

THE NEW TIMES

"Ye shall know the truth and the truth shall make you free"

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EDITORIAL

GOVERNMENT WEAKENING ON CREDIT RESTRICTIONS?

There are signs that the Federal Government is beginning to take notice of electoral pressure against credit restrictions. But much more pressure is required before it can be said that the electorate has successfully taken the initiative against Dr. Coombs and his fellow policy makers at Canberra. From Canada comes the interesting news that the Canadian Government, desperate to retrieve its falling political stocks, is attempting to dismiss the Governor of the Canadian Reserve Bank because he refuses to implement a policy of credit expansion. Could such a situation develop in Australia?

In his latest statement on credit policy, Dr. H. C. Coombs, Governor of the Reserve Bank, has made it clear that the restraint on credit creation must continue. The fact that he has allowed the trading banks a slight increase in the use of their holdings of central bank credit, will, as pointed out by Mr. R. B. Prowse, research director of the Australian Banks' Association, barely offset the fact that the banks have to meet normal heavier seasonal advances over the next few months. Mr. Prowse states, "it is clear that no relaxation of the present credit squeeze can take place for some months yet".

However, the Federal Government has realised that it must do something to prevent the serious decline in home building.

Already there are signs of a slight improvement in the home building industry. But the general picture has not altered. The credit squeeze will continue if it appears that the electorate will accept it passively. In an address to Perth businessmen, the Federal Treasurer, Mr. Holt, indulged in a typical piece of double-speak, when he inferred that the Government's restrictive policy had brought prices down. But even though many business organisations are subsidising prices out of profits, or are selling below cost at closing down sales, *the total price level is still increasing*. What the Government has achieved is a slowing down in the rate of price increases, from the high level of seven percent last year to about 2.8 percent at present. If Mr. Holt and his "advisers" are going to attempt a further reduction in the rate of price increases under present financial rules, economic dislocation will become much worse and the Government's political prospects completely nil in spite of the divisions in the Labor Movement.

Mr. Menzies' "Report to the Nation" did nothing to enhance the Government's political prospects, because Mr. Menzies, like Mr. Holt, ignored realities and attempted to mask them by double-speak. Mr. Menzies attempted to placate public opinion by assuring his listeners that the credit restrictions were only temporary. But he did not define what temporary meant in his language. Neither did he explain the exact meaning of his remarkable advice that people should go about their affairs in "a normal fashion" and continue their spending "in a normal way". Businessmen struggling to remain solvent

would no doubt like to know how under existing conditions they go about their business in a normal way. And the employees they have been forced to remove from their service must have given a bitter laugh when they heard the Prime Minister tell them to continue spending "in a normal way". This advice by Mr. Menzies undoubtedly lost him tens of thousands of votes.

Mr. Menzies has, it is true, admitted that he is well aware that his Government's restrictive policies may mean substantial loss of Governmental support. But although it is clear that Mr. Menzies really does believe that restrictive financial policies are necessary to deal with the problem of inflation, which he failed to solve in spite of his famous 1949 "to put the shillings back into the pound", it is also clear that many of the Members whose presence in Parliament keeps Mr. Menzies in office, are painfully aware that they do not possess the same comfortable majorities as does the Prime Minister in his electorate. The key to the present political situation in Australia, is the mobilisation of sufficient electoral opinion against individual Government Members that the Government must either resist the policies of Dr. Coombs and other "experts", or the Government be reformed in a way to enable this to be done.

Serious dislocation of the internal economies of the West in the face of the mounting Communist economic warfare can only be averted by more realistic financial policies. We therefore appeal to all readers to help further in every possible way the electoral offensive against Canberra on credit restrictions. Every reader can,

- Write a personal letter to his Federal Member TODAY. Persuade his friends and associates to do likewise.
- Obtain and distribute the League of Rights leaflet on the credit squeeze.
- Purchase copies of the brochure "The Credit Squeeze And The Drive Towards The World Communist State" and place it in the hands of responsible members of the community.

Sufficient electoral pressure is the only way in which to force the Government to, at least, modify its present disastrous financial policy. This matter could be one of life or death.

GENOCIDE FOR THE WHITE RACES?

By D. WATTS

PART III

Mr. Walter Lippmann reported that in a recent interview Mr. Khrushchev said, in effect, that the old colonised countries that have become new, small nations are inevitably moving toward communism. Mr. Khrushchev is right as far as he goes. He sees this development as part of a worldwide revolutionary movement. He might not be so far wrong at that; for the folly of breaking up strong imperial organisations into a number of weak nations has certainly made the movement more than a possibility. We may not like the look of that; but we cannot make it cease to be by refusing to face it. Nor need we hope that economic unity can take the place of political unity. A human organisation is fundamentally military or political, and its economy rests upon its military power or political strength.

At the elementary stage an organisation is virtually communistic, in that there is a strong central government ordering people and economy. A primitive people must start from there. A people that has fallen into disorder or under a corrupt government can be saved only by establishing, in revolution or by a coup, a strong centralising government—that is a dictatorship—under which the interests of the State must come before those of individuals. The only way in which a primitive or semi-civilised people can avoid a ruthless dictatorship phase is for it to be controlled by a strong, civilised power which will first govern, then supervise government, gradually allowing the people more and more freedom to manage their own affairs until, after long training, they can govern themselves in a civilised manner. That is not the way the sentimental ideologists tell it; but it is the way it is. In an independent, primitive or semi-civilised State, whether, when time or circumstance remove the strong dictator, the community evolves a more liberal form of government or falls back into corruption or disorder depends upon the quality of the people.

The attempt, in the West, to substitute ideological uniformity for political unity has broken down completely, and the anti-segregation smoke screen does not hide the failure. Against this, in communist countries there is ideological uniformity because the ideology is one of political unity.

AMERICAN NATIONAL EGOTISM

There seems to be but little doubt that the dangerous political situation in the West was largely created by American national egotism which the Americans really believed was idealism. America's anti-imperialism and anti-colonialism is, at root, a justifying of her own historical past. That is a hard saying, especially as one has a great admiration for the Americans.

Take a look at that significant crack in America's fortress wall—Cuba. Take also a look over the past years and it will be seen that America's policy has been responsible for making Cuba what she now is, and is responsible, too, for making intervention for safety's sake diplomatically so difficult. Instead of keeping Cuba under her protection, America threw the small, backward country out on her own, to fall into corruption, then to take the first step towards redemption by setting up a dictatorship. Since men were insane enough during the last World War to make ideological beliefs the criterion of national loyalty, it follows that ideology now determines political allegiance, so that a small, communist country will put itself, if it can, under the protection of a powerful communist nation.

That same policy of throwing small nations on their own, to suffer disorder, political corruption and probably despotic dictatorship has been pursued in every part of the Western World, and it is hard to believe that this was not done under American pressures.

THE IMPORTANCE OF AFRICA

Coming back to Africa: if there be no ultimate sinister purpose being served in shaping world affairs to the present pattern, if there be left any sense of proportion, let us consider which is the more important—that South Africa has an internal policy of apartheid or that, in a land of potential Cubas, she is reliably anti-communist.

Nothing is contributed to the freedom of the world by making people who do not know the meaning of freedom politically independent. Of course, they can easily be taught to cry "Freedom", but all they really understand is that might is right and woe to the vanquished. If the "Africa for the Africans" aspiration be realised, the next will be "Europe for the Africans".

There is just a chance that after the period of civil and national wars, which is being ushered in, there will arise in Africa some mighty military chief, some Negro Attila or Tamerlane, looking for further conquests. A greater chance is that some great communist Power will step in where Europeans are stepping out; and the only difference that that will make to Europe is that when the attack comes she will be nearly surrounded.

With Europe gone and a strong Asia on her west and a strong Africa on her east, America would not be as safe between her two oceans as hitherto she has been; and Australia and New Zealand would be but a snack between meals. If history should follow that direction, conquest would not be just by dropping bombs. It would also be by invasion—invasion by Asians or Negroes.

That may seem to be a chance too speculative and remote to worry about; but things have happened in our time that people, fifty years ago, would never have believed could happen in another five hundred years; and we can read the possibilities of the historical future in the historical past.

A hindrance to foresight is that for most of us the present moment is the only one that has any reality. The past is a memory and it is difficult to think that once it was the present. The future is a dream, which we feel we can dream, as we will. Yet every moment of the past was a living moment of present, and so will be every moment of the future. We read that the Hykos invaded Egypt; the Assyrians invaded Mesopotamia; Athens fell; Rome was sacked by barbarians; but it is for us just something written in a book. Yet these were experiences in living moments of present, and men stood amid the ruins of a serene and satisfying civilisation and thought. "I . . . this is happening to me now!" Because when any man says "I" he means exactly what every other man means by the word, a man of intelligence can imagine that it is himself, that is "I", experiencing the catastrophe, not in the distant past, but in its moment of present. He can, for an instant or two, think, "This is I, seeing these horrors, suffering this agony and grief, the safe sanctuary of my home violated and those so dear to me that their pain is harder to bear than my own, the sport of these cruel, bloody-minded barbarians that swarm howling about us."

Then perhaps a man will be able to see himself as "I" in a present moment of the future and know that this is I, humiliated and helpless, compelled to watch my wife, my mother, my sister, my daughter . . . mine . . . mine . . . my own . . . being raped into a state of insensibility or insanity. It is my baby girl who is destined to be the mutilated drudge and plaything of some coarse buck Negro; my little son who is to be a eunuch to guard some other man's harem or to afford him a perverted pleasure." Or the intelligent man may be able to think, "This is I and my mates, in this very moment of present, white coolies subsisting on the few handfuls of grain allowed us by our conquerors, with perhaps a little else that we have secreted at the peril of torture and death. This is I, and this is now."

The future must become now, and "I" will be no less than what I am and always was. This future "now" we are making, or allowing others to make for us, in the present "now". Towards obliteration the white race is journeying and the consummation will not be a thousand years off, for the beginning of the end is now.

FORCED INTO ABDICATION

If it were that what is pictured here must inevitably come to pass, one would be preaching stoicism instead of trying to fight destiny; but the whole business is so

senseless that it bewilders. If it were that civilised people were throwing off the yoke of barbarian overlords that would be a matter for congratulation. If the white race were expected to submit to one more glorious, more rich in genius and humanity than itself, it could yield a self-forgetting devotion without loss of self-respect. If it were being asked to enter into equal partnership with others having standards as high as its own, it could do that with dignity. But what it is being forced into is abdication in favour of an inept, cruel people; acceptance of the terms laid down for them by those demonstrably their mental and moral inferiors. They are exhorted, to quote an advocate of Black Government in Kenya, a Mr. A. M. Healy, "to swallow pride" though ". . . they will have to work with people whose inefficiency and inexperience may be patent; they may even have to suffer forms of discrimination."

There it is, the situation that has always delighted the meaner proletarian hearts, the Dream of Simon Tappetit—the apprentice ordering the master about and humiliating him, and the master humbly saying, "Yes, sir". And there it is, out in the open, the attitude that while it is a heinous crime for whites to practise racial discrimination against coloured people, the doomed whites must put up with it when it is practised against them by coloured people.

THE REACTION AGAINST NAZI DOCTRINES

The present state of political imbecility has resulted from a reaction against Nazi doctrines. How far men have yet to go is revealed by the inability in general, and often in individual, thinking to conceive of any values but those of absolute good and absolute evil. If a thing once believed to be absolutely good is discovered to have some evil in it, it is then judged to be absolutely bad, and vice versa. Nor is there any correction of extremism in taking up a middle position, for that is negative, ineffectual and ineffective. The truth is that not only are the values of things relative, but things, themselves, are complex, so that in any relation they are not black nor white nor even an indeterminate grey, but a stippling of black and white.

Because the Nazis made the idea of a superior race the backbone of a disliked political philosophy, the opponents must go to the opposite extreme of affirming that all races are equal, or since there do seem to be present inequalities, that these should be wiped out in the breeding of a mongrel race that, of course, would not be able to be superior to itself. Since the Nazis believed that the superior, ruling race is white, the repudiation of Nazism must reach the opposite extreme of holding the white race to be more evil than any other and that, whatever race is the ruling one, it must not be

the white one. The Nazis treated the Jews as though they are a human disease, therefore the reactionaries cannot stop short of treating them as though they are sacred cows. On this account the Jews have been able, as a race, to accumulate great wealth and, of more interest here, to obtain great power in the field of propaganda.

JEWISH SUPPORT OF ANTI-WHITE CAMPAIGN

To say that the Jews are wholly responsible for the anti-white campaign would be ridiculous; but that they have used their money and talent to support it is something they do not disguise. For this reason it is helpful to all parties to mention some of the things that have been left out of the present sentimental picture of the Jewish race.

In the name of truth it is first necessary to dispose of an impudent piece of humbug to the effect that the difference between Jews and Gentiles is not one of race, but merely one of religion. This lie that Hitler would have admired was fed to the gullible in order to hide from sight the fact that the Jews' ideal and aim have always been the same in essence, as was that of the Germans that tried to exterminate them. Esoterically, their religion is one of race—a teaching that they are God's Chosen People destined to rule over the entire world; and that in practice is the preservation of racial purity with the view to producing a Master Race. This teaching has inspired them and given them strength to segregate themselves among aliens for centuries, despite the hatred and persecution this behaviour has naturally provoked. They have suffered, but so has every other people; and they have chosen suffering.

JEW NO BETTER THAN OTHER PEOPLE

The following was quoted in a recent review of a book, *The Last of the Just*, by Andre Schwarz-Bart: “. . . the Jews . . . who for 2000 years never bore arms and never had either empires or missionaries or coloured slaves . . .” They did not, of course, but not on account of their superior virtue. They were not permitted to bear arms. Others fought and spilled their blood to preserve the communities that supported them. Ancient and modern history tells us that when they do bear arms they are just as ferocious as any other people; and, besides, they have rarely objected to financing the military adventures of others—adventures from which they have often hoped to gain.

The Jews have never had empires; but that is no proof that this was because their ambition was so modest. They have not been in the position to have an empire; but the fact that they invaded and colonised Canaan in ancient times, and again invaded and colonised part of Palestine in recent years shows that the urge for conquest is not entirely absent. One may suspect

that their virtue in abstaining from possessing an empire is probably that of a caged tiger that does not eat people; for the thought of an empire of finance, carrying as much power and possession as, and less responsibility than, a geographical empire is not repugnant to the Jewish heart.

They have not owned coloured slaves for the same reason that they have not borne arms or possessed empires - - they have not had a chance to do so. They owned slaves when they could—in Biblical times. One may suspect that the adjective "coloured" was affixed because the writer was conscious that the word "Jew" is often associated with white slavery.

Theirs is not a proselytizing religion for the very reason that it is a religion of race—a religion of racial segregation which must necessarily be an exclusion.

This is written, not to attack Jews, but to point out that they are no better than other people and probably have endured no more. Others have, throughout the centuries, suffered massacres, persecution, pillage, oppression and humiliation. With all compassion for the sufferings of a race, and all knowledge of what they must have meant to individuals, it still seems that it is the unique circumstances of their tale of woe that has given it a secularity and dramatic quality that does not light up other stories in more ordinary settings, just as painful.

JEW PRACTISE RACIAL SEGREGATION

The point of special interest here is that the racial segregation practised by the Jews, often at great cost to themselves, has borne fruit. They have multiplied, perhaps partly because they lost fewer in pogroms than they would have lost in wars. As a people they have become wealthy, as they could not have done had not a good deal of Gentile tolerance been mixed up with the intolerance. They have been able to produce brilliant geniuses, as they never would have done had they been completely downtrodden.

Why, when the Jews' own policy of preserving their racial integrity has been so amazingly successful and rewarding, are practically all of them advocating a course of action that must lead to the destruction of the racial integrity of the whites? Are they inspired by racial antagonism? They would be superhuman if there were not, beneath their self-pity, a feeling of resentment against, maybe even of hatred for, their racial enemy; but indulgence in these feelings would bring them down to the level of those who, similarly inspired, persecuted them, and so would make of their sufferings a misfortune rather than an injustice. Inimical feelings can be disciplined; and Jews would know in their own hearts if they, themselves, are following the heroic course they recommend to others. They are shrewd enough to work out what will happen to the whites if the whites are tolerant of every other race, but no other race is tolerant of them.

JEWES SHOULD REFLECT

If they have no such end in view for the whites, why do they, an able, highly intelligent, cultured people, align themselves with crude primitives and intolerant semi-civilised peoples against the white race? Let them reflect. In a world dominated by the coloured races it is improbable that they would be as well treated as now they are among whites. If the whites go down, they will go down with them. Though racially they are Asiatic, culturally they are now European. If they would preserve their culture, they must help to preserve the race with which they are culturally aligned.

Let us say the thing that few seem to have the courage to say. A form with power is unification within specified limits. If a people were to segregate itself while persuading all others to break up the national, imperial *or* racial segregations, then that people would constitute the one coalesced form, the one body with power, amid a defenceless, amorphous human mass. It could not only preserve itself against all others without effort, but could prey and feed upon them at will. Very likely most Jews have never thought that out, but have realised only that the national or racial segregations of others give them a defensive strength that can become an aggressive strength. It is the aggressive action, not the self-defensive impulse that would be apparent to the Jews. That is natural enough; but it is surely not too much to ask that they extend to others the same understanding and forbearance that they are asking for themselves.

WHAT IS WRONG WITH WESTERN IDEOLOGY?

At least the betrayal of a different race is not quite as bad as betrayal of one's own; so that the greater obloquy is reserved for those European traitors who must know what they are doing. That some do know cannot be doubted. There is a consistency in international political action that is at variance with the inconsistency between it and its supporting propaganda, and with the inconsistencies that are in the propaganda, itself. The explanation given in this essay is consistent with both the international action and the propaganda. If there be another explanation of both, let us hear it. All the same, whatever the explanation, the results will be the same with regard to the white race—elimination so far as it can be carried out, and complete subjugation of any remnants that may remain.

The Western ideological experiment has not worked out as was anticipated; but there are a good many that cling to the formula under the impression that by doing that they still have something that is denied in the result. Indeed, they can believe that the present international political action really does implement their ideology. If we have come to where we must sacrifice truth and sincerity, compassion and justice, our own civilisation and our own people for the sake of an ideology, it is time

we examined that ideology closely to discover what is wrong with it that it should require such an evil oblation. For what is more precious than civilisation that civilisation and a civilised race are being destroyed?

(Concluded)

WARNING ON EUROPEAN COMMON MARKET PLAN

Writing on behalf of the South Australian Council of the Australian League of Rights, Mr. John Willis warned about the dangers of the European Common Market plan in the following letter published in "The Advertiser", Adelaide, on June 17:

I was delighted to read in *The Advertiser* (6/6/61) the report of remarks passed by the Minister of Immigration (Mr. Downer) during his address to the annual general meeting of the Royal Over-Seas League, S.A. Branch. The article in your paper was headed "*Trade Step Warning*", and the Minister was reported as saying, *inter alia*: —

"If Britain joined the European Common Market . . . it would be impossible for Australia and N.Z. to retain anything like the same scale of present preference for their rural exports to Britain.

"It would be one of the tragedies of history if our common past and our present family association were to be sacrificed for political and economic expediency."

I gather that Mr. Downer was reflecting Government thinking on the matter when he made these remarks. It is therefore most disturbing to read on the front page of this morning's *Advertiser* (7/6/61): "President Kennedy urged Britain to join the European Common Market in his talks yesterday with the Prime Minister (Mr. Mac-Millan)."

President Kennedy arrived in Britain straight from talks with Communist Premier Khrushchev. One of the main obstacles to World domination by the Communists is the British Empire. According to Mr. Downer, membership of the E.C.M. will be a "weakening of Anglo-Australian ties and a lessening of pro-British sentiment in this country."

American Presidents have had bad advisers in the past. Alger Hiss, later convicted as a top Communist agent in the U.S., was adviser to President Roosevelt at the famous Yalta conference. What conclusions are we to draw from President Kennedy's advice to the leader of the Government in Great Britain?

BY THEIR DEEDS

Remarking, "See what you think of *Time Magazine* for objective reporting," a friend handed me the issue of 7/11/60. At random I selected the review of "The Sightless Seer", Charles Norman's biography of Ezra Pound.

There is an early reference to "Pound the economic crank, anti-Semite and Fascist apologist", followed later by this paragraph:

"The Silly Samaritan. The Good Samaritan became the silly Samaritan in the Depression '30s. An increasingly unstable Ezra ranted about usury and Jewish bankers and murkily *expounded Social Credit, whose chief feature was printing currency backed by goods rather than gold*". (Emphasis added.)

Apparently "currency" is intended to mean bank notes. If Pound advocated a goods backing for them, he was not as cranky as his superstitious critic, who believed in the magic properties of gold. The proper purpose of money is a claim to goods, the supply of which has no relationship to gold.

Nevertheless, an increase in the printing of notes is not advocated by Social Crediters, who seem to be the only people to have taken the trouble to acquire a full knowledge of the flow of money in industry. They know that corrected policy and further evolution of the banking system would permit essential development and permanent prosperity with a decreasing use of notes.

It is not clear whether the perverted mention of Social Credit is from the book, or the mind of the reviewer; but there can be little doubt that it is part of the "profit" gained by the enemies of freedom from the £5 million invested in the crucifixion of C. H. Douglas.

—Eve Arndt.

IMPACT

A Selection of Ezra Pound's Essays

Edited with an introduction by Noel Stock, this selection of Pound's essays deals primarily with the vital importance of money in history. Pound is one of the great literary figures of this century. Noel Stock writes in his Introduction, "Forty years ago when Pound began writing an epic poem, a poem containing history, he discovered that history without monetary economics is a dead study. Hence his tireless concern since then with the history of money and its ramifications."

Pound knew C. H. Douglas and was influenced by his ideas. His best-known essay on Social Credit, "Impact" is included amongst the essays selected by Noel Stock.

Order from —

The Heritage Bookshop,
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Price 51/8, post-free.

PRESS REPORTING ON AFRICA

The modern evil is not a Press, which, like any individual, falls short of perfection, but a Press that has in many cases altogether abdicated its theoretical function.

I find myself supported in this contention by a rare accident of history: I refer to the investigation last year by the Southworth Commission of the reporting by the world's Press of an incident outside Ryall's Hotel, Blantyre, Nyasaland, on the occasion of the visit of the British Prime Minister when the police were called upon to restrain a small group of Black political demonstrators.

There we had the rare spectacle of the Press in the dock, its reports and headlines exposed to the closest judicial scrutiny.

Mr. Justice Southworth's report I would describe as one of the most significant public documents of the century — anyone can buy a copy, 6/- post free, from the Government Printer, Zomba, Nyasaland - - revealing with the utmost clarity and simplicity the degraded condition of a large section of modern journalism.

The inquiry revealed a grotesque disparity between the pictures of the incidents as presented by many of the world's leading newspapers and the picture that finally emerged from the examination of scores of witnesses and the study of innumerable films and photographs.

The offending newspaper reports, although differing among themselves in significant details, had this in common: they were all inspired by an intense desire to exhibit a handful of Black political demonstrators in the most favourable light and anyone who tried to restrain them (in this case the Nyasaland police) in the most unfavourable.

In short, the task of those journalists was not to present an accurate picture of what happened but to try by any means to help foster some desired "climate of opinion" on the subject of Black political aspirations. —Cedric Nissen in *The South African Observer* May, 1961.

MINISTERS' FRATERNAL CONDEMNS FLUORIDATION

The Ministers' Fraternal at Tenterfield, N.S.W., has provided a stimulating example of how the Christian Church should insist that all policies conform to the Moral Law. The Tenterfield Council is attempting to impose a policy of mass-medication upon the people of Tenterfield in the form of fluoridation of the public water supplies.

The Tenterfield Ministers' Fraternal makes it clear that it is not expressing any views on the question of whether fluoridation does in fact achieve what its promoter's claim. But the proposal to impose the policy upon the people without their consent is condemned as a violation of the moral rights of the individual.

If the Christian clergy were to persistently condemn all policies which restrict the individual's moral right to freedom of choice, they would start to create a new climate of opinion out of which would come a genuine Christian social structure.