

THE NEW TIMES

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

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EDITORIAL

CANADIAN SOCIAL CREDIT PARTY DISINTEGRATING

A REPORT FROM OTTAWA BY E. D. BUTLER

The recent announcement at Ottawa, Canada, that two Quebec Members of the Canadian Social Credit Party led by Mr. Robert Thompson have resigned to join the Progressive Conservative Party, confirms the view of many Canadian political observers that the Social Credit Party is disintegrating. This disintegration started last year when the French-Canadian leader of the Party, Mr. Real Caouette, broke away from Mr. Robert Thompson, the national leader, and formed his Creditiste group. This break left Mr. Thompson with only 11 followers out of the original 23 members. He now has nine supporters, and there have been rumours that there will be further defections. The two members who have left the Social Credit Party to join the Conservatives have made it clear that they do not believe that the Party has any future. They have spoken of the internal dissensions.

In a recent report from Ottawa, where he was closely in touch with the political situation, Mr. Eric Butler states that there is little doubt that the Federal Social Credit Party would be almost completely eliminated if another election were held in the near future. He believes that there is sufficient evidence to justify the claim by some that the original split between Mr. Robert Thompson and Mr. Real Caouette was deliberately engineered. Mr. Butler writes: "While Mr. Caouette still has a great flair for getting the headlines, I am convinced that he is a spent political force and that he would be fortunate to win his own seat at another election. While I disbelieve the widespread speculation that Mr. Thompson is preparing to join the Liberal Party, I am satisfied that he must decide immediately on a bold, new course if he is to become the force in Canadian national politics which many still believe he could be. My suggestion to Mr. Thompson is that he should face realities, forget the idea that he can ever lead a national Social Credit Party to power at Ottawa, and concentrate on attempting to establish himself as a type of Canadian Barry Goldwater. This would be a conscious attempt to polarize the conservative elements, irrespective of present party labels, in Canada and to establish his right, if the time becomes opportune, to lead those elements in a new political grouping. Too much of Mr. Thompson's time, energy and talents are being wasted at present because he has no really effective organization. This fact of itself provides further evidence to support the claim of those who state that the national Social Credit party is disintegrating."

We trust that the news from Canada will have some impact upon the thinking of those Australians and New Zealanders who have, in spite of the clear advice and warnings of the author of Social Credit, C. H. Douglas, wasted valuable time and money in associating Social Credit with party politics as they are operated today. Many of these have attempted to justify their activities by pointing to what was allegedly happening in Canada. The most extravagant claims have been made for what is admittedly

a good Government in Alberta. But the real history of the Albertan experiment is ignored, as is the unpalatable fact that neither British Columbia nor Alberta has done anything really effective to support the On-to-Ottawa movement to which so much lip service has been paid. Some Canadian Social Crediters bluntly stated that Premier Manning has betrayed Mr. Thompson.

It is significant that while the Social Credit Party at Ottawa is disintegrating, the non-party movement pioneered by Mr. Ron Gostick and his supporters is rapidly growing into the most important political organization in Canada. Originally associated with the Canadian Social Credit movement, Mr. Gostick decided to strike out on his own when the first major departure from Social Credit principles took place soon after the war. Today he produces a vigorous journal and directs the Canadian Christian Action Movement, which is providing a firm base upon which to fight effectively on the great issues of today. While a changing, and worsening world situation requires a shift in Social Credit tactics, these tactics must be constantly related to the principles, which Douglas enunciated. Events continue to confirm his views concerning realistic political action. The news from Canada provides yet one more lesson demonstrating that Douglas was correct concerning Social Credit and party politics.

ANNUAL WINTER LECTURE COURSE

Commencing Thursday, 4th June

Students are asked to enrol for the annual lecture course of eight weekly lectures on Social Credit to be held at the office of the New Times Ltd., 3rd Floor, 273 Little Collins Street, Melbourne. This course is designed for the purpose stated by C. H. Douglas. "What is urgent in this world, with an urgency which transcends any other urgency, is a study and practice of the science of Social Dynamics." The lecturer will be Mr. E. Rock.

NEWS COMMENTARY

"THE VICAR"

The German play known in English as *The Vicar*, which has now been performed in many parts of the world, makes yet one more contribution to the revolution convulsing what remains of Western Civilization. The central feature of the play, which has been widely discussed and debated, is that Pope Pius must be held responsible in part for Hitler's Jewish policy. By failing to speak out against Hitler, to condemn him publicly, Pope Pius failed in his duty as a Christian leader. It is claimed that if the Pope had spoken out against Hitler's attacks on the Jews in Europe, the killing of Jews would not have proceeded as far as it allegedly did. There has also been the claim that Pope Pius was so obsessed with the Communist menace, that he closed his eyes to the Nazi attack upon Jews. *The Vicar* has therefore, enabled a number of revolutionary purposes to be served. This becomes clear when a survey is made of comments on the play, particularly those that have appeared in Jewish, Communist, German and Catholic papers.

A few Jewish papers and commentators have attacked the play, but the great majority have generally endorsed it, while the Communist press, as might be expected, has warmly welcomed the play. The Communists are delighted at the moment with anything which downgrades Pope Pius, who is pictured as one of the villains who stood in the way of the development of the improved relations which now allegedly exist between the Communist and non-Communist nations. The impact on many Germans has been to increase the type of guilt complex, which has resulted in an acceptance of some of the most fantastic stories concerning what they as a nation did to the Jews. And many Catholics are now convinced that they should also develop a guilt complex: that the Catholic Church has in fact been responsible for fostering "anti-Semitism".

However, it is to the credit of many Catholics that they have refused to be placed on the defensive by *The Vicar*, and the allegations that Pope Pius allowed millions of Jews to go to their deaths without protest. Attention has been drawn to the fact that the Pope played an active role in helping to save the lives of many Jews in Rome. But unfortunately a realistic defence of Pope Pius is impossible without raising a number of questions, which few dare to consider. Whatever the truth about the number of Jews killed as the result of Hitler's orders, it is certain that the generally quoted figure of six millions is a fantastic exaggeration. It is highly probable that Pope Pius did not protest against the murder of "millions" of Jews for the very good reason that he had never heard about murder on this scale. No one else had either at that time. It was only when the war was over that the stories about the six million Jews started to be circulated.

Those who have been maligning Pope Pius in such a vicious manner might well be asked a few searching questions concerning their own role during the last war. The Communists are the last who should point the finger at

Pope Pius. And Jewish organizations and spokesmen who applaud *The Vicar* could be asked to answer some of the following questions: If, as is claimed, six million Jews were murdered by the Nazis, what were these millions doing that they passively permitted themselves to be killed? Presumably there was no attempted resistance. This whole story is a serious reflection upon the character of the Jewish people. It is certain that six million Australians would not submit passively to mass extermination. And how many Jews were in fact collaborators with the Nazis? Is it not a fact that some of these collaborators are in Israel? And if Pope Pius is to be attacked because he allegedly did nothing to stop Hitler, will American Jewish leaders explain why, when the British eventually did in 1939 what they desired, declare war on Hitler, there was no large-scale effort by American Jews to join in the military war against Germany? How many American Jews volunteered to fight at the outbreak of war?

In view of the distinguished war records of many Jews during the war, the foregoing question may be regarded as unfair. But Jewish leaders have for far too long been permitted to make the most outrageous attacks upon Christian patriots, always using as a defence the claim that the Jewish people suffered so badly during the war that neither they nor their policies should be criticized. Jewish leaders and spokesmen would be well advised to cease their efforts to find scapegoats for what happened in the past, and to work constructively to save Civilization. But if they insist on dragging out the past, then they cannot complain if a few courageous people ask them some searching questions concerning their role in producing the present plight of the world. And production of propaganda like *The Vicar* results in the very "anti-Semitism" complained about. But perhaps this is what is really desired!

THE HERITAGE BOOK SHOP

The Christian Doctrine of Wealth..... 4/5 posted

For the first time in 400 years a Christian Church speaks out on the financial system and its correct function if society is to be truly Christian.

The World Under God's Law. (T. Robert Ingram)

35/8 posted.

The author is Rector of St. Thomas' Episcopal Church and School in Dallas, Texas, U.S.A. and a leading Christian writer and Educationist in the fight against the erection of the secular materialist State. This book, a commentary on the Ten Commandments in the light of the present departure from the Laws of God, is a must for those who would wish to equip themselves in the fundamentals of the Christian faith as applied to modern society.

The Iron Curtain Over America (John Beatty)

41/6 posted

Dr. Beatty gives a comprehensive, documented account of the insidious forces working from within which is seeking to destroy American and Western Christian Civilisation.

Questions and Answers on Communism

(Cardinal Cushing), 13/8 posted

Concise answers to the claims of Communism.

"THE HERITAGE BOOKSHOP"

Box 1226L, P.O., Melbourne, C.I.

JEW S AND SENSE

By D. WATTS

Nothing is so satisfying to the hunger for simplicity as a clear-cut division of human beings into goodies and baddies. To keep it simple the simple-minded cling to the belief that the wronged can do no wrong. The wronged, being human, are inclined to that opinion, themselves; but a general acceptance of the proposition gives them a licence to do wrong with impunity. In this position the Jews at present find themselves. It could be as dangerous a one to themselves as to others. The unrealistic moral assessment casts a veil of unreality over practical matters.

It would be extraordinary if Jews were not still nervous about Nazism and in dread of its revival; but they are leaving both flanks and their rear open to attack if they see it as their only enemy. Anti-Jewish feeling has prevailed from time to time in many other countries besides Germany, and anti-Jewish action has been taken under systems of government quite different from the Nazi system. It would pay Jews to look for causes instead of concentrating attention upon a particular manifestation. They would be wise to begin investigation by discarding the theory that the cause of antagonism lies solely in the revulsion of the wicked to the righteous.

On the night of the 9th of April of this year Jews holding a memorial on the anniversary of the Warsaw uprising came out of the Sydney Town Hall to find swastika stickers on nearly all their cars. The theme of the address by Senator Cohen at the service had been that fascist and Nazi activities should be investigated (Shade of Senator McCarthy, attend!) and the finding of the stickers elicited from one Jewish leader the opinion that Nazi literature should be banned.

If Nazis or fascists placed the stickers, it was a profitless action. For them to have done it at the very time when the Nazi Trials are receiving so much publicity would be stupidity that verges on insanity. Still, people do do profitless, stupid things, so that the possibility that the culprits were Nazis cannot be completely dismissed.

On the other hand, were the stickers put there by communists, the action would be neither profitless nor ill timed? Again, were it Jews who did it, the act would have had some point, for it seemed to put Q.E.D. to what was said at the meeting. Whether Jew or Gentile did the vile deed, the business does have an aroma of communism. It is the classical first step in the now traditional smearing which, it is hoped, will lead to the eventual suppressing of any movement or organization the anti-communism of which is actual and not merely an anti-Russian attitude which is abandoned as soon as expediency whispers.

Although there are Jews who are sincerely opposed to communism and some who have been outspoken about their convictions, the impression given is that Israel and the majority of the Jews have communist sympathies. This may be because they are able to make more noise than do the anti-communist Jews. Some of the attraction that communism has for many Jews is, no doubt, in the theoretical definiteness of the communist ideology, giving the impression that people may be regarded simply as units. This would appeal to the mathematical Jewish mind. Also the communist premises are materialist. Besides those influences the mistake, not short of tragic for modern, political

thought, was made of labelling Nazism "rightist" and communism "leftist". This has led many Jews and many Gentiles to believe that communism is a haven into which they can escape from rightism. Actually, although there are some great differences between Nazism and communism, they both stand upon the same base—that of the complete subordination of the individual to the State. The German Nazis were thinking along communist lines when they believed that the liquidation of masses of people, including Jews, was justified because it was in the interests of the planned State; and, let the Jews not deceive themselves, if those who believed that the liquidation of the bourgeoisie and the kulaks was necessary, ever came to think the liquidation of the Jews, also, to be necessary, they would not hesitate to do as the Germans did. There is as little permanent protection for Jews in a Communist State as in a Nazi or fascist community.

Communism, being a philosophy of an organized, egalitarian mass, has no room in it for pity for the individual. God knows I cannot bear to see a frog or a rat suffer; but I do understand a little of why and how it is that a man who is not normally more of a villain than the average person can become callous to wholesale slaughter. I read in my morning paper of some terrible catastrophe in which hundreds, perhaps thousands, are killed or injured, and I am horrified; but the story does not darken my day as does the sight of some individual pain or the knowledge of cruelty to some individual person or creature. I think, from what I hear of the conversation of others, that, in this, I am not much different from most people. A man may feel sick and heart-wrung to see a single person lie bleeding from an accident, yet feel much less acutely when he is in the midst of the dead and dying on a battlefield. One who feels nothing but pleasure in shooting birds or beasts by the score or hundred might yet be genuinely distressed if his dog or horse were hurt.

A certain insensitiveness to mass suffering is psychological protection. If we felt for each and every individual of thousands what we feel for a single one by himself we should go mad. Besides that, in a mass individuality is largely lost. A mass has not the character, the personality, the crystallized identity of the individual. So when there are massacres the butchers are not, in their minds, killing individuals, but are destroying a community or mass. They think of individuals, not as beings having a subjective reality, but as symbols or units of a mass that has but an objective reality. Those who want to awaken compassion for a suffering group select the experiences of one or two of them to describe, hoping that the emotion aroused over the individual plight will be transferred to the group. But it comes back again to the individual.

When the individual is appreciated and valued, individual groups are more likely to be tolerated. Cultures and civilizations are psychological as well as physical. No civilization has been more expressive of respect for individuals and individualist values than has the Western civilization that developed under the influence of Christianity. Although the Christian values have often been submerged beneath un-Christian urges and impulses, the teachings met in Western peoples, especially in Anglo-Saxons, some psychological predisposition to acceptance. It is this combination of character and teaching that has eventually come to the rescue of Jews, as individuals and as a people. They will find this favourable condition nowhere else, and certainly not in communist countries.

It is therefore folly, not to say ingratitude, on the part of Jews to enjoy the protection of an individualist civilization and at the same time to embrace a political doctrine calculated to undermine it. The desire of many Jews seems to be to grasp the benefits of a Christian civilization without being under any obligation to help maintain it, and without feeling called upon to respect the Psyche of the people who developed it. This is consistent with the approved communist practice of making use of people's virtues in order to make fools of them.

From the shape of present affairs and recent events it is difficult to avoid the conclusion that certain of the Jews have dreams of an economic world over which they, with the assistance of vassal political States, will rule as a Master Race. There is just a chance that Jews may succeed in doing this for a short time; but only if America and Europe are able to resist the imperialist communist forces. They will never become a Master Race if either Russia or China becomes supreme; and for those countries communist infiltration is a better weapon than any nuclear weapon. In fighting for communism, communist Jews are fighting against themselves, however grand or modest be their ambition. Do they believe that Russia's present friendship for Israel will be eternal, or will last one day beyond her own convenience?

Let the Jews hold their anti-Nazi meetings, by all means; though it seems to me like kicking a corpse. Of course to them Nazism means anti-Semitism, but by using the term, Nazism perhaps they hope for continued benefit from the defeat of Germany and indulgence of the victors. If, however, there were, as well as Jewish anti-Nazi demonstrations, Jewish meetings condemning communism, and as strong an anti-communist as a communist flavour to Jewish literature, it would do more to dispel suspicion about loyalties than all the pathetic or indignant references to their racial submergence from which, by the way, they have a genius for emerging.

Those who believe that, having been wronged, they can do no wrong soon come to take it for granted that the first duty of all the rest of mankind is to serve them. At present there is a play, "The Deputy", by Rolf Hochhuth, on Broadway. In it Pope Pius XII is criticized for remaining quiet during the Nazi persecution of Jews. This has annoyed Roman Catholic clergymen, so a Jewish leader, Rabbi M.

Eisendrath, explains that it is unfair to blame one man for doing nothing, and that the author of the play meant to "indict everyone who saw his play" rather than one man.

One who could save another from suffering and refrains from doing so certainly shares the guilt of him who inflicts the suffering; but succour is not always possible. If it were, cruelty and injustice would have been banished from this world long before any of us were born into it. However, if one accepts the proposition that everyone should sacrifice all he has and himself and his nearest and dearest to come to the rescue of those being oppressed and tormented, one asks where were the battalions raised by Jews and the wealth poured out by them to rescue at least some of the six million Russian victims of Russian ruthlessness? Where were the Jews who gathered to succour and comfort the victims of the Congo and Angolian atrocities, or to stay the massacres in Zanzibar and the Mountains of the Moon? Why does not Israel open her doors to Bantu refugees from South Africa as widely as evidently the Jews expect doors to be opened to themselves? Or, to be just as unrealistic, why does not Israel invite the Arabs who were dispossessed when they colonized the country to return and bring with them other Arabs until the proportion of Arabs to Jews in Israel is the same as Bantus to white South Africans, and then set South Africa a shining example by granting the Arabs all the political and social advantages they demand for the Bantus in South Africa? The economy of the country would not permit it; but even if this obstacle did not exist, it is impossible to imagine that the Israeli people would do any such thing; and their reasons for not doing it would be the same as those that persuade the South African Government to try out the experiment of apartheid. I would not say that the Jews are Nazis because they do not do what they call others Nazis or fascists for not doing.

At least those Jews who have not lost their good sense in a Racial Dream and who are not communists must realize that a communist Jew would try to throw over communism the special protection at present enjoyed by his people; that he would call any opposition that might be a danger to communism or a nuisance to communists "fascism" or "Nazism", thus implying that it is anti-Semitic, and so working on the feelings of the Jews and their allies. They would realize, too, that communist Jews are criticized for being communists, not for being Jews; and that groups of Jews whose activities destroy that in Western civilization which Western peoples value are condemned, not for being Jewish, but for what they do—though if the group tries to guard its activities with the idea of a Jewish Master Race or Sacrosanct Race, it is the group, itself, that brings a racial element into what would otherwise be a purely moral issue.

If Jews do not want to see dissipated the friendly feeling there is for them in most Western countries, it might be wise for them to give those battling against the spread of communism some active assistance, preferably by forming anti-communist groups of their own. No one ever gained the liking of others just by demanding it as a right.