

THE NEW TIMES

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

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EDITORIAL

ERIC BUTLER INVOLVED IN NATION-WIDE SMEAR CAMPAIGN AGAINST CANADIAN CHRISTIAN ACTION MOVEMENT

Just one month after Mr. Eric Butler arrived in Canada to direct the Canadian Christian Action Movement's intensive three months educational programme, a nation-wide campaign was launched for the specific purpose of attempting to destroy the Christian Action Movement. The CAM clearly has the promoters of revolution on the North American continent gravely worried. Shortly after Mr. Eric Butler arrived in Vancouver, he was "welcomed" by a Canadian Jewish paper, which described him as an "agitator from down-under".

The first major blow was struck against the Christian Action Movement when the Calgary morning paper, "The Albertan", of March 2, announced on the front City Page in big headlines that "Organization Peddles Hate In Calgary".

The Albertan smear, which created something of a sensation in Calgary, and which was broadcast in other parts of Canada, coincided with a nation-wide campaign by the Communists and their dupes to persuade Members of Parliament at Ottawa that "hate-literature" was being distributed on a national scale, and that legislative action should be taken immediately. Jewish organizations claimed that thousands of pieces of Nazi literature were being distributed over Canada. Close students of revolutionary techniques point out that it is strange that Nazis should be sending literature mainly to Jews, and that it is obvious that once again this is a Communist technique. These students point out that it is not so long ago that a number of Jews were actually caught daubing swastikas on Jewish synagogues in the United States. Many are convinced that the Rockwell Nazi organization in the U.S.A., which has also tried to operate in Canada, consists of agent provocateurs. In California one of Rockwell's key men was forced to admit that he was a Jew.

Agents Infiltrate Seminar

The smear in *The Albertan* was written by a Bill Almolky who infiltrated the Calgary Seminar without disclosing his identity. He claimed that his wife was an Australian who had had some excellent reports from Australia on Mr. Eric Butler. But it was soon realized that he was an agent of some type. At least one other agent was also present. Prominent businessmen who were present at the Seminar were shocked when they read the report in *The Albertan*. This report completely distorted what had taken place and made some vicious comments concerning the "elderly ladies, the kind you can find in almost any Church group, either thin or fat, all wearing print dresses and tiny hats". Almolky attempted to get Mr. Butler to answer loaded questions in a private discussion during a break in the Seminar, and in his smear article not only quoted out of context, but had Mr. Butler making statements he had never uttered. The whole article was a first-class piece of smear work. The author also attempted to find out the names and identities

of many of those attending the Seminar, primarily for intimidation purposes.

Legal Action To Force Retraction

Mr. Butler is being assisted in his programme by former RCMP undercover agent, Mr. Pat Walsh, a man with a vast international experience, and probably one of the best-informed men in Canada concerning subversive influences in that country. *The Albertan* article attempted to smear Mr. Walsh as well as Mr. Butler and the Canadian Christian Action Movement. But immediate legal action has been started to force a retraction and apology from *The Albertan*. In its issue of March 3 *The Albertan* published a statement issued by Mr. Walsh in which it was stated that legal action was being taken. The paper now has a month in which to make a decision about a retraction and apology. A senior Canadian Q.C. is acting for Mr. Butler and Mr. Walsh.

Smear Backfires

Although the first reaction to the smear was a ring from a Calgary businessmen's club stating that the club was cancelling its invitation to Mr. Butler to speak to a luncheon meeting of members, this was immediately turned to advantage by Mr. Butler at other meetings, where he pointed out that the panic-stricken action of the businessmen only confirmed his claim that the greatest danger in the fight against revolution were agents in influential positions like newspapers. The action of the businessmen also, unfortunately, helped confirm the Communists' contemptuous attitude towards businessmen, whom they believed were cowardly.

A TV interview centred on the smear article, and here again Mr. Butler scored heavily off "loaded" questions. There was an immediate and widespread favourable reaction to the interview. Addresses to other groups in Calgary were extremely well received, the total result being that at the end of a week of solid campaigning, the Canadian Christian Action Movement was firmly established in this important Albertan city.

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THE WALL STREET-MOSCOW AXIS

"The strange alliance between a group of top Wall Streeters and the Kremlin gang has always puzzled many pro-capitalists. Actually, this is another striking example of the Principle of Reversal at work. While the Kremlin has been vociferously denouncing Wall Street as *enemy number one* for the past fifty years, it is a small criminal clique in Wall Street itself which has probably done more to advance the World Communist conspiracy than any other group on either side of the Iron Curtain. It is only natural the principal Trojan horse should be located right in the heart of capitalism itself where it could do the greatest damage. This clique maintains its financial power through its alliance with the economic controlling agencies of the Federal Government. That is why the doctrine of *laissez-faire* capitalism is weakest on Wall Street, because so many of the Street's entrenched interests would collapse under truly competitive, free-market conditions,"

—*American Opinion* (U.S.A.), September 1963.

While the above comment does not provide an adequate description of the nature of "financial power" in Wall Street, it does indicate an awareness of the nature of the forces behind world revolution, which is not generally found in conservative journals.

ANTI-SEMITISM?

A recent broadcast on the A.B.C. on "anti-Semitism", 6/3/64, brought the following letter from a reader to the Chairman of the A.B.C.:

Sevenhill, South Australia, 7/3/64

To Dr. Darling,
Chairman, A.B.C.
Dear Sir,

Your expressed belief that the next new TV station should be devoted to educational broadcasts will be approved by all responsible Australians. Would it not be possible also to have at least one radio station solely on educational work? Alternatively, could the talks be distributed among all stations and arranged to come through as a continuous flow?

Like most Australians, I am nauseated by the cult of race hatred. Discussions covering all aspects of the situation might well occupy a considerable part of the educational programme. Last night's session on "anti-Semitism" was very interesting, and, I feel, should be followed by a session dealing with the other side of the case. We know of anti-capitalism, anti-socialism, anti-Christ, and so on, and tend to believe that there must be some reason for such views; whether right or wrong can only be judged when all of the evidence has been submitted, and considered objectively.

I have read widely on "the Jewish question" and apart from Nazi diatribes can recall only one article that could be classed as anti-Semitic, that is, showing hatred of Jews because they are Jews. The others, in self-defence, took the line of anti-anti-gentilism. I cannot believe that all of the documented evidence of Jewish world power through debt finance is faked. Why was Sir Otto Niemeyer able to travel safely through the German minefields and submarine fleet with the British convoy from England to Canada in World

War II? Because Jewish finance is above *all* Governments in such matters? It appears so. Another instance, in World War I, the British knew that a neutral ship from South America carried supplies for Germany. The Government was powerless to stop or divert it, but a message sent by Rothschild sufficed. Many books are crammed with such evidence. If it is blasphemous for a gentile nation to claim to be God's Chosen People, is it not equally so for Jews?

It seems to me it is not the Jew as a person that is offensive, but his philosophy's arrogant assumption of the Jew's superiority over the gentile. Neither hot nor cold war between gentile and Jew is called for: only mental and spiritual power (not force) is needed to release ourselves from the bondage of debt finance and Jewish philosophy. If competent thinkers are not invited to explain how "anti-Semitism" was born, it is pretty certain that last night's talk will be used as "proof" of Jewish influence over the A.B.C.

Trusting that we may soon be able to listen in to "the case against anti-Gentilism".

Yours faithfully,

G. K. TAVENDER.

ALBERTAN REALITY

Alberta, province of Canada, is administered by what is known as Social Credit Government. Details as to how and why the Federal Government prevented Alberta from implementing the Social Credit policy are well known, so we need not dwell on that topic now. It is conceivable that some members of the Alberta Parliament have an understanding of Social Credit. This knowledge would make them better fitted to smooth some of the rough edges off the Gilbertian "orthodoxy" which they are forced to follow by the Central Government. So Alberta might well be the best-governed State in the world. It would not have to be very good to earn that distinction.

From misinformation, or wishful thinking, some people claim that Alberta is a Social Credit State carrying out Social Credit policy. As "proof" they point to the financing of Public Works without increasing debt. The truth is, Alberta is enslaved to financial "orthodoxy", but copes with it more intelligently than any other State in the world.

As in all other countries, practically all money (bank credit) in Alberta originates in the banking system as loans for production. The total banking "turnover" is the approximate financial cost of production over any period. The total price values must be considerably more; so, if industry is to be kept efficiently serving consumers (its only purpose) its products must be sold, thus registering votes for stock replacements, through additional buying power reaching consumers through another channel.

Briefly, Social Credit policy would have the Central Bank issue the additional credit to consumers via governing bodies, councils, etc., for roads, education, and so on. Eventually, as automation displaces workers, dividends would displace wages. This credit would not be accounted as industrial costs, therefore, would not be price inflationary; it could even be applied as compensation to vendors for price reductions.

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IN DEFENCE OF HUMAN QUALITY

By D. WATTS

PART TWO

Continued from Last Issue

And no people except the Russians were more wholehearted in sending the cat out of doors with a kick in the head and pulling it back in again by the tail than were the Americans.

The idea that human quality should be good still lingered for a while in men's minds. Since it was accepted that the lower classes are the quality classes, it was felt necessary to demonstrate that theirs is a superior quality. This could be done by calling things by wrong names. The fashionable writers made rather a good job of that. Vulgarity was called earthiness, and lewdness robustness. Bad manners were said to be forthright or democratic. An inability to appreciate subtle aesthetic and moral values was called being realistic. Lack of self-discipline was regarded as the mark of a free spirit. An inferior education saved a man from dwelling in an ivory tower. It was a brave effort: but reality won in the end.

A number of individuals from the lower classes have proved to be men and women of great mental or artistic ability. They are exceptional, not typical: and honour is due to their superior quality, not to their original inferior social status. Though we rejoice over the pearls, the fact remains that actually the lower classes, from whatever causes there may be are culturally inferior. As class has, by now, become more important than human quality, nothing is left for those who have fixed their affection upon the inferior but to make a virtue of inferiority. Hence men have arrived at the extraordinary theory of the superiority of inferiority, and the complementary theory of the inferiority of superiority. By these theories men have shaped their behaviour and their policies. The influence of the worship of inferiority is to be seen in all fields of cultural expression and in the political world where the uncivilized are idolized.

To those who first taught that a man should not enjoy any unfair advantage nor suffer any unfair disadvantage on account of what his parents were, it may have seemed that there is some relation between rebellion against class privilege and the promotion of egalitarianism. Obviously no man is born with a crown or a coronet on his head. The child of the prince and the child of the pauper, alike, come into this world naked, and at the same stage of biological development. Disregarding the influences of heredity and being ignorant of genetics, it was easy for men of the last two centuries to come to the conclusion that all men are born equal. However, considering that the first of the reformers continued to admire great men and to extol superior virtue, it is doubtful if they, propounding the doctrine that all men are born equal, ever intended that they should be compelled to remain equal all their lives. Yet to that belief their teaching has led.

A NATION OF COMMONERS

The Americans decided that they would have no royalty or nobility. They would be a nation of commoners. Unfortunately they have also decided that there shall be no distinctions of quality among the commoners; and so they make no allowance for distinctions of quality in the international world.

From the point of view of the individual, one of the greatest objections to a feudal or caste system that has become stabilized by long tradition is that, so far as he is concerned personally, it creates for him a one-class society. Whatever his aspirations, capacities and abilities, his class remains that into which he was born. There was a little alleviation of that condition in the existence of a number of classes in the whole organization, and of degrees in a class, making movement possible, however difficult. There always were a few especially energetic or fortunate individuals who managed to rise to a higher place, and there was a decided tendency for those of poor natural quality to sink to lower social levels.

In an egalitarian society, if such there could be, the individual would be kept as stationary as a beetle squashed between two boards. No matter how good his quality, he would never be allowed to be any better than the equal of all other men; and however poor his quality, without any effort on his own part, he would be the equal of the best.

Two things make an egalitarian society impossible. One is the natural inequality of men. The other is the necessity for different grades, or classes, in an organization. In even the simplest organization there must be at least two classes—the organizers and the organized. Not even universal suffrage can wipe out this class distinction in practical government.

The distorting of the word jugglers have so muddled the poor wits of human beings that they can now accept creeds that contradict reality, and dogmas that contradict one another. They can execrate aristocracies and drag down and humiliate quality classes and nations while approving the creation of elites among primitives.

A ruling elite is a quality class—an aristocracy in the true sense of the word. Only a highly civilized people can support a ruling elite in a democratic order. To rule over and order barbarians or primitives, an elite needs to have considerable autocratic power. The history of those, from Ikhnaton to Simon Bolivar and later deliverers, who tried to create a society superior in quality to that of the people shows that, if the organization does not disintegrate, one of two things happens. Either the would-be reformer or liberator discovers that it is impossible to establish and maintain the civilized form of his dreams among people of inferior vision, so determines at least to maintain himself as a ruler, and becomes a dictator; or else he is supplanted by ambitious, unscrupulous men able and willing to give the people the kind of government they can understand.

We shall not succeed in civilizing backward peoples by

sprinkling them with university graduates any more than we have done by giving them political independence or a vote apiece. For a democracy to endure as such it must be civilized. It must be aristocratic—a government of men of good quality by men of the best quality. There is no inconsistency between democracy and aristocracy. A poor quality democracy quickly degenerates into some kind of despotism.

Quantity complements quality, but is no substitute for it. The philosophy of materialism, the mathematical sciences and the theory of government by quantity—by the masses or a majority—are all related in the quantity aspect of reality. We could have accepted what good and truth they have to give without paying too high a price had we not assumed that they offer all the good and truth there is. We must make haste now, for our time is running out, to complement them with a philosophy of Spirit, with the non-mathematical sciences of psychical evolution and of civilization and of human nature, and with a political theory of quality government.

Civilization is the outward and visible sign of innate good quality. The generation of good quality in ourselves, individually, and in our national organization is the heavy task that evolution has put upon us. Mankind waits upon the judgment of time, and it will stand or fall, not by its sleight-of-tongue, but by its quality.

D. WATTS

ALBERTAN REALITY Continued from Page 2

Albertans are getting extra money, collectively, to raise buying power to the price value of production from their factories. But they are paying a staggering price for the money! Whereas under Social Credit the money (bank credit) would be provided at bookkeeping cost, say, ½ percent, Alberta is paying about half of her oil supply (possibly more)! The Government gets the money for 10 percent of its oil. If Albertan investors get 40 percent, which is doubtful, they are losing 50 percent to outsiders. Had the Government been able to apply Social Credit to the oil industry the whole of the oil's purchasing power would have been Alberta's.

The situation is similar to that of the holder of extensive pastoral lands who is known to us. Prior to the wool price inflation of 1951 he from time to time forfeited portions of his holdings to subsidize his cost of living. Alberta is doing the same with her oil. To claim that this is Social Credit in action is to do a grave disservice to its advocates.

NEW ZEALAND NOTE

We understand that the Social Credit Party in New Zealand was successful in having one of their candidates elected at the recent general elections. It will be recalled that Mr. Robert Thompson, the leader of the Social Credit Party in Canada, made a tour of New Zealand just prior to the elections to lend his support to the campaign. Mr. Thompson, as the leader of a "successful" Social Credit Party, was to engender life and vigour into the New

Zealand structure. However, the truth is that such was not the case, and developments of late in Canada indicate the Social Credit Party star is fading into an untidy eclipse with widespread and deepening rivalries dividing the Party. This is not surprising, for we believe it is becoming increasingly obvious that only when they can exploit a favourable set of circumstances in which the obtaining of votes is the primary objective, can those calling themselves Social Credit Party candidates be successful at the polls. This is of course not Social Credit, which is a philosophical and educative movement being necessarily selective and discriminatory. Correct political action will result when sufficient of the "hierarchy" or "aristocracy" of leaders in the community accepts those principles, which Douglas stated. Lenin succeeded in having this strategy adopted by the Bolshevik movement with the result that we are witnessing a social structure penetrated from top to bottom, with Socialist-Communist principles accepted by all parties irrespective of label.

EDITORIAL

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Canadian Programme Tremendous Success

The three months Canadian programme in which Mr. Butler is participating with Mr. Pat Walsh and the National Director of the Canadian Christian Action Movement, Mr. Ron Gostick, is without doubt of historic importance. It is the most comprehensive and intensive campaign of its type ever conducted in a British Commonwealth country. Not only is Mr. Butler directing the non-stop series of Seminars right across Canada; he is addressing all kinds of groups and clubs, giving sermons on Sundays, and taking part in radio and TV interviews. It is not surprising that something approaching panic is developing amongst the revolutionaries as the Canadian Christian Action crusade sweeps on, leaving behind an organizational structure, which will be the basis for a mounting programme of constructive action.

No doubt there will be more attempted smears, and other attempted measures to stop the Canadian Christian Action Movement, but these will merely confirm that the strategy and tactics being developed are successful.

FREEDOM WEARS A CROWN, by John Farthing.

This is beyond doubt the most significant constitutional work produced within the British Commonwealth for a long time. A Canadian lecturer in political science, the late John Farthing left behind him a brilliant exposition of the case for the Crown as an institution essential for the free society. Easily read, this book should be given to every young student starting to study political science. And it is a work, which can be taken down time and time again to refresh an understanding of the great traditions of the British world. One of the really great books of our times.

Price 35/-.