

# THE NEW TIMES

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

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## SURRENDERING TO CAESAR

*By Eric D. Butler*

Those who doubt that the clock of Christian Civilisation has been wound back should be asked to consider how the individual has become progressively subservient to Big Brother Governments. Government is Caesar, and Christ said in reply to what was a trick question, that while Caesar was necessary for men living together in society, the individual must only render unto Caesar that which was Caesar's and render unto God that which is God's. Christ's reply must have amazed those who heard it. It contained a profound Truth, which was not comprehended fully at the time. That Truth had to be applied as history unfolded, with the evolving of the correct relationship between the individual and Government. Genuine democracy, where individuals exercise power "over" Governments, is a manifestation of practical Christianity.

As the great Lord Acton observed, when Christ spoke of Caesar and God, he "gave to the State a legitimacy it had never before enjoyed, and set bounds to it that had never yet been acknowledged. And He not only delivered the precept but He also forged the instrument to execute it. To limit the power of the State ceased to be the hope of patient, ineffectual philosophers and became the perpetual charge of a universal Church."

A study of the history of Government in England reveals the successes achieved by the Christian philosophers in creating a climate of opinion in which a constitution could be evolved which ensured that Caesar was kept in his proper place. The most important figure at Runnymede when King John was forced to sign the Magna Carta was the great Archbishop Langton. Langton claimed to speak with Authority concerning the laws of God. He did not insist that Caesar was not necessary, but that he should recognise the truth that then even he was subservient to the laws of God. Magna Carta was one of the great constitutional landmarks in English history. It insisted on the natural rights of the individual, rights derived from God and not from Caesar. That which is granted only by Caesar can be taken away by Caesar.

### THE DIVINE RIGHT OF GOVERNMENTS

Modern Governments have exercised a control over the individual, which would never have been tolerated in Medieval Europe. The Divine Right of Kings has given way to the Divine Right of Governments sheltering behind something called "Majority Rule". The philosophy underlying modern Government is that once a Government obtains a majority of the votes of electors, irrespective of what lies are told to trick the electors, it should be able to do as it likes until the next election. Under the Divine Right of Kings, the King could at least be made personally responsible for his actions. But under the Divine Right of Governments no one is responsible. An increasing portion

of the individual's life comes under the control of officials operating under delegated legislation which has the force of law. Nothing is more destructive of individual initiative than Government by regulation.

Every increase in the power of Caesar is at the expense of the power of the individual. The individual is not then capable of rendering unto God that which belongs to God. Security and genuine freedom of choice are essential for the individual to serve God. But both individual security and freedom are being destroyed as Caesar takes more of the individual's substance in the form of increased taxation. Inflation is one of the most insidious forms of taxation because it is a form of disguised theft. Irrespective of what Governments *say* about inflation, they frame their budgets on the assumption that it is going to continue. Caesar now has a vested interest in continuing inflation, which automatically increases Caesar's power.

### REDUCING THE POWER OF CAESAR

During the evolution of Western Christendom, the traditional role of the Church was to help curb the power of Caesar. The Christian Church appealed to the power of God to offset the power of Caesar. Relationships between

### CHRISTMAS GREETINGS

In this our last issue for 1977 we take the opportunity of wishing all readers a Happy and Holy Christmas. 1977 saw a deepening of the crisis afflicting Civilisation. But it also provided further encouraging evidence of the regeneration of practical Christianity. There has been an increasing awareness that the individual must go back to basic spiritual principles if complete disaster is to be avoided.

We trust that our readers can suitably refresh themselves, both spiritually and physically, over the Festive Season.

individuals were governed by the conception of voluntary co-operation. But today even Christian clerics preach that man's problems can only be resolved by increasing the power of Caesar. They ignore the fact that most of man's problems are the result of excessive power being in the hands of Caesar. Some even humorously describe themselves as "Christian Socialists", which is like saying that fire and water are basically the same.

The regeneration of Christian societies is only possible if enough Christians cooperate to decrease the power of

Caesar; to insist that their Christian responsibilities make it impossible for them to be subservient to Caesar. Every victory over Caesar, such as a genuine reduction in taxation, is a manifestation of practical Christianity. During the celebrations traditionally associated with the birth of He who said that He had come that the individual might enjoy the life more abundant, it would be appropriate that those who call themselves Christians ponder on the meaning of Christ's famous statement concerning God and Caesar. The future of Civilisation depends upon an understanding of the Truth contained in that remarkable statement.

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## TO THE POINT

**Addressing a Jewish meeting in Doncaster, Victoria, on July 17, Australian Foreign Minister Peacock made a statement of the greatest significance: "It is a well-established truism of politics that a conservative government is often the best instrument to introduce far-reaching changes, because it will make those changes more acceptable to those who are most suspicious of them." This reminds us of the statement by the then Mr. Robert Menzies, early in The Second World War, that he was a "practical Socialist", and that people would accept from him what they would not accept from the Labor Party.**

Before the Federal Election date had been announced, a deputation from the Victorian Chamber of Manufactures approached Mr. Malcolm Fraser about the possibility of abolishing payroll tax. Mr. Fraser agreed that it was a "lousy" tax. Liberal Premier Hamer of Victoria said he thought that "lousy" was too kind a word. Both Mr. Fraser and Mr. Hamer agreed that payroll tax was affecting employment opportunities. But when Labor leader Gough Whitlam announced in his policy speech that he would abolish payroll tax, Mr. Fraser then tried to argue that the abolition of payroll tax would only assist "big business". Mr. Whitlam appeared to be the friend of private enterprise and Mr. Fraser its enemy. Such are the fruits of party politics.

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The chairman of the Japanese Iron and Steel Federation and Nippon Steel, Mr. Yoshihiro Inayama recently created a storm by saying that the Japanese economy would not revive without a war somewhere close at hand. Mr. Inayama said, "Thanks to orders from the Korean and Vietnam wars, the Japanese economy was able to overcome depressions and develop well. As there is no war now, however, rapid increase in demand for Japan cannot be expected."

Although the Japanese business leader later stressed that he was not advocating war, and one of his colleagues said that he had only been half-joking, merely wanting to convey the serious position of the Japanese steel industry, Mr. Inayama was, even if unconsciously, drawing attention to the truth enunciated by C. H. Douglas, that the present finance-economic system leads to war. The Japanese have discovered that a "favourable balance of trade" does not solve a nations basic problems. The Japanese have been criticised for, in essence, being too successful with their export drives. In reality the Japanese have been exporting far more than they have imported, thus suffering a national loss of real wealth. Now other nations are telling them they

must curb their exports. The plight of the Japanese emphasises the point that under present finance-economic rules there must be growing conflict between the industrialised nations of the world.

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Mexico does not often make the news in Western nations. But it could before long. President Jose Lopez Portillo has imposed an austerity programme in an attempt to reverse inflation. The result has been to reduce the economy to a shambles and to escalate the Mexican unemployment rate. The official unemployment rate is 11 percent, of the total number of workers of 17,500,000. But some estimate that unemployment is closer to 25 percent. Internal unrest is growing and, even though the Government is moving rapidly towards complete Socialism, radical-instigated violence is increasing, as it is in many other countries, including West Germany. The Carter Administration has been pressing the Mexican Government to take a soft line with Marxist urban guerrillas. There is an increasing flood of illegal Mexicans moving into the United States, many of these Communist agents. The Chinese Communists have sent a number of technicians to Mexico as well as a military delegation.

Clearly the "cure" for inflation in Mexico is adding sub-

### BASIC FUND MOVES FORWARD

The 1977-78 League of Rights Basic Fund got off to an inspiring start, with a handful acting as the "pacemakers". It has now passed \$15,000. But this is a long way from the objective of \$45,000, which is the absolute minimum required to ensure that there is no faltering in the League's in-depth programme. Northern N.S.W. and Queensland contributions should be sent to Mr. Jeremy Lee, Kingstown, via Armidale, N.S.W. All others to Box 1052J, G.P.O., Melbourne, 3001.

stantially to the revolutionary pressures against the United States.

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When Queensland Premier J. Bjelke-Petersen said several months back that Australia should stop much of its "foreign aid", and perhaps leave the United Nations, there was a storm of protest by UN supporters, including Federal leader of Mr. Bjelke-Petersen's party, Mr. Doug Anthony. But a study of the fact about the UN indicates that the Queensland Premier is right about this expensive international bureaucracy. Last year Australia's permanent mission to the UN cost \$1,243,294. Of this amount just over \$1 million was paid in wages. UN salaries are astronomical and tax-free. The Secretary-General receives \$110,000 a year and a cost of living of \$22,000. Other directors receive little less. Of the "minor" officials 72 receive more than \$72,000 a year plus the perks. The World Bank an agency of the UN, pays 2000 of its employees more than \$50,000 a year, plus "fringe" benefits. The Queensland Premier has received widespread

support for his suggestion that many Australians could do with the "foreign aid" being sent to the UN and its agencies.

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While Prime Minister Ian Smith of Rhodesia is being criticised for not introducing immediately a universal franchise, Australian Government authorities have been having problems concerning how best can illiterate aborigines cast a vote. The controversy has highlighted the absurdity of the "one man one vote one value" dogma.

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A survey of developments in all industrial countries reveals that so far from the finance-economic crisis being overcome, it is getting worse. 1978 will be a year of mounting convulsions, with growing violence. The biggest single problem is how to dispose profitably of the vast production now being produced with progressively less human labour. Events are dramatically confirming the Douglas analysis. And it appears that only harsh events will force a constructive change to present financial policies.

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## "THE HOAX OF THE TWENTIETH CENTURY"

**Man has been the victim of many hoaxes over his long history. But beyond doubt one of the most incredible of these hoaxes has been the carefully fostered story that six million Jews perished, the majority in gas chambers, during the Second World War. This hoax has been used by Political Zionists to keep the rank and file of Jews in a state of high tension, and to foster guilt complex amongst non-Jews. The hoax has stifled objective discussion on the role of Israel in the world drama, while anyone attempting to examine the Jewish Question has been smeared as "anti-Semitic" and pro-Hitler.**

When the story of the six million Jews was first being fostered, courageous observers like the late Douglas Reed showed, even with the "evidence" then being provided, that this alleged mass destruction was obviously impossible.

Over the years a number of writers critically examined the six million story. The eminent of the critics was Professor Paul Rassinier, the French geographer who had been a victim of Nazi concentration camps during the Second World War. Rassinier, a man devoted to the pursuit of truth, said that he had never seen any mass gassing of Jews and wrote extensively on the subject.

But now comes the most exhaustive and scholarly examination of the subject, *The Hoax of the Twentieth Century*, by A. R. Butz, an American Associate Professor of Electrical Engineering. Professor Butz meticulously examines all the evidence, and step-by-step demolishes all the allegations.

Half of the six million Jews "exterminated" by the Germans allegedly were gassed in Auschwitz during the thirty-two month period between March 1942 and October 1944. Those gassed were then destroyed by cremation. Those accepting this story have to believe that 3000 people had to be gassed and the bodies cremated every twenty-four hours. While it is virtually impossible to dispose of 3000 bodies in 24 hours, it is pure fantasy to suggest that the bodies could be cremated at the rate of 3000 every day for

two years. Even with the techniques used in a modern crematorium oven a body can only be reduced to ash in 30-45 minutes.

Anyone who has attempted to burn an animal knows how impossible the task is. Animal bodies are non-combustible. Even when people die in fierce fires, such as those of an air crash, there are identifiable corpses. Stories of bodies being burnt in open trenches are an insult to intelligence.

Butz's book of over 300 pages, including the references,

### "A QUEEN SPEAKS TO HER PEOPLE"

Here is the answer to the problem of what to give for Christmas. The beautifully produced collection of the Queen's Christmas messages over the first twenty-five years of her reign has been described as one of the major "scoops" of the Silver Jubilee Year. The work also contains the Queen's Silver Jubilee address in London. Some excellent photos. A magnificent gift. Produced by The Australian Heritage Society.

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covers the origin of the six-million myth, those responsible for it, and how it was fostered. Butz referred to the media of the West "constituting a lie machine faster in extent than even many of the more independent have perceived".

The myth of the six million required that all those killed by gassing be removed by alleged cremation. If the story said that the bodies had been buried, and enormous trenches would have been necessary for this, then they could have been dug up to provide confirmation of the gassing. Thus the absurd cremation story had to be invented.

There is no argument that there *were* gas chambers in the concentration camps. They were an absolute necessity for decontaminating clothing because of the typhus threat. The gas was used to kill the lice. The gas used was cyanide gas, released from a powder named Zyklon B on contact with air. Auschwitz was in fact not a concentration camp but a vast industrial complex established by the German Government for producing synthetic rubber, oil and ammunition. The stench so often mentioned by supporters of the six million myth, was the result of the process of manufacturing synthetic rubber. Cremation does not pro-

duce a stench.

Butz documents the fact that Jews, and, of course, many others, were certainly interned in concentration camps, and that their labour was used for German war production. Allied bombing subsequently resulted in a breakdown in food supplies to the camps. Typhus epidemics broke out in the camps and cremation was essential to dispose of the bodies. This was a slow process.

Butz's work demands an examination by professional historians, most of whom have to date refused to examine the six-million story objectively. Most of these historians are well aware that their professional careers could be affected by such an examination. They have been content to go along with the "big lie". But *The Hoax of the Twentieth Century* has broken through the historical blackout. It is a major source work, which will undoubtedly be followed by others. It is essential reading for all those who want to know of the forces operating against Civilisation. It takes its place alongside the growing number of works, which reveal the real world and how it operates.

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## THE PROTOCOLS — PROPHECY OR "FORGERY"

**Not surprisingly, the growing evidence of a conspiracy against Civilisation has resulted in a renewed interest in the subversive and revolutionary documents known as "The Protocols". These documents are either a prophecy or a plan of campaign to carry forward a coherent policy. From time to time the documents are denounced as forgeries. "The Social Creditor" has recently republished a 1945 review of a criticism of "The Protocols" by Dr. Bryan Monahan, which we recommend as a valuable contribution to coming to an understanding of the real significance of these controversial documents:**

Appropriately, from Columbia University comes another 'refutation' of the *Protocols of the Learned Elders of Zion*. Although the book is called an 'appraisal,' the conclusion is not in doubt from the first page.

The bibliography lists eleven works which 'attack the authenticity of the Protocols,' as against ten, which uphold it; and among the latter lists Nesta Webster's *World Revolution*. This is important, since the Foreword to *An Appraisal\** states that the basic problem of the Protocols—the problem of their authenticity—is obviously an historical one, to be solved by the rigorous application of historical methods.

The text of the Protocols makes no claim to originality; on the contrary, there are various references to the antiquity of the plot which it portrays, the secrets of which are supposed to have been handed down from generation to generation within a select body of highly trained political experts, who are constantly applying to the problems of the present the solutions discovered by study and experience in the past. Now the refutation which has become standard, and which is given in Dr. Curtiss's book with artistic understatement, is the almost exact parallel existing between certain passages of the Protocols and passages of Maurice Joly's *Dialogue in Hell*, a book published in Brussels in 1865. The discovery of this 'flagrant plagiarism' was published in *The Times* (London), and brought the public sensation caused by the publication of the Protocols to an end; but a surviving interest has remained and no doubt stimulated Dr. Curtiss to write his book.

The plagiarism was discovered in 1921, the same year as Mrs. Webster published her *World Revolution*, a genuinely painstaking and carefully documented piece of re-

search into the history of certain revolutionary ideas and their sponsors. Mrs. Webster relates that when she read the Protocols "the thought that recurred at every page was: 'Where have I read that before?' and by degrees the conviction grew: 'But this is simply Illuminism!' " And she proceeds to set out in parallel columns, just as does Dr. Curtiss with Joly's text, parallel passages of the Protocols and the texts of Illuminism—*documents a hundred years older than Joly's book*. And further on she shows striking similarities between the Protocols and certain passages in the works of Lenin and other leaders of the Russian Revolution in 1917.

A 'rigorous application of historical methods,' therefore, would require Dr. Curtiss to show from whom Joly plag-

### "THE HOAX OF THE TWENTIETH CENTURY"

By Dr. A. R. Butz

The most detailed and scholarly examination to date of the myth of the six million Jews allegedly gassed during the Second World War. This is the work, which professional historians should have undertaken. But they have feared for their careers if they examined one of the biggest hoaxes in history. They have not even felt it safe to review objectively the Butz work, the most valuable source work yet produced on a subject of such explosive significance.

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iarised; but there is nothing in his book which takes the matter back further than 1865, although apparently he was acquainted with *World Revolution*.

But a historical examination of the origin of the Protocols is not an 'appraisal'; it is merely a first step. It is, however, practically the only step Dr. Curtiss takes and a mincing step it is. In 1865, there was a wide diffusion of revolutionary ideas, which can be traced both backwards and forwards, and which in not very differing forms were the property of many different people and groups.

Now what is required is a close examination of the parallelism of these ideas with actual events, and an explanation of their continuity as a set of ideas, which have appeared under a number of different auspices.

From many points of view, the publicity, which the Protocols have received, has been a disservice to the examination of the causes of world unrest. The programme of the Protocols may be compiled from other sources, and verified in the facts of the world, and it is literally a matter of life and death that the sponsors of that programme should be unmasked. In this, Dr. Curtiss helps not at all; he diverts attention from the main problem. And that is exactly the difficulty, which is caused by the noisy 'anti-Semitism' derived from an uncritical acceptance of the Protocols as what Nilus said they were.

The present position is this: It is easy to establish the existence of a world revolutionary programme, antecedent to Marx, and independently of the Protocols and of the *Dialogue in Hell*, both of which, however, embody its main features. Joly, in fact, "in his preface never claimed to have originated the scheme described in his book; on the contrary he distinctly states that it 'personifies in particular a political system which has not varied for a single day in its application since the disastrous and alas! too far-off date of its enthronement.' "1

But it has never proved possible to establish the identity of the group ultimately responsible. The field of enquiry can, however, be narrowed, and there is a good deal of circumstantial evidence which narrows the field still further.

In the first place, any political programme which has existed for some hundreds of years with no modification other than adaption to a changing world could be maintained only by some group with a continuous cultural existence — that is to say, a group of which the individuals composing it recognised an objective transcending their own individual existences. Nations, of course, are such groups; and foreign policy is such a programme. There is no doubt in anyone's mind these days that both Germany and Japan had foreign policies aiming at world-conquest; these nations, however, included military warfare in their plans, whereas the world-conquest through revolution programme which is the actual source of the Protocols relied on subversion, corruption, and white-anting of national political institutions; and above all, it relied on secrecy, and the complete concealment of its ultimate sponsors.

In the second place, the programme is a *world* programme; it cuts across the boundaries of geographical nations as such, and in fact aims to abolish such boundaries. Now a programme—a policy—requires some form of power, sanctions of some description, if it is to be implemented. There have been up to the present only two major sanctions of international effect: international finance, and international communications, the latter including, of course, both information and propaganda. The sponsors of the programme are to be looked for, therefore, in connection with the extra-national groups controlling these sanctions.

It is not proposed here to narrow the field any further; a penetrating survey of the subject is to be found in *The*

*Big Idea*, by C. H. Douglas.<sup>2</sup> It should be evident, however, that Dr. Curtiss's application of historical methods is anything but rigorous.

It might clear the air a good deal to agree that the Protocols are 'forgeries,' in order to concentrate on the question as to why they were brought forward as they were. From this point of view, it is far from improbable that both Joly and Nilus, like Disraeli,<sup>3</sup> were aware of the great programme—a programme of such magnitude as to be almost unbelievable, as incredible as the state of the world today, in fact. The credibility of the programme rests, indeed, on its own history, and on its parallelism to events. Those who have endeavoured to awaken people to the terrible danger have always been faced with the problem of how to bring it to public attention. Joly recognised in Napoleon III not the originator, but the agent of a policy; Nilus—or, perhaps, Rachkovskii<sup>4</sup>—recognised in Russia the manifestations of the programme; Disraeli spoke as one who knew of the activities of secret societies, and he hinted that he knew more than he said.

There is no question whatsoever as to the authenticity of the documents from which the Protocols as well as *A Dialogue* ultimately derive. These documents were correspondence and paper seized by the Bavarian Government and published in Munich in 1787. There is equally no question that they revealed a plot against civilisation. That the Illuminati survived their suppression has been proved by documentary evidence<sup>5</sup>; and that the state of the world is just as one would expect were the programme revealed still being carried on, is easily confirmed by anyone who will read the programme in any of its forms, including the Protocols. There is a mass of evidence, relating not only to contemporary events, but to individuals implicated in them, which should be assessed in a Court of Law; probably in no other way can our troubles be brought to an end.

In the meantime, we can only surmise why Dr. Curtiss so sedulously ignores the material to which his own bibliography leads him. There must be a reason. Perhaps he is going to devote a second volume to exposing Joly's plagiarism.

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1 See N. Webster, *Secret Societies and Subversive Movements*, p.409.

2 (Now out of print.)

3 See, in particular, *Coningsby*; also speeches in House of Commons.

4 See *An Appraisal*, p.70 *et seq.*

5 Full references, and important extracts, are given by N. Webster in *Secret Societies and Subversive Movements*, p.258 *et seq.*

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## "QUALITY AND EQUALITY"

"We have nearly all fallen into the clutches of six myths . . . the myth of equality... the myth that work is intrinsically good and beneficial to the workers' soul, whereas it is the curse of Adam. The myth that heredity is in some way (hard to define) superseded. Shall we call this the illusion of merit? The myth that there are no rare spirits whereas society is held together and all movements are the perpetual movement of the Gadarene swine. The myth of the more the merrier. The myth of the desirability of uniformity. Whereas individualism is the basis of all equality, and can only flourish in freedom. Equality is the great enemy of quality."

—*The Nineteenth Century*, March 1945.



## GEMS FROM DOUGLAS

Nothing so demonstrates the genius of C. H. Douglas than a re-reading of his works. Every re-reading helps to bring greater understanding of that reality which Douglas said he was concerned with "releasing". Although Douglas's first major work, "Economic Democracy", contains only 25,000 words, there is no aspect of human affairs, which are not touched upon, either directly or indirectly. Douglas's subsequent works expanded upon these different aspects. Like all true prophets, Douglas's works have not only stood the test of time, but events have progressively confirmed his predictions.

As is our usual practice, we devote a portion of the Christmas issue of *The New Times* to a selection of extracts from Douglas's writings, and invite readers to reflect upon them over that time of the year when we remember the birth of He who claimed that He brought truth which would make men free.

"Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and Trade Unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply, 'Render unto Caesar that which is Caesar's, and unto God that which is God's. Caesar is, of course, functionalism and if functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will I do not can be made uniform by the omnipotence of the atavistic group over the emergent individual, then indeed the Devil is triumphant.'

—*The Social Crediter*, November 1, 1947.

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"Due very largely to a mistaken and mischievous Puritanism, probably having a common origin with Marxism, there is a widespread idea that no one should obtain a living without working for it, and it is noticeable that those who do in fact, obtain a very handsome living without working for it are the most vigorous in their determination that there shall be a minimum extension of the principle. The moral or ethical justification for a National Dividend, however, rests on the same basis (a sound basis) on which those fortunate persons who do obtain a living without working for it, ground their claim, that is to say, on the possession of property. The property that is common to the individuals who make up a nation is that which has its origin in the association of individuals to a common end. It is partly tangible, but to a great extent intangible, in the forms of scientific knowledge, character and habits."

—*The Use of Social Credit*.

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"There is, at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism), into a constructive effort for the regeneration of Society. This being the case, we are

merely witnesses to a succession of rear-guard actions on the part of the so-called Conservative elements in Society, elements which themselves appear incapable, or undesirous of genuine initiative; a process which can only result, like all rear-guard actions, in a successive, if not successful, retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism; but it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

"When that pause occurs mankind will have reached one of those crises which no doubt have frequently been reached before, but which so far have failed to avert the fall of humanity back into an era of barbarism out of which new civilisations have slowly and painfully risen.

"The position will be tremendous in its importance. A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us; and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages or the emergence into the full light of a day of such splendour as we can at present only envisage dimly."

*Social Credit* (1924).

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". . . the explanation given of the persecution of early Christianity as having a religious basis, is incredibly thin, when you consider the tolerance of the Roman Empire of

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that day in regard to what are so amusingly called 'pagan sects' at the present time. Without wishing to trench on a subject which is not mine, it has always been my view (perhaps derived from the intensive study of St. Matthew just mentioned) that the four Gospels contain an economic and political philosophy which was immediately apprehended by the ruling powers of those times, and actively disliked, and I believe that the difficulties and dangers with which the world is faced today arises out of exactly the same conflict."

—*Economics, or Political Economy?* (1938).

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"There is perhaps no more convincing single piece of evidence in regard to the existence of conscious, evil, forces energising a continuous policy than the strenuous and skilful endeavour to present a picture of events and of history, as purely episodic. History is crystallised *Politics*, not disconnected episodes. Where it is possible to identify a continuous organisation, it is safe to postulate a continuous policy, and as every policy besides having a philosophy, has an appropriate mechanism, or form of organisation, it is also safe to conclude that similar mechanisms have similar policies and philosophies, even if one calls itself National Socialism, a second, the Dictatorship of the Proletariat, and a third, the New Deal."

—*The Big Idea* (1942).

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"Almost the highest attribute of man is judgment', the exercise of choice. Far more than learning, it moulds the character and shapes the abilities, and there is no more conclusive proof of the essentially satanic origin and nature of Socialism than its insidious and all pervasive attack on the powers of judgment and choice. We believe that it is far more this frustration of judgment than the positive hardship of the present tyranny, which is sapping the manhood of the nation. Judgment is a faculty requiring constant exercise; and it is being killed by strangulation. 'Shopping' for the love of which women used to be gently chided was an outlet for this vital instinct. Observe the queues of weary women waiting for what the shopkeeper deigns to give them. They are starved of 'Choice'."

—*The Social Crediter*, October 18, 1947.

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"It is not necessary to invoke the authority of the Christian philosophy (although that is unequivocal on the point) to realise that the relationship of the individual to the group is not arguable. The group exists for the individual in the same sense that the field exists for the benefit of the flower, or the tree for the fruit. Groups of any kind, whether called nations, business systems, or any other associative label, inevitably decay and disappear if they fail to foster a sufficient number of excellent individuals, using those words in their precise significance. It is also true that

excellence involves exercise — a man does not become a good cricketer by reading books on cricket."

—Letter to *The Scotsman*, September 14, 1943.

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Attempts to define a culture are always unsatisfactory and inadequate, and the explanation of this can, I think, be found in its nature, which is four dimensional — it has an extension in time, or it is not a culture. The ruling culture of the British Empire, and the feature which distinguishes it from many other contemporaries is tradition, i.e. it is a true, not a spurious culture; and it is tradition — more than any other factor, which the sponsors of dialectical materialism, Socialism, Marxism and Communism attack. There is little doubt that behind all of these is a Power, which is completely aware of the reality of extension in Time, and of the immense dangers to which humanity is exposed by 'a break with tradition'. It is perhaps unnecessary to add that an extension in Time is only *one dimension*, but it is a *fundamental of quality*. ('My World shall *not* pass away')."

—*The Great Betrayal*.

### A DIFFERENT TYPE OF CHRISTMAS PRESENT

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# President Carter's Cabinet

When Jimmy Carter was campaigning for President, he promised his followers "new faces, new ideas ... a new generation of leadership." His Cabinet appointments, however, make clear that his Administration will be run by old faces, old ideas, and just another generation of the same old leadership that has dominated major American policies for the last 40 years.

A funny thing happened to the man from Georgia on his way to the White House. After he was entertained by David Rockefeller at the Twenty One Club in New York, Carter apparently decided to accept guidance from the most exclusive special-interest clique in the country today, the Council on Foreign Relations.

Although more than 60 CFR members held high policy-making positions in the Kennedy-Johnson Administrations, and the buildup rose to more than 100 in the Nixon Administration, the number of CFR members in the Cabinet under Carter will be the largest ever.

Carter's most important appointment went to Cyrus Vance, who was Vice Chairman of the CFR Board of Directors, second only to Board Chairman David Rockefeller. The six other members of Carter's Cabinet who are members of the prestigious Council on Foreign Relations are Vice President Walter F. Mondale, Defense Secretary Harold Brown, Treasury Secretary W. Michael Blumenthal, HEW Secretary Joseph A. Califano, Jr., HUD Secretary Patricia R. Harris, and National Security Adviser Zbigniew Brzezinski.

Even Theodore C. Sorensen, whom Carter tried to appoint as the Director of Central Intelligence Agency but whom he could not persuade the Senate to confirm, is a member of CFR.

David Rockefeller does not exercise vast powers because he is chairman of the Board of the Council on Foreign Relations, but because he heads one of the most powerful banks in the world and is a member of one of the world's wealthiest families. When he decides to advance a particular policy, he does not do it through CFR, but through its members' economic, political, and communications influence.

As accurately stated in its annual reports, the Council on Foreign Relations is an "organization of individual members." But CFR members operate as a sort of floating coalition of individuals with similar objectives.

According to the 1972 CFR annual report, the Council on Foreign Relations was started because of disappointment that the United States did not join the League of Nations. The CFR has always been oriented toward world government.

Once the CFR leaders decide that the U.S. Government should adopt a particular policy, they unveil it in their magazine called *Foreign Affairs*. By reading this scholarly journal, anyone can learn years in advance what future U.S. foreign and defense policies will be. Historian Arthur Schlesinger, Jr., once frankly described *Foreign Affairs* as "an ideal way to communicate dangerous thoughts to the American establishment."

Every Secretary of State since 1934, except James Byrnes, has been a member of CFR. The long line of Secretaries of Defense and Deputy Secretaries of Defense who were members includes Thomas S. Gates,

Robert S. McNamara, Clark Clifford, Roswell L. Gilpatric, Paul H. Nitze, and Elliot Richardson.

Even the position of Chairman of the Joint Chiefs of Staff is sometimes passed from one CFR member to another, as when General L. L. Lemnitzer was succeeded by General Maxwell Taylor. The CIA has had many CFR directors, including Allen Dulles and John A. McCone.

Equally important is CFR influence in other occupations. Of its some 1,500 members, about 60 hold important positions in "communications management," about 175 in "academic administration," and about 80 in "nonprofit and foundation administration."

## The Trilateral Commission

Although nearly all members of the Council on Foreign Relations share a passion for global government, CFR is not a monolith but contains several identifiable cliques. The group headed by David Rockefeller functions under the name the Trilateral Commission. There are only 65 American Trilateralists, but 13 of them have taken top positions in the Carter Administration and six others are policy advisers.

The Trilateralists in the Carter Administration include President Carter, Vice President Mondale, Secretary of State Cyrus Vance, Secretary of Defense Harold Brown, Secretary of the Treasury Blumenthal, and National Security Adviser Brzezinski.

The power of the Trilateralists can be argued in terms of the chicken and the egg: which came first? Was David Rockefeller uncannily lucky in selecting men who later turned up in high government positions? Or, are they serving in high government positions because he selected them?

Even the *Washington Post* has conceded that, "at the very least, Carter's heavy reliance on the Trilateral membership list demonstrates what has long been true - that U.S. foreign policy is shaped by a very exclusive circle of people." The *Washington Post* goes on to admit that the Trilateralists overlap and interlock with the Council on Foreign Relations and with the Bilderberg Society.

Although Nelson Rockefeller held the second highest position under the outgoing Republican Administration, his brother David will have much greater influence in the incoming Democratic Administration.

### MRS. BETTIE WEMYSS

All Rhodesian supporters around the world will learn with sadness of the recent passing of Mrs. Bettie Wemyss, for many years one of the driving forces behind The Candour League of Rhodesia. Mrs. Wemyss played a prominent role in organising Mr. Eric Butler's many visits to Rhodesia. In spite of poor health in recent years, Bertie Wemyss never tired of sending the Rhodesian message around the world. Our deepest sympathy to her husband, Mr. James Wemyss and family.