requirements and geological conditions:

1. Excavated tanks; 2. Earth dams; 3. Ring tanks; 4. Concrete weirs and dams.

A concrete dam or weir is a relatively costly structure and invariably proves uneconomical in a farm water supply scheme.

The cost of a concrete gravity dam impounding a given depth of water is 11 to 14

times as great as an earth dam banking up the same depth of water and located at a site having the same profile.

The excavated tank is the simplest form of storage and has a capacity of only one cubic yard of water for every cubic yard of material removed from the excavation.

The earth dam is an embankment constructed across a watercourse or depression in which the material for the formation on the bank is obtained as far as practicable from the storage basin below top water level.

In this way, the natural storage capacity created by the embankment is increased by the volume of material obtained from below top water level used in the construction of the embankment.

Thus for a given storage capacity less earthworks are required for an earth dam than in the case of an excavated tank.

The total storage capacity expressed in cubic yards to the volume of earthworks required for the formation of the earth embankment is known as the storage excavation ratio.

The higher this ratio the more economical is the structure and in investigating possible dam sites one of the main objectives apart from other considerations which will be dealt with later is to select the site with the highest storage excavation ratio.

From this point of view the best dam sites are where the average slopes vary from 2 to 5 percent.

In such localities it is possible to obtain storage excavation ratios of up to 6 to 1.

Several designs have been prepared where the ratio has been as high as 10 to 1.

However, this is exceptional and the average would be in the vicinity of 3 to 1.

As an excavated tank or earth dam is replenished by runoff from a catchment area the quantity of water that runs off in a given period, together with a farmer's water requirements are of particular

ORGANIC FARMING AND GARDENING BOOKS

Watch this list for the latest books.

"Ley Farming" 26/-

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

"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.

Order now from
NEW TIMES LIMITED

More Men Are Storing More Water On Their Farms

(Continued from page 10.)

importance in determining the size of structure required.

This quantity varies with the extent, topography and nature of the catchment area, and the intensity and duration of the rainfall.

Unfortunately, on account of the number of variable factors involved and the assumptions that must be made, it is exceedingly difficult to accurately determine the amount of runoff.

However, a very approximate estimate for the annual runoff can be obtained by adopting a value of 10 to 20 percent of the annual precipitation.

Large catchment areas, and by this I mean ones in excess of about 200 acres, should, as far as possible, be avoided in the case of earth dams because the maximum flood discharge which must be bypassed around the structure has generally assumed proportions requiring the construction of costly protective work such as concrete spillways.

This naturally adds appreciably to the cost and more often than not tends to make the scheme uneconomical.

The extent of the catchment area does not affect the construction of an excavated tank.

It has been found that catchment areas ranging from 40 to 100 acres are most satisfactory for the average farm dam.

The runoff necessary to replenish the dam is invariably adequate and the flood discharge is not excessive.

A ring tank, popularly but erroneously, referred to as a "Turkey's Nest" dam or tank, is a completely enclosed circular excavated tank.

The real "Turkey's Nest" tank is a modification of this structure in that the material for the formation of the embankment is obtained from borrow pits outside the bank.

The object of this is to enable all the stored water to be reticulated to stock troughs.

A ring tank is generally located on flat ground as close as practicable to a watercourse and is replenished from the source by means of a pumping plant.

The catchment area of the creek should be sufficiently large to cause a large volume of water to pass the tank following rain.

The size of the pump to be provided depends upon the capacity of the tank and the volume and duration of flow in the creek or watercourse.

The pump should also be capable of being operated by the average farm tractor.

In the majority of cases, on account of the flow conditions in the watercourse, it would be possible to use the pump only once or twice a year and the purchase of a large stationary engine for the express purpose of operating the pump would be uneconomical.

Farming with Rock Fertiliser

Herman Talmadge, youthful governor of Georgia, has found through tests on his own 2,500-acre farm that natural fertilizers and farming practices are more effective and economical than the standard techniques that have led to the erosion of much of the South's cropland.

The name Talmadge has always connoted political proficiency in the South. But farming and politics — though they go hand in hand — are not always practiced best by the same man. Is the governor a good farmer? I went down to Atlanta myself to find out.

Today, the Talmadge farm is almost entirely in grass. And to make his grass grow better, Governor Talmadge relies almost exclusively on the fertilizer team of ground rock phosphate and Hybrotite, a pulverized granite potash rock.

"I have from time to time used a complete (artificial) fertilizer," the Governor told me, "but I have achieved better results with the granite dust and raw rock phosphate and intend to go on using them." He doesn't hesitate to say also that the large crimson clover, lespedeza and orchard grass pasture in front of his home is the best in all Georgia — and I agree.

The Governor is a good farmer, though he doesn't claim to be an expert. (He remarked to me that the experts in his Georgia experiment station still don't approve even the use of raw rock phosphate.) He picked up the banner of the grass revolution that is remaking the soil and the agricultural economy of the South. When his father Gene ran the farm row crops grew in many places where grass grows now, and the soil suffered. Today, the gullies are healing over and the work gets done quickly by a small, mechanized labour force. Cattle convert the grass and hay into salable products.

Gradually, people who are important to the world of agriculture are becoming interested in the organic method. Not only governors and industrialists are coming to it, but people who work on the soil for all their income and for the love of it.

Governor Talmadge is unique among part-time farmers of large acreages in that he operates on an economical basis. We wish him luck, and especially appreciate the example he is setting for the South and many other states.

—"Organic Gardening and Farming"

The Cyprus Revolutionaries

(Continued from page 3)

says, to just after the first World War when Attaturk, on his accession, attacked the Greek colony of Smyrna in Asia Minor setting fire to the town and literally driving the Greeks into the sea.

These and many other Greeks refugee found sanctuary in Cyprus and they should now be giving thanks for the asylum and succour extended to their parents in 1920 by the British Government, instead of stirring up trouble.

But the root of the mischief is further to seek. When, in 1946, the British in Palestine were wrestling with the problem of illegal immigration and waves of immigrants from all over Europe were being pushed into Palestine by the Zionists; and their organisations, Irgun Zwei Leumi and the Stern Gang were at the height of their terrorising, the British authorities tried to stem the tide by dumping, for the time, some of these thugs, trained in terrorist tactics, in Cyprus.

Many of them escaped from the compounds, infiltrated into the population of Cyprus and are now the main EOKA agitators, pointing out to the Smyrna Greeks the success obtained in Palestine by a lawless campaign of violence and murder.

That is the theory, and seeing that the brutal tactics of both Greek and Israeli terrorists are the same, it seems feasible. We know, of course, that the Cyprus revolutionaries are but one instance of the worldwide attack on the British Empire. The real instigators are identical with the promoters of communism, race mixing, world government and most of the evils that threaten our present generation.

EMPIRE OF FEAR

Empire of Fear, by Vladimir and Evdokia Petrov (23/6 post free). The Petrovs, before they decided to seek refuge in Australia in 1954, were highly skilled technicians in the Red "Security" machine, trained to observe and to remember. In this book they tell their story, including much about their life before they came to Australia. There is splendid detailed information on the ordinary people of Russia, as well as the "cogs" that help to make up the great bureaucratic machine. This book tells of several meetings with the cold, emotionless Beria; and also sheds light on the Burgess-Maclean affair. It includes an Appendix denying some of the assertions contained in Dr. Bialoguski's recent book, "The Petrov Story".

**The Heritage Bookshop, Box 1226L,
G.P.O., Melbourne**

"New Times", July 13, 1956—Page 11.

Fluorine as the Swiss Use It

I just received a copy of the October 22, 1955, edition of the weekly publication of the German medical profession "Aerztliche Praxis" (issued at Munich-Grafelfing), and a brief news item, translated, reads as follows:

"As a preventive of dental caries in children, there is now an iodized table salt with an admixture of ninety milligrams fluorine per kilogram available in Switzerland."

Would this not be a much better solution than to force everyone to take fluorine in the drinking water?

This same article is preceded by a report of the British Ministry of Health which points to the tremendous increase in the consumption of sweets as one of the main causes of the general deterioration of the teeth.

Those of us, who refuse to eat inferior foods, that have been robbed of most of their vitamins and minerals (such as white bread, and all white flour and white sugar products), do not need any additional fluorine, as our teeth are generally free from dental caries.

We still would like to be able to drink comparatively pure water, rather than "medicated" water.

So, why not follow the example of the Swiss authorities, who have decided against fluoridation of the drinking water, but who are still making fluorine available to those who choose to add it to their diet, and that method is much more economical.

Switzerland is one country where the people still believe in personal freedom,

particularly when it comes to choosing the necessities of life, among which, along with sunshine, fresh air and food, drinking water takes first place.

Fonthill. A. Mettler.
in "The Globe and Mail", (Canada)
Dec. 12, 1955

Fluoridation Opposed

The following news item was broadcast by the A.B.C. on June 28, in the 7.45 a.m. news service but received no mention in the Melbourne press:

The Queensland Housewives Association yesterday decided to tell the Brisbane City Council that it did not favour adding fluorine to the Brisbane drinking water.

In Adelaide earlier yesterday, the noted Australian physiologist — Professor Sir Stanton Hicks — said there were grave doubts about the efficacy of fluorine in mass medication. He said:

"How can an intelligent community permit a municipal or Government authority to dose it through the water supply with a highly toxic substance like fluorine when it is known that some people will suffer tooth damage and disfigurement." The addition of fluorine to water supplies was recently viewed favourably in a report by the National Health and Medical Research Council.

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.

TO WHAT END? An Analysis of Modern Society

By James Guthrie, B.Sc.

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.

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

SPOTLIGHT ON RED SPY RINGS

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

Comprehensive and revealing.
Price 1/3 posted.

SUBSCRIPTION FORM

To THE MANAGER,
NEW TIMES LTD.,
Box 1226L, G.P.O., Melbourne.

Please enrol me as a subscriber to "The New Times" from issue of.....
Quarter for Half-Year Year

NAME.....

ADDRESS.....

Cheque

I enclose Money Order to the value of.....

Postal Note

**SUBSCRIPTION RATES are: 40/- Yearly; 20/- Half-Yearly; 10/- Quarterly,
Post Free.**

USE ENWITE specialities

TEXIT waterproofing compound.

SOLVIT paint remover. No difficult neutralization.

AQUALAC wood putty. For good class cabinet work.

BRYNAC. The enamel for resisting water acids and alkalis.

FERROSOL Rust killing paint. In all colours.

RUSTEX. For removing rust from motor bodies and metal work.

THERMEX. Silver paint. Can be made red hot without discolouring or coming off.

Manufactured by:

ENWITE PTY. LTD.

84-86 Cromwell

Street,

Collingwood, Vic.

PHONE: JA 5967