

THE NEW TIMES

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

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EXPORT AND PERISH

One of Shakespeare's characters observed, "Tis a mad world, my masters." How much more true this is today when the Deputy Prime Minister of an Australian Government, which claims to be anti-Communist, denounces one group of Communists refusing to load ships for Communist China because they are jeopardising Australia's exports to China. Mr. Doug Anthony says that the Government cannot tolerate "louts" engaged in an anti-China campaign. Now if these Communists had not been pro-Soviet, but pro-Peking, they would be different. Presumably the pro-Chinese Communists are in tune with the "national interest," allegedly to be served by Australia sending massive economic blood transfusions to Communist China. But every non-Communist nation is doing likewise, even exporting sophisticated military equipment. The general theme is that more exporting is the only way to sustain the domestic economies of the non-Communist world.

As C. D. Douglas observed, ever since the beginning of the industrial revolution, the British increasingly worked to industrialise the rest of the world, in the process rapidly depleting their major natural resource, coal. The appearance was that the nation prospered as a result of this process. But from a realistic point of view, the overall result was the loss of valuable resources. The British allegedly exploited India, but the truth is that having devoted enormous resources to providing railways, water schemes and power plants, at the end the British were allegedly in debt to the Indians!

In his famous B.B.C. address on the causes of war, Douglas observed that the basic cause of war starts inside every nation where there is growing competition for an insufficient total amount of purchasing power. The result is an intense drive for exports, not primarily to obtain production and resources, which cannot be produced domestically, but to obtain a "favourable balance of trade". This brings nations into conflict, as they cannot all have a "favourable balance." The West has, of course, eased the potential trade conflict lightly by all nations exporting, on credit, to the Soviet Union. Now Communist China is seen as an opportunity for vast exports. The Communist Chinese will be the beneficiaries, not the exporting nations.

A TIME FOR STATESMANSHIP

It is no secret that the Chinese Communist assault on fellow Communist Vietnam stems from the conflict inside the Communist world for hegemony over the worldwide Communist movement. The conflict is between a group of criminals. As we write the Soviet is also making threatening noises and may feel that it has to enlarge the conflict. If there were an ounce of statesmanship left in the West, internal conflict in the Communist world would be regard-

ed as an opportune time to cease all exports to Communist nations. But what about domestic economies geared to exporting to Communist nations? That is the rub. The danger of gearing domestic economies to foreign markets has been demonstrated by the revolution in Iran. Much of the underlying cause of the revolution in Iran was that the Shad had received from the West vast quantities of production, much of it useless for Iranian conditions, and an affront to the religious sentiments of the people. Much

DOUGLAS CENTENARY DINNER

One of the highlights of this Douglas Centenary year will be the annual "New Times" Dinner, to be held this year on Friday, September 21 in Melbourne. To be known as the "Douglas Centenary Dinner", this historic event will be open only to "New Times" readers and members of their families. Prominent Social Crediters from all parts of the English-speaking world will be present. The charge is \$10 per person. There will be a number of special features at the Dinner, including displays of Social Credit literature going back over 50 years.

The League of Rights' National Seminar on Saturday, September 22, will be devoted to the Douglas contribution "towards releasing reality". The final Paper, "Social Credit And Practical Christianity", will be given by Mr. Eric Butler.

If sufficient interstate and overseas visitors indicate that they would like to take their annual holidays to coincide with the Dinner and associated activities, consideration will be given to planning a group tour in Victoria. Private hospitality can be provided if required. Early bookings for the Dinner will be appreciated. This enables adequate forward planning to take place.

of the underlying cause of the revolution in Iran was that the Shah had received from the West vast quantities of production, much of it useless for Iranian conditions, and an affront to the religious sentiments of the people. Much of the production poured into "Third World" nations has been a complete loss. The sole justification has been that it enables incomes to be distributed in the exporting nations. These incomes are in fact distributed against production that is given away.

TOWARDS WORLD MONOPOLY

Just as unnatural competition for insufficient total purchasing power fosters the development of domestic monopolies, so it accelerates the establishment of international monopolies and "common markets". These are essential for the establishment of a World State. Current moves to establish New International Economic Order are offered to desperate nations as a means of "rationalising" trade. Power production is now so developed that it can only be absorbed by military conflict or by other forms of economic sabotage. The world has come to the end of an era. There is no way out of a deepening crisis, which does not proceed in an opposite direction to the one, which has been followed since the beginning of the in-

dustrial revolution. A Civilisation is in process of disintegrating. All the programmes of centralising power can only accelerate the disintegration.

The slogan, "Export or Perish" should be replaced with "Export AND Perish." A Civilisation whose productive system is increasingly geared to exporting to Marxists pledged to destroy that Civilisation, is destined for what Marx called the dustbin of history. But late as the hour is, repentance is still possible. This requires one nation for a start, providing others with an example, turning its back on the current madness, demonstrating that financial policies can be adjusted to enable the true purpose of production, consumption, to be fulfilled. It means a rejection of the philosophy of power and its replacement with a philosophy of decentralised power, of insisting that the true purpose of the production and other systems is to serve the genuine requirements and desires of the individual.

Douglas warned of the developing crisis over 50 years ago. Events have confirmed his warnings. Enormous damage has been done. Much more will be done. But there are sufficient moral and material assets left for regeneration.

A SLOPPY AUSTRALIAN ATTACK UPON SOCIAL CREDIT

Book Review by "Scribe"

What aims to be another major attack upon The Australian League of Rights has been launched with the publication of what purports to be the most comprehensive study yet made of the League. Author Andrew Campbell is a "social scientist." "The Australian League of Rights" is described as "a study in political extremism and subversion." In his "Acknowledgements" Campbell refers to an "anonymous donor member of the League who provided League confidential documents (now publicly available) . . ." No such documents are referred to in the book. Elementary errors of fact, and comments on Social Credit and associated questions, reveal either an extremely sloppy approach, a genuine lack of understanding, or a conscious attempt to smear. The reviewer is inclined to the view that all three factors are involved.

Mr. Campbell correctly refers to the historical Social Credit and Christian background of The League of Rights, but in his first chapter immediately plunges into a perverted presentation of the views of C. H. Douglas. Quoting from C. B. McPherson's *Democracy in Alberta: Social Credit and The Party System*, Toronto, 1953, Campbell claims that "Douglas developed an anti-democratic strategy to achieve the enactment of Social Credit policies; the role of politicians and political parties was to passively accept Social Credit policies and to apply them without question." Previously Campbell wrote of Douglas's "elitist theory" which depicted the politicians as servants of the people, with functional and not representative roles . . ." Any honest student of Douglas must agree that Douglas constantly stressed that in a genuine democracy, the correct role of the politician was to act as a **representative**, not as a delegate. He also pointed out what is common sense: that while the majority of people can readily agree upon some objective they desire, only a few are technically competent to implement such an objective. Mrs. Jones is most competent to say what type of shoes she requires, but Mrs. Jones is not required in an economic democracy to express any views on the tech-

niques of shoe manufacturing. If she has sufficient "money votes", she can get what she wants.

Campbell uses an extract from McPherson's book to foster the view that having had his "technical theory" exploded, Douglas "was, therefore, compelled after a time to take the position that the technical theory was not a matter of discussion. Soon the whole Social Credit movement was committed to this position." McPherson's book is, like Campbell's, a mixture of sloppiness and blatant misrepresentation. McPherson's criticism of Douglas's analysis of the finance-economic system follows the pattern of previous criticisms and has been effectively disposed of. Mr. L. D. Byrne, former technical adviser to the Governor of Alberta.

Although Campbell makes many references to Social Credit throughout his book, nowhere is the reader given any indication of what is the essence of Social Credit financial policy. Keynes is mentioned as a special target of Social Credit critics, with no reference to the fact that Keynes did in fact, by inference, concede the central feature of the Douglas analysis: that the modern finance-economic system does not distribute over any given period

of time sufficient purchasing power to buy what has been produced. Keynes cleverly perverted what Douglas discovered, advocating that the deficiency of purchasing power required the creation of new financial credits to finance "deficit budgets." Keynes conceded that this meant inflation, but that this could be "controlled." The plight of the world, which Douglas predicted, is the result of the persistent application of Keynesian-type financial policies. Campbell refers to the fact that a number of banking commissions have rejected Social Credit and also mentions, presumably with approval, the fact that the Australian Federal Treasury has criticised League of Rights financial policies. As the Treasury "experts" are currently coming under criticism because of their glaring mistakes in the field of predictions concerning unemployment, inflation and interest rates, one can hardly regard them as very reliable authorities.

REHASHING AN OLD SMEAR

Campbell rehashes the old smear about Douglas turning to "anti-Semitism" when he allegedly became frustrated with the non-acceptance of his financial policies. The selection from Mr. Eric Butler's coming book, *Releasing Reality*, in the February issue of *The New Times*, completely exposes the falsity of this smear. Douglas correctly predicted that the "Jewish Question" would emerge as one of the major issues of the century. The establishment of the Zionist State of Israel has resulted in an increasingly open discussion on the "Jewish Question" which for the, past 40 years has proved extremely difficult. Campbell emerges as a protagonist of the current Zionist theme seeking to equate "left-wing extremists" with "right-wing extremists" such as The Australian League of Rights. In fact the reviewer progressively formed the opinion that so far from being even an attempted objected work, however poorly done, it is in fact a type of brief for the traditional Jewish viewpoint.

In spite of having the services of an unnamed "anonymous donor member of the League" who provided those "confidential" documents, the best that Campbell could do on the finances of the League was to say that it was reasonable to assume that it received foreign aid. The reviewer notes that Campbell is now a member of the Organisation of National Assessment. It is to be hoped that he is providing more reliable information than this to his superiors. As a financial voting member of the League the reviewer can assure Mr. Campbell and his supporters that there is not one iota of truth in his assumption. Compared with the political parties, the annual budget of the League is not large. But what League critics fail to grasp is that the League's financial base is expanded enormously by the vast army of volunteer support in many fields.

IMAGINATION RUNS RIOT

As Campbell says nothing new about the League and Social Credit, repeating like a cracked record the story about "infiltration" of the Liberal and National Parties, what is he concerned about? Perhaps the key to the concern is to be found in the warning that 'the adoption

of League policies would isolate Australia from the international community . . ." And then Campbell lets his imagination run riot with a scenario in which because "it is highly improbable that the League can achieve any further success by participating openly in legitimate and accepted forms of socio-political conflict", it will be forced to resort to subversion. Being weak on facts and in understanding, Campbell has padded his book with the type of socio-political jargon, which is the hallmark of the "social scientist."

If, as Campbell says, at the conclusion of his book, the League's advance has, like that of communism and fascism, depended up "deception", he may, like others before him, have inadvertently served the cause of Truth by any further publicity for the League. The League has always welcomed open investigation. At least Campbell does give a list of League publications and books. Perhaps he has not even read them? But his book will encourage others to do so. The reviewer's major complaint is that *The Australian League of Rights* is too highly priced! He cannot visualise too many sales at \$15 for the hard-back and nearly \$10 for the paperback. Which is a pity.

DOUGLAS CENTENARY MEDALLION



The above is a photo of the Douglas Centenary Medallion produced by young Australian craftsman Mr. Robert Baines to commemorate the Douglas centenary year. Mr. Baines was recently awarded a Churchill Fellowship.

The symbolism of the medallion reflects the central theme of the Douglas revelation.

There will only be a strictly limited issue of this Douglas centenary souvenir, each one being numbered and signed by Robert Baines. It is in sterling silver, and will be set in an attractive case with a brief description of the symbolism of the medallion.

The medallion will be a permanent souvenir, which will increase in value — material and otherwise — with the passing of the years.

The retail price will be \$40 Australian. Profits from the sale of the medallion will be used to further Social Credit. Initial orders may be placed with the Australian, New Zealand, British and Canadian Leagues of Rights. The medallion will be available for Douglas Centenary Dinner in Melbourne, Australia, in September.

A MAJOR STORM IN AUSTRALIAN ACADEMIC CIRCLES

Mr. John Bennett, secretary of the Victorian Council for Civil Liberties, appears to be one of a number of academics around the English-speaking world that are starting to doubt the generally-accepted view of world affairs. He has caused a major storm in Australia by raising the question of Dr. A. R. Butz's book, "The Hoax of The Twentieth Century", both in correspondence in the columns of "The Age", Melbourne, and in a memo sent to a number of fellow academics. This memo was published in "The National Times", Sydney, of the week ending February 10. According to a Zionist spokesman, Mr. Bennett is also providing fellow academics with "The Hoax of the Twentieth Century".

Although John Bennett is well known as an outstanding academic who has consistently opposed Communist totalitarianism, his background was such that he was perhaps the last type of person who might be considered likely to embroil himself in a public debate on any aspect of the "Jewish Question." But presumably his dedication to serving truth is such that when he read the Butz work, he felt that it presented a challenge, which his fellow academics should face.

Writing in *The National Times*, John Jost says that "major confusion and outrage has broken out within the Jewish community over a memo issued by John Bennett . . . which suggests that Hitler's Jewish Holocaust' might never have occurred."

THE BENNETT MEMO

The Bennett memo as published in *The National Times* reads:

Having read most of the books claiming that six million Jews were deliberately exterminated by the Nazis, mainly in gas chambers, especially at Auschwitz (E. G. Hilberg —The Destruction of the European Jews; Reitlinger —The Final Solution) I note:

1. No one has ever been charged with the murder of any of the two million, four million, six million? people gassed. That is, no one has ever been charged with actually dropping the Zyklon B.

2. No photo exists of any bodies in any gas chamber although there is alleged to have been over 10,000 separate gassings in the various camps.

3. The "gas chambers" at Auschwitz cannot be inspected since, according to Reitlinger, who gives the only explanation of their fate, they were dismantled, transported to another camp, and "went into oblivion."

4. The main evidence of "gassings" given at Nuremberg are the affidavits of Hoess and Gorstein, which are as unreliable as statements of the Moscow purge trials in 1936.

5. The Vatican, the Red Cross, English intelligence, German intelligence (e.g. Canaries and Oster, who were also English agents) and the German resistance to Hitler (a sort of who's who of German society) did not know of or did not believe rumours of gassings.

6. Nobody has tried to rebut the arguments of Butz.

7. There is no reference to the gassings in any of the captured German documents: the Allies held warehouses of Nazi documents and films but had to rely on the Hoess "confession."

8. It was claimed in March, 1943, that two million Jews had been killed and another four million would be killed, a curiously accurate prediction of the six million figure used at Nuremberg.

9. Photos usually used by the Allies to prove gassings are photos of bodies of people at Dachau or Belsen who had died of typhus or malnutrition.

10. Zyklon B was used by the German armed forces and in all concentration camps, as a disinfectant, especially to combat typhus. It was standard procedure in all camps for new arrivals to bathe and have their clothes disinfected. Many people died in the camps and were cremated to prevent epidemics.

11. The Auschwitz camp was not bombed by the Allies because they did not believe it was an extermination camp. The Allies had the huge industrial complex under close surveillance because it was the centre of the most advanced synthetic rubber process. The US was in need of synthetic rubber after Pearl Harbour.

12. It is impossible to estimate the number of Jews who died as a result of Nazi policies since the World Jewish Congress has refused to hold any post-war census of Jews. Probably 700,000 to 1,500,000 Jews died as a result of mistreatment, malnutrition, typhus, razing of ghettos, reprisals, arbitrary killings and medical "experiments."

13. People such as Simon Wiesenthal (The Murders Among Us) have tried to track down people responsible for the final solution by evacuation to the east (e.g. Eichmann) and Nazi doctors (e.g. Mengele) but have not tried to track down members of the SS who actually murdered two to six million by gassing, especially by Zyklon B at Auschwitz.

It is probable that estimates of two-and-a-half million killed in Cambodia (e.g. estimate by George McGovern), 20 million people killed in the great terror in Russia, 500,000 killed in Uganda, etc. are as unreliable as the "six million Jews murdered by the Nazis" legend.

It took 30 years for "the last secret" - the forced repatriation of over a million people to Russia - to become generally known. It will probably take some time for the Butz thesis to be objectively examined.

In the Middle Ages people who queried the existence of God or that the earth was flat were persecuted and often killed. People who query the six million murdered legend will often be accused of being pro-Nazi and anti-Semitic.

However, even among the main writers on the legend

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(who are all Jewish) the six million figure is often disputed. Thus Reitlinger has revised his estimate of deaths down to four million. He was motivated by a search for accuracy and not anti-Semitism in revising his figures."

THE STORM BREAKS

Mr. John Bennett soon discovered that his prestige did not save him from the same fate awaiting all those who dare to criticise, however moderately, Jewish claims and policies. He was smeared as "anti-semitic" and placed in the same category as The Australian League of Rights and Mr. Eric Butler. Jewish spokesmen reacted violently in a letter in *The Age* in which he claimed, in an appeal for free speech on the Palestinian issue, that there had been a suppression of such books as *The Thirteenth Tribe* and *The Hoax Of The Twentieth Century*.

Reacting with the type of arrogance he has displayed over many years, Mr. Isi Leibler, President of the Executive Council of Australian Jewry, said that he would "not dignify the Butz-Bennett outrage by conceding that it is a legitimate subject for debate. The systematic Nazi attempt to bring about the 'Final Solution' to the Jewish problem is documented in every reliable textbook dealing with the Nazi period." The reason why Mr. Leibler does not want a debate on the Butz study is because this would involve a consideration of Butz's scholarly examination of the "reliable" textbooks mentioned by Mr. Leibler.

Responding to a claim by Mr. J. Gersh, Secretary of the Victorian Jewish Board of Deputies, that "The Hoax of the Twentieth Century" had been "totally discredited," Mr. John Bennett asked for details of the works in which this discrediting had taken place, and which libraries stocked these works. The reaction was a deafening silence on this point. The truth is, of course, that no one has even attempted a refutation of Butz's work. In the meantime the work continues to circulate with an increasing number of academics disturbed about the failure of the "reputable historians" to attempt to answer the book. So many have now read the book and are asking questions, that the attempt to brush it aside as too absurd even to consider, is doomed to failure. The hoax of the gassing of six million Jews was essential for several purposes, the major one being to make possible the rape of Palestine and the establishment of the Zionist State. But as Douglas said, the establishment of Israel would in the long term prove a major disaster for the plans of the Zionist power-mongers. If enough Christians can be found with the backbone to stand firm for the truths which Christ upheld against the Jewish leaders of His day, truth will prevail over the "Father of lies."

ANOTHER ACADEMIC CHARGES

CONSPIRACY

Another academic causing some ferment on the Australian front is Dr. Moshe Kroy, formerly of Israel. Dr. Kroy is a lecturer on philosophy at the La Trobe University Victoria. Speaking at a symposium at the Macquarie University, N.S.W. last year, Dr. Kroy caused

a major stir when in dealing with central planning he said that "a planned economy cannot consist only of planned robots, but also of planners . . . who do not consider themselves machines to be planned. Rather, they believe that two kinds of human beings exist, or can be made to exist: robots and thinkers, machines and programmes, workers and managers, subjects and rulers."

Following this precise statement, Dr. Kroy went on: "Now a group which tries to establish its own supremacy over others by hidden means is, by dictionary definition, a conspiracy. Hence my argument implies that there is a conspiratorial motive behind the planners." Listening to a tape of Dr. Kroy's address, we were struck by the violent reaction of some of his fellow-academics when he dared to speak about conspiracy. But he had the courage to do so.

The Bennett and Kroy affairs are indications that at long last there is a break-through on the academic front and that, as pointed out by the distinguished Dr. Antony Sutton, author of *National Suicide, Wall Street and The Rise of Hitler*, and similar studies, there is now a discip-

ALBERTA DINNER TO COMMEMORATE DOUGLAS CENTENARY

It is most appropriate that one of the many events commemorating the centenary of the birth of the founder of the Social Credit Movement, C. H. Douglas, should be held in Alberta, the Western Canadian Province which made history with the election in 1935 of a group of politicians pledged to attempt to break the Monopoly of Credit.

A special Dinner will take place at Capri Inn, Red Deer, on March 30. Guests will include original and early Social Credit MP's and other pioneer disciples of Douglas. The two principal guest speakers will be Mr. Eric Butler, National Director of The Australian League of Rights, and Chairman of the Crown Commonwealth League of Rights and Mr. Ron Gostick, National Director of The Canadian League of Rights. Mr. Eric Butler's address will be "Douglas: His Contribution Towards Understanding Reality."

Because of the historic significance of this event, Social Crediters from around the world are invited to participate by sending appropriate messages. These should be sent to Mr. Eric Boswell, Box 831, Brooks, Alberta, Canada. TOJ OJO. A full report of the Alberta Dinner, together with photographs, will appear in the commemoration issue of "The New Times." Canadians and Americans wishing to attend the Alberta Dinner can make their reservations through Mr. Boswell. The charge is \$15 single, \$25 for man and wife.

lined scholarship where previously there were "amateurs" who could be brushed aside. Sutton writes in *Conspiracy Digest*, "The most exciting, but still largely unexplored research topic today is that of history and current operations of the power elites shaping our world. Yet only within the last decade have professional analysts and

historians entered this area." But a few, including Dr. Sutton himself, even when their careers have been threatened, have paved the way and this is one of the most encouraging developments of these critical times. Exposure is the last thing the conspirators want. But it is taking place now at an accelerating rate.

FREEING CHRISTIANITY FROM PHARISAISM

by Eric D. Butler

In our February issue we published "Social Credit and The Jewish Question," a section of Mr. Eric Butler's coming book, "Releasing Reality" the author's contribution towards commemorating the Douglas Centenary Year. In this issue we publish further extracts from a work, which clearly is going to be most thought provoking and controversial for many.

Douglas said that the real meaning of Christ's teachings, with their promise of freeing the individual in a manner never before understood, were still after two thousand years, being smothered. It is true that we have an imperfect record of those teachings in the Gospels as given by four men who had never seen Christ. But the early Church Fathers were satisfied that the Gospels they selected for the *New Testament* did contain the basic teachings of Christ. Two thousand years of history have demonstrated that when those teachings have been applied, they clearly reflect Truth.

Unfortunately, however, the real meaning of those teachings has tended to be distorted by the constant claim that Christianity was but a continuation of Judaism. Large numbers of Christians uncritically accept references to their "Judaean-Christian heritage", Judaism being equated with Christianity in flat disagreement with what Christ said and the violent Jewish rejection of His message.

Douglas referred to Jewish philosophy as that of the one-way street. *The Talmud* teaches that non-Jews may be subjected to fraud and treated differently from Jews. In the Zionist State of Israel the conversion of a Jew to another religion, particularly Christianity, automatically excludes that person from the Jewish community. Jews are leading exponents of the "pluralist society" in other countries, but fiercely oppose such a society in Israel. The establishment of the State of Israel in 1948 was achieved by the use of the type of murderous terror since complained about when used against Israel. Driving the Palestinians from the home they had lived in for two thousand years has been justified on the ground that the Jews are divinely ordained to return to the "promised land". They have been supported by large numbers of Christians who are unaware that, apart from other considerations, the overwhelming majority of Jews are as shown in *The Jewish Encyclopedia* and the writings of distinguished Jewish historians like Professor H. Graetz (*History of the Jews*), descendants from the Khazars, a Turisk Mongoloid people converted to Judaism on the instructions of King Bulan in the 7th century.

When the famous author Arthur Koestler, himself of Jewish background, thoroughly documented the story of the Khazars in his book. *The Thirteenth Tribe*, there were

attempts either to smear the author or to argue that the racial background of modern Jews was relatively unimportant. The alleged persecution of Jews over the centuries, Christians generally being charged with being the most guilty, is justification for the establishment of a Jewish State. In spite of the fact that since the publication of Dr. A. R. Butz's scholarly and meticulously documented work. *The Hoax Of The Twentieth Century*, there is no longer any doubt that the story of the gassing of six million Jews by the Germans is a carefully fostered myth by Zionist propagandists and their dupes, the myth is used constantly in an attempt to stifle rational discussion of the "Jewish Question". As the great majority of Jews of the world have no intention of going to Israel to live, the establishment of the Zionist State of Israel must be seen as but a step in what one Zionist frankly described as a "far flung plan." The rank and file of Jews are regarded by their leaders as the expendable raw material of their power plans. The "Chosen Race" doctrine is essential to further those plans.

Perhaps the most telling aspect of the campaign to pervert Christianity is the claim that as Christ Himself was a Jew, no Christian should criticise Jews. As a study of history shows, the term Jew evolved over the centuries from the term Judean. It was the famous Jewish historian Flavius Josephus who coined the term Judaism. But Judaism was but another term for the religious system known as Pharisaism. To describe Christ as a Jew in the sense that during His lifetime he was a Judean who practised a form of religious worship known as Pharisaism, is completely false and blasphemous. The Gospels record that Christ denounced the Pharisees and their religious system.

Dr. W. R. Inge, the distinguished Dean of St. Paul's, London, for many years, wrote: "In speaking of the Jewish element in Christianity, it must be remembered that the cradle of our faith was not Judea but Galilee, and that the Galileans had probably hardly a drop of Jewish blood in their veins. They were tolerated by the Jews in consideration of their strict and almost fanatical orthodoxy, while the heretical Samaritans, who were probably nearer to them in race, were detested; but the Jew never looked upon the Galilean as a member of his own

tribe. Judea itself was perhaps the last place in the world from which the religion of the Graeco-Roman Empire could have sprung."

Christ was generally known during His ministry as "Jesus of Nazareth" or "The Galilean." Never once did He refer to His birthplace as "Bethlehem of Judea." A close reading of the Gospel of St. John makes it clear that Christ did not believe that He had been born in Judea. The Galileans were a completely different type of people from the Judeans, a result of their background. When Sargon of Syria crushed Israel in 722 or 721 B.C., only the tribe of Judea was left, Galilee being swept clean with Sargon re-populating the area with people from various parts of his wide dominions. His most fearsome troops were the horsemen known as the Scythians, whom came from the country now known as Russia. Anthropologists (see *The Makers of Civilisation* by L. A. Waddell, L.L.D., C.B. C.I.E.) believe that the founders of civilisation were the white-skinned people, the Indo-Europeans or Caucasians, as they are called, who moved from the area east of the Volga southwards towards the warmer climate. These northern whites were responsible for the Sumerian Civilisation, which penetrated into much of what today is called the Middle East, including Egypt.

Another European influence, at a much later date, on the population of Galilee was the wandering Gauls who split off from the army of Brennus in 278-77 B.C.

Then in 164 B.C. when Simon Maccabee removed some Jewish infiltration out of Galilee back to Judea, Galilee was again completely Gentile. The strong antipathy between the Galileans and the Judeans helped the Galileans to retain their own identity from then onwards beyond the time of Christ. The Jewish historian Josephus, Governor of Galilee 50 years after the Crucifixion of Christ, makes clear that there were basic differences between the Galileans and the Judeans. As recorded in *The Talmud*, intermarriage was not permitted. The verdict of history leaves no doubt that if Christ is referred to as the Son of Man, He was a Galilean, not a Jew. The traditional pictures of Christ have always portrayed Him as of fair complexion with blue eyes.

The development of Christianity owed more to the Greek influence than it did to the forerunner of Judaism, Pharisaism. The *New Testament* references to the Decapolis, or Eastern Galilee do not give an adequate picture of its dominating Greek character. The Greek influence in the region started with the soldiers of Alexander the Great from 382 B.C. onwards. Under the Romans the Decapolis saw a flowering of Greek culture in its highest forms. The Romans ruled the region through the Greek language. Greek names were used, as witnessed by the names of most of Christ's disciples. It is almost certain that Christ and His disciples knew Greek. Writing in his *Historical Geography of the Holy Land*, George Adam Smith observed: "The Decapolis was flourishing in the time of Christ's ministry. Gadara with her temples and her amphitheatres, with her arts, her games and her literature, overhung the lake of Galilee and the voyages

of her fishermen. A leading Epicurean of the previous generation, the founder of the Greek anthology, some of the famous wits of the day, the reigning emperor's tutor, had all been bred within sight of the homes of the writers of the *New Testament* . . . We have ample proof that the Kingdom of God came forth in no obscure corner, but in the very face of the kingdom of this world."

Irrespective of where Christ had appeared, He was faced with the problem of how to detach himself from all local influences in order that His universal message for all mankind could be presented. And yet He had to work through the culture and institutions of the world in which He emerged. He would have been faced with the same situation if He had appeared in Persia, Greece or Rome. Without making use of the culture and traditions of the world in which He grew up, how could Christ communicate His message to His Disciples so that they in turn could carry it to the whole world? Christ was well versed in the teachings of Judaism, and the works of the Jewish prophets, but in referring to them insisted that there was "a more excellent way." Christ entered the Synagogues, not because He accepted any part of Judaism, but because they were at that time a type of local public forum where He could preach His Message. The Jewish leaders so feared that message that they plotted to have Christ crucified. Christ's denunciation of these leaders was couched in language, which today would have Him called before some "race relations" or "anti-discrimination board." "Woe to you, scribes and Pharisees, hypocrits! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity . . . Woe to you, scribes and Pharisees, hypocrits! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity . . . You serpents, you brood of vipers, how are you going to escape being sentenced to hell?"

Although it is an historical fact that the Jewish hierarchy

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rejected Christ's revelations of reality, of God, the essential nature of Christ's teaching has been distorted by those who have failed to understand that Christ had to use a method of expression suitable for Eastern minds. A limited culture and the Judaic influence made it difficult for Christ's disciples to grasp the principles He sought to teach. Thus the use of parables to encourage consideration of an illustration of a principle. It is obvious that many have missed the *primary meaning* of the principle illustrated in the parable, while others have failed to grasp that the statement of a principle does not of itself indicate how the principle should be applied in all circumstances.

Nothing so dramatically demonstrated the fundamental cleavage between Christ's teachings and the rigid institutionalism and legalism of Judaism than Christ's reaction to the charge that He had been violating the Sabbath. "The Sabbath was made for man, not man for the Sabbath." The Christian view therefore insists that all institutions exist to serve the individual. In his first book *Economic Democracy*, Douglas left no doubt that he implicitly accepted the Christian concept: "Systems were made for men, and not men for systems, and the interest of man, which is self-development is above all systems." Douglas later stressed that this truth also applied to legal systems. In his *Merchant of Venice* the great English writer Shakespeare brought out the contrast between the Christian concept of law, which gave rise to English Common Law and the Judaic stress through Shylock on the letter of the law as distinct from the spirit of the law. Christ challenged a religious system of a kind, which sought to govern the life of the individual down to every detail. A reading of *The Talmud* explains why so many Jews are attracted to central planning, irrespective of what label it carries.

Christ understood the Law of the Jewish prophets and Jewish traditions. But He did not appeal to them to establish His authority. When He asked his disciples, "But whom say ye I am?" it was the outspoken Peter who said, "Thou art Christ, the Son of the Living God." Peter was warmly praised for his answer. Christ rejected the suggestion that He was the Jewish Messiah who would lead a revolt against the Roman power. He taught that God's will should be done on earth. But how? He did not teach subjection to a distant Deity, an external authority, but to an interior one. The Kingdom of God was within each individual. Christ knew that He was of God, was in direct touch with the Father, and that through His teachings and examples all men could come to know of God within themselves. Christ was the great example, the Light of the World, demonstrating in His life complete harmony between principle and practice. He criticised the Scribes and Pharisees "because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in." The Founder of Christianity directed His most biting invective against that legalistic and juristic habit of mind of priests and scribes who made the Word of God of no effect by their traditions."

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Even the most contented and apathetic Australians are beginning to realise that their future is imperilled by a growing worldwide series of convulsions. The defence of Australia depends not only upon adequate military defence, but a defence of the very foundations of the nation. If Australia is to survive as a free nation in the perilous days ahead, defence at all levels is essential. There is no other organisation in Australia providing the comprehensive service of The Australian League of Rights. The subversive enemies of Australia know this, and thus with large sums of money and their influential positions in Australian society, they are increasing their efforts to destroy the effectiveness of the League. The League has nowhere to turn for its financial sinews of war than those who sympathise with the League. This appeal is directed to those who have expressed that sympathy by subscribing to League journals. A handful of supporters have by some inspirational giving, now provided just over \$35,000 towards the League's 1978-79 Basic Fund of \$45,000. The relatively small balance required is needed desperately to carry through the League's planned programme. The League cannot fight today's battles with the financial ammunition provided in the past. As the battles of 1979 flare with growing intensity, the League dare not be found wanting. Please rush YOUR contribution — however small, even if only \$1.00 — in IMMEDIATELY. Do not let Australia down. All Northern N.S.W. and Queensland contributions to Mr. Jeremy Lee, Kingstown, via Armidale, N.S.W. The balance to Box 1052J., G.P.O., Melbourne, 3001.