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

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SOCIAL CREDIT AND MULTICULTURALISM

By Eric D. Butler.

Events in Fiji, along with those in Sri Lanka, Malaysia, South Africa, and numerous other places around the world, confirm the natural law that it is virtually impossible to operate satisfactorily a political system where there are people of different racial, religious and cultural backgrounds. The social credit of a nation, the belief among people that they can obtain through their institutions the results they desire, is weakened when there is fragmentation.

In a genuine democracy, the will of the people must prevail. But for this to be possible, it is essential that the people are basically the same type, subscribe to the same philosophical and religious concepts, and that government is close to the people. The act of voting is not of itself, democracy. The peoples living in the Soviet Union have a vote, but this is used merely to confirm the power of the Soviet government. As C.H. Douglas pointed out, the act of voting in so-called democracies was being increasingly used to manipulate people into granting mandates for policies they did not support. He described this as the "majority vote racket", and in his latter writings stressed that no genuine democracy is possible without responsible voting. It was essential that individuals be required to accept *personal* responsibility for how they vote.

There are two kinds of people promoting multiculturalism, which, in reality, means multiracialism. First, there are the genuine idealists who are, in the words of the anti-Zionist writer, Dr. Oscar Levy, automatically the enemies of reality. Douglas wrote of the deadly threat of the idealists who, having worked out their own system for a Utopia, then seek to impose this Utopia on everyone else, the result being tyranny. The multicultural idealists talk loosely about the "enriching" influence of multiculturalism, in the case of Australia observing that Australians' eating and drinking habits have become more sophisticated with the post-Second World War influx of non-British migrants. Drinking more wine, for example, instead of beer, has not resulted in greater artistic achievements, while the political institutions have become battlegrounds for warring political power groups. Evidence of social disintegration mounts daily.

However, apart from the idealists, there is a smaller group, which clearly understands the destructive influence of multiracialism. From the time of Karl Marx, who said that the English would never make their own revolution, and that foreigners would have to make it for them, subversive forces have well understood how a nation can be fragmented through a multiracial policy. History provides many examples of the destabilising impact of this policy. Prominent among the advocates of multiracialism, *for other people*, are Zionists, who, along with large numbers of misled Christians, have propagated the view that a society is "enriched" by the presence of large numbers of Jews. Apart from the current critical plight of the United States, a nation in which Zionist influence is dominant, history provides no evidence to support this view.

It was following the expulsion of the Jews from England by Edward I that the English made their biggest advances towards evolving a society which, with its constitutional and political developments, and the establishment of the rights of the individual, was regarded as a model to be followed where possible by the rest of the Western world. By general consent, Elizabethan England, a small jewel "set in a silver sea", saw a flowering of creative genius matching that of the Greeks at their highest. The

towering genius of Shakespeare, "not of an age, but for all time", as his contemporary Ben Jonson put it, tends to overshadow the galaxy of creative stars, including the man sometimes described as the father of modern science, Francis Bacon.

Social Credit is the policy of a philosophy, the philosophy of Christianity, which stresses the value of every individual, the logical consequence of which is the acceptance of the group and its institutions as the servants of the individual. "The Sabbath was made for man." Figs do not come from thistles, and Social Credit policies cannot emerge from a collectivist philosophy of any kind, irrespective of its label. The fragmenting of homogeneous Christian societies and their undergirding philosophies makes the emergence of Social Credit policies increasingly difficult. The tragedy about multi-racialism is that it appears to have to reach a developed stage before there is sufficient concern for attempted resistance. At this stage there is the danger of violence,

OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the state.

To defend the Free Society and its institutions — private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting Natural (God's) Laws, against politics of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

which can only worsen the situation. Mr. Ron Gostick's reports on the Canadian scene, while in Australia, are a warning to Australia, where fragmentation has not proceeded as far as in Canada.

Australian Social Crediters have a special responsibility to give support to others who, like Professor Blainey, are offering constructive warnings on a basic question.

The Immigration Riddle Unwrapped

By Ivor Benson

The following article appeared in the September issue of "Behind the News", which is published monthly from P.O. Box 1564 Krugersdorp, 1740, South Africa.

A single paragraph from a paper read by Professor Arnold Toynbee at a conference 56 years ago will help to elucidate and explain one of the most baffling socio-political phenomena of the years since the end of World War II, namely, the massive penetration of all the Western countries by inassimilable population elements from the so-called Third World.

The Western countries' separate immigration laws and regulations, everywhere producing exactly the same disturbing and disruptive results, can now be seen as a single global policy of population control being severally implemented.

Policies which hitherto seemed to make no sense and were generally attributed to the shortsightedness and incompetence of political leaders of all parties, can now be more easily understood as aspects of an ingeniously contrived conspiratorial enterprise designed to advance the purposes of a United Nations-endorsed New International Economic Order (NIEO) — the official euphuism for World Government.

Any plan aimed at wresting "this mysterious force called sovereignty out of the clutches of the local national states" would have been unthinkable without a global population control plan as one of its major components. It was only to be expected, therefore, that the arts of dissimulation and obfuscation have had to be used on a grand scale to prevent the people of the West from finding out that the ugly and frightening race-relations problems inflicted on them were deliberately intended to serve purposes, which the politicians would not have dared to acknowledge.

A sponsored and massively financed invasion of inassimilable aliens designed to confuse and fragment the white populations of the West, pre-empting any possible solidification of resistance to the one-world revolution, has taken two distinct forms. Britain provides a good example of what has happened, and continues to happen, in many other Western lands.

CONFUSION IS THE WEAPON

In *Phase 1*, commencing almost immediately after the end of World War II, hordes of alien immigrants were deliberately brought in by the plane-load from the West Indies, India, Pakistan, Nigeria etc., and delivered to all the main population centres - London, Liverpool, Birmingham, Leicester, Bristol, etc. - where they were immediately placed on full public assistance and provided with housing.

A former member of the flight staff of the British Overseas Airways Corporation (BOAC) informed us that a regular shuttle service was maintained between Britain and India and between Britain and the West Indies; most of the newcomers, including women and children, had little or no command of the English language and had no industrial skills; and it was obvious that none of them were travelling at their own expense, they had simply been recruited for the purpose of immigration².

Prevented by an aroused public opinion from continuing on the same scale with *Phase 1*, the plotters were ready with *Phase 2*, the cunning trick of admitting as "refugees" those who could no longer be admitted openly and honestly as "immigrants".

The continued importation of alien population elements into Europe and North America can now be clearly recognised as a gigantic, well-planned and costly para-military operation, much of it routed through East Germany, the main staging post for bogus refugees flown in Soviet airliners from the Far East, and elsewhere; from East Germany they are pushed out in into West Germany, Denmark, Holland and Switzerland, and in boat-loads across the Baltic into Sweden and Norway, to be further distributed by all kinds of illegal means into Britain and

across the Atlantic to Canada and the United States of America. Anyone who believes that all this could have been the result of an exercise of personal initiative by the migrants, and all at their own expense, would have to be naive to the point of weak-mindedness.

Western governments have played a passive but no less important role in the promotion of this huge fraudulent enterprise, by maintaining a set of immigration laws, regulations and procedures ingeniously contrived not to hinder the progress of *Phase 2* — a studied and premeditated negligence and impotence.

'BEHIND THE SCENE'

"In politics", said F.D. Roosevelt, "when things happen you can be sure they were meant to happen" — all the more so, of course, when the same things go on happening.

It could hardly be fortuitous that these laws and regulations have continued to offer no hindrance whatever to the law-breakers. The invaders are placed on full public assistance and sooner or later given full citizenship.

Nor is the role of Western governments entirely passive. In Britain, for example, there is a state-funded Immigration Advisory Bureau always ready to intervene with urgent high court restraining orders to prevent immigration officials at the airports from doing what the book tells them is their duty, that of immediately expelling persons whose papers are obviously fraudulent. The British Government has had to hire a large ship at Harwich to accommodate illegal immigrants who arrived at Heathrow airport as a group, carrying papers that were blatantly false, and whom the airport officials were prevented from deporting; the "processing" of claims for refugee status could go on for years — meanwhile, everyone knows for certain that they never will be deported, they are merely undergoing a costly process of legitimisation (at enormous expense to the British taxpayer).

A law originally designed to enable governments to grant asylum to endangered victims of political persecution is now being used fraudulently and on a gigantic scale for the purpose of penetrating and destroying from within the cultural and political integrity of all the nations of the West.

Paradoxically enough, most of the immigration and other officials in daily contact with the stream of bogus refugees are blameless; all that is required of them is to apply strictly the regulations as written. Very many of them, as we have found from personal contact, are unhappy about the work they have to do and are sometimes deeply distressed by orders from on high, which they are called on to put into effect. Honest and conscientious civil servants, they can see what is going on but can do nothing about it without great risk of losing their jobs. "Don't quote me!" warned one immigration officer after he had explained how Asians with British citizenship are able to sell their daughters at 10,000 pounds each to Asians from abroad who wish to settle in a country where huge fortunes are to be made.

Those mainly responsible for the perpetration of this gigantic fraud on the peoples of the West fall into several categories. Most important of all, of course, are the invisible rulers who finance party politics and control the media. Next are the politicians wholly committed to the ideological aim of "exercising the mysterious force called sovereignty".

No less important in this evil scheme of things is a small minority of strategically placed bureaucrats in every Western Administration, all ideologically motivated — or are we to suppose that it was in the secret services of the West and nowhere else that traitors like Alger Hiss, Kim Philby, Anthony Blunt, etc. have been highly active and damaging to national interests since the

end of World War II? In the light of so much proved betrayal of country and community, and of secret collusion with arcane powers in Moscow, would it not be most extraordinary if the revolutionary requirements of world population control had been overlooked?³

'DISTRESS OF NATIONS'

Can it not be safely assumed that what we all know to have happened in the security services in all the other Western countries had its exact parallel in many other departments of government, including internal affairs and especially in immigration control?

People in the West have failed to understand what has been *made to happen*, but there was no way in which they could be prevented from seeing and painfully experiencing the awful consequences of a huge fraudulent geo-political operation.

The situation in Britain, one of the prime targets of what Professor P.T. Bauer has described as an "undeclared, one-sided civil war in the West"¹, was summed up in the following words by Peregrine Worsthorpe, editor of the *Sunday Telegraph*: "The character of many beloved towns has been ruined, familiar landscapes desecrated. On the Underground I feel surrounded by aliens. King's Road, once my neighbourhood, is now like a nightmare vision of hell... Nor do I share any feelings of affinity with the British Commonwealth, or any sense of fellowship whatever with many of the new immigrants to this country ... increasingly I find contemporary Britain more wrong than right..."

"To be frank", says Worsthorpe, "it would not be difficult for me to become disloyal to this country . . ." (*Telegraph Sunday Magazine*, 26 Oct.1986, 'My Country Right or Wrong?')

And Max Hastings, editor of the *Daily Telegraph*, writes of the recent disorders in London: "If I lived in or near somewhere like Brixton or Toxteth I would be permanently terrified when I walked the streets. I would flinch at the sight of tough-looking young men, especially if I were white".

Britain is obviously headed for a catastrophic situation, as Enoch Powell has warned. In Birmingham it is now admitted that 20 percent of the population is coloured, mainly Asian. At Dewsbury in West Yorkshire, on September 3, defiant parents refused to send their children to a local school where already 500 of the 590 pupils are Asian. And the only law change, which the Government has been inclined to offer, is to prohibit polygamous Asians from bringing into the country "second and subsequent wives".

An alien invasion, however, is only one half of the population control conspiracy; the other half has to do with immigration regulations and procedures ingeniously contrived and cold-heartedly enforced which have the effect of severely limiting the freedom of movement of persons of Western White origin.

For example, while plane-loads of indigent and untrained Asians are being ferried into Australia and immediately placed on public assistance, it has become extremely difficult for any person of Western provenance to emigrate to that country, and it is difficult and in most cases impossible for an Australian to re-join his relatives in Britain, his ancestral home.

TRUTH OUT OF AFRICA - AND CANADA

Far more distressing is the predicament of those White people who now find themselves confined in a shockingly mis-governed, Marxist-totalitarian Zimbabwe (formerly Rhodesia); they are perfectly free to leave, but have nowhere to go because no Western country will have them; and if they could go they would have to leave all their possessions behind. Exceptions in some cases only prove the rule.

What need for prison bars when laws can be made to achieve the same results? Zimbabwe is a prison for the law-abiding from which there can be no mass breakout of the kind so often staged by convicted criminals in all the countries of the West.⁴

It can be stated as an incontrovertible generalisation that a South African or Rhodesian of British descent, who served in the British armed forces in World War II wounded in action, decorated for valour by King George VI, self-supporting, has far less chance of being accepted as a resident in Britain and the former dominions than an indigent and illiterate illegal immi-

grant from the Far East.

If results uniformly and consistently produced can reasonably be expected to reveal what is purposed, it can be reasonably assumed that one of the main purposes of this population control is to prevent an exodus of Whites from the former colonies and other Third World countries, which are now falling increasingly into disorder after having been supposedly "liberated" from colonial rule. They are being forced to remain where the world's faceless rulers want them to remain and where it is hoped they can still be of use.

The West's White people are being boxed *collectively* but only experience their imprisoned condition separately and *individually* — hence the absence of collective awareness and response. In other words, it is only when they want to move that they find out that they are prohibited from doing so.

Here is a glimpse of the Canadian immigration scene: "We know how Tamils and Sikhs and other Third World visitors who have been lying, cheating and sneaking their way into Canada illegally have been treated by Canadian Immigration with kid gloves, the right to remain and immediate and full welfare payments. But we're only now beginning to learn how our Immigration Department treats white visitors who wish to remain in Canada but don't lie and cheat and try to rush to the head of the line or sneak in" (Canadian Intelligence Publications, Box 130, Flesherton, Ontario.).

The *Toronto Globe and Mail* in a report from Vancouver tells the story of 36-year-old Frederick Nachbour who, with a little knowledge of the German language, was recently ordered by the immigration department to be deported to Germany; Nachbour was brought to Canada when ten months old and had lived in Canada and America ever since, the last 13 years in Canada, where he owns a flourishing business; his parents acquired Canadian citizenship but were told that little Frederick would have to wait until of age before he could apply. Technically, it seems Frederick Nachbour is at fault for not having done so, and he leaves behind six brothers and sisters, all Canadian by birth.

The usual explanation of such deportations, of which there have been very many in Canada, Britain, Australia and the United States, is that no application for resident rights can be considered unless submitted from a consulate abroad.

Writes Ron Gostick, of Canadian Intelligence Publications: "Is this what Immigration are telling the Tamils and Sikhs? Such rank hypocrisy! Such a flagrant double standard and obscene anti-white racism! This morning's news tells of Ottawa's plans for building large refugee reception centres, apparently for ever larger floods of Third World refugees. Meanwhile, deport Germans, Russians and other Caucasians, even if they have been living here and contributing to our country for decades!"

In the United States a similar phenomenon of consistently applied double standards has taken the form mainly of permitting continuous illegal immigration from Mexico, Cuba, Haiti and elsewhere in the Caribbean.

The slackness and apparent helplessness here displayed would be wholly incomprehensible if not, in fact, intentional. Millions of these "illegals", most of them so-called "wetbacks" from the south, have now been offered legitimisation of their presence in the United States on very easy terms if they declare themselves — treatment very different from that meted out to innumerable honest and hard-working White people who have been found to be technically at fault.

THE GRAND DESIGN'

The thesis here offered is that the immigration laws and procedures in most Western countries are separate components of a single global population control plan, and that this plan is only an aspect of a money-powered revolutionary operation that has been gathering force since shortly before the turn of the century⁵.

The presentation of such a thesis would be incomplete without some reference to categories of persons for whom immigration barriers have no more stopping power than gossamer.

The first such category that comes to mind is that of the super-rich -- the likes of Rupert Murdoch, the international media magnate, and Armand Hammer who, as an agent of Wes-

tern big business, helped to build the Soviet Union as an industrial giant⁶. For such as these, as news in the press daily testifies, the whole surface of the globe is their legitimate "place of residence".

Next in order are the merely rich who, for about \$150,000 are able to claim rights of residence wherever they please.

Effective exemption from restrictive immigration laws can also be expected, virtually as a right, by professional political agitators, even known terrorists, provided only that they belong to the revolutionary left.

Another category, perhaps the most important of all, remains to be mentioned. We frequently read about the hindrance encountered by Jews wishing to leave the Soviet Union but never about any difficulty in finding a country in the West that will admit them for permanent residence and eventual naturalisation.

Dr. B.A. Kosmin, in his history of the Jewish community in Rhodesia, quotes Mr. A.E. Abrahamson, a community leader, as saying in 1973: "We see the elimination of almost an entire generation of young men and women who leave us to study in South Africa and overseas and, save for a few, never return" (*Majuta* B.A. Kosmin, Mambo Press, Harare, Zimbabwe).

Very many Jews have emigrated from South Africa in recent years, some of them notorious fugitives from justice, most

of them to settle in America, Canada, the United Kingdom and Australia. There is no mention in Dr. Kosmin's book, or in Dr. Gideon Shimoni's history of the Jews in South Africa, of Jews encountering any immigration problems anywhere⁷.

Is it possible that the Zionist role in global power politics has something to do with this anomaly?

Notes:

1. P.T. Bauer, "Equality, the Third World and Economic Delusion" (Weldenfeld & Nicolson).
2. See, Jean Raspall, "The Camp of the Saints" (Sphere Books) — a brilliant projection which "takes on a whole cluster of polemical issues — overpopulation, race, the Third World, and the character of liberal thought and sentiment".
3. In "Far and Wide" (Jonathan Cape), Douglas Reed summarises the Alger Hiss case; and, more recently, Professor James Barros, in his book "No Sense of Evil" (Deneau, Toronto) deals with the strange case of Canadian diplomat Herbert Norman, the true story of espionage and deception in high places and Canadian connections to the spy network which included Anthony Blunt, Guy Burgess, Donald Maclean and Kim Philby.
4. "Exchange control is the key that locks the door" — Douglas Reed.
5. This thesis is explored in "This Age of Conflict": the Source and Technology of Illegitimate Power, Ivor Benson's new book; see also, "The Zionist Factor", by the same author.
6. See, "Behind the News" June/July, "Hammer and Sickle".
7. Dr. Kosmin's book "Majuta", and that of Dr. Shimoni, "Jews and Zionism: the South African Experience 1910-1967" (OUP), are reviewed in chapters in "The Zionist Factor" (above mentioned).

WRETCHED BARABAS

"The hopeless daughter of a hapless Jew, The Jew of Malta, wretched Barabas. . ."

Christopher Marlowe.

Mr. Michael Hoffman 11, the brilliant American author and lecturer, is editor of a new American publication, which is starting to command increasing support among perceptive Americans. "Focus", published monthly, is obtainable from P.O. Box 1449, Temecula, California 92930 USA. Subscription rate: SUS30 for 12 issues, SUS50 for 24 issues. The following article, under the above headings, appeared in the September issue of "Focus".

The Hole in the Sheet: A Modern Woman Looks at Orthodox and Hasidic Judaism. By Evelyn Kaye. Lyle Stuart, 219 pages, hard cover.

An apocryphal story out of Nazi Germany has it that Julius Streicher, the violently anti-Jewish editor of *Der Sturmer*, a newspaper somewhat to the right of Adolf Hitler, was widely regarded by the German people as having been of Jewish descent. The Teutons have a folk belief that only a Jew can be that anti-Semitic.

Evelyn Kaye is the daughter of followers of Orthodox Judaism. Her entire youth was spent within its severe confines, regulated in minute detail by the writings of 16th century rabbis. (" . . . There are rules about everything you can think of. There are even rules about what you may think about when you are sitting on the toilet.") During those years inside orthodox Judaism, Kaye's rage was building, until she discovered feminism, unburdened herself of her Pharisaical baggage and found an outlet for her anger, abuse and humiliation by writing *The Hole in the Sheet*, a book that makes the *Protocols of the Learned Elders of Zion* read like Paddington Bear in comparison.

The fact that a book as powerful was written by a Jew and published by a major house specializing in Judaica is a significant herald of the civil war emerging in Jewish ranks between leftist, secular Jews enamored of the modernity progenitors like Marx and Freud helped create (partly in reaction against the mental afflictions of orthodox Judaism), and the Hasidic and orthodox who lay claim to the Biblical side of Zionism, upon which the egregious real estate swindles in Palestine are based.

If this book does not go out of print immediately and receives the attention it deserves, it has the power to disabuse a generation of thus far hopelessly naive goyim, of their illusions about what Judaism at its core really is. And that reality is not pretty. *A Hole in the Sheet* is a descent into a snake pit of madness so dark and compelling that the reader cannot help recognizing in the schizophrenia depicted in Judaism, the outline of our own "Western" society. This book will give pause to those who have thrown themselves at the feet of the "Chosen", to the extent that our education, entertainment, information and art

worlds have become not much more than shadows and reflections of Judaism.

In the past, any attempt to hint that the brutal truth about Judaism is that it is insanity codified, was met with the routine Newspeak clichés about "neo-Nazism" and "bigotry". Books proffered as evidence were dismissed as "Czarist forgeries" and "harbouring fascist sentiments." Kaye's book is neither and argues from the same "modern" and "enlightened" starting point that the liberals begin from when denouncing racism, reaction and ignorance. Not since Ben Hecht's *Perfidy* has there been a book as shattering in its revelation as *The Hole in the Sheet*. But whereas Hecht was a confirmed German-hater, Kaye appears to admire "righteous gentiles," her use of the word "holocaust" is minimal and in one moving passage she denounces Jewish contempt for the non-Jewish majority, ". . . for most of us growing up in this modern world, it's clear that the unreasoned hatred of a majority group is completely unrealistic. It's hard to ignore the fact that the reason we (Jews) have running water and electricity in the house is because someone who most likely wasn't an Orthodox Jew built them in for us. And the reason the systems work is because people who are equally likely not Orthodox Jews keep them working."

The roots of the psychosis lie in the rabbinic mentality or as Kaye puts it, "The workings of the rabbinic mind are bizarre indeed." The relationship of the rank and file Orthodox Jew to his rabbi is not very different from the relation of the ordinary goy (non-Jew) to any Jew in America, a relationship characterized, by nauseating sycophancy: "Among Hasidics, the rabbi-leader of the group is appointed by the rabbi-leader in power. Like a king he is revered. There's no recourse of any kind for criticism, complaints or change At the frequent men only meetings where the rabbi-leader addresses his followers in Yiddish, he spouts platitudes and out-dated teachings which they accept wholeheartedly. Afterwards, the men scramble to eat a crumb from the rabbi-leader's plate, fighting over the leftovers, struggling forward to touch his coat or his hand."

One can imagine just how "lofty" Judaism's Talmudic, legalistic thinking is when succored by such a following:

"There are those who believe that the rabbinic students who spend days arguing over the points of religious law in the schools of rabbinic studies are somehow benefiting from an educational method worthy of serious consideration. It's a misplaced admiration . . . The discussions are totally pointless, rooted in unreality . . . Jews have always been an argumentative and contentious people . . . They can continue to bat the issues back and forth, bringing up obscure points of law or ancient sayings. They know how to divert attention from the issue at hand. And they have no understanding at all of logical thinking. Their minds are successfully fogged up in an eternal wandering miasma . . . They are quite oblivious to the realities of the discussion; it's merely a pretext . . . for ignoring the commonsense of rational thought . . . The exaggerations and stories of miracles described in their books are particular and evident lies... fairy stories ... Rumor, gossip and hearsay."

Scholarship is equally shoddy, without even Hebrew being actually mastered: "After years of this kind of learning, you'll find men who can read Hebrew beautifully, and understand remarkably little. They have minimal knowledge of the language."

Out of the rabbinic mind springs the rules, regulations, laws and fiats governing all things Jewish, especially that which concerns Sabbath day:

"Assuming you decide not to travel, which is 'good', you then have to worry about the sub-rules. For example, there are passionate discussions about what you may carry while walking on the Sabbath. If you are carrying something you are causing it to travel, and therefore may be actually doing work. The Orthodox go to great lengths to . . . make sure they wear their gloves all the time so they won't carry them by accident . . . you cannot turn the lights on or off, on the reasoning that you are causing work for the electricity, and work is forbidden on the Sabbath . . . They throw stones at cars passing through areas where they live on the Sabbath. . ."

But the regulations are just as intense on non-Sabbath days:

"Travel is a great problem. A man and a woman can travel in a car through an area as long as there are passers-by. Otherwise you have to have another man in the car, and there must be minimal traffic, which the rabbis see as 'one passing car every five minutes.' A woman may travel through a populated area in a taxi driven by a gentile only during the day. And some authorities maintain that these restrictions apply in an elevator. . It's like living in some maniacal life-size board game where every move involves a complicated sequence of reactions."

Or like living in an increasingly bureaucratized America where the six year olds must now have Social Security numbers to please the IRS and parents must have \$1000 and their life story ready in order to license their automobiles.

What Kaye terms "the undertones of craziness" become poignant when we learn that a Jewish woman may never sing in her husband's presence. The anti-life proscriptions extend to the female body where "Bare skin is extremely sinful. There are lengthy rabbinic discourses on whether it is acceptable to allow four inches of skin to be exposed on the arms, or whether it is too reprehensible to be accepted."

In matters of sexuality the sickness is particularly evident:

"Yes, the rabbis are absolutely fascinated by a woman's cycle of reproduction . . . (In) Code of Jewish Law... there are 85 pages of rules, regulations and interpretations covering every minute aspect of the menstrual cycle . . . The rabbis drew up a series of definitions for 'Regular Periods,' which they divide up into Lunar cycles, Same-Interval cycles and Thirty Day cycles."

Which brings us to the eponymous "hole in the
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sheet:"

" . . . During sexual intercourse, there are strict rules about what you may wear, what you must think and how you must behave... In order to protect the modesty of the wife during intercourse, a sheet is kept between her and her husband, with a hole at the appropriate place for the correct connection to be made... When having intercourse, one should think of some subject of the Torah, or of some other sacred subjects . . . A man may never see his wife undressed . . . It is forbidden to have intercourse by a light, even if the light is shut out by means of a garment; but it is permissible if one makes a partition, ten hand breadths (forty inches) high in front of the light . . . At night if the moon shines directly upon them it is forbidden, but if it does not shine directly upon them it is permissible if that light is shut out by a garment... If possible, a man should be careful not to have cohabitation either at the beginning or at the end of the end of the night, but in the middle. . It is forbidden to have cohabitation in the market places, in streets, in gardens, or in orchards..."

The author adds the observation that, "It's a wonder any procreation takes place at all with so much to concentrate on." Another wonder is the fact that a people burdened with a heritage so tragically warped, would somehow be appointed the counsellors, 'sexologists' and therapists for the rest of us. From Freud to Dr. Ruth, from Ann Landers to "Dear Abby" the children of Barabas lay down the rules and guidelines of mental health and human sexuality for gentiles. Equally fascinating is the process whereby, up until the publication of this book, the White Christians of the Victorian era were transformed into synonyms for sex repression and insanity, with "pious" Jews escaping notoriety or investigation.

And now we come to the final heart of darkness in this harrowing book, to confront head-on, a people tortured, disfigured and consumed by guilt, sex and ultimately, violence. Infant circumcision is a procedure many have condemned as cruel even when performed by a physician in surgical privacy accompanied by a local anesthetic. But a Khazar circumcision is an exercise in cruelty difficult to comprehend:

" . . . As soon as he (the baby)'s made it through the first seven days, you are going to invite a crowd of friends over, serve drink and food, and have your basic-black-bearded rabbi, expert in slicing and called a 'Mohel', come over and chop a piece off Sammy's penis . . . I once attended a circumcision. I have never forgotten the experience. I was twenty-one and visiting Israel. One weekend we went to a religious 'kibbutz', a collective farm. On the Sunday morning, a circumcision ceremony took place in the main meeting hall. We all filed in, chatting and laughing. When the room was almost full, the family came in, and walked up to the platform. There were about a dozen people, mostly men, including a black-robed rabbi. They crowded round so that we could only see their backs. We glimpsed the tiny baby on the table in the middle. There was the mumbling of prayers and chanting. The rabbi swayed.

Suddenly there was a piercing scream of pain from the baby followed by cries of anguish and howling terror. Then there was agonized sobbing and crying (from the baby). The people in the hall clapped and shouted 'Mazeltoy!' meaning 'Good Luck!' and the talking and laughing continued, drowning out the screams of the baby. The ceremony ended. Wine and cake were served . . . here was an ancient ceremony being conducted with the same voyeuristic lip-licking delight with which people must have watched public hangings, whippings, executions. A crowd of modern, adult people stood cheering on a man with a knife who sliced the penis of a baby, causing great pain and discomfort for no good reason. . the repulsiveness of a public circus. ."

From here Kaye proceeds on toward the most heavily concealed and taboo area in all of Judaism: in a creed that has made a religion out of claiming the world holds a racist, persecuting bias against them, Kaye confirms what non-Jews from Martin

Luther to L.A. Rollins has long asserted — that Jews themselves harbor feelings of extreme racism and hostility toward the "goyim". Kaye says that this hatred is inculcated in Jewish children from the beginning:

"The mark of a truly devout Hasidic or Orthodox Jew, as well as many other Jews, is an unquestioned hatred of non-Jews . . . the essence of anti-Goyism is passed to Jewish children with their mother's milk, and then nurtured, fed and watered carefully into a full-blown phobia throughout their lives . . . They know whom to hate . . . They want their children to hate Goyim . . . It's so deeply ingrained that even to say something nice about a non-Jew is suspect."

Kaye lists many of the negative attributes of non-Jews according to the Orthodox system as well as outlining Jewish racial bias against Hispanics and Negro. Meanwhile a trip to any big city bookstore will reveal a shelf-full of novels and histories by luminaries like Elie Wiesel and others, extolling the "Orthodox" as paragons of tolerance, wisdom, virtue, laughter and love.

Up until the publication of *The Hole in the Sheet*, only traditional Judaism was immune from attack among ancient religions in the modern world. All others — Islam, Calvinism, Puritanism, and pre-Vatican II Catholicism — have been attacked, mocked and lampooned. Only Judaism remained intact. But no longer.

While many passages in *The Hole in the Sheet* evoke the standard, tiresome rhetoric of the women's libbers, whole pages of it brim with some of the most amazing, devastating information and barbs ever published in the realm of Judaica. Kaye concludes her bombshell with the enshrinement of "modernity" and "progress", understandable beacons to a woman so sorely oppressed by the Pharisaical spirit of 2,000 years inheritance. But by grasping after the equally depraved, modern Jewish reaction to Orthodox Judaism's misogyny, regimentation and racism, the author becomes ensnared by such secular Jewish prophets as Friedan, Steinam, Abzug and Dworkin in addition to Marx and Freud. Thus, she remains in thrall to wretched Barabas as a hopeless daughter of a philosophy, — whether in ancient or modern guise — which is overwhelmingly anti-natural and cut-off from the springs of life.

“We are not Theologians, but....”

The following article from "The Social Crediter", July-August issue, 1987, is recommended for special study at the present time:

In an article entitled "Tackling Indifference to God", *The Times* religious correspondent Clifford Longley (25th May 1987) writes, "There should not be universal amazement — though there may be some ironic amusement — that a new report on doctrine from various top theologians in the Church of England will be called, so it is understood, *We Believe in God*, as if there was a contrary impression that had to be corrected. Most theologians, even Anglican ones, believe in God. When published, it will make a trilogy with two earlier reports from the same body, The Church of England Doctrine Commission . . .

"Its revival was a herald of a wider trend in Anglicanism towards taking basic theology more seriously . . . The progress of the Anglican-Roman Catholic International Commission has also forced theology back more into the mainstream of church decision-making..

"The still relatively low status of theologians was demonstrated by the membership of the Archbishop's Commission on Urban Priority Areas which produced *Faith in the City*, for they were considerably outnumbered by sociologists and 'practical men'. It never would have occurred to the Church to refer the whole question of inner city areas to the Doctrine Commission, though there might have been some logic in such a decision.

"The biggest single crisis facing the Church of England, as it faces all the churches in the Western world, is that represented by the term secularism, and it is an issue crying out for systematic theological treatment, such as only a body like the Doctrine Commission could give it, if the Church had confidence enough in them to commission it . . . There is an evangelistic, missionary purpose underlying their (the Doctrine Commission's) work so far, that of making Christianity intelligently credible to Everyman in the modern world, but the task is hardly likely to bear fruit unless and until Everyman is brought into the argument as a full partner. It is a principle of education that to teach mathematics to Johnny, the teacher must not only know mathematics but also know Johnny.

"From the churches' point of view, the most disturbing aspect of secularism is not hostility to religion or disbelief in God, but indifference to all such questions. The phenomenon of indifference also breaks down the facile division between believers and non-believers, for there are believers who are indifferent, and many atheists who are far from it . . . The phenomenon of indifference is a challenge to theologians to justify their existence, to stake a claim to have something to say that people need to listen to . . ."

We have received from "The Gild of St. George" (Rose Cottage, Hadassah Grove, Liverpool, LI7 8XH) a timely pamphlet by Dewi Hopkins entitled "*More Particularly*" (Price 25p net). A "Publisher's Note" states: -

"Social Credit is the Policy of a Philosophy. As such it proposes a viewpoint of Reality; a critique of society and criteria for literary and historic criticism.

'More Particularly' is the second essay by Dewi Hopkins to venture into the field of Social Credit criticism.

An important objective of Gild of St. George pamphlets is the exploration of such aspects of the Social Credit."

While the pamphlet should be read in full (and it merits several readings), readers of *The Social Crediter* will gather from the following quotations its importance as a tool ready to hand at this time of confusion in the secular and religious realms. Dewi Hopkins takes his title from a prayer composed by Jane Austen (1771—1817) of which the following is the beginning, "More particularly do we pray for the safety and welfare of our own family and friends wheresoever dispersed . . ." He begins his pamphlet by quoting a passage from *Mansfield Park*, Chapter 30. In Note 1, he writes "the novel is well worth re-reading as an essay on the inter-relatedness of religion, principle, duty and family affection and loyalty".

Commenting, he continues, "It is not often that Jane Austen makes such overt statements about religion (though her treatment of clergymen in her novels tells us a great deal) . . . It has been well said that for a religion to be believed as true and not just pander to emotionalism or to be intellectually curious — for it to be, properly speaking, a religion — it must be bound back to observed reality, and it surprises me that what passes for Christianity in some quarters is based not on the words of Christ and the Apostles so much as on a generalised sentiment of niceness, tolerance, liberalism and an emotion of love worked up by artificial stimulation. Nothing is condemned as wrong; nothing is opposed as tending to the destruction of the faith; and we have no call to love our enemies, because we dare not identify them as such, or even our friends, because that would imply some sort of obscure prejudice.

"Whatever else may be said about the New Testament it deals with observed realities. When we were children we were taught that a parable is 'an earthly story with a heavenly meaning'. It is not often pointed out as an equal truth that parables are earthly stories with earthly meanings, and that they would be ineffective parables if this were not so . . . The more we think about the parables, the more clearly connected do we see the 'two' meanings to be; and this strikes me as one of the main differences between our religion and any of the others — that it is so realistic and practical.

"The idea of spiritual truth without some material correlative seems to me to be heretical. It leads into dualism and abstractionism, when either the spiritual or the material comes to be regarded as exclusively real, and I think that the error into

which we are led today is to see this life as real and the next as spiritual, then 'only spiritual' or 'true in a sense'; that is, not really true at all. What follows from this is an excessive fear of death and an obsessive concern for physical health that becomes by progression of ideas a concern not for the health of the individual but for maximising the health of the community (in this case an abstraction) under the direction of experts. Collective health care becomes an aspect of government economics, with people as statistical units incapable of responsibility or rational decision because they are not 'experts'. In the end health becomes a matter of avoidance of illness and death and keeping subject citizens occupied; out of hazardous activities; and away from unhealthy thoughts about life, death and religion except in small, measured, State-approved doses."

Further on, after sections on the miracles and the Creeds, Dewi Hopkins writes, "Of the great Creeds of Catholic Christianity the Athanasian Creed is the most difficult to say with fingers crossed. This is one reason for its importance to us and, perhaps, for its unpopularity with today's clergy. With this view of the Christian religion as a realistic one I believe it is possible to understand Jane Austen's linking of principle and belief — objective principles, not 'personal values'. In such a religion we ought to find the best principles for life in a society 'in earth as it is in heaven'; the principles stated so clearly in my opening paragraph (quotation from *Mansfield Park*, Ed.) are good Christian principles to start from. Having a religion that we know to be bound back to reality, our perception of reality may be usefully and properly bound back in its turn to our religion. This hardly needs saying, I suppose, but when we know that things are not working out as we wish they would — and they are not — it is sensible to refer back to our store of wisdom and understanding. Those who are turning the world upside down do this themselves in a perverted way (e.g., justifying revolutionary- terrorism by reference to the scourging of the temple money-changers and calling it 'liberation theology' — an ugly concept at odds with the teaching of the New Testament, which has nevertheless taken the fancy of the authors of 'Faith in the City' and other members of the Church establishment); yet we are sometimes inhibited from going to our best source for guidance by a reluctance to seem 'religiose' and perhaps by the bad example of some who ally themselves with and bless, in the name of Christianity, movements that might destroy it or reduce it to parity with all other religions (which would eventually destroy all particular religions and leave only 'Religion')

Commenting on the third Gospel's "the kingdom of God is within you", the author writes "The marginal gloss gives 'among' as an alternative to 'within', but obviously 'within' is regarded as the more likely meaning . . . If Greek scholars disagree about this, it is likely that it is one of those words able to contain a range of significations that cannot all be rendered in one word in another language, so that it loses in translation . . . The seventeenth century translators found it natural to put the individual first, and their twentieth century successors, equally naturally, perhaps, put the community first. I guess that this might be one of those 'new insights' that we hear so much about, but to me it is not an insight but an error, or an imbalance, if you like. For it does reflect the tendency of our time to put the collective before the person ('confounding of persons') . . ."

In this context, Dewi Hopkins embarks (p.8.) upon a brief exploration of the present defective financial system. "Yet we find that we are living in a society whose whole material economy is based on debit finance . . . and debit finance is not working. The two things that keep us from final, worldwide economic catastrophe are, on the one hand, the incredible outpouring of natural gifts and the rapid growth of technology and, on the other hand, the late and grudging acquiescence in the forgiveness of debts through the device of private, corporate and national bankruptcies, when irrecoverable debts are eventually written off. Even then, attempts are made, often successfully, to entice defaulters into even more damaging, more long-term debts. The real cost of this is seen in misery, poverty, suicide and war. "What is the answer? Well, we have it, don't we? Just do as we have been told. All money is issued as having been created out of nothing. It is then partly filtered down to individuals as payment for labour (for which, as everyone knows, there is

decreasing need) and sucked back to the point of issue as debt repayment in many forms including taxation, while nations go on building up national debts because the money system is inherently incapable, without modification, of being self-liquidating. Christians should wish to aim at something more practical, more realistic, more wholesome and less destructive. That is, we should have faith in what we say we believe, and in what is something more than an emotionally satisfying form of words. It has been suggested that money could be issued in sufficient quantity, on a realistic calculation of what is needed and wanted and of what can be produced and supplied in the way of goods and services, to function as effective demand.

"Since a large part of our capacity to produce comes from the natural creation and from the efforts and ingenuity of our predecessors, *this proportion* of the total issue of money represents our common inheritance, and we all have a natural right to an equal share in it, as a dividend; as such it should be issued to us. This is not a new proposal, and it is claimed that it would end poverty by giving everyone a basic income; make the word 'unemployment' obsolete because 'employment' would not be the condition for receiving this basic income; and open up undreamed-of possibilities for the free development of people's lives . . . It is a proposal not for revolution but for a small adjustment to clear out a blockage in the system, so that our country's long progress towards democracy can continue . . ."

"The supreme requirement, love of God and my fellow men, including my enemy, must be met, and if we find a better, more efficient way of using our wealth, based on a Christian apprehension of realities, there will remain two ways in which we need to exercise charity towards people of other nations. One is to relieve the suffering caused by great disasters, the only appropriate question being how to do so most effectively. The second is missionary' work. We are commanded to spread the Word in any case, and if doing so can be shown to bring life more abundantly in a material as well as a spiritual sense, then it is doubly incumbent on us to set a better example than we do at present, with our economic system at odds with our proclaimed belief. If our example is then freely rejected, we cannot be blamed for the plight of other nations. At every level, the attempt to shield people from the consequences of their acts is misguided."

Concluding the pamphlet, the author writes "For there is a sense for 'first things first' which is Christian and scriptural: 'But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel' (1 Timothy V,8).

"Though the mills of God grind slowly, yet they grind exceeding small" . . . (Longfellow). It has been said that the Church should be the authority on "the mills of God". Dewi Hopkins echoed C.H. Douglas in his definition of religion, which Dr. Tudor Jones referred to in the following passages from the Epilogue to *Elements of Social Credit - an Introductory Course and Lectures*" (1946).

"The Policy of Social Credit is Liberty, in other words, 'Life and more abundantly.... Social Credit is applied Christianity; it reflects in its actual structure the characteristic doctrines of the Christian religion. 'Now the word 'religion', again going back to its etymological derivations, derives from a word meaning to bind back; it is related to the word ligament . . . It is the binding back either of action, or of policy — particularly of policy in the sense that I was using the word policy — to reality . . . It does not necessarily mean, for instance, that your conception of reality is a correct one, but it does mean that you are postulating that there is something which we refer to as real, and you are basing your policy upon that reality' (C.H. Douglas, 26th June, 1937)."

It is salutary to note the following, with which Dr. Tudor Jones ends the Epilogue referred to above. "It is not a matter of speculation but of fact that there have been relatively settled times in history, when men seemed to advance towards their dimly perceived but real goal, when Life was more abundant, when manners were inspired by a general if not an universal apprehension, or intuition, of the sources of satisfaction, when Faith ('the substance of things hoped for') was wider spread, and

'the evidence of things unseen' more credible.

"We are not theologians; but it is not outside the province of Social Crediters to enquire into the features which distinguish such times, to discover, if possible, the nature of the inspiration which guided them or made them possible, or what forces overturned their benign projects. A priest of one of the great Orders of the Church once enquired of Major Douglas what was the *policy* of Social Credit, and, being answered to his satisfaction

said: 'You know, WE know that what men generally call the Sins of the world are not of much greater consequence than the pimples on a man's face. But behind all that, there is a diabolical wickedness which it will take you all your time and us all our time to surmount.'

We know it.

'There is not long, in our opinion, for the contest to continue.'

Revealing reactions to Irving book

The drama concerning David Irving's biography of Winston Churchill continues. In many ways it is a similar drama to that concerning the late Douglas Reed. Reed was the brilliant Central European correspondent for the prestigious London *"Times"* and commanded a wide audience during the pre-Second World War period. But Reed's warnings were being censored. A man of great integrity, he resigned his position and started writing books, the first being *"Insanity Fair"*. He immediately became a best seller and a whole series of books appeared. Reed always insisted that British interests should be put first.

But as Douglas Reed continued to investigate and to write, he moved closer towards identifying the major forces behind the international scene. He had developed a vast international audience throughout the world. His graceful style of writing made Reed a pleasure to read, even when dealing with the most serious questions. There was growing alarm in the higher echelons of international power as the popularity of Douglas Reed continued after the war. Then came *"Far and Wide"*, in which Douglas Reed, following a tour of the United States, turned the full spotlight on the unholy Zionist-Communist conspiracy. Reed's publishers had been warned of the far-reaching implications of publishing *Far and Wide*. Events proved that the warnings were of substance. Douglas Reed was virtually banned, his books started to disappear and Reed retired to Durban, South Africa, to run a private hotel.

However, generally unknown was the fact that Reed had summarised his study of the conspiracy against Christian Civilisation in that most remarkable work, *The Controversy of Zion*. No established publisher, including those who had made big profits out of Reed's books, were likely to handle such a work. Reed put the manuscript aside where it gathered dust for over twenty years. This massive work, a study of the real history of the past two thousand years, had been undertaken by Reed following his virtual banishment following the publication of *Far and Wide* in 1951.

Reed was eventually persuaded by friends, who had read the manuscript of *The Controversy of Zion*, that events had confirmed his predictions and warnings, and that the time was opportune for the work to be published. It was a small publishing company in South Africa, Dolphin Press that undertook a project, which has already had a far-reaching effect on large numbers of people. The first, hardback edition appeared in 1978 and subsequently a paperback edition was published by the small West Australian-based publishing company, Veritas. The Zionist reaction to *The Controversy of Zion* has been to pretend that it does not exist.

With a series of books primarily concerned with the Second World War, David Irving has, in spite of being controversial, firmly established himself as an historian who cannot be lightly dismissed because he comes to different conclusions to establishment historians. By his sheer ability and resourcefulness Irving has been able to command the attention of the big, established publishing houses. His work, *Uprising*, produced signs of concern; Irving had documented that the historic 1956 Hungarian uprising was basically a revolt against the predominantly Jewish Communist bureaucracy. Establishment publishers declined to produce a paperback edition of *Uprising*, a project undertaken by Veritas.

It was David Irving's work on Winston Churchill, which really set the alarm bells ringing. The American firm, which had commissioned the work, drew away in dismay when presented with the manuscript. The late Harold Macmillan, of Macmillan Publishing Company, bluntly said that the Churchill work would only be published over his dead body. Irving had produced a very different picture of Winston Churchill, a man who allowed himself to be used by international forces which were determined to destroy the very British Empire which Churchill claimed to be defending.

It is the nature of the media handling of *Churchill's War*, which we find illuminating. The Zionist machine appears to have been taken by surprise, with the main line of attack being that David Irving had discredited himself by agreeing to appear on a League of Rights platform. Needless to say, media critics who constantly referred to the League as if it was some type of disease never bothered to invite a spokesman for the League to make any comment. What the media smearers do not appear to understand is that they are so universally distrusted that their anti-League smears merely produces more League supporters.

Some of the media interviews with David Irving were pathetic, some of the questions bordering on the inane. As Douglas Reed points out in *The Controversy of Zion*, Churchill put Zionist interests ahead of genuine British interests during the Second World War. In demolishing much of the mythology concerning Churchill, David Irving has indirectly and, apparently unintentionally, demolished much of Zionist mythology. The reaction of Zionist spokesmen and sympathisers leaves no doubt that Irving's book on Churchill is seen as a major threat to Zionist interests.

The League of Rights has naturally welcomed the emergence of a publishing company like Veritas, which has already published important works like Dr. Alfred Lilienthal's classic, *The Zionist Connection*.

Based on our preliminary reading of *Churchill's War*, we have reservations concerning several comments made by Irving. For example, he suggests that, having toyed with the suggestion that a peace offer from Hitler was desirable; Churchill eventually rejected the proposal on the grounds that peace would end his political career. There is no doubt an element of truth in this, but the international Political Zionists, to whom Churchill owed so much, were determined that the war must continue in order to advance their long-term strategy. Irving thoroughly documents how Churchill was essentially a bought man.

There is no doubt that *Churchill's War* will prove itself to be the major source book concerning the role of Winston Churchill before and during the Second World War. It is a book, which challenges the general perception of what happened during the Second World War. Scholars will be quoting it for decades to come.

The publishers have announced that the first edition is practically sold out and that a second edition will be available shortly. However, the League of Rights is pleased to announce that it is holding a small reserve supply of the first edition, which sells for \$56 posted. Limited supplies of the deluxe edition, only 1000 being published, are also available. Price \$150.00 posted. The deluxe edition will undoubtedly become a valuable collectors' item.

The Churchill manuscript remained unpublished for years. Irving clearly had ventured into forbidden territory. Our understanding is that several small publishers, in the United Kingdom and the U.S.A., were keen to publish. Irving declined to accept these offers and, presumably because he was satisfied with the handling of *Uprising* by Veritas, put the Churchill work in their hands. We will, at a later date, be publishing a full-scale review of what clearly is one of the most important books of the past fifty years, contenting ourselves with saying at this time, that this massive two volume work demands that it be subjected to critical examination by people who are, at least, competent.